

THE  
COURT  
OF THE  
GENTILES:

OR,

A Discourse touching the Traduction of PHILOSOPHIE  
from the *Scriptures* and *Jewish Church*:  
In order to a Demonstration,

O F

1. *The Perfection of Gods Word and Church-Light.*
  2. *The Imperfection of Natures Light, and mischiefs of vain Philosophie.*
  3. *The right Use of Human Learning, specially of Reformed Philosophie.*
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PART II.

Of *Barbaric* and *Greecian* Philosophie.

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By *Theophilus Gale.*

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Ὁ Θεὸς αὐτοῖς (Philosophis Ethnicis) ταῦτα, ἢ ὅσα καλῶς λέλεκται ἐφανέ-  
ρωσε. *Orig. cont. Cels. lib. 6.*

*Non quod nos sumus eorum, (scil. Philosophorum) vestigia subsecuti; sed illi de divinis  
prædictionibus Prophetarum umbram interpolatæ veritatis imitati sunt. Min. Felix.*

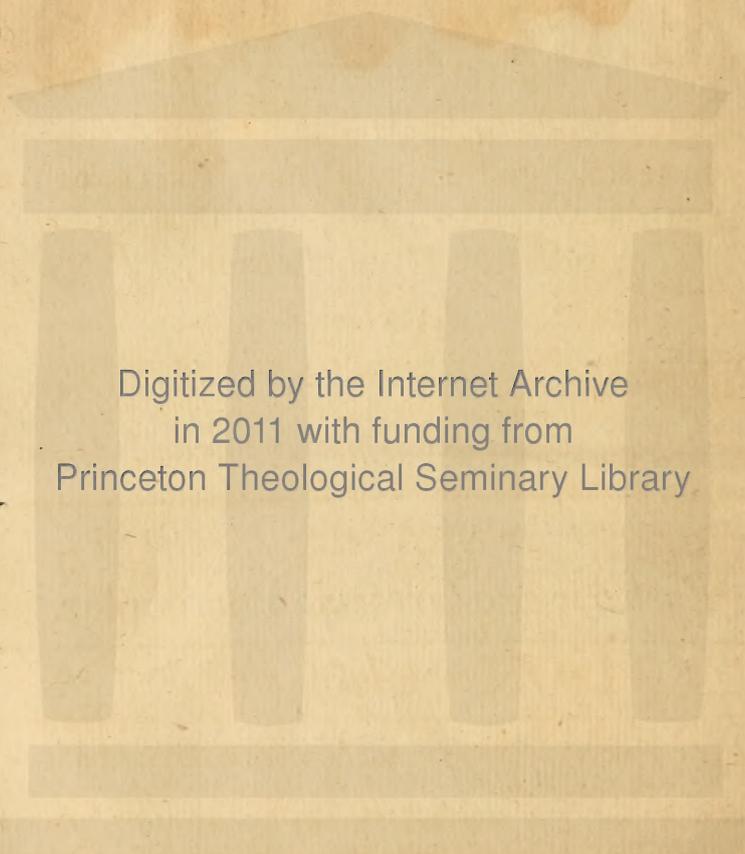
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# P R E F A C E.

**P**Hilosophie was, in its first descent, a Generose, Noble thing, a Virgin Beautie, a pure Light, borne of the *Father of Lights, in whose Light alone we can see light.* But, alas! how soon did she lose her original Virginitie, and primitive puritie? how soon was she, of an Angel of Light, transformed into a child of darknesse? *Adam* no sooner fel, but Philosophie fel with him, and became a commun Strumpet for carnal Reason to commit folie with. And oh! how have the lasciviose Wits of lapsed human nature ever since gone a Whoring after vain Philosophie? But such was the infinite Benignitie and Condesceasion of Sovereain Light and Love, as that he vouchsafed to Irradiate a spot of the lapsed World, even his Holy Land and Elect Seed, with fresh and gloriose rayes of the Light of Life, conveyed in and by Sacred Revelations. And oh! how beautiful, how ravishing were those bright beams of Divine Light, which shone on *Judea*? Were not al the adjacent parts illuminated hereby? Yea, did not *Grece* it self (estimed the eye of the World) light her Candle at this Sacred Fire? Were not al the Grecian Scholes hung with Philosophic Ornaments, or Contemplations stollen out of the Judaic Ward-robe? Were not *Pythagoras's College*, *Plato's Academie*, *Aristotle's Peripatum*, *Zeno's Stoa*, and *Epicurus's Gardens*, al watered with Rivulets, though in themselves corrupt, originally derived from

cipes? Are not also their Oeconomics, Politics, and Mathematics, greatly defective and vain? But that which gives us a more black Idea of the Vanitie of the Grecians Philosophie, is their Metaphysics or Natural Theologie. It's true, *Pythagoras* and *Plato* had clear Traditions of the Deitie and Divine Perfections; but yet what a masse of fabulose narrations and phantasmes of their own do they contemper therewith? How superstitiose, yea ridiculose, are their Demon-gods and Worship? Yea, what a Monstrose Satanic spirit of Hel inspired their whole Systeme of Divination by Dreams, Maladies, Animals, Plants, Men, Elements, Stars, and things Artificial, as Glasses, &c?

The sad effects of  
Pagan Philosophie.

I. In the Judaic  
Church.

3. But nothing affordes us a more evident Demonstration of the Defects and Vanitie of Pagan Philosophie, than the monstrose mischievous effects it has produced among men. Not to mention the pestiferous Influence it had on the Pagan World, for the Improvement, and propagation of Atheisme, Polytheisme, Superstition, and Idolatrie: We shal begin with the malignant Contagion which the Judaic Church received from vain Philosophie. So long as the Judaic Theologie continued under its own native, simple habit of Divine Revelation, without commixtures of vain Philosophie, it retained its primitive Puritie, Beautie, and Glorie. It's true, there was a great Declension and Apostasie as to Worship, even shortly after their establishment in *Canaan*: But whence sprang this but from the Phenician, and Chaldaic Philosophie, touching Planetarie Deities, and Demons, called by the Phenicians *Baalim*? Yet stil the Judaic Doctrine continued entire and pure, til some time after the Babylonic Captivitie the Grecanic Philosophie began to incorporate therewith. And the Rise hereof was this: When the  
sacred

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sacred Garden of *Judea* was laid waste, and the Grecians became Lords of the Oriental Parts, the carnal Jews, out of a fond compleasance, began to plant this Garden of the Lord, their Scholes and Church, with Grecian Sciences; which proved the fatal subversion of their Sacred Theologie. Neither were the Godly Reforming Jews without a prevision of the cursed Effects, which would follow on this commixture of Pagan Philosophie with their sacred Oracles: and therefore in the time of the Hasmoneans, or Macchabees, there was a constitution made, *That whosoever taught his Son the Grecian Philosophie should be anathemised.* But yet, as the Judaic Reformation begun by *Esra* and others degenerated into Formalitie and Superstition, the Jews more and more imbibed the Grecanic Philosophie, which proved the Foundation of their chiefest Heresies and Superstitions. For we no way dout, but (in its time and place) to demonstrate, that the main Errors of the Pharisees, Sadducees, and other Judaic Heretics received their first Formation, Lineaments, and Improvement from Grecian Philosophie, specially the Pythagorean. Yea, we dout not but to evince, that the chief of the Jewish Talmud, or Systeme of their Oral Traditions, which the Pharisees cal the *Traditions of the Elders*, *Mark 7. 3. 5.* were no other than Pythagorean Dogmes, and Institutes; and thence stiled by our blessed Lord, *The Doctrines and Traditions of men*, *Mark 7. 7, 8.*

Grotius on Colos. 2. 8.

The first great Errors that infested the Christian Churches, were those of the Gnostics; who pretended unto a very sublime *γνώσις*, or *Mystic Theologie*; which was no other than a corrupt complexe of Orphic, Pythagoric, and Judaic Infusions. For whence borrowed they their *συσυγίας, ἡ γενεαλογίας*, *Conjunctions and Genealogies*,

2. In the primitive Christian Churches.

The Gnostic Errors.

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*nealogies*, namely, touching the conjunction of one thing with another; and thence the generation of a third; as they say, *out of the conjunction of Night and Silence, was generated the Chaos*, but from the Mythologic and Symbolic Philosophie of the Pythagoreans, &c. Again, it seems very probable, that al their Wil-worship, and voluntarie humilitie, mentioned *Col. 2. 18.* were but corrupt Imitamens of Pythagorean Dogmes and Institutes, as *Col. 2. 8.* See *P. 3. B. 2. C. 1. §. 6.*

Neither want we sufficient evidence to evince, that vain Philosophie was the chief Seminarie and Nurse of the main Errors broched in the four first Centuries after Christ. This *Tertullian* was greatly sensible of; and therefore he stiles the Philosophers, *the Patriarchs of Heretics*. Yea, a French Author informs us, 'That *Tertullian* did puissantly Combat the Vanitie of Philosophie, which he had formerly so much affected; 'because he knew ful wel, that it was the principal 'foundation of Superstition, &c. It is not difficult from an enumeration of particulars to demonstrate, that the most malignant Heresies, which so greatly infected the primitive Churches, were fermented in and breathed from the Schole of *Alexandria*, which was then the Source and Fountain of Gentile Philosophie. Whence had *Paulus Samosatennus* his Blasphemous Infusions, but from *Plotinus*? (Successor to *Ammonius* in his Schole of *Alexandria*,) who Philosophising of the Eternal *Λόγος* Word, (and that according to the Platonic Mode) *Samosatennus* his Auditor drew hence his Grand Impostures, *that our blessed Savior was only Man*; and that by *ὁ λόγος*, *John 1. 1.* *We may not understand any subsistent person, but only the manifestative word of promise.* Thus also *Origen*, on *John*, wil needs persuade us, *That the Word in Divine things is taken only*

Meta-

Giry, Apolog-  
tique Tertul.  
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Samosatennus  
his Errors.

*Metaphorically*; Whence *Aquinas, Sum. Part. I. Q. 24. Art. I.* assures us, *That Origen was the fountain of the Arians*, and in what precedes, *Q. 32. A. I.* he also affirms, *That Origen imbibed his errors from the opinions of the ancient Philosophers*; he means the Platonists of the Schole of *Alexandria*. For, saith he, *In the books of the Platonists we find, That in the beginning the Word was*; among whom the Word signifies, *not a Divine person, but an Ideal Reason, or Word, by which God made althings* --- Hence the Error of *Origen and Arius, who followed the Platonists herein*. And did not *Arius* in like manner derive his blasphemous Persuasions touching *Christ*, from the very same poisoned Fountain? For he being a Presbyter in the Church of *Alexandria*, and too much drenched in those Platonic Speculations, touching the Divine  $\Lambda\omicron\gamma\omega$ , made it his  $\tau\delta\ \epsilon\gamma\gamma\omega\nu$  (as *Samosatenus*, and *Origen* before him) to reconcile *John's* explication of  $\delta\ \Lambda\omicron\gamma\omega$ , *The Word*, with that of *Plato*. So a great French Divine informes us, *That the Arian Heresie had its rise from the particular Conferences of learned Men in the Citie of Alexandria*. And had not the Pelagian Heresie the same pestiferous root? This is incomparably wel demonstrated by *Jansenius*, in his *Augustinus, Tom. 1. lib. 6. cap. 13.* where he shews, how *Origen*, (Scholar to *Ammonius* in his Schole of *Alexandria*) by mingling Platonic Contemplations with Scriptural Revelations, gave Mater and Forme to the chief Pelagian Dogmes. Yea, it is generally confessed, that *Pelagius* himself visited this Schole of *Alexandria*, and other parts of *Egypt*; where gaining intimate familiaritie and conversation with the Origenistic Monkes, Successors of *Origen*, he had thence great assistance for the formation of Pelagianisme. Not to mention what advantages and aides he received

*Arianisme.*

*Novel. Discipl.  
Libr. 2. cap. 4.  
p. 87.  
Pelagianisme.*

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from other of the Greek Fathers, who followed *Origen*, as the Latin Fathers *Augustin*. Of which see *P. 4. B. 2. C. 2. f. 1. §. 8. &c.*

*Antichristianisme from Pagan Philosophie.*

*I. Mystic Theologie.*

Having explicated the black Character or heretic Impresses, which the Gentile Philosophie left on the Primitive Churches, we now procede to the bodie of Antichristianisme, (which is a *Complexum* of Heresies and Apostasies) to discover what prodigious and venomous Influences it received from Pagan Philosophie. The first Lineaments of this Myserie of Iniquitie were formed out of a Mystic Theologie, composed by the Alexandrine and other Egyptian Monkes, Successors of *Origen*, out of that Pythagorean and Platonic Philosophie, which flourished in this Schole of *Alexandria*. For that the chieftest parts of that Mystic Theologie, which gave the first lines to the bodie of Antichristianisme, were formed out of Pythagorean and Platonic Philosophie seems most evident both from the Mater, Forme, and first Formers thereof. What are the chief materials of this Mystic Theologie, but Pythagorean and Platonic speculations? An Egge is scarcely more like an Egge, than those Mystic contemplations, coined by *Origen* and his Successors, are like Pythagorean and Platonic Infusions. Neither do they agree only in Mater, but in Forme also. For as the Pythagoreans and Platonists delighted much to wrap up their Philosophemes in Symbolic, Parabolic, Enigmatic, and Allegoric Modes; just so those Monkish Divines their Mystic Theologie. Lastly, that this Mystic Theologie, which gave the first formation to Antichristianisme, was but an Ape of Pythagorean and Platonic Philosophie, is very evident from the first formers thereof, who were the Origenistic Monkes, Successors of *Origen*, not only as to their manner of Life, but mode of Theologie also; which

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which they endeavored to render Conformable to the Pythagorean and Platonic Philosophie. Yea, not only their Theologie, but also their monastic Life and Discipline seems to be no other than a corrupt Idea borrowed from the Pythagorean and Egyptian Colleges, which wil appear to any, that shal compare them together, according to the account we have given of the Pythagorean College, *Book 2. Chap. 6.* as also of the Egyptian Priests and their Colleges, or Covents and Discipline, laid down fully in our *Philos. General. P. 1. l. 1. c. 2. f. 7. §. 1. &c.* Thus learned *Bochart*, in his Treatise against *Veron, Part 3. Chap. 25. §. 4. Art. 1.* proves at large, ' That the Injunction of Celibate, and ' Monastic Life, was one of the Superstitions brought ' out of *Egypt* by *Pythagoras*; who forbad Mariage to those of his Sect, and erected a Cloistre, &c. See *Part 4. B. 2. C. 2. f. 3. §. 9.*

Another vital part of Antichristianisme consistes in Scholastic Theologie, as it hath long flourisht in the Papacie, and been for many Ages the Main of their Divinitie; so formed and calculated, as it might be most advantageous for the confirmation of the Doctrine of Antichrist, and that in Imitation of, and Derivation from *Aristotle's* Philosophie, though not simply as delivered by him, yet as explicated and taught by the Arabians, *Averroes*, and *Avicenna* his Commentators; who as much corrupted his Sense, as they little understood his Language. For look as the first Monkes were wholly drencht in Platonic and Pythagorean Philosophie: so the Scholemen gave up themselves to *Aristotle's* Philosophie, as that which best suited with their Designe: which was to support the Papal Empire by force of Argument and wrangling Dispute: the cunning contrivers of the Antichristian Religion, first forg-

2. Scholastic  
Theologie.

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ing the Doctrines, and then committing them to the subtle Scholemen to be maintained and defended, as *Part 4. B. 2. C. 2. f. 1. §. 2. &c.*

*The Canonists  
Theologie.*

*The Directorie  
of the Inquisi-  
tors, calls the  
Canonization of  
Saints, their  
Apotheosis, i. e.  
Deification.  
Bochart. cont.  
Veron. pag.  
815.*

The last Branch of Antichristianisme, I shal here mention, is the Canonists Theologie, touching the Canonisation and Worshipping of Saints, which standes in such a Compliance with the Pagan *εὐθείωσις*, and *Demonolatrie*, as seems not to have been accidental and casual, but studied and contrived: The very Popish Directorie of the Inquisitors stickes not to cal the Canonisation of Saints their *Apotheosis*, i. e. *Deification*. And that the whole Papal *ἁγιολατρεία*, or *Saint Worship*, is but an Imitamen of the Pagan *δεισιδαιμονία* or *Demon-Worship*, is excellently explicated and demonstrated by Judicious *Mede*, on *1 Tim. 4. 1, 2.* touching the *Apostasie of the later times*. This we have, *Part 4. B. 2. C. 2. f. 2. and 3.* demonstrated by a parallel 'twixt the Papal Saints and Pagan Demons. (1.) In their Origine, (2.) In their Formal *εὐθείωσις*, (3.) In their Mediatorie Offices, (4.) In their Festivals, (5.) In their Images and Reliques, (6.) In the Offerings made to them, (7.) In their Exorcismes and Miracles, (8.) In the Invocation of them, (9.) In the sacred Rites and Ceremonies performed to them, (10.) In that Hierarchie and Supremacie assumed by the Pope, that great Demonarch. In al these regards there seems to be an intimate Symbolisation between the Papal *ἁγιολατρεία*, and Pagan *δεισιδαιμονία*; which was the great figment of the Philosophers, as we have in the fore-cited *P. 4. B. 2. C. 2.* demonstrated. Thus we have given a concise Idea of what is intended touching the defects, vanitie, and mischiefs of Pagan Philosophie.

*Reformed Phi-  
losophie.*

But now to disabuse the minds of any such, as may ungroundedly conceit, that al Philosophie is uselesse;

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as also to lay a foundation for an Idea of Reformed Philosophie, we are not without some formed Intentions (if Providence favor the same) to make an Essay, for the casting of the whole bodie of Philosophie into one Systeme, whereof Logic must be the Key. At present it must suffice to hint, that he who wil imbue his mind with a true Idea of Philosophie, must --- *Nullius in Verba Magistri*: not tenaciously adhere to the stiffe Dogmes of any particular Sect of Philosophers whatsoever; which is usually the way to prepossesse the Mind against more of Truth, than it possesseth it of: but he must keep his Judgement free, and apt to receive any Impressions of Truth, from whatsoever objects, or persons they flow. He that is inclined, *δουλεύειν ὑποθέσει*, to serve an Hypothesis, will never be brought *τῆ ἀληθείᾳ θύειν*, to sacrifice to Truth. And therefore the Designe of the New Platonists, in the Schole of Alexandria, who called themselves *ἐκλεκτικοὶ* (of whom see B. 3. C. 4. §. 15.) was thus far honorable, in that they espoused not any one Sect, but endeavored to Cul what was most Eligible, out of every Sect. It is good advice, which Grotius (*Epist.* 16.) gives a Student in Philosophie, to observe (*specially in Ethics*) the differences of the Sects: what were the Sentiments of Pythagoras; what those of the severe Stoics; what those of the Old and New Academie; and what those of Epicurus. For these being unknown, there ariseth a great Darknesse, &c. This is one great Inducement, which drew us to fil up this Second Part with Barbaric and Grecanic Philosophie; that so young Students might have a more free and open air of Philosophie to breath in; and not be tied up to the confined Dogmes of any one Sect; which has proved a great detriment, not only to Divine, but also to human Wisdome.

In Opus hoc Eruditione pari, ac  
Industria Elaboratum.

**S** Inceros Ignes Cœlesti ex Arce Prometheus  
Vasra in Terrarum transfudit Arte Focum.  
De Sacris furtim accendit *Sophia Ethnica* Flammas,  
*Hebræorum* Aræ queis caluere, Faces.

Utq; solent *Fures* gnari celare, *Figuris*

Assumptis, nunc *Se*, nunc *sua Furta*, novis:

Cantatus sic hinc *Sophos Ethnicus*, inde *Porta*

(Nam pariter *Plagii* est hujus uterque Reus)

Surripit è pricis, *Artis* Monumenta, Sepulchris

Funera post *Veterum* vivere digna *Patrum*.

Sacrilegove Ausu *Sacram Salomonis* in *Adem*

Involat, & *Ritus* abripit inde *Sacros*.

Quin *Cœlum* impetitur; Cœloque *Augustior* ipso

*Gentili*, lacera est *Pagina Sacra*, *Manu*.

Omnis at, in *Vario Fabelle* tincta *Colore*,

Affervanda aliis clam sua *Furta* putat.

Hæcq; *Sibi* Authori tribuit, cui nescio *Divum*,

*Illa* (debet fictum *Fabula* ficta *Deum*)

*Aegyptus*.

Hujus enim *Aegyptis* Author *Ter Maximus* *Hermes*,

*Istius Serapis*, illius *Isis* erat.

*Nocturnæ* Interpres *Josephus* *Imaginis*, idem

*Naturæ* *Mystes* maximus, atque *Dei*,

Tanto erat his *Hermes* *Titulo* insignitus *Honoris*,

Et, *Fidei* ut *Nobis*, his *Pater* *Artis* *Abram*.

*Sus* *Agri* hos *Artem* docuit *lutulenta* *Colendi*

(*Arte* hac *Discipulis* digna *Magistra* *fuis*)

*Sus* *lutulenta*; *Agri* *Rostro* dum *Sulcat* *Aratro*;

*Puraque* mox facta est *Sus* *lutulenta* *Dea*.

*Sed* *pronom* in *Terras* ad *Cœlos* tollere *Mentem*;

*Ducere* per, *Cœli* *Machina*, quicquid, *habet*;

*Naturam* *Astrorum*, *Numerum*, *Morumque* *docere*;

*Hæc* *Ar* in *Cœlos* ut *vehit*, inde *venit*.

*Sanctæ* *Orbi* *Gentis*, *Genti* *Cœlestis* & *Author*

*Artis* *Abram*, hanc *didicit* *primus*, & hanc *docuit*.

*Appulit* huc *Oculos*, *Mentem* huc, ubi *Sidera* *justo*

Ut *numeret*, dictum est, *Sic* *tibi* *Semen* *erit*.

*Nec* solum ad *Sanctam* *traducta* *Scientia* *Prolem*

*Stellarum* ad *Numerum* quæ *numeranda* *fuit*.

*Sedes* nempe *aptas* *Aegyptum* *Nube* *Serenam*

*Seligit* hæc, *apta* in *Sede* *potita* *Trono*.

Et *Patriarcharum* *Primum* *sibi* *nacta* *Magistrum*,

*Rege* & *Discipulo* *Nobilitata* *suo*.

Vehit hâc *Abram Phœretatem* ad *Sidera*, *Vulgo*  
 Dum *Sus* Culturam foetida grunniit *Agri*.  
 Ars media has artes inter *Geometria* Regem  
 Cultores medios *Vulgus* & inter, habet.  
 Istamne hos *Artem Numen* docuisse *Suillum* ;  
 Et Sulco ut *Rostrum*, *Metro* habuisse *Caput* ?  
 Qui *Terram* in terræ fundavit *Pondere*, iustos  
*Mensuræ* & *Fines* iussit habere suæ.  
 Hic nullo discit *Lancis* tentamine *Pondus* ;  
*Metrica Mensuram* *Virga* nec ulla docet.  
*Pondere*, *Mensuraque* *Opifex*, qua fecit, eadem  
*Mensurat Terras*, *Ponderat* atque *Manu* :  
 Metitur facilis totas *Divina* Potestas :  
 Sudat in exiguis *Partibus Artis* Opus.  
 Prima per *Egyptum* transivit *Metrica* *Virga* :  
 Verùm in *Josephi* *Metrica* *Virga* *Manu*.  
 Nec prius *Egypto* succurritur *Artis* egenti,  
*Hebræo* Primus quàm foret *Artis* *Honos*.  
 Discretis *fines Nili* Vis eripit *Arvis* :  
 Ars hos *Confuso* reddit *Hebræa* Solo.

In totum Commune ferunt, *Mare* qua pater, *Orbem*  
*Phœnicum* *Naves* *Mercis*, & *Artis* *Onus* :  
 Laudum & plena vehit *Phœnices* *Bucca* *Magistros* ;  
 Quaquà *Ventorum* *Carbasæ* plena *Rates*.  
 Hinc *Sanchoniathon* docto audit *Magnus* in *Orbe* ;  
 Hinc *Magnus* docto *Mochus* in *Orbe* sonat.  
 Multa petunt à *Mosè* ambo sibi *Dogmata* ; si non  
 Alter & à *Mosis* *Nomine* *Nomen* habet.  
 Quæ prius in *tenues prolata* evanuit *Auras*  
 (Nunc mera nil nisi *Vox*, nunc & inane nihil)  
*Vox* stetit in *Græcis* *Magica* *Cadmi* *Arte* *figuris*  
*Firma* ; *Sonusque* *Oculis* excipiendus erat.  
*Egyptum* *Virtute* *Magum* qui præstitit *Omnem*,  
*Phœnicem* hunc *pictri* prævenit *Arte* *Soni* :  
 Ipso ex *Ore* *Dei* quàm plurima *Verba* loquentis  
 Excipit, è *Manibus* primaque *Scripta* *Manu*.  
 Quæ *Cordi* indiderat, jam pene *Erasa*, *Columnis*  
 Instaurat primus *Jura* notata *Deus*.  
 Signata *Hebræas* dant *Voces* *Marmoræ* ; *Moses*  
 Hoc juxta *Exemplar* *Scriba* *Secundus* erat :  
 Quisve huic *Discipulus*, quove *Ordine*, nescio, *Cadmo*  
 Hac *Præceptoris* præstitit *Arte* *Vices*.  
 Nec *Gravis* prius iste docet *Signare* *figuris*,  
 Quàm fuit *Hebrææ* nota *figura* *Scholæ*.  
 Hac notâ, *Nemo* quantillæ, nesciat, *Artis*  
 Sit *variare* *Notas*, non *variare* *Sonos*.

Phœnicia.

Ille aliò *offensum* si quando *vertat Ocellum* ;  
 Indutis *luget Vestibus* ista *nigris*.  
 Sic *Sacra* quò *propior Lux* est, ut *Culminet Orbe*,  
*Ingenuæ* magis hoc *Eminet Artis Apex*.  
 Ad quem *deprimitur Scripturæ Lumen*, eundem  
*Ars & confestim* vergit ad usque *Gradum*.  
 Quando *super Gibeon* (*Diem* ut *produceret Hostis*  
*Excidio*) *rutilos Sol* retinebat *Equos* :  
 Et (*Fratrì* *contenta Vices* *concedere*) *Valle*  
*Vicina* *albidulas Luna* *repressit Equas*.  
 Dum *bis quinque Gradus Hex'chiæ* *tempore Phæbus*  
*Regreditur*, *Phæben* *tot retroire putes*.  
*Sese* *inter* *servant* sic *Progressusque*, *Régressusque*,  
*Atque Moras* *dubias Arsque*, *Fidesque* *pares*.  
*Procreat* *hinc plures Meretricia Roma Sophistas* :  
*Castâ Agni* *plures* *dat tibi Sponsa Sophos*.

*Selecta in Terris Genti* (*Sic Fata volebant*)  
*Ars primæ*, *soli Gratia* *danda* *fuit*.  
*Ars Sancto* *quæ vis accepta ferenda Popello* ;  
*Sanctorum* *ut Virtus* *est referenda Deo*.  
*Acceptâ à Virtute Deo* *est Ecclesia grata*,  
*Mundo* *etiam* *cur non esset ab Artè data ?*  
*Scilicet Ars* *hujus fuerat gratissima Mundo* ;  
*Ni fuerat Mundo Gratia* *grata minus*.  
*Dum* *tamen ignaro Lucem Artis* *foenerat Orbi*,  
*Vel sic est Lucis*, *Filia grata, Patrè* :  
*Gratiæ & ingratum Lumen* *sparsura per Orbem*,  
*Humane Munus* *si foret illud Opè*.

*Ad Vivum Pictura* *refert*, *cum ducitur ipsa*  
*A Faciè Artifici*, *Linea quæque*, *Manu* :  
*Sæpius Exemplar* *ducatur ab Exemplari*,  
*Hinc minus* *evadet Prototypo simile*.  
*Sic quo Judææ Gens* *ulla propinquior olim*,  
*Longius* *aut fuerat dissociata Loco* ;  
*Illius hoc veras* *edocta fidelius Artes*,  
*Figmentisve* *magis falsa* *erat ipsa suis*.  
*Unde Salutari* *magis & Phœnicia Verax*,  
*Audire & Mendax Græciâ* *jure potest*.  
*Hæc ita Figmentis* *scaret undique*, *ut Ornator*  
*Vero expiscando Delius* *esset Opus*.  
*Doctæ* *autem Genti* *si quilibet alter*, *habendus*  
*Hic meritò Vere Delius Author* *erit*.

Figmenti in fundum se immergens eruit *Indis*  
*Majores Gemmis, \* Indus ut alter, Opes.*  
Nec Soli Sapuit Sibi, Sudavitque; *frueudas*  
Has aliis Gazas exhibuisse juvat.

Unde feret Laudes OPIFEX Artisque, Laborisque,  
Aut Grates meritas Utilitatis OPUS?  
Nempe iterum, ut Sileant, Oracla Profana jubentur;  
Ore licet Sacris Liberiore loqui.

\* *Indi urinandi*  
*longe peritissimi*  
*ad Montium in*  
*Mari delitenti-*  
*um Radices usq;*  
*penetrantes pre-*  
*tiosissimas inde*  
*extrahunt Gem-*  
*mas.*

Tho. Gilbert.

---

Ad Authorem, de Opere hoc utrisq; jam partibus,  
numerisq; Omnibus Absoluto.

GALLIA *Visa* parum tibi; colloquimq; BOCHARTI,  
Quo Galli majus nil habuere, parum est.  
Res *Asie, Egyptique, & Romæ,* sedulus Author,  
Doctaq; perquiris *Græcia* quicquid habet:  
Supremus labor est *Solymanum* visere sedes;  
Nec prohibent adytis te sacra *Templa* suis.  
Imò tibi SANCTUM SANCTORUM, haud Atria solum,  
*Gentibus* antiquis quæ patuere, patet.  
Abdita *Judæe* pandis *Mysteria* Gentis;  
Exuis & Velum *Ritibus* omne Sacris.  
Dura *Urim* Vexent, *Thummim*que Vocabula *Mystas*;  
Responsum potius tu mihi, *Gale,* dabis.  
Non ego, \* *Liverulis* Responsa *micentne,* morabor:  
Hac modò *Luce* tua consuluisse licet.  
*Agyptus* tenebras, rerumq; *Anigmata* jaçtet;  
Dum *Goshen* Scriptis fit mihi clara tuis.

\* *V. Schickar-*  
*dum c. I. Mis-*  
*pat hammelech.*

Ouenus Pricæus, A. M.

*On the Second Part of this Learned  
W O R K E.*

1.

**T**Hough beauteous Nature, with her numerous Race,  
Does stil replenish this unbounded Space ;  
Is stil in vigor Seen,  
Of al harmonious things the Queen :  
Has nothing of her strength by Age, or Labors spent,  
Throughout the teeming Earth, or Rolling Firmament :  
But stil in numbers smooth and fleet,  
With ai'ery al and silent feet,  
Holds on the mighty Dance,  
Her Maker bad her first advance :  
Though too as he of old throughout the forming Masse,  
Whilst in the boundlesse womb of Nothing 'twas,  
Did strength and beautie sow :  
She yet retains them both, and with eternal love  
Payes grateful homage to the King above,  
And usefull Tribute to the Prince below.

2.

Yet strange it is Philosophie alone,  
For Natures prospect borne, and contemplation ;  
Should not so constant, and so faithful prove ;  
Should the disease of age, not reason have :  
Not nakednesse of truth, but shadows love :  
And seem so near her grave :  
That in the World's great Room when set,  
Her selfe, and settled businesse should forget :  
Her self in learned Mazes loose ;  
Some pretty Schemes of things, not the supreme Idea choose,  
Which was intire and bright,  
In the Original light ;  
But rather wil descend the vast Abyffe,  
Where darknesse is,  
With rocks of horrid Termnes, and hard Hypotheses ;  
Where al the Arts, like the fal'n Angels, lye  
In chains of darknesse bound :  
The worse because so knowing Miserie :  
And stil with dreadful noise do sound.  
Thus with dejected Eye  
In standing pooles we seek the skie :  
To find the milkie way,  
Not only lose the day :  
But down to Caverns, and vast tracts of night  
Go to improve the sight.

Mean while neglect the glories, and the gentle influence  
Of al the wide and fair Circumference ;  
Losing both God, and his Intelligence.

3.

Were't not a too unkind Relief  
    To present grief,  
    Our blisse to think upon,  
    That's past and gon ;  
I'd blesse the day, when Arts proportion'd right,  
    Fram'd more for use, than wild delight,  
    Did not some Private Patron raise,  
But solemniz'd their greater Authors praise ;  
    Large as his Works, unbounded as his Rule,  
    That's founder of the Universe his Schoole.  
When none of numbers made this mighty Frame,  
    *Pythagoras* did find  
    In's Arithmetic mind,  
    Those we may *Cyphers* name.  
Arts did not then designe to dwell  
    In some ingloriose Cel :  
The Rigors of the *Stoa*, to maintain ;  
    Or from *Stagira* date their Reign ;  
    Nor from the Gardens shade,  
    Which *Epicurus* made :  
As if the Tree of Knowledge were  
    Replanted, and to flourish there.

4.

'Twas never thought of then, *Des-Cartes* pride  
    Should over Scholes and God in triumph ride ;  
That e're from maters liquid bowles should fall  
    This Universal greater Bal ;  
Or from his Whirle-pooles should e're ebbe, and flow  
    Al this vast Tyde of things below.  
At first there was no place for Fancies stage ;  
    Or the wild images of learned rage :  
Arts close to things, and natures businesse fit,  
    Shew'd then the Strength, and Innocence of wit.  
But Knowledge like a River in its Course ;  
    Making to its Original source ;  
Its puritie does lose, and to the spring  
    In foaming Torrents filth does bring.

5.

Thanks to this Learned Authors pen,  
    Truth now appears in Innocence agen ;  
    Through al the Vailes of things, and Men.  
    Sure he came from the Holy Place,  
    So bright is al the Face :

And

And in his *Gentiles Court* so Sacred is the view,  
 We lustre find, and Inspiration too.  
 He doth with Rods correct the Heathen School:  
 As the great Savior did in's Temple rule.  
 Truth now extends her Conquest far,  
 The Heathen Oracles struck dumb, and Authors are.  
 They to so just a Triumph their submissions owe,  
 And now congratulate their overthrow.  
 Dethron'd they are, yet Privilege enjoy:  
 Highly promoted while they bow  
 P' th'House of God so low;  
 As he was deem'd, who so himself demean'd  
 In *Rimmon's* House, while on his hand his Master lean'd.  
 How great then our Triumphal joy!  
 When that proud Empire of the Arts we see  
 A tributary Province to Divinitie,  
 The Heathen Authors are corrected so,  
 Their poison now for Antidote may goe.  
 Through their profane we see Diviner Themes,  
 Since thus our skilful *Joseph* has explain'd their Dreams.

*To the Author on both Parts of this  
 Learned Work.*

I.

**H**E's a wise Master of a Feste,  
 And bravely treats the Guests he did invite,  
 Who first presents unto their sight  
 That Food whose grateful tast  
 Wil edge the Appetite,  
 And with a pleasing Sharpnesse stil  
 Prepare the Stomach it does fill:  
 Reserving that til last  
 Whose more substantial Good  
 Deserves the name of Satisfying Food;  
 And is besides the Choicest Dish of al the Rest.  
 So prudently have you  
 Contriv'd the Learned Banquet here  
 Set out and offer'd to our view;  
 In that you first excite  
 And whet the Mind's delight,  
 And in the Rear,  
 Vouchsafe to Entertain it with the daintiest Cheer.  
 From your first great Performance we can tel

Where

Where Letters, Words, and Languages  
 Began, and how they did increasē :  
 By whom the Infant World was taught to spel,  
 And lisp a Syllable :  
 By what Gradations then it grew  
 In Age, and Learning too ;  
 Until with times, and pains expence,  
 At length it came to Read, and Write in sence.

2.

First *Historie* presents us in her scene  
 The brave Achievements of Heroic men,  
 Whose deathlesse Actions rightly claim  
 To them a never dying Name:  
 Their praises with their Better Parts do crave  
 A just exemption from the Grave,  
 And out-live al tranfactions that have been,  
 Since Chance upon our rowling Orb a sporting fate,  
 And laugh'd to see

*Historie.*

A Mimic Ape, that shee  
 Made althings subject unto Change like that.  
 Next sprightly *Poetrie* took birth,  
 That fair *Minerva* of the Brain,  
 Which is the only Child on Earth,  
 Since heavy Curfes taught it how to mourn,  
 And Mourn in Vain,  
 That ever yet was Born  
 Without the Parents groans and Pain.

*Poetrie.*

She on impolish'd Natures homely Face  
 Stroak'd the rude Features into fair,  
 And many a Beauteous grace  
 She lively painted there,  
 Where before dul and swarthy Colors did appear.  
 The Last in Time, not Dignitie or Name,  
 Smooth *Oratorie* came

*Oratorie.*

By Nature smooth, by Culture gay,  
 Since she has got the Artful trick  
 To Cloath her self in the Array  
 And Trappings of Trim Rhetoric,  
 And al her graceful Colors to display :  
 These little Arts that we were taught before ;  
 Branches of Knowledge and no more,  
 Refresh'd our Minds ; how ravish'd shal we be  
 Now you produce *Philosophie*,

Which to these frugal Branches is the wel grown Tree ?

*Philosophie.*

A Tree whose Heavenly Fruit  
 The Worlds sunk vigor does recruit ;  
 Forces those Spirits briskly to advance.

*Thae.*

That soaking lay in sottish Ignorance ;  
 A Tree that's pleasant to the eyes,  
 Like that which grew in Paradise,  
 And much to be desir'd to make one wife :  
 Only in this their Difference does appear :  
 Not Touch, not Taste, not Eat  
 Was written on the Fruit of that,  
 'Twas fruit indeed, but not for meat,  
 And only to be fear'd, and Wonder'd at :  
 Each man from this, that wil,  
 May pluck, and Eat, and eat his fil ;  
 Nothing but Abstinence alone forbidden here.

3.

While man was yet so just and good,  
 That nothing he of evil understood,  
 The very Deitie  
 Took pleasure in his Companie,  
 Came often from his Paradise above,  
 Where Everlasting pleasures flow,  
 Drawn by the Cords of Love  
 To visit that below,  
 And read his *Adam* Lectures of Philosophie.  
 But he with knowlege fatted wanton grew,  
 And his Proud Wil  
 Would know not onely Good, but Il ;  
 And would indeed be God-like too :  
 Complains his Stock is scant, and smal,  
 And by a reach at more he forfeits al :  
 Al but enough to make him see  
 From whence he fel, and so bewail his Miseric.  
 Then not without Industrious Pain  
 Some Scraps of what was lost he did regain,  
 In Equal sweat of the same Brow  
 Both eat his Bread, and earn'd his Knowlege too :  
 By piece-meal scrving from his Memorie,  
 What blur'd, and blotted there did lie.  
 So little the Philosopher  
 Did in his Judgment Erre,  
 That said Mans Learning is no more  
 Than to Remember what he knew before.  
 From the First Parent of Mankind  
 Sin, and Philosophie  
 Was al the Parrimonie left behind  
 For bankrupt Posteritie.  
 Thus he together to his tainted Blood  
 Transmits so great an Il, so great a Good.

Dealing

Dealing with us as one who brought  
 A deadly Poison, and an Antidote.  
 From *Adam, Seth*, to thee  
 (Thou worthy Grand-child of the Deitie)  
 Descends Philosophie.  
 She with thy Learned Pillars stood,  
 Maugre the Envious washings of the Flood :  
 Those Pillars as a stable Ark she found  
 To keep her too from being Drown'd.  
 But the greatest Danger that the e're was in  
 The mighty Deluge was of sin,  
 Where sadly she, as justly did complain  
 That a lewd Pagan train  
 Debauch'd her with slight Sophistrie,  
 With superstition and Idolatrie :  
 Whence she became more frothy, and more vain,  
 Than very Ignorance could be :  
 Best things abus'd prove worst of al: *So be*  
*That scoffs at Scripture, fals to Blasphemie :*  
 But was she no where pure? no where  
 Allow'd her Virgin-Garb to wear?  
 Of al the Earth *Judea's* little spot  
 Defil'd her not :  
 There she reign'd Queen, and had the chief Command,  
 Next Holiness, the Empresse in that Holy Land.

4.

No sooner was she seated on the Throne,  
 But winged Fame flew out,  
 Informing al the Neighbors there about :  
*Phenicia* first; *Phenicia* first went down  
 Pretending to congratulate  
*Judea's* blissful State;  
 But her design was to improve her own :  
 Nor were her thoughts without successe, and vain,  
 For fraighted wel with Knowledge she made back again :  
 Hence was it first *Phenicia* knew  
 What fruit on Palm-Trees grew:  
 Palm-Trees she had before, which stood  
 An Idle, and an Uselesse Wood,  
 Barren as Females, when the Male's not by :  
 'Twas now they did begin t' increase and multiplic.  
 Next up does *Egypt* come ;  
 And al she finds she carries home :  
 'Twas here Philosophie a Goddesse prov'd  
 Enjoy'd her Temple, and her Shrine,

*Phenicia.*

*Egypt.*

*Egypt*, that worship'd what she fear'd, or lov'd,  
Lov'd her, and then ador'd her as Divine.

*Chaldea.*

Then to *Chaldea* was she Captive lead,  
And temted there to sin ;  
She that above 3 thousand years had been  
Modest, and Humble, now perks up the Head ;  
For in *Chaldea* did she find  
Sparks of the old Ambitioſe mind,  
Of reaching Heaven, and ſcorning odds,  
To live Inferior to the Gods.

Go to, ſay they,  
What though our Fathers *Babel*-plot  
Succeeded not,  
But in their Tower's Confuſion ruin'd lay ;  
Howe're 'twas nobly don,  
And the Deſign was Generoſe, and High ;  
Let us their Children try :

*Aſtrologic.*

The Father he may creep on earth, whiſt the bold Son  
With more of Scorn, than Pitie views him from the diſtant ſky.  
Then up ſhe got amongſt the Stars,  
And fate her down by Deſtinie,  
There learn'd of her the lower world's affairs ;  
Commun concerns ſhe did revele,  
But the great Buſineſſe of the world concele,  
And bid her there leſſe eagerly to pry :  
But as the Deſtinie did look,  
And turn'd the leaves that were  
Writ in a diſmal Character,  
She ſlily peep'd into the Dooms-day Book,  
And whiſper'd down the Fates  
Of ſtaggering Kingdoms, and declining States.

5.

When Learning thus in th' Eaſt grew great, and when  
Philoſophers as commun were as Men,

*Greece.*

Then firſt Adventurous *Greece*  
In little ſhips ſwom o're the Main,  
In queſt of This ſam'd Golden Fleece,  
More rich than that their *Jafon* did obtain,  
With much more Danger, and with much leſſe Gain.  
Some to *Phenicia* ſail, and ſome  
Down into *Egypt*, and *Judea* come ;  
Where ſtraight they found  
That Truth out-did Fames Trumper's ſound :  
For every commun Merchant there  
Vented his Learning with his ware,  
Both kept enough, and had enough to ſpare.  
Had not the far-fam'd *Samian* Peer

Been Tutor'd, and Instructed here,  
 His Transmigrating Soul had been  
 In Speculation Weak, and Thin,  
 Void of its Learned Superstition  
 It might to *Greece*, and us unknown  
 Have fitly pass'd into the silly Ass's agen.  
 Here was the soaring *Plato* taught  
 Each lofty, and refined Thought ;  
 Diviner Notions fram'd to raise  
 Man above Dreggy Mater, and  
 Whatever does deservedly command  
 As much our Admiration, as our Praise,  
 Was al made his at second hand.  
     His Honey'd Eloquence,  
     In which he's yet alive,  
     Was al transported hence,  
 With greedy Lips suck'd from the sacred Hive :  
 So much he does to *Moses* owe  
 For what we thought in his own Mouth to grow.  
 Nor must we him of al forget,  
 Whom Learning's Jaded Children yet  
     Grace with the Character,  
 And swelling Stile of *the Philosopher*.  
 He to the learn'd *Nilean* strand,  
 If not ev'n to the Holy Land  
 With his victorious Scholar went,  
 (More likely *Jove's* than *Philip's* son  
 Who conquer'd Earth, as he the Heavens had done)  
 The Learned world to subjugate intent  
 As he the whole to overmaster meant :  
     Accordingly they carried it ;  
 That a Monopolie of power, and this of wit :  
     This in a proud design to raise  
 Eternal Pillars to his immortal Praise,  
 He plunders al the Learning of the East,  
     Rifles each famose Librarie,  
     Each Treasure of Learned pains,  
 Dragging old Authors from their Rustie chains  
     Into a worse Captivitie :  
 But stil reserving to himself the Best,  
 He cruelly condemn'd to fatal flames the Rest.  
 So did the Aged *Asian* Phoenix burn,  
 And to the Stagirite that *European* Phoenix turn.

6.

Thus have we seen thee *Greece* assume,  
 And put on wisdom, as a borrow'd plume :

c 2

'W'have

**W'** have seen thee in thy Ruffe and Pride,  
 When as thou didst not only those  
     Flout and deride,  
     From whom thy Greatness rose,  
 But stamp'dst *Barbarian* the whole world beside.  
**We** see thee now of al thy Braverie bereft,  
     Quite strip'd, and naked left,  
 Thy selfe at Length inheriting that Name  
 Thou others proudly gav'st, and wel deserv'st the same.  
     And now thou glorious Light,  
 Since *Greece* is wrapt in gloomie Night,  
 (For 'tis thy absence makes it so)  
 Tel me, next whither didst thou go,  
 Freely to scatter and Dispense  
     Thy Blessed Influence ?  
 This Sun below, like that above,  
     Was surely born in th' East,  
 And does with that the same way move,  
 Still travelling on towards the West.  
 And here could I but have my wil,  
 That which has parallel'd the Sun before,  
 Should do the same in one thing more ;  
     As that has done,  
     Once o're the Plains of *Gibeon* ;  
 This Radiant Illustrious Light should o're the West stand still :  
     Should o're the West  
     In ful Meridian Lustre stand,  
 And there the lesser Lights not darken, but command ;  
     That so they jointly al  
     In smooth, and equal Harmonie may fall,  
 And prove officious Handmaids to the best,  
 The best, and clearest Light that does adorn  
 Our Hemisphere ; who to give proof that she  
     Was Heaven-born,  
 Wears no less Stile than of Divinitie ;  
 And while preserv'd in her bright Puritie  
     Will in the British Firmament  
     No lesse be our defence, than Ornament :  
     Here fixing her own Tutelarie God,  
 Who in the floating world hath so long settled her Abode.

*On both Parts of this Learned Work,  
The Court of the Gentiles.*

**O**F LEARNING if you'd have the Total, adde  
Of Learning Words challenge but for their Share  
The surface; Things the Solid Bodie are.  
Bodies their Surface offers to our Eyes;  
Our Mind by Words (their Surface) Things descries.  
Words without Things a Parot's Learning give:  
Things without Words make grown Men Infants live.  
Learning of Words and Things compos'd is then  
It self made perfect, and makes perfect Men.

PHILOLOGIE of Words the Knowledge brings;  
PHILOSOPHIE's the higher Schole of Things:  
But Scholars both to SCRIPTURE and the JEW,  
For what in either Kind is rare, if true.  
The Jews now Cruel once were Kind; when they  
Both Treasures lent, both without Usurie,  
To Stranger Gentiles; who yet prov'd to be  
As unjust Debtors, as the Jews were free  
And friendlie Creditors; and having gain'd  
Their Goods in hand, in hand their Goods detain'd:  
At length denie the Principal; and plead  
Their Stock of Learning al of their own Breed.

A COURT erected; th' AUTHOR to extract  
A fair Confession of so foul a Fact,  
Puts them upon the Learned Rack; and shows  
The Jewish Book for al the Gentile ows.  
In al finds for the Jew: and was't not fit,  
The Author JUDGE in his own COURT should fit?  
Where both he so performs, you'l dout, which he  
Better PHILOGER, or PHILOSOPHER be?  
Favor in one were in the other Spite:  
BOTH BEST conclude him, and you do him Right.

SYNOP-

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THE  
COURT of the GENTILES.

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PART II.  
Of Philosophie.

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BOOK I.  
*Of Oriental, and Occidental Barbaric Philosophie.*

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CHAP. I.  
Of Philosophie in General, and Sacred Philosophers.

*The Greek σοφοὶ from the Hebrew Sophim, i. e. Speculators, or Watchmen. Pagans defined Philosophie a Love of the highest and best Wisdom, answerable to the Scriptures Phraseologic. Philosophers called also τέλειοι and φιλόμυθοι, from the Jewish Mysteries. God the first Exemplar, Mater, and Efficient of al Philosophie. Of the first Divine Philosophers; Adam, Seth, Enoch, Abraham. Of Joseph his instructing the Egyptians. Moses's Writings, the Source of Phenician, Egyptian, and Grecian Philosophie, viz. Physics, Metaphysics, Mathematics, and Politics. Solomons Philosophie; also Jobs; and of the Jewish Scholes.*

§. I. **W**E now procede to discourse of Philosophie, its Original and Traduction from the Jewish Church. And before we engage in the formal Explication, and Demonstration hereof, we shal first give a more general Idea, or Notion

B

tion

The Greek σοφοὶ  
from the Hebrew  
Sophim.

Numb. 23. 14.

tion of Philosophie; (both name and thing) and then procede to its original causes, &c. Philosophie, in its first Introduction amongst the Grecians, was called σοφία, and Philosophers σοφοί, as *Heinsius* (*exercit. Sacr. lib. 1. cap. 2.*) and *Martinius* presume, from the Hebrew צופים *Sophim, Watchmen*: thence 'tis said, *Numb. 23. 14.* that *Balik* brought *Balam* into a place, on the top of *Mount Pefah*, called צופים שרה, which the English Version, Printed at *Geneva*, 1560, renders *Sede-Sophim, the Seat of the Speculators, or Watchmen*. And that the *Greeks* derived their *Sophi* from this *Sophim*, *Heinsius* affirms it without a peradventure; because the Greek σοφοὶ *Sophi* were wont, on such high Hills, to observe the course and motions of the Heavens. That the Hebrews, as well as Phenicians, called their Wise men or Prophets צופים, *Sophim, Speculators, or Watchmen*, is most evident to any that observe the Scripture Phraseologie. So *1 Sam. 1. 1.* we read of *Ramathaim Sophim of Mount Ephraim*: on which the *Geneva* Annotators observe, 'That in this City, in *Mount Ephraim*, were *Sophim*, that is, the Learned and Prophets. Thence the Syriac Version renders it, *the hil of the Watches, or Watchmen*. Yea, more particularly, that this *Ramathaim Sophim*, was the chief *Academie* of their Wise men, or Scholes of their Prophets, is apparent from *1 Sam. 19. 18, 19, 20, 21, 22, 23, 24. V. 18.* it is said, that *David dwelt with Samuel, at Najoth in Ramah*. *Najoth*, say the *Geneva* Annotators, was a *Schole where the Word of God was studied*. Thence *v. 20, &c.* it is said, *there were a Companie of the Prophets there*. And what more commun in the Scripture Dialect, than the stiling the Hebrew Prophets or Wise men, צופים *Sophim, i.e. Watchmen*? Hence it is most likely (if not without dout as *Heinsius* will have it) that the *Greeks* derived their σοφοί: who were also stiled σκεπτικοί, *Speculatores, Watchmen*; and thence σοφία, *Wisdome or Philosophie*, is also called, by some of them, σκέψις *Speculation*: Whence that commun division of Philosophie, into φιλοσοφία σκεπτική ἢ πρακτική, *speculative and practick Philosophie*.

1 Sam. 1. 1.

1 Sam. 19. 18,  
19.

Others derive the Greek σοφοὶ from the Punic *Sufes*, which in that Language signifies a *Magistrate*. So *Hornius, Historiæ Philosoph. lib. 1. cap. 1.* 'We wil that the original of the word σοφοί, be fetcht from no other than the Punic *Sufes*, who, as 'tis wel known, drew their tongue from the *Syrophenicians* or *Cananites*. And he gives this account of the Origination: 'In times past, says he, none but Wise men were admitted to the dignitie of  
'Magistrates.

Magistrates. Such *Suses*, in the daies of old, were *Charondas*, *Solon*, *Lycourus*, and other Legislators, who were both wise men and Magistrates. So that there is no dout to be made of it, but that σοφός descended hence. This being granted, yet it contradictees not the former Origination of *Heinsius* and *Martinus*: for *Hornius* seems to grant, according to that of *Scaliger in Festum*, that *Suses* was deduced from ספס, which signifies an accurate speculation or contemplation, and so is the same with the Greek σοφός, or ἐπόπλις, or ἐπίσκοπος: 'tis used in Scripture for the Contemplation of sublime maters. *Cumero, Myroth. cap. 2. Math.* derives σοφοί from the Hebrew סופנים; others from ספס, which signifies to cover, or hide, and so answers to the Greek καλύπτειν, and differs but little from σφσ, which is of the same import. And that which makes for this Origination, is *Joseph's* Egyptian name, who was called by *Pharaoh* Πονεβ Πονεβ, i. e. an Interpreter of Secrets. Hence also the Persian Kings are, even to this day, called ספי *Sophi*, which signifies Interpreters of the Gods and Wisemen. So amongst the Arabians, *Sophus* imports a Religious and Wise man, as *Horn. Hist. Philos. lib. 1. cap. 4.* So much for that proud title σοφός.

§. 2. But *Pythagoras* (as it is conceived) judging the terme σοφός too proud and swelling for degenerate nature, stiles his wise man φιλόσοφος, a friend of wisdom, as *Solomon*, almost every where, in his Proverbs, describes his wise man, a *Lover of wisdom*, &c. whence *Christ* calls his wise men, *friends and children of wisdom*. Thus *Plato* also defines a Philosopher, φιλόσοφος τῆ φύσει φίλος ἐστὶ καὶ συγγενὴς τῆ ἀληθείας, *A Philosopher is a friend to nature, and a Kinsman of truth*. And elsewhere he calls Philosophers, τῆ ἀληθείας φιλοθεαμίνας ἀληθίνους, *sincere and friendly Contemplators of truth*. Answerably whereunto *Philosophie* is by him stiled, φιλαλήθεια, love of truth: on which, in his *Cratylus*, he gives this gloss, ἀλήθεια. ἡ ἀληθινή, i. e. a Divine evagation, or wandring of the mind after the first Wisdom and divine Truth. Whence he asserts, that a true Philosopher has the true Knowledge, καὶ ὄντων, of things: thence he defines him thus: φιλόσοφος ἐπιθυμητὴς πασῶν σοφίας, *a Philosopher is one that covets all wisdom*: and so true *Philosophie* is by him stiled, the *Knowledge of the fairest and choicest good, and not only of its picture*: Which, in his sixth Book of his *Commun Wealth*, he tells us plainly is no other than the Knowledge of God; which he calls ἰδέαν τ' ἀγαθῆ, *The Idea of the chiefest good*, and μέγιστον μᾶθημα the

*Philosophie* so called from the love of wisdom answerable to the Scripture Phrasologie. Cum majus homine Sapientis nomen esse deprehendisset, (*Pythagoras*) coram Leonte, Philiafiorum sive Sicyoniorum Tyranno, non σοφόν σε, sed φιλόσοπον, h. e. ut veteres explicant, τῆ σοφίας ἐπιθυμητὴ καὶ ἀπαζόμενον, professus est. *Laerr. lib. 8. Hornius Hist. Philos. l. 2. c. 11.*

highest Discipline, and ἀληθινὴ φιλοσοφίαν, the genuine Philosophie; namely because it is (saies he) Ψυχῆς πειραγωγὴ ρυκτεινῆς τινος ἡμέρας οἰς ἀληθινὴν τῷ ὄντι ἐπίνοσον, the Introduction of the Soul from a certain night-day, to the true discoverie of the first being. Whence he adds, that his φιλαλήθεια οἰ φιλοσοφία consistes, not only in the contemplation of some lower objects, and Arts; but it is conversant, οὐ τὸ ὄντως ὄν, καὶ τὸ καλὸν πρῶτον, about the true being of beings, and the first beautie: thence (saies he) he that contemplates, πολλὰ καλὰ, αὐτὸ ἢ τὸ καλὸν μὴ ὁρᾶν, many beauties, but not the one first, and chiefest beautie, is not a Philosopher, but a dreamer, one that has only an opinionative knowlege of things. So Aristotle, in his Rhetoric, speaking of true knowlege, saies, ἐν ἢ τῷ μανθάνειν εἰς τὸ χτ' ὄντων καθίστασαι, Knowlege or Philosophie is the erection and elevation of us into our natural state. And Cicero defines a Philosopher, One that studies to know the causes and natures of althings Divine and human, &c. and Philosophie he termes the contemplation of death. So Plato, in Theage, defines Philosophie, μελέτῃ τῷ θανάτῳ, a contemplation of death. And Pythagoras made Philosophie to be the contemplation of Truth; which Architas understood of the Principle of Principles, and Plutarch of the Divine Ma'esticie: Whence a Philosopher, in the Pythagorean estimation, is the same with Θεολόγος. Lastly, Plato, in his Phædo, calls Philosophie, ὁμοίωσιν θεῷ καὶ δυνατὸν ἀνθρώπῳ, an assimilation to God, so far as 'tis possible for man. Whence the same Plato defines Philosophie, γνῶσιν θεῶν καὶ ἀνθρώπων πραγμάτων, καὶ ἢ ἐν τέτοις αἰτιῶν, the knowlege of Divine and human affairs, with their causes: which agrees with that of Cicero, lib. 2. Offic. Philosophie is the knowlege of Divine and human things. Lastly, Plato assures us, that to philosophise, is to know, love, and imitate God: which he makes to be the sum, not only of speculative and moral Philosophie, but also of Politics: for (saies he) that Commun-wealth is most happy in which Philosophers are Kings, or Kings Philosophers. Touching the general notion of Philosophie, See Philos. General. p. 1. l. 1. c. 1. §. 1.

Philosophum oportet nihil sic agere, quam ut semper studeat animam corporis consortio separare, & ideo existimandum, Philosophiam esse mortis affectum, consuetudinemque moriendi, Apuleius lib. 2. de Philosophia.

Philosophers called τέλειοι from the Jewish סֵמֶת.

§. 3. Hence also the Greek Philosophers, specially the Pythagoreans, when they came to the perfect comprehension of their mysteries and principles, were called τέλειοι, perfect, in opposition to their Novices or learners; which phrases and custome they seem to have borrowed from the Jewish Scholes, and Colleges; wherein there were divers orders; and the highest therein were called סֵמֶת perfect: whereunto the Apostle Paul seems (unto some)

some) to allude *Phil.* 3. 12. *τετελειώμαι*, and *v.* 15. *τέλειος* perfect, *Daillé on Phil.* of which more hereafter, when we come to treat of the Pythagoreans; who were also called by the later Philosophers *Μυθολόγοι* and *Φιλόμυθοι*, Mythologists and Philomythists; because of their great imitation of, and symbolising with the Jews, in mysteries and wisdom: from whom they borrowed the most of their Discipline and Philosophie. From these general hints and intimations we may easily collect, what cognation the Pagan Philosophie had with the Jewish Wisdom: neither can we imagine, how those dark capacities of Heathen Philosophers should come to be informed with such clear contemplations of God, and Jewish mysteries, but by some derived traditions, and fragments borrowed from the Scriptures and Jewish Church, as hereafter.

§. 4. But to run up Philosophie to its first source and spring-head; we must remember that God (who is the original Idea of al truth, the eternal wisdom and fountain of al light) is the first Exemplar, and Efficient of al Philosophie. For as God made al things according to the eternal universal Idea of his own Wisdom and Decrees; so likewise has he stamped, and deeply impressed on the very beings and natures of al things made, certain characters or intelligible ideas and resemblances of his own divine wisdom, which the Scholes usually terme the *Light and Law of nature*; which is nothing else but those created emanations, or rayes of light and order stamped on the beings of things, and scattered up and down in the Universe; which offering themselves to the human understanding, become the objective mater of Philosophie. So that it is apparent, Philosophie, as al other Sciences, owes its original to the Divine Intellect and Wisdom, which beaming it self forth on the workes of its hands, and diffusing some derivation of wisdom, light, and order into every Creature, for the government and direction thereof unto its respective ends, becomes the objective idea, or mater of al Philosophie: and then the same Divine Wisdom irradiating the mind of man, to contemplate those bright Ideas of created wisdom, which lie hid in the creature, and enabling it to gather up the same into several branches or Sciences, it becomes the prime efficient of al Philosophie. So that whether we consider Philosophie objectively, as lodged in the natures of things; or formally, as brancht forth into several Sciences, it al owes its original to the bosome of Divine Wisdom. That the first Philosophie was from God, See *Philosoph. General. p. 1. l. 1. c. 1. §. 2.*

Philosophie from  
Admiration.  
See Iosius de  
Philosophia l. 1.  
c. 2. §. 6.  
& Hornius Hist.  
Philos. l. 1. c. 10.

§. 5. Hence it follows, that the original impulsive cause of al Philosophie, was Admiration of the admirable Wisdom, Power, and Goodness of God, shining in his workes of Creation and Providence, as *Rom. 1. 19, 20.* So *Plato* in his *Theætetus* tells us, that *Μάλα φιλοσοφῆ τῆτο τὸ πᾶθ' τὸ θαυμάζειν· ἡ γὰρ ἄλλη ἀρχὴ φιλοσοφίας, ἢ αὐτῆ,* *The great Pathos or affection of a Philosopher is to admire: neither had Philosophie any other original than this.* The like *Aristotle* asserts, in the Proeme to his *Metaphysics*, (which *Stobæus* Serm. 3. cites) *διὰ τὸ θαυμάζειν οἱ ἄνθρωποι ἤνυν, καὶ τὸ ἥρῶτον ἤρξαντο φιλοσοφεῖν, &c.* *Men now, as formerly, begin to philosophise from admiration: for men first began to admire things lesse wonderful, then proceeding thus by degrees, they douted of greater maters, as of the origine of the Universe, &c.* whence he concludes, *Ἰδὲ καὶ φιλόμυθ' ὁ φιλόσοφ' πᾶς ἐστὶ· ὁ γὰρ μύθ' σύγκειται ἐκ θαυμασίων,* *wherefore a Philosopher seems to be, in some sense, a Philomythist: (or Mythologist, i. e. a relator of Fables and wonders) for a Fable consists of things wonderful.* The same see *Arist. Metaph. lib. 2. cap. 2.* In which words *Aristotle* gives us an exact and full account, of the original ground and impulsive cause of al Philosophie, both Mythologic and Simple. For, whence was it that the *Phenicians, Egyptians,* and their Apes the *Grecians*, so much delighted themselves in their Philosophic contemplations of the origine of the Universe, &c. but from some fabulous narrations, or broken traditions, which they traduced from the *Jewish Church*, touching the wonders of God, which appeared in his workes of Creation and Providence, specially towards his Church? which these purblind Heathens greatly admired, though they understood them not; and so mixed their own Mythologic or fabulous conjectures with them. And that this was the true Origine of al the Pagan *νυκτερινὴ φιλοσοφία* night-Philosophie, (which is *Plato's* own phrase) wil be more evident hereafter, when we come to treat of the *Grecian Philosophie.*

*Euseb. l. 1. Præp. c. 6. scribit, Ægyptios ferunt primos omnium cum oculis in cœlum sustulissent, modum, ordinem, & quantitatem corporum cœlestium admiratos, Solem & Lunam Deos putasse. Hec*

*nimirum illa admiratio fuit, quam inter Philosophiæ causas antiqui retulere.* *Horn. Hist. phil. l. 2. c. 5. That al heathen Philosophie sprung from admiration of Gods wonders in nature or in his Church. See Dr. Jackson on the Scriptures, pag. 47.*

§. 6. As for the created causes of Philosophie; they may be reduced to these two common heads, 1. Its first Instructors or Authors. 2. Its constitutive principles, both material and formal, or the essential parts thereof. We designe some discourse on both; thence to make good our Demonstration touching the Traduction of al Philosophie from the Scriptures and Jewish Church. And

to procede methodically herein, We shal begin with the first human Institutors, or Authors of Philosophie; who were indeed Divine, and divinely illuminated; so that the wisdome we find scattered up and down among the Pagan Philosophers, was but borrowed and derived from those Divine Lights, who were inlightned by the *Divine Word, that life and light of men, which shined in the darknesse of the Pagan World, but the darknesse comprehended it not,* as *John 1. 4, 5.*

*The first Institutors of Philosophie Divine.*

The first Created Divine Institutor of al Philosophie was *Adam*, who, without al peradventure, was the greatest, amongst mere mortals, that ever the World possessed; concerning whom the Scripture tels us, *Gen. 2. 19, 20.* That he gave names to every living thing, &c. which argues his great Sagacitie and philosophic penetration into their natures. For look as our conceptions, if true, so also names, if proper, should be, and, as we may presume, at first were no other than *εἰκόνες τῶ πραγμάτων, images of things:* So both *Aristotle* and *Plato* cal names *μιμήματα, imitations of things.* *Adam* could, by his profound Philosophie, anatomise, and exactly pry into the very natures of things, and there contemplate those glorious Ideas, and Characters of created Light and Order, which the increated Light and Divine Wisdome had impressed thereon; and thence he could by the quicknesse of his apprehension, immediately collect, and forme the same into a complete systeme or bodie of Philosophie; as also most methodically branch forth the same into particular Sciences, &c. Whereas al Philosophers since *Adam*, having lost, by his fall, this Philosophic Sagacitie, of prying into the natures of things, they can only make some poor conjectures from some commun accidents, and the external superficies, or effects of things; and therefore cannot receive conceptions, or give names exactly suited to the natures of things, as *Adam* before them did.

*Adam the greatest human Philosopher.*

*Gen. 2. 19, 20.*

And that *Plato* had received some broken tradition touching this Philosophie of *Adam*, is evident from what he laies down in his *Politicus*, (and elsewhere) touching the golden Age, or the state of Innocence; wherein, saies he, *our first parent was φιλοσοφώτατος, the greatest Philosopher that ever was.* And *Balens* (*de Script. Brit. cent. 10. prafat.*) tels us, ‘That from *Adam* al good Arts and human Wisdome flowed, as from their Fountain. He was the first that discovered the motions of the Celestial Bodies; the natures of Plants, of Living, and al other Creatures; he first published

‘published the formes of Ecclesiastic, Politic, and Oeconomic Government. From whose Schole proceeded whatever good Arts and Wisdome were afterward propagated by our Fathers unto Mankind. So that whatever Altronomie, Geometrie, and other Arts contain in them, he knew the whole thereof. The like *Hornius, Hist. Philosoph. lib. 1. cap. 2.* ‘Adam therefore being constituted in this Theatre of the Universe, he was ignorant of nothing, that pertained to the Myserie of Nature. He knew exactly, and that without error, the Natures of al Animals, the virtues of Herbs, and the causes of things. The Light of Reason, which we now cal Logic, altogether unspotted, and without Cloud, overcame the obscurity of things, and dispelled darknesse, if there were any. Now there was the highest ἀκελβεια, exactnesse of the Oeconomics, and Politics; for man was never so much as then ζῶον πολιτικόν a sociable Creature. Which the ancient Mythologists are wont to adumbrate under the Golden Age, wherein

*Sponte sua sine lege fidem, rectūque colebant.*

‘The Seat of this most noble Philosophie is, in the sacred Scriptures, stiled גן עדן, the Garden of *Eden*. For there is nothing more excellent given, by the great God, to Mankind, than that pleasure, which ariseth from the contemplation of things. The *Chaldees* cal this Garden of Pleasure עֵדֶן, and the *Greeks* following them, παραδεισος, *Paradise*. Thus *Hornius*, who, *cap. 11.* repetes the same in these words, ‘Al Arts, as Mankind, had their beginning from *Adam*, who among the pleasures of *Paradise*, learned Philosophie even from God himself. And *Keckerman, Tract. 2. Præcogn. Logic. cap. 2.* saies, ‘That he doubts not, but that our first Parents delivered over to their Posteritie, together with other Sciences, even Logic also; specially seeing they, who were nearest the Origine of althings, had an intellect so much the more excellent than ours, by how much the more they excelled us in length of life, firmitude of health, and lastly in air, food, &c. More of *Adams Philosophie*, See *Philosoph. General. p. 1. l. 1. c. 1. §. 3.*

Seths Philosophie.

§. 7. From *Adam* sprung *Seth*, who, according to *Josephus lib. 1. Antiq. cap. 3.* followed his Father in the pursuit of Wisdome, specially that part thereof which concerns the Celestial Bodies, their πᾶσις ἢ συμπτώματα, in which kind of Philosophie he proved a very eminent Doctor: So *Hornius, Hist. Philos. l. 7. c. 2.* ‘The first

first mention of Letters falls upon *Seth's* times; who being mindful of his Fathers Prophecie, foretelling the Universal Dissolution of things, the one by the Deluge, the other by fire, being not willing to extinguish his famous Inventions of Astrologie; he thought upon some Monument, to which he might concredit these Mysteries. At length it seemed good unto him, to engrave Arts and Disciplines on two great Pillars of Brick, thereby to preserve them from destruction. And that this Tradition is not vain, is proved by the Authority, and *αὐτοψία* of *Josephus*; who witnesseth, that one of these Pillars remained in *Syria* even to his time, and was seen by him.

§. 8. The learned also reckon *Enoch* amongst the first *Divine Philosophers*, specially for his supposed skil in *Astrologie* and *Astronomie*: So *Eusebius de prepar. Evang. lib. 9.* and out of him *Bochart Phaleg, lib. 2. cap. 13. pag. 101.* 'I cannot but adde (saies he) what is found concerning the same *Enoch* in *Eusebius*, out of *Eupolemus*, of the *Jews*. He saies that *Abraham*, when he taught *Astrologie* and other Sciences at *Heliopolis*, affirmed, that the *Babylonians* attributed the invention of the same to *Enoch*, and that he was the first inventor of *Astrologie*. It follows, not far after, that the *Grecians* attribute the invention of *Astrologie* to *Atlas*; and that *Atlas* was the same with *Enoch*, &c. In which words we may note, that *Enoch* and *Atlas* are reputed for the same. Perhaps from hence, that as *Atlas* by the *Carthaginians* is called *Duris*, and *Dyris*; so *Enoch* by the *Arabians*, אֶדְרִים *Idris*: Thus the Author of the Book called *Juchasin*, p. 134. *Hanoch*, who is called *Edris*, began to compose *Astronomic Books*. They say that *Enoch* was first named *Edris*, by *Muhammed*, who had it from his Master *Abdalla*, the *Talmudist*. For *Enoch*, according to the ancient Tradition, was called by the *Jews* מַטְטָרוֹן *Metator*; or as *Jonathan*, in his *Chaldaic Paraphrase* on *Gen. 5. 24.* סֵפֶרָא רַבָּא the great Scribe. Which name *Muhammed* could not more aptly render for his purpose, than by the *Arabic* אֶדְרִים *Edris*, which signifies a learned, sage Disputer, and Investigator of accurate things. From the *Arabic* דָּרַם, which signifies properly to winnow Corn, thence Metaphorically to dispute. Whence *Beidavi*, an *Arabic Commentator*, in *Suratam Alcorani de Maria*, saith, That *Enoch* was called *Edris*, by reason of his manifold studie: For the most high delivered him down thirty Volumes. It is said also that he was the first *Calamographer*, as also studious of *Astronomie* and *Arithmetic*. So *Hottinger*

*Enoch's Philosophie.*

Ab Enoch se Astrologiam accepisse professus est Abraham teste Alexandro, ac Eusebio lib. 9. prepar. c. 5. De Mathysalab Artabannus apud Euseb. l. 9. prepar. c. 5. eum ab Angelis multa cognovisse, que ceteros docuerit. Hornius Histor. Philosoph. lib. 1. cap. 11.

*Theſaur. Phil.* How far theſe Traditions deſerve aſſent, as alſo thoſe other of *Enoch's* engraving his *Prophecies* and *Aſtrologie* on Pillars; which, they ſay, continued after the Flood, it concernes us not to debate: only thus much we are aſſured by *Jude 14, &c.* that *Enoch* had certain Prophecies, touching the worlds diſſolution by fire, and the laſt judgment, &c. And that the *Stoics* derived their *καθάρσις*, or *Purification of the world by fire*, from ſome broken Tradition of this Prophecie of *Enoch*, is not without ground conjectured by *Grotius* and other Critics. *Baleus (de Script. Brit. cent. 10. pag. 3.)* tells us, that '*Enoch*, a man famous for Prophecie, is ſuppoſed to have written before the Flood of Divine matters, &c. See *Philof. General. T. 1. l. 1. c. 1. §. 4.*

Abraham's  
skill in Astro-  
nomie. See  
more of this  
Chap. 4. Sect. 3.  
of Abraham's  
communicating  
Aſtronomie to  
the Chaldeans.

§. 9. Another Scripture Philoſopher is *Abraham*, who is ſuppoſed, even by Pagan Hiſtorians, to have taught both the *Chaldeans*, where he was firſt ſeated, and alſo the *Egyptians*, Knowledge in *Aſtronomie*. So *Lud. Vives, in Auguſt. de Civit. Dei lib. 18. c. 2.* 'Not only ſacred, but alſo many of the prophane Writers have 'mentioned *Abraham*: as *Hecatæus*, who writ a Book particu- 'larly of *Abraham*; ſo *Eusebius de præp. Evang.* Alſo *Alexander* 'the Polyhiſtorian; who ſaies, that *Abraham*, born in the tenth 'Generation after the Flood, was the Inventor of *Aſtrologie* a- 'mongſt the *Chaldeans*, &c. *Damaſcenus Hiſt. lib. 4.* writes, that 'Abraham coming from *Chaldea* with an Army, reigned at *Da-* 'maſcus. Hence he paſſed into *Canaan*, leaving a great memorie 'behind him at *Damaſcus*. But when *Canaan* was preſt with fa- 'mine, he travelled thence into *Egypt*, and entring into debates 'with thoſe Priests, he much profited them both in the Knowledge 'of things, and alſo in pietie, and the ordering of their manners, 'and life. *Alexander* reports, that he lived ſome time in *Heliopo-* 'lis; neither did he profeſs himſelf to be the Inventor of *Aſtrolo-* 'gie, but to have received it from his Anceſtors, by whoſe hands 'it was conveighed unto him, even from *Enoch*. *Artapanus* re- 'ports, that the Hebrews were ſo named from *Abraham*, who lived 'twenty years in *Egypt*, where he taught *Pharetaes*, the *Egyptian* 'King, the Knowledge of the Stars; and thence returned into *Sy-* 'ria. *Baleus (de Script. Brit. cent. 10. pag. 3.)* tells us, out of *Phil. Welphius* of the lives of learned men, 'That *Abraham* found out the 'Syriac and *Chaldee* Letters; alſo many principles of *Aſtrologie*; 'for he was a prudent and holy man, and excellently learned as 'to human matters. And after his abode amongſt the *Egyptian* 'wiſe

' wife men, he was the first that instructed them in Astronomie  
 ' and Arithmetic: for before his coming into *Egypt*, the Egyptians  
 ' were altogether ignorant of these Sciences. *Ger. Vossius, de phi-*  
*losophorum sectis lib. 2. cap. 8. §. 7, 8.* gives us this account of *Abra-*  
*ham's Philosophie*: ' But whether (saies he) *Abraham* the Patri-  
 ' arch drew his Astrologie from the *Chaldeans*, or rather the *Chal-*  
 ' *deans* received it from *Abraham*; this Science came by *Abraham*  
 ' first to those of *Palestine*, or the *Canaanites*, and afterwards to  
 ' the *Egyptians*. That *Abraham* passed from *Ur* of the *Chaldeans*  
 ' into *Palestine*, is sufficiently known by Scripture: and that he  
 ' was also skilled in Astrologie, *Berosus* shews in these words: Μετὰ  
 ' δὲ τὴ κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίους τις ἦν δίκαιος ἀνὴρ  
 ' μέγας, καὶ τὰ ἕρῳνια ἔμπειρος, In the tenth Age after the Flood, there  
 ' was among the Chaldeans a just and great man, and well skilled in the  
 ' Knowledge of the Heavens. *Josephus Antiq. l. 1. c. 7.* cites this pas-  
 ' sage of *Berosus*, and addes, that *Abraham*, who was the tenth from  
 ' *Noah*, was signified by it. And this is confirmed by what is said of  
 ' *Abraham* by *Eupolemus*, in *Eusebius*, καὶ τὴν ἀστρολογίαν καὶ χαλδαϊκὴν  
 ' ἐυρεῖν, that he was the Inventor of Astrologie, and the Chaldaic Art.  
 ' Which is an evident confession of an Heathen. It is also enough  
 ' credible that the *Canaanites*, and amongst them the *Phenicians*,  
 ' learned much touching the Natures of things from *Abraham*, who  
 ' sojourned amongst them. Moreover it is well known, that when  
 ' *Canaan* was prest with famine, *Abraham* went into *Egypt*; where  
 ' he said his Wife *Sarah* was his Sister, whom the King had abused,  
 ' had he not been admonished by God. But being taught who  
 ' *Abraham* was, (as *Josephus lib. 1. cap. 8.* relates) he gave him  
 ' power of conversing with the most excellent and the most learned  
 ' of the *Egyptians*. Then *Abraham* (saies he) τὴν τε ἀριθμητικὴν  
 ' αὐτοῖς χαρίζεται, καὶ τὰ πρὸ ἀστρονομίαν παραδίδωσι: πρὸ γὰρ τῆς Ἀ-  
 ' βραμῆς παρουσίας εἰς Ἀίγυπτον, οἱ Ἀιγύπτιοι ἔχον ἀμαθῶς ἐκ Χαλ-  
 ' δαίων γὰρ ταῦτ' ἐπιφοίτησεν εἰς Ἀίγυπτον, ὅθεν ἀνῆλθεν καὶ εἰς τὰς  
 ' Ἑλλήνας, bountifully communicated unto them Arithmetic and Astro-  
 ' nomie, for before the coming of *Abraham*, the Egyptians were ignorant  
 ' of these Sciences: for they came from the Chaldeans to the Egyptians  
 ' and from them to the Grecians. This Philosophie of the Jews de-  
 ' rived from *Abraham* was two-fold, partly natural, whereof Astro-  
 ' logie was a part, and partly Divine, of God and his works, &c.  
 How far these reports touching *Abraham* may deserve credit, I  
 shall not contend. I find a great confirmation of what has been

mentioned touching *Abraham's* Philosophie in *Hornius Hist. Philos. l. 2. c. 10.* 'Amidst these darkneses (speaking of *Nimrod's* Apostasie) of depraved Philosophie, shone forth, as an hopeful star, '*Abraham*, a person of a famous ingenie, who was contemporarie with *Ninus*, *Semiramis*, and *Zoroaster*, as *Euseb.* He was a man renowned not only among sacred, but also prophane Writers; namely of whom *Hecateus* writ a whole Book: and *Berosus*, *Nic. Damascenus*, *Alexander*, *Eupolemus*, *Mela*, with many others cited by *Eusebius l. 9. prepar. c. 4.* make mention of him. He being in his first years educated in the Institutes of the *Magi*, or *Chaldeans*, *Jos. 24. 2.* drank in a corrupt Philosophie from his Parents, in which notwithstanding he made a better proficiencie than all others. For he being a very wise and eloquent person, as also invested with a great sagacitie, observed from natural things, that there was a God, and that he was to be worshipped by us; as *Josephus lib. 1. Ant. c. 8.* and *Philo* teach us; But his mind being not as yet irradiated with any Divine Light, it was envelopped in the darkneses of many errors; which, so soon as he was commanded by God to depart out of *Chaldea*, he exchanged for a more bright Light, and so of a *Magus* he became an *Hebrew*, or Christian Philosopher, studious of sacred wisdom. In whose family there was a famous Academie and seat of Philosophie. For *Abraham* had a great name for wisdom, not only among his own, but thorowout al the East. *Josephus*, out of *Berosus*, attests, that he communicated to the *Egyptians* the science of *Numbers*, or *Arithmetic*; and that of the *Stars*, called *Astronomie*, of which Sciences the *Egyptians* were then very ignorant. And *Alexander* tels us, that the *Heliopolitan Priests*, and others made use of his Institution in *Astrologie*, *Arithmetic*, *Geometrie*, and other parts of wisdom. And who can doubt of his skil in *Astrologie*, seeing he drew his original from *Chaldea*. Whence what *Orpheus* sung, that God of old reveled himself to one *Chaldean* only, they suppose to be meant of *Abraham*: when therefore he came into *Canaan*, it may not be doubted, but that the *Phenicians* drew from him the rudiments of purer wisdom: for he was much in favor with the Princes of that Country, and venerable among their Kings. Thence, whilest his Children dispersed Colonies into diverse Regions, his more pure Philosophie was communicated together therewith; which was soon contaminated by the errors of *Cham's* Posteritie. This wisdom his Son *Isaac* recei-

ving

ving from him, as an inheritance constantly to be retainèd, according to the example of his Father, propagated in *Canaan*, and in *Egypt*. The same may be said of *Jacob*, whose great sagacitie and experience in Natural Philosophie, is sufficiently discovered in the wonderful artifice he used for the conception of the Cattel, *Gen. 33. 37, &c.* There is also in his Historie, some mention made of the Astrologie of the *Syrians*, &c. See *Philos. General. P. I. l. 1. c. 1. §. 5.*

§. 10. Amongst the Divine Philosophers we must not omit the mention of *Joseph*, who is said, and that upon solid Scripture-grounds, to have instructed the Egyptians in wisdom and Philosophie; and in after Ages passèd amongst them under the name of *Hermes*, or *Mercurius Trismegistus*. Thus much is asserted by *Cluverus* in his Historie of the world, pag. 12. '*Joseph*, saith he, having attained to a mesure of wisdom, as it seemèd above human, he obtained the whole administration of *Egypt*, and a dignity the next to the Regal. Hence the common fable, that *Hermes*, that is, *Interpreter*, was the first Inventor of Arts and Sciences amongst the Egyptians. For the wisdom of the Egyptians owes it self unto *Joseph*; who by the Kings authority taught them both divine and human Arts. The name *Hermes ἑρμῆς*, which signifies an *Interpreter*, seems to be given, and that most properly unto *Joseph*, because of his Divine Art in the interpreting of Dreams. And that he was estimèd by the *Egyptians*, as a person endowed with an extraordinary faculty of divining, and interpreting Dreams, or things secret, is most evident from *Gen. Gen. 44. 5.* where they mention his *divining*, &c. Though they knew not the Divining power by which he was inspirèd, but imputed it to his cup; yet the thing it self was manifestèd by his interpreting the Dreams of *Pharaoh*, his Butler, &c. That this Art of Divining, or interpreting things, was also attributed by the fabulous *Pagans* to *Mercurie*, is apparent from *Act. 14. 12.* where *Mercurie* is called *ἑρμῆς* an *Interpreter*. The *Egyptians* called their *Hermes Theuth*, and supposèd him to be the inventor of all their Arts and Sciences. That *Joseph* was indeed the Instructor of the *Egyptians*, and that by the Kings appointment, is most clear from *Psal. 105. 22.* where he is said to be appointed by the King to teach his Senators wisdom: but the old *Geneva* Edition (*an. 1560.*) renders it more properly: *and teach his Ancients Wisdom*, ווקניו חכמו, *to instruct their Elders*, that is, their *Priests*, &c. That

Of Joseph his  
instructing the  
Egyptians, and  
by them stiled  
Hermes or  
Mercurius.

Act 14. 12.

Psal. 105. 22.

That Joseph taught the Egyptians Geometrie, &c. See *Vossius de Philos. Sect. l. 2. c. 2. §. 2.* as hereafter in the Egyptian Philosophie.

That *Joseph* took a particular care of the Egyptian Priests, not only by instituting a College for them, and making provision accordingly, as *Gen. 47. 22.* but also by instructing them in the Knowledge and service of the true God, the motions of the Heavens, and other parts of sound Philosophie; wil afterward appear, when we come to treat of the *Egyptian Philosophie*. At present it shal suffice us to give his Character, as drawn by *Hornius Histor. Philos. l. 2. c. 10.* ‘*Joseph*, saies he, was of a great name; ‘who after various Vicissitudes of Providence, was at length, after ‘having happily interpreted the Kings Dream, by the public suffrage of the King and people reputed, as indeed he was, the ‘most wise of al the Egyptians, and so honored with that splendent Title, *צַפְנָח פַּעֲנֵה*, i. e. an Interpreter of secrets (*Gen. 41. 39, 45.*) Neither may we in any measure doubt, but that, whatsoever there was of Truth agreeable to Scripture, to be found ‘among others, specially the Egyptian Philosophers, that they received it from the *Hebrews*, among whom they frequently and ‘long conversed, even from *Abrahams* times. But specially from ‘*Joseph* they received much of their Wisdome, whom, seeing he ‘was next the King, no one of them durst contradict. Whence ‘there are not wanting some who write, that there were Scholes ‘of Wisdome and Virtue erected by *Joseph* in *Egypt*. And indeed ‘that there were such, appears, from the Historic of *Moses*, whom ‘the Scripture makes to be learned in al the Wisdome of the ‘*Egyptians*. Which seems to be made good by what *David* notes, ‘*Psal. 105. 22.* that *Joseph* was commanded by *Pharaoh*, to teach his ‘Princes according to his pleasure, and to instruct his Elders in Wisdome. ‘For so the Vulgar renders the word *לְאֹסֶר*, from which version, ‘seeing it is most plain, we may not recede. For it may be deduced ‘as wel from *יֹסֵר*, as from *אֹסֶר*, &c. *אֹסֶר* signifying as wel to ‘instruct as to chastise. Whence I wonder, what came into their ‘minds, who contend, that *Josephs* Doctrine was not publicly approved. For seeing it was publicly delivered in their Scholes ‘and Academies, who can denie, that it was publicly authorized ‘by the King, and Nobles of the Kingdome? His *Placits* were so ‘far from being contradicted, as indeed no one durst murmur ‘against him, *Gen. 41. 39, &c.* They do ill allege the event. For ‘the Egyptians after the death of *Joseph*, and their King, who ‘favored him, returned again to their *Vomit*, and abrogated the ‘true Philosophie. This is wel observed by *Philip* in *Chronico l. 2.*

‘Not

‘Not long after the death of Joseph, the Egyptian Kings, rejecting his Doctrine again worshipped Idols, and embraced Magic Arts. Yet there remained some rudiments, and *στοιχίσματα* of truth. For, that the ancient Egyptians held the world to have a beginning, and that they thought the year to begin from *Libra*, which they supposed also to be the beginning of the World; these Traditions they drew from no other fountain than Joseph, as *Jos. Scaliger ad lib. 1. Manili* admonisheth. From the same Joseph also they learned the Souls immortalitie, which presently was changed into that monstre of their *μετεμψύχωσις*. As therefore the Egyptians owe not the least part of their wisdom to the Hebrews, so also they participate with them in many names, which is even yet discovered, in many of the names of their Gods, as we have before often demonstrated. See *Part I. Book 2. c. 7. of Egyptian Gods. Of Josephs Philosophie, See Philos. General. P. 1. l. 1. c. 1. §. 6.*

§. 11. But amongst all the Divine Philosophers, there was none that opened a more effectual door, for the propagating of philosophic principles and light, than *Moses*; who by his writings, contained in his five Books (besides his personal Conferences) laid the main foundations of al that Philosophie, which first the *Phenicians* and *Egyptians*, and from them the *Grecians* were masters of. Whence was it that *Sanconiathon*, and the *Grecian* Philosophers after him, had such clear notions of the original of the world, the first *Chaos* or *Matter*, out of which God framed al things? Was it not from *Moses's* description of the Creation, *Gen. 1. 2.*? *Lud. Vives de Veritate fidei*, speaks thus; ‘The Creation of the World was so described by *Moses*, that the greatest Philosophers admired the depth, and embraced the truth of the narration; specially the *Pythagoreans* (whom *Plato* in his *Timæus* follows) who expressed the said production of the world, sometimes in the very same words. *Plato* (in his *Timæus* p. 29.) being to treat of the origine of the Universe, acknowlegeth, *this could not be known but by some probable fable or Tradition, ἐκ τῶν μύθων, &c.* which came originally from *Moses's* Historie of the Creation. This will be evident by the enumeration of particulars.

1. How came *Sanconiathon*, that great *Phenician* Philosopher, to the Knowledge of his *χάος ἐρεβῶδες, i. e. ערב נהות ערב* *Cauth Ereb*, but from *Gen. 1. 2.* and *darkness, &c.* only the word *ערב* from *v. 5.* Hence al the *Poetic* fictions of the first *Chaos*, and the philosophic contemplations of the first *mater, privation, &c.* Hence also

Of *Moses's* Philosophie.

*Cumq; Moses tot cum Deo ipso colloquia habuerit, tot leges condiderit, verum ipsam naturam primigeniam descripsit, dubium non est, quin profundissima sapientia præditus fuerit. Qua etiam apud Gentiles vehementer inclaravit. Qui, ut de aliis antiquis patribus pauca, ita de Mose plurima cognoverunt. Hornius Hist. Philos. l. 2. c. 13.*

*Sanconiathon & Mochus their Philosophie from Gen. 2.*

*Mochus,*

Anaxagoras  
pronunciavit  
omnium rerum  
principium ἦν,  
i. e. mentem ---  
Eidem menti  
omnia dabat  
Anaxagoras  
atq; Moses apud  
Hebræos. Steuch.  
Eugubin. de pe-  
ren. philos. l. 1.  
c. 4.

Joh. Grammat.  
de mundi Creat.  
lib. 6. cap. 21.

Plato's Meta-  
physic contem-  
plations of God  
and the Soul  
from Moses's  
Philosophie.

*Mochus*, another *Phenician Physiologist*, received his traditions about *Atomes*, which he makes to be the first principles of the world, &c. Whence also drew the *Egyptians* their philosophic persuasions of the worlds beginning, &c. if not from this *Mosaic Fountain*? How came *Plato* to discourse so accurately of the order, beauty, harmony, and perfection of the *Universe*; the contemplation whereof (saies he) was exceeding pleasing to its maker? Could he possibly have discoursed of these things in such *Scriptural Phraseologie*, had he not received some Traditions from *Moses Gen. 1. 31, &c.*? Whence came his conceptions of the *Soul of the world*, but from Jewish Traditions touching Gods framing and governing the world by his Spirit and Providence, in the most perfect harmonious manner, as the Soul governes the Bodie, *Gen. 1. 2*? Hence *Plato* (according to his *Allegoric* manner of discourse) supposeth the world to be an Animal, yea a visible image of the invisible God; that is, saies *Johannes Grammaticus* (that excellent Christian Philosopher) what *Moses* affirmed properly of man, *Gen. 1. 27.* that he was made according to the image of God, *Plato* transfers to the whole *Universe*. Yea indeed the whole of the *Grecian Physiologie*, touching the *Origine* of the world, its first mater, privation, and forme, &c. in all likelyhood, owes its original to some *Mosaic Tradition*, from the first chap. of *Genesis*, &c. as we have demonstrated, *Philos. General. P. 1. l. 3. c. 2. §. 1, 2, 3, &c.*

2. As their *Phylics*, so also the *Metaphysics*, laid down by the *Grecian Philosophers*, seem evidently to be derived, and borrowed from *Moses's sacred Philosophie*. We read *Exod. 3. 14.* of Gods name *I am*, whence *Austin* puts it beyond all doubt, that *Plato* traduced his notions of τὸ δὲν, ὄντας δὲν, αὐτόδὲν, which he ascribeth to the first and most perfect *Being*. From the same *Scripture Fountain* also came his contemplations about his λόγος, νῦς, &c. as *Gen. 1. 2.* whence the *Platonics* generally assert a τριῶς *Trinity* answerable to the *Scriptures*. And, in sum, never *Heathen Philosopher* treated more distinctly, yea divinely of *God*, his *Nature*, and *Attributes*, as also of the *Soul*, its *spiritualitie*, *infinite capacitie*, *immortalitie*, &c. than *Plato*: which, according to the common vogue of the *Learned*, he received, by conference with some *Jews*, or by tradition from *Moses's writings*: of which more hereafter. *B. 3. c. 3.* also *Philos. General. P. 1. l. 3. c. 1.*

3. Farther, that the *Pagan Geographie* had its original from *Moses's* Narration, *Gen. 10.* how the world was peopled by *Noah's* Posterity, is asserted and made evident by the Learned *Bochart*, in his *Phaleg*; where he demonstrates, that the *Pagan Geographie* exactly answers to *Moses's* description. The like may be affirmed of the *Pagan Chronologie*, and *Historie*, of which before *Part 1. book 3. chap. 2. §. 6, 7.* So in like manner, that the *Heathen Politicians*, or *Lawgivers*, viz. *Lycurgus*, *Solon*, *Minos*, *Draco*, *Plato*, &c. received the chief, if not the whole of their *Politics* from *Moses's* *Laws*, as it is generally affirmed by the Learned, and will be made farther evident by what follows.

*Count. Gent.*  
*Part 1. B. 3. c. 9.*

We find a good Character of *Moses*, and his *Philosophie* in *Hornius Hist. philos. l. 2. c. 13.* *Moses*, saies he, had a mind most capacious for all things: who being educated from his Childhood among the *Egyptian Priests*, drew from them all their wisdom, even their most abstruse mysteries: which seems to be the cause why he is reckoned by the *Grecians* among the *Magicians*. *Plinie l. 10. c. 10.* There is another faction of *Magic*, which sprang from *Moses*. And *Moses* indeed has obtained a great name even among profane Writers. *Eupolemus* saies, that *Moses* was the most wise of men; and that he delivered Letters first to the *Jews*; and that the *Phenicians* received them from the *Jews*; as the *Greeks* from the *Phenicians*. *Artapanus* relates, that *Moses* was called by the *Grecians* *Musæus*; and that *Orpheus* learned many things from him. Some conceive that *Moses* is mentioned in that of *Orpheus*;

Ὡς λόγῳ ἀρχαίων, ὡς ὑδορευτὸς δίδαξε.

For that *Moses* was thence so called, because drawn out of the water, is the persuasion of Learned men. Others make *Moses* the same with the *Egyptian Mercurie*, to whom they ascribe the Invention of Letters: of which see *Part 1. B. 1. c. 10. §. 4.* That *Moses* arrived unto the top of *Philosophie*, and by the Inspiration of God, was taught the secrets of *Nature*, is affirmed by *Philo*, in *Euseb. prepar. l. 8. c. 5.* And the same *Eusebius* in *Chronico*, writeth, that *Moses* philosophised in the Desert 40 years; namely being a wise man, he spent his time in Contemplation of things *Natural* and *Divine*. *Origen* and *Austin* (*lib. 2. Quest. in Gen.*) prove, that *Moses* being skilled in all the Wisdom of the *Egyptians*, could not be ignorant of *Geometrie*. Some also suppose him to have been a *Chymist*, which they collect from his exquisite skil in reducing the *Golden Calf* into *Ashes*. That *Orpheus*, *Pytha-*

goras, Plato, Homer, and others borrowed many of their choicest notions from *Moses*, is shewn by *Justin Martyr*, in his *Exhortation to the Greeks*, of which hereafter. To conclude this discourse touching *Moses's Philosophie*, It is apparent from Scripture that he was not only skilled in *sacred Philosophie*, but also excelled in *al the Wisdome of the Egyptians*: as *Act. 7. 22.* Now the *Egyptians* (as *Macrobius* and others tell us) were the Parents of *al Philosophie*; (to whom the *Grecian Philosophers* had recourse, age after age, for their Philosophie) who without doubt received great improvement in their Wisdome by *Moses*, and his writings: for hence they received their *Hieroglyphics, &c.* (as hereafter). Though the *Egyptians*, being unwilling to seem beholding to the Jews for their wisdome, pretend they received it from *Hermes, &c.* We find *Moses* mentioned amongst the *Egyptians* under the fable of *Typhon, &c.* Of *Moses's Philosophie* see more, *Philos. General. P. 1. l. 1. c. 1. §. 7.*

Of Solomon's  
Philosophie.

Superavit omni-  
um mortalium  
ingenia Solomon.  
In quo Deus,  
quid in maxi-  
mo Rege summa  
sapientia posset,  
ostendit: De  
cujus capaci-  
ssima sapientia  
ita scriptura s.  
loquitur 1. Reg.  
4. 29, 30, 32,  
33, 34, & cap.  
10. Hornius His-  
tor. Philos. l. 2.  
¶ 13.

§. 12. Another great Divine Philosopher was *Solomon*, of whom God himself gives this Character *1 Kings 3. 12.* that he had a wise, and understanding heart (or as the Hebrew, an amplitude of heart) so that there was none before, or after, like unto him. And more particularly 'tis said, *1 Kings 4.* from *v. 29.* to *34.* That *Solomon's wisdome excelled the wisdome of al the East Countrey, and al the wisdome of Egypt: For he spake 3000. Proverbs, &c.* and *v. 33.* he spake of Trees from the Cedar, to the Hyssop: also of Beasts, Fowls, Creeping things, and Fishes, &c. Moreover, that *Solomon* committed this his Philosophie to writing, is affirmed by the Learned out of *Eccles. 12. 10, 12.* and the *Wisdome of Solomon (Apocrypha) ch. 7. 13.* Thus *Hornius Hist. Philos. l. 1. c. 13.* 'In the Book of *Wisdome, cap. 17. 17, 18, 19, 20, 21.* the Amplitude of *Solomon's wisdome* is egregiously expounded. For he was the greatest Contemplator, specially of things Physic, and admirable; a Disputer of the most acute Questions with the *Tyrians*, and the Queen of *Sheba*. For having contracted a great friendship with the King of *Tyre*, (whom *Eupolemus* calls *Syros*) it came to pass that they often conferred of the most subtle points. (For the *Tyrians*, among whom the *Phenician Theologie* resided, were famous in this Age.) *Josephus* makes mention of the *Tyrian King*, and *Solomon* their provoking men to the Studie of *Wisdome*, by great rewards; and that *Solomon* on that occasion joined some Cities, belonging unto the Kingdome of *Tyre*, unto his own. And *Josephus*, in his *Antiquit. lib. 8.* writeth, That *Solomon* composed

‘composed Books of *Songs* 5000; of *Parables* and *Similitudes* 3000  
 ‘Books; and that he disputed of every kind of Plant, as in like  
 ‘manner of Beasts, Fishes and al other living Creatures, &c. for  
 ‘he was not ignorant of, neither did he leave unexamined any  
 ‘Being or Nature; but philosophised of al things, eminently ex-  
 ‘pounding their *natures* and *proprieties*, &c. so *Lud. Vives*, in *Aug. de Civit. Dei*, l. 17. c. 20. And *Eusebius* writes, ‘that these Books  
 ‘of Solomon’s Proverbs, and Songs, (wherein he discoursed of the  
 ‘nature of Plants, and of al kinds of *Animals*; as also of *Medi-*  
 ‘*cine* or the curing of Diseases) were removed out of the way by  
 ‘*Hezekiah*; because the people did thence seek the curing of their  
 ‘diseases, without recourse to God for the same. See *Wendelin*, in  
 ‘his *Preface to his Physicks*. *Solomon’s* Wisdome is farther evidenced  
 by the Queen of *Sheba* her Addresses to him, and his Responses  
 to her, mentioned 1 *Kings* 10. And some relate, that the *Sabe-*  
*ans* retained the Books of *Moses*, brought to them by the Queen  
 of *Sheba*, even from *Solomon’s* time. *Josephus* also indeed report-  
 eth, that this Queen, upon *Solomon’s* permission, carried with her,  
 into her own Country, a Colony of ten thousand *Jews*. Which if  
 granted, wil give us some account how the *Zabii*, and *Chaldean*  
 Philosophers came so wel acquainted with *Jewish Dogmes*, even be-  
 fore the *Babylonian Captivitie*. This Concession of *Solomon* some  
 gather from 1 *Kings* 10. 13. And that the fame of *Solomon’s* Phi-  
 losophie (as also its main principles) was diffused not only East-  
 ward, as 1 *Kings* 4. 34. but also Westward, amongst the *Grecian*  
 Philosophers, is very probable. For certain it is, that *Solomon*  
 had great correspondence both with the *Phenicians*, and *Egypti-*  
*ans*; by whom, we may presume, his wisdome was communica-  
 ted to the *Grecians*. We have sufficient ground to conjecture, that  
*Pythagoras*, and *Plato*, traduced much of their Symbolic and Para-  
 bolic Philosophie hence: Also the *Stoics* their Moral Philosophie;  
 and *Hippocrates* his Medicinal Science; and even *Aristotle* his *History*  
 of *Animals*; as his Scholar and Successor *Theophrastus* that of *Plants*:  
 which have al great Affinitie with *Solomon’s* Philosophie. *Kimbi*,  
 on 2 *King* 20. 3. makes mention of *Solomon’s* ספר רפואות, book  
 of *Medicine*, and in *Derafeh*; on those words of *Ezechia*, I have  
 done what was good, &c. it is understood of *Hezekiah’s* hiding *Solo-*  
*mon’s* Book of *Medicine*, in which men placed their Confidence,  
 and sought not God in their heart. The same is related by *Georgius*  
*Cedrenus* in his Compend of Histories; who also adds, That the

*Solomo primus*  
*subtilissimam*  
*Philosophiam*  
*posteritati lite-*  
*ris consecravit.*  
*Inde Græci ce-*  
*perunt id, velut*  
*proprium sibi,*  
*vindicare scri-*  
*bendi munus.*  
*Hornius Hist.*  
*Philos. l. 7. c. 2.*

*Grecian Physicians stole the mater and Arguments of their Medicinal Art from this Solomon's Book of Medicine.* As for the Writings of *Solomon*, specially such as were Philosophic, the *Jews* say, that they were lost in the Captivity. There are some, who say, that what was more useful therein was, by the Spirits Dictate, collected; and is now extant under the Title of *Solomon's Proverbs*, which contain the Ethics of *Solomon*. So *Euseb. prepar. l. 2. c. 2.* Of *Solomon's Philosophie* see more *Philos. General. P. 1. l. 1. c. 1. §. 8.*

Of Job his  
Philosophie.

§. 13. We might also mention here, amongst the Divine Philosophers, *Job*; who has many accurate philosophic discourses, touching several parts of Natural Philosophie, the *Meteors*, &c. But I shal content my self with the character given him by *Hornius* and others. *Horn. Hist. philos. l. 5. c. 9.* saies, 'That *Job* was a famous Doctor of Philosophie, than whom there was not a more ancient, more learned, and more sublime to be found throughout al Antiquitie. *Lipsius cent. 1. ep. 99.* saies; Behold amongst the most ancient *Job*, whom they conceive not to be of the cleit Nation, and yet he writ al select or choice maters. His Book, addes *Hornius*, is *Dialectic*: For, as *Jerom* to *Paulinus* saies, He determines al according to *Dialectic Laws*; by Proposition, Assumption, and Conclusion. Moreover he shews the manner how to solve fallacious Arguments. His friends also, who were very learned in Philosophie, and without peradventure proceded from *Job's Schole*, when they sport themselves with perpetual Paralogismes, are egregiously convinced by *Job*: Who not only propagated this wisdom among his own, but also opened public Scholes, as *Job 4. 3.* *Eliphaz the Temanite* testifies: where among other Elogies he saies רבים יסדתי thou hast taught many. Neither have we more ancient Disputations than those which occur in his admirable Book. His friends are the Opponents, and he Respondent: which mode of Disputing was invented by *Job*, as *Ambrose l. 1. de officiis c. 12.* It is commended in *Plato*, that, in his Politie, he brings in him, who disputed against Justice, craving leave to oppose what he approved not, &c. By how much more ancient was *Job*, who first found out these things. See *Philos. Gen. P. 1. l. 1. c. 1. §. 9.*

Job 4. 3.

Of the Jewish  
Colleges and  
Academies.

§. 14. We now come to give a brief account of the Jewish Academies, or Scholes, of which we find frequent mention in the Scriptures; as 1 *Sam. 1. 1.* we read of the Citie of the *Sophim* or Learned, so 1 *Sam. 10. 10, 11.* and 1 *Sam. 19. 18, 24.* where we find Societies of the Prophets or Students, of whom the more ancient

ancient were called Doctors or Rabbies, perfect, and Prophets, *נאָר יִשׁוּעָא*, as *Samuel*: but the younger students were called *Novices*, or *Sons of the Prophets*, &c. We find a good account of these Scholes of the Prophets in *Hornius Hist. philos. lib. 2. c. 13*: ‘*Samuel* revived the pristline fame of wisdom among his Country-men: for there were then erected Scholes of the Prophets, unto which the *Jews* sent their Children for Institution: Which Custome continued long after. Some one of the Prophets, more conspicuous for wisdom and piety, presided over them. Among these Scholes, *Ramatha* in *Gilead* was mostly celebrated: where there was *בֵּית הַלְּפָנָא*, or an *Academie*, as the *Chaldee* intimates. Thence those most eminent Wits *David*, and *Solomon*, were given to the World; both egregious Candidates of Divine; and Human Wisdom: both excellent Doctors of the Mosaic Sapience. And that the *Jews* had Scholes in *Babylon*, *Diodati* proves, and observes on *Psal. 137. 1*. After the Captivitie those who instructed the Youth were called *Scribes*, as it appears out of *Esdras*, and *Nehemiah*; and in Christ’s time, Doctors, *Luke 2. 46*. Of the *Jewish Scholes*, see *Philos. General. P. 1 l. 1. c. 1. §. 10*.

Amongst the *Jews* there were none more famous, than the *Essenes*; who had their Colleges and Philosophie, which was principally *Medicine*; with whom the *Pythagoreans* did greatly symbolise, as hereafter. *Viret*, in his *Interim*, pag. 122. treating of the *Essenes* saies, ‘That they retired from the croud of Politic and Ecclesiastic affairs (wherein the *Pharisees*, and *Sadducees* were plunged) into certain Colleges, where they addicted themselves to Gardening; but principally to the Studie of *Medicine*. And for the better ordering of their Studies, they divided the day into times for Prayer, Reading of Lectures, Private Studies, Labors with the hand, and for Refreshments of Nature: in such sort, that althings were transacted amongst them with very good order. And as they lived in commun, so had they al one common purse. In sum; their state, at that time, was an excellent Schole of *Medicine*, of *Doctrin*, and of examples of *Virtue*: and, I suppose, the first *Christian Monks* took their patterns from them. We have more fully treated of these *Essenes*, *Philos. General. Part 1. l. 1. c. 1. §. 11*. also *l. 2. c. 3. §. 4*. That the *Pythagoreans* had a great affinity with them, see *Book 2. Chap. 6. §. 7. &c*.

Eusebius, præ-  
par. Evang. lib.  
11. de morali,  
naturali, ratio-  
nali, & intel-  
lectuali Philo-  
sophia Hebræo-  
rum late agit.  
Hornius Hist.  
philos. l. 2. c. 13.

Judæi dispersi  
duas celeberrimas  
Academias,  
Pumpedunthana-  
num, & Tiberi-  
ensem erexerunt.  
Hornius Hist.  
philos. l. 7. c. 3.

Ger. Voss. de Philosophorum sectis lib. 2. cap. 1. §. 8. tells us, ' That the Philosophie of the Jews, which they derived originally from *Abraham*, was two-fold. For it was partly natural, whereof *Astrologie* was a part : and partly Divine, or of God, his works, and wil. The later Jews named their Philosophie from *קבל*, to receive, *Cabala* : because it was received from God. This they divided into *ברשית Beresith* : and *מרכנה Mercacia*. The former treated of celestial, and elementary bodies, in which *Solomon* excelled ; the later treated of God, and his worship. *Johannes Picus Mirandulanus* was an admirer of this *Cabala*, who gloried that he had LXX. Books of it, which he bought at a vast price ; and that he found in them the Religion delivered by *Moses*, and *Christ*, &c. But Bishop *Usher* judged all these Rabbinic and Cabalistic writings as cheats, and not ancients than 600 years, &c. See *Philosoph. Gen. P. 1. l. 1. c. 1. §. 12.*

Touching the Jewish Scholes after the *Babylonian Captivity*, *Hornius Hist. philos. l. 7. c. 3.* writes thus : ' The Jews, after their return from the *Babylonian Captivity*, erected many Scholes, both at *Jerusalem*, and elsewhere. Before the Destruction there were reckoned in the *Hierosolymitan Academie*, *Synagogues*, or Colleges more than 40. in each whereof were two Scholes : one was *בית ספר* the *house of the Book*, wherein the written Law was read : the other, wherein the *Misnajoth*, or *Traditions*, and *exegeses* of the Ancients, the received Sentences, the *forensic* decisions, and other things of that sort were taught. This was called *בית תלמוד* the *house of Doctrine*. All these were destroyed by *Vespasian*, as *Rab. Phirees* in *Genera Hierosol.*

I shall conclude this head of Divine Philosophie, with that of *Hornius Hist. philos. l. 2. c. 10.* ' *Wisdom*, as we know, began first in *Paradise*, and was afterwards cultivated by the sacred Fathers, and propagated to Posterity. For God alwaies raised up some, who, relinquishing the errors of profane men, endeavoured, even by the studie of *Wisdom*, the restoration of the Image of God. Such were, after *Noah*, the Hebrews, as *Abraham* of the Posterity of *Sem*, a man of a Divine Ingenie, and famous for his admirable Knowledge, &c. Of which see what precedes, §. 9. Of the Jewish Scholes in *Babylon*, &c. see what follows C. 4. §. 8.

## CHAP. II.

Of the Egyptian Philosophie; and its Traduction  
from the Scriptures, &c.

The Egyptians their great repute for wisdom: Their Skill in the Mathematics, Astronomie, Geometrie, Arithmetic, Geographie, &c. Their Natural Philosophie, Medicine, &c. Their Moral Philosophie, specially their Politics, both Legislative, and Administrative, from the Jewish Church. The Egyptian Theologie, and Gods from Joseph, &c. Of their Hieroglyphics, and other waies of expressing things. The Traduction of the Egyptian Philosophie from the Jewish Church, and Scriptures, proved both by Testimonies, and Artificial Demonstration. Joseph's Provision for the College of Egyptian Priests: His informing them in the Knowledge of God and true Philosophie. The advantages which the Schole of Alexandria received from the Jews, and Scriptures, translated into Greek by Ptolomies request. Of Ammonius, the great master of the Alexandrian Schole, his mixing Scripture Notions with his Philosophie. The Christian Church at Alexandria, its influence on, and advantages from the Schole.

§. I. **B**EING now to enter on the Eastern Pagan Philosophers, we shall begin with those of Egypt, who were exceeding famous, even to a superlative degree, for being the first Parents of Philosophie, and conveyers of it unto the Grecians. We find mention in the Scriptures of the Egyptian Wisdom, and wise men. So *Gen. 41. 8.* חכמים *Exod. 7. 11.* And *Apulcius 6. Florid.* gives this as the peculiar Character of the Egyptians, that they were wise. So *Gellius lib. 11. cap. 8.* saies of the Egyptians, that they were very exquisite in the finding out of Arts, and endowed with a peculiar sagacity for the Disquisition of things. So *Macrobius* tells us, that the Egyptians were the Parents of all philosophic Sciences, and Arts. And that a great part of the Grecian Learning was originally borrowed from the Egyptians, is very evident by the Confession of the Greek Philosophers; as also from matter of Fact. Thus much is confessed by *Plato* (in his *Timæus* p. 22.) who, making mention of *Solon*, his Kinsman's Travels into Egypt, to inform himself about the

The great repute  
the Egyptians  
had for their  
and Philosophie.

*Jamblichus* as-  
serit, *Pythago-*  
*ram & Plato-*  
*nem dogmata*  
*sua ex Colomnis*  
*Trismegisti ex-*  
*scripsisse.* *Hornius*  
*Hist. phil. l.*  
*2. c. 6.*

the ancient pieces of Learning, he saies, *that one of the Egyptian Priests told Solon, that the Grecians were but children, as to the true Archeologie; but the Egyptians were Masters of the most Ancient Wisdom, &c.* Of Solon's being in Egypt, and getting Wisdome thence, see *Vossius de philos. sect. l. 2. c. 2. §. 3.* *Diodorus Siculus Biblioth. l. 1.* tells us, *that al those, who were renowned amongst the Greeks for Wisdome and Learning, did, in ancient time, resort to Egypt; and that not only the first Poets, Homer, Orpheus, &c. but also the first Lawgivers, Lycurgus, and Solon, as also Philosophers, Pythagoras, Plato, &c. gained most of their Knowledge out of Egypt.* And indeed we need go no farther than the Scriptures, to evince the great re-

1 Kings 4. 30.

pute the Egyptians had for human Wisdome: for in 1 Kings 4. 30. it is said, *that Solomon's Wisdome excelled all the Wisdome in Egypt.* By which it is evidently implied, that the Egyptian Wisdome was very considerable, in that it is made the measure of Solomon's Wisdome. We have the like honorable mention of the Egyptian wisdome *Act. 7. 22.* where 'tis said, *that Moses excelled in all the Wisdome of the Egyptians.* Without dout, had not the Egyptian Philosophie been very considerable, the spirit of God would not have made such use of it, to adorne Moses's Character, who was otherwise sufficiently accomplished with many eminent qualities.

Act. 7. 22.

Sane Sacerdotes

*Aegyptiorum in sacris libris scriptum inveniunt, Orpheam, Musaeum, Melampoda, Demodolum, Homerum, Lycurgum, Solonem, Platonem, Pythagoram, Eudoxum, Democritum, Enopidem Chium, Aegyptium perivisse. Florinus Hist. philos. l. 3. c. 1.*

*Aegyptii Philosophi Sacerdotes ac Prophetæ appellabantur. Lactantius l. 1. de vitis.*

*Vossius de philos. sectis l. 2. c. 2. §. 4.* tells us, 'That in ancient times the fame of the Egyptian Priests was very great: Yet in *Strabo's* time they were of no repute. See *Strabo l. 17.* where he saies, 'That when he was in Egypt he saw vast Houses, which the Priests in times past inhabited, who were both Astrologers, and Philosophers: but these Sciences were in his time so defective, that there was scarce one to be found skilled therein. Al that their Priests could do, was to enumerate to strangers the Rites of their Sacreds, &c. *Clemens Alexandrinus, lib. 6.* tells us, That the Egyptians had 42. Books, which belonged to their Priests, written by their *Mercurie*, whereof 36 contained the whole of the Egyptian Philosophie, their Laws, their Gods, and the discipline of their Priests: wherein their Cantor, sacred Scribe, Astrologer, Curator, and Prophet, ought, each according to their respective Offices, to be versed. The other 6 Books belonged to such as were called *πασοφροει* i. e. who wore the Cloke, which contained their Medicine, &c. The Egyptian Philosophie lay amongst their Priests: So *Strabo Geogr. l. 17.* *οἱ ἱερεῖς ἡ φιλοσοφίαν ἤσκηον καὶ ἀστρονομίαν, their Priests embraced Philosophie and Astronomic, &c.* See *Philos. Gen. P. 1. l. 1. c. 2. S. 1. §. 1.*

§. 2.

§. 2. But to treat a little more particularly, and distinctly of the Egyptian Philosophie, and Wisdome. *Vossius de philosophorum sectis* l. 2. c. 2. §. 8. gives us this general account of the Egyptian Philosophie, and its extent: 'How large the Egyptian Philosophie was, is known by this, that it comprehended the Liberal Sciences; the Hieroglyphic mode of writing; the Knowledge of the Stars, and of Universal Nature; the Situation of the Earth, and particularly of Egypt; and of the increases of Nile; the Discipline of Virtues, and of Laws; the Nature of the Gods, and the mode of worship by Sacrifices, and various Ceremonies; also the whole of Medicine both Prophylactic, for the preservation of health; and Pharmaceutic, for the restauration of health; as also Chirurgic. Yet notwithstanding, al these were not required in al Philosophers; but the Cantor, or Musician, took one part to him; and the sacred Scribe another; the Horoscope, or Astrologer assumed other parts; the *solis ides*, or Curate of the sacred Rites, others; the Pastophori, and Prophets others. *Clemens Alexandrinus lib. 6.* delivers, concerning the Egyptians, that they had *δικαίαν τινα φιλοσοφίαν* a certain peculiar or mystic Philosophie; which, saies he, appears by their sacred Ceremonies, &c. *Diogenes Laertius*, and others, divide the Egyptian Philosophie into four parts, Mathematic, Natural, Divine, and Moral. We shal speak something of each, and endeavor to shew, what advantages, and assistances they had from the Jewish Church, and Scriptures, for their improvement thereof.

As for the Mathematics, the Egyptians were reputed to be well skilled in Astronomie, Geometrie, Geographie, Arithmetic and Music, for the improvement whereof they had considerable helps from the Jewish Church, and Patriarchs. See *Philos. General. P. 1. l. 1. c. 2. S. 2. §. 1.* *Mathematics.*

As to their great insight into Astronomie, it is asserted by *Strabo*, *Herodotus*, and *Diodorus*; and it is sufficiently manifest, in that they, as it is generally affirmed, were the first, who found out the course of the year by the Sun's motion; which, as it is supposed, was the invention of the Priests of *Heliopolis*. Thence saies *Herodotus lib. 2.* *The Egyptians were, of al, the first, who found out the Course of the Year; distinguishing it into twelve Months, which they gathered from the Stars.* This Calculation of the year, *Thales* (who was the first amongst the Grecians that distinguished the seasons of the year) seemed to have learned in Egypt. *Clemens Alexandri-*

*mus lib. 6.* tells us, 'That the *Egyptian Horoscope*, or *Astrologer*, carried in his hand an *Horologe*, and *Palme*, the *Symbols of Astrologie*, who had alwaies in his mouth the four *Astrologic Books* of *Hermes*: whereof one treated of the five *Planets*; the second of the *Sun* and *Moon*; the third and fourth of the rising and setting of the *Stars*.

And that our *Astronomic* came, much of it, from the *Egyptians*, and their *Eastern parts*, seems very probable from those *Hypotheses*, or *Hieroglyphic Signs*, which are used by *Astronomers* in the *Zodiac*, and other parts of the *Celestial Globe*, to express the *Celestial Bodies*, and their motions by: which way of expressing things was in much use amongst the *Egyptians*, and by them called *ιερόγλυφα γράμματα*; which they derived (as 'tis supposed) from the *Jewish Church*, their *Rites*, and *Ceremonies*.

The rise of Planetary Deities and judicial Astrologic from Astronomic. See more of this in Dr. Owen De Ort. Idolol. lib. 3. cap. 4.

By reason of these their *Astronomic* observations and experiments, the *Egyptians* fell into a superstitious admiration of these glorious *Celestial Bodies*; and thence into an opinion that they were *Gods*. Thus *Diodorus Siculus lib. 1.* tells us, 'that the ancient *Inhabitants of Egypt*, contemplating the *Celestial World*, and the *Nature of the Superior World*; they, with great stupor, admired the *Sun* and *Moon*, estimating them as the first eternal *Gods*; whereof the *Sun* they called *Osiris*, and the *Moon* *Isis*. The same *Lactantius lib. 2. cap. 2.* observeth. And this *Idolatrous persuasion*, that the *Stars* were *Gods* (which sprang from natural *Astronomic*) was the original of all *Idolatrous worship*, specially of that we call *Zabaisme*, or the worship of those *planetary Deities*, so much in use amongst the *Chaldeans*. Whence also sprang *judicial Astrologie*, as it will evidently appear in our *Discourse of the Chaldaic Philosophie, Chap. 4. §. 4.* As for the occasion, which the *Egyptians* had for the improving of *Astronomic*, even unto *Idolatric*, we have it well described by *Eusebius prepar. l. 1. c. 6.* They report that the *Egyptians* were the first, who lifting up their eyes to *Heaven*, and admiring the *mode, order, and quantitie* of those *celestial bodies*, thought the *Sun*, and *Moon* to be *Gods*. So *Lactant. lib. 2. Inst. cap. 14.* The first of all, those, who possessed *Egypt*, began to contemplate and adore those *celestial bodies*. And because they lived, by reason of the *Qualitie* of the *air*, without covered houses, they thence had opportunity to note the *Courses* and *Defects* of the *Stars*; and thence fell into the admiration, and adoration of them. A more full account of the *Egyptian Astronomic*, see *Philosoph. General. Part 1. l. 1. c. 2. S. 2. §. 2.*

As for the Egyptians skill in Geometrie, *Porphyrie* assures us, that *Geometrie*. they have been for a long time very studious therein. And *Proclus*, in *Euclid*. 2. 4. saith, That Geometrie was invented by the Egyptians, taking its beginning from measuring of fields; it being necessary for them, from the inundation of Nilus, which washed away their bounds. *Austin de Civit. Dei* l. 18. c. 39. gives us a clear account of the whole: *The Wisdom of the Egyptians, what was it* (saies he) *but principally Astronomie, &c?* *Ludovicus Vives* on this place, gives this account: 'The Ancient Egyptians much exercised themselves 'in Astronomie, Geometrie, and Arithmetic. As for Geometrie, 'necessitie taught them that, which they greatly needed, when 'the bounds of their fields were broken down by the overflowing 'of Nilus; neither could they, any other way, divide their 'grounds, &c. Whence Geometrie is so termed from measuring 'of the Earth. As for Astronomie, the commodiounesse of their 'situation gave them great advantage for improvement therein; 'They, having their nights alwaies clear, and serene, and the Hea- 'vens lying open to them without Clouds, could easily contem- 'plate the risings, and settings, of the Stars, with their pro- 'gresses, and regresses, &c. Then to these two, Arithmetic 'was added, as subservient, without which the former could not 'be attained. See more of the *Egyptians Geometrie*, *Philos. General.* 'P. 1. l. 1. c. 2. S. 2. §. 3.

Neither were the Egyptians unacquainted with Geographie; as it appears from *Clemens Alexandrinus* (*Strom.* l. 6.) his description of the sacred Scribe, in the solemn procession; of whom it was required, that he should be skilled in Hieroglyphics, Cosmographie, Geographie, the motions of the Planets, the Chorographie of Egypt, and the description of Nile. *Eustathius*, in his Notes on *Dionysius*, attributes the invention of Geographic Tables to *Sesoftris*, who caused the Lands he had conquered, to be described in Tables, and so communicated it to the Egyptians, and from them to others, as *Stilling. Orig. Sacr.* Book 2. c. 2. *Vossius de phil. sect.* lib. 2. c. 2. §. 8.

We find a good general account of the Egyptians skill in Mathematics, given by *Hornius Hist. philos.* lib. 2. c. 7. 'They so handled the Mathematic Sciences, that if they be compared with 'other Nations, they may be said, not so much to perfect, as invent 'them; which they affected out of a humor of vain glory. Specially there were famous among them *Petofiris*, and *Necepson*: by 'whose Prudence (they are the words of *Julius Firmicus*) there

‘was an accessè made to the very secrets of Divinitie. They venedicated to themselves the Invention of Geometrie, Astrologie, and Astronomie. See of this more fully *Philos. General. P. 1. l. 1. c. 2. S. 2. §. 1.*

*Their Natural Philosophie.*

1. Experimental.

2. Their Natural History.

§. 3. That the Egyptians had in like manner the Knowledge of Natural Philosophie, specially of Medicine, and Anatomic (which are but branches thereof) is generally affirmed by the Ancients. It's true, their superstition kept them from dissecting, and prying into the natures of those Creatures, to which they attributed a Deitie, yet were they not without many choice experiments, and curious observations, even in the experimental part of Natural Philosophie: for *Plinie (Hist. l. 19. c. 5.)* tells us, *That it was the manner of their Kings to cause dead bodies to be anatomised, to find out the Structure, or Composition of Man's bodie, with the causes, and nature of Diseases.* Besides they were exact in making philosophic observations touching any curious natural events, or their irregularities. For when there happened any prodigie, or irregular thing in nature, *they did, saies Strabo, with much curiosity, lay it up amongst their sacred records.* And *Herodotus* addes, ‘That more things of this nature were observed by them, than by any other Nation; which, saith he, they not only diligently preserved, but frequently compared together, and, from a similitude of Prodigies, gathered a similitude of Events. Thus much also *Plato* in his *Timæus* p. 22. 33. observes concerning them, in his relation of *Solon's* Conference with the Egyptian Priest: where *Solon*, having a curiosity to find out the truth, and original of those ancient great events, touching *Phoroneus*, *Deucalion*, and *Pyrrhus*, &c. the Egyptian Priest unfolds these mythologic fabulous narrations, by an historic relation; wherein he seems to reduce the Storie of *Deucalion* to that of *Noah's* Flood; and that of *Pyrrhus* his Wife, to the Burning of *Sodom*; πυρ signifying fire: as also that of *Phoroneus* to the drowning of *Pharaoh* in the *Red Sea*: *Phoroneus*, and *Pharaoh* being according to the Hebrew, and so the Egyptian tongue (which differed little from it) of like sound.

See *Stillings. Orig. Sacre Book 3. ch. 2.*

And that the Egyptians had some natural History of the first Creation, is apparent out of *Diogenes Laert. (proæm pag. 7.)* where he saies; ‘That the Egyptians did constantly believe that the World had a beginning, and was corruptible; that the Stars were of the nature of Fire; and that the Soul was immortal, &c.

But

But that, for which the Egyptians were most famous abroad, was their skill in Medicine; which is so much spoken of by *Homer*, *Plato*, *Herodotus*, *Plutarch*, *Diogenes Laertius*, &c. *Plinie* tells us, *lib. 29. c. 1.* 'That the original of Medicine amongst the Egyptians, was from the relations of those, who by any remedie were cured of any Disease; which for a memorial to posteritie were recorded in their Temples. The Egyptians had also excellent skill in the embalming of dead bodies, for their conservation (which appertains to *Medicinal Philosophie*) as it appears from Scripture: *Gen. 50. 2.* where *Joseph* commands the Physicians to embalme his Father. *Clemens Alexandrinus Strom. 6.* treating of the Egyptian Philosophie, contained in 24 Books written by their *Mercurie*, tells us, 'That 6. of these Books concerned Medicine, which were studied by their *πασοφροει* (*i. e.* those who wore the Cloke) wherein was distinctly handled the Fabrick of Mans Bodie, the Nature of Diseases, and Medicaments; and particularly the Medicine of the Eyes, and of Womens Diseases, &c. *Diodorus* makes the Egyptians the first Inventors of Medicine. And what their dexterity in Anatomie was, is evident by that of *Gellius lib. 10. Noct. Att. cap. 10.* 'Appion, in his Egyptian Books, saies that Human Bodies being dissected, and opened, according to the Egyptian mode, it was found out, that there was a certain most tenuous Nerve, which passed from one finger to the heart of man. Farther, how much the Egyptians were versd in Medicine is discovered by that pleasant Character of *Homer* (who conversed much with them) *Odyss. 4.*

*Their skill in Medicine, both conservative, purgative, and Chirurgic, see Vossius de sectis Philos. l. 2. c. 2. §. 8. & Stillingf. Orig. sacro book 2. c. 2. Their embalming, Gen. 50. 2.*

Ἰητεῖς ἢ ἕκαστος, ἐπιστάμενος, περὶ πάντων  
Ἀνθρώπων ἢ γὰρ Παιῶν. & εἰσι γενέθλης.

Thus *Hornius Hist. philos. l. 2. c. 7.* 'The Egyptians greatly studied Natural Philosophie, wherein how much they excelled appears from Medicine it self, which they strenuously exercised. See *Vossius de Philos. sectis l. 2. c. 2. §. 8.* See of this more largely, *Philos. General. p. 1. l. 1. c. 2. §. 3.*

§. 4. Neither were the Egyptians defective in Moral Philosophie, specially as to Politics, for which they had a great reputation amongst the ancients, both for their excellent Laws, and also for their good Administration, and execution thereof. As for their Laws, they are highly commended by *Strabo*, and *Diodorus*; and so greatly esteemed by *Lycurgus*, *Solon*, and *Pluo*, as that they were not ashamed to borrow many of their Laws, and politic Constitu-

*Their Moral Philosophie and Politics. The Egyptians Laws the Source of the Grecian. Stillingf. Origin. sacro. Book 3. ch. 2.*

tions from them. 'It is most certain, saies *Stillingfleet*, that those  
 'who formed *Greece* first into civil Societies, and wel ordered  
 'Commun-Wealths, were such as had been Traders for Know-  
 'lege in other parts. To which purpose *Diodorus Siculus* (*Bib-*  
 '*lioth. lib. 1.*) in formeth us, that *Lycurgus*, and *Solon*, as wel as the  
 'Poets, *Orpheus*, *Museus*, *Melampus*, and *Homer*; and the Philo-  
 'sophers after them, *Pythagoras*, *Plato*, &c. had gained most of  
 'their Knowledge, and Wisdom out of *Egypt*: nay he saith in ge-  
 'neral, ὅσοι ἦν παρ' ἑλλήσι δεδοξασμένων ἐπὶ συνέσει καὶ παιδείᾳ παρ-  
 'βαλονεῖς Ἐγυπτίον ἐν τοῖς ἀρχαίοις χρόνοις, ἵνα ἦν ἐνταῦθα νομίμων καὶ  
 'παιδείας μεταάρασι: *Al those who were renowned amongst the Greeks,*  
*for Wisdom and Learning, did in ancient time resort to Egypt, there to*  
*participate of Learning, and Laws, &c.* Touching the Egyptian Po-  
 litics we have more fully discoursed, *Philosoph. General. Part 1.*  
 l. 1. c. 2. S. 4. §. 2.

The Egyptian  
Laws from the  
Jews.

The Egyptian  
Politie, or Go-  
vernment of  
State from the  
Jews.

And as the Grecians received their Learning, and Laws from  
*Egypt*, so we need no way dout, but that the Egyptians received  
 the best part of their Laws from the Mosaic Constitutions, be-  
 sides what they had immediately from *Joseph* their great Legisla-  
 tor, as hereafter. As for the Egyptians Wisdom in their politic  
 Administration, or Government of State, it is evident from *Esa.*  
 19. 11, 12. where the King of *Egypt* is stiled the *Son of the Wise*.  
 Besides, the continuance of their State so long in peace, is a suffi-  
 cient demonstration of their State Policie, or prudent manage-  
 ment of State-Affairs; for the improvement whereof, we have  
 reason enough to judge, they received much light from the Mosaic  
 judicial constitutions; as also from *Solomons* Politics; with whom  
 they had great affinitie (by reason of *Solomon's Wife*) and com-  
 merce, or correspondence: Though indeed they owed much of  
 their Politie and Government to *Joseph*; who passeth amongst  
 them under the names of *Hermes*, *Apis*, *Serapis*, &c. as in what  
 follows.

The Egyptian  
Theologie from  
Joseph.

§. 5. We now come to the *Egyptian Theologie*, for which they  
 were greatly reputed; the original whereof they owe to *Joseph*,  
 and Jewish Traditions, as it wil appear by the parts thereof. *Cle-*  
*mens Alexandrinus* (so called by reason of his fame in the Church,  
 and Schole of *Alexandria* in *Egypt*) was greatly versed in Egyp-  
 tian Rites, and Worship, whereof he gives us this account, *Strom.*  
*lib. 6.* 'The Egyptians, saies he, have a proper, or mystic kind of  
 'Philosophie, which appears from their sacred Ceremonies. For  
 'first

first ὁ ῥάδης the *Cantor* precedes with a Music Symbol, and those  
 2 Books of *Mercurie*, the one containing the Hymnes of the  
 Gods, the other an account of the Kings life. After the *Cantor*  
 follows the *Horoscope*, with an *horologe*, and *palme*, the Symbols  
 of Astrologie in his hand. This has alwaies in his mouth the  
 four Astrologic Books of *Hermes*. The Horoscope is received  
 by the ἱεργεγραμμάτης, or *sacred Scribe*, carrying in his head Fea-  
 thers; and in his hands a Book with a Ruler, wherein is an Ink-  
 horn, and Pen to write. This person ought to be skilled in Hie-  
 roglyphics, Cosmographe, Geographic, the order of the Sun,  
 Moon, and 5 Planets, the Chorographie of *Egypt*, and the De-  
 scription of *Nile*, and al sacred Rites, and Places, with their Di-  
 mensions; and whatever belongs to *Sacreds*. After the *sacred*  
*Scribe* follows the ὀρνιστής, or *Ornator*, who hath the *Cubit of Ju-*  
*stice*, and the *sacrificing Cup*. This person is instructed both in the  
 τὰ παιδευτικὰ *i. e.* such things as conduce to Learning, and the  
 Liberal Sciences; and also in the τὰ μοχοσραγισικὰ, *i. e.* the Do-  
 ctrine of the *Sacrifices of Calves*, and the Ceremonies appertain-  
 ing thereto. Al these things the Egyptian Religion contained,  
 Prayers, Pompe, Festival daies, Sacrifices, first Fruits, Hymnes,  
 and other things like hereunto. In the last place goes their *Pro-*  
*phet*, who carries in his bosom a *Water pot*, and is followed by  
 those who carried the *panes emissos*, *i. e.* bread set forth. This  
 person is the Governor of the *Sacreds*; and he learned τὰ ἱερα-  
 τικὰ βιβλία the 42 *Sacerdotal Books*, written by their *Egyptian*  
*Mercurie*, which treated of Laws, Gods, and the whole Priestly  
 Discipline. In al of which this Prophet is to be versed, because  
 he is also to oversee the distribution of Tributes, &c. That the  
 chief of these Egyptian Ceremonies were borrowed from the Jew-  
 ish Rites will be evident to any, that consider, how parallel they  
 are: The Egyptian *Cantor* to the Jewish *Singer*; their *sacred*  
*Scribe* to the Jewish; their *sacrificing Cup* to that, wherein the  
 Jews offered their *Libamina*, or *Drink-Offerings*; their *panes emissi*,  
 or *bread set forth* to the Jewish *panes propositionis*, *shew bread*; their  
*Calve-Sacrifices* to the Jewish, as their Prayers, Festivals, Sacrifi-  
 ces, first Fruits, Hymnes to those amongst the Jews, as is more  
 copiously explicated, *Philosoph. Gen. Part 1. l. 1. c. 2. S. 7.*  
 §. 2.

1. *Their Cantor.*

2. *Their Horoscope, or Astrologer.*

3. *Their sacred Scribe.*

4. *Their Ornator.*

5. *Their Prophet.*

*These Egyptian rites but corrupt imitations of the Jewish.*

*Philip Melanthon*, in his *Chronicon lib. 2.* concerning *Abraham*, tells us, that *Joseph* setting the College of Priests in *Egypt*, in-  
 formed

formed them with the Knowledge of God, and planted a Church amongst them; which pious Institution of his, in after times, degenerated into Superstition and Idolatry, &c. As for the Egyptian Gods, it is evident, they are all younger than the Patriarchs; and, as it is supposed, had their original from them, specially from *Joseph*. *Melancthon* makes *Osiris*, which signifies *auxiliator*, or a blessed man, to be contemporarie with *Abraham*; but I should rather judge him an *Hieroglyphic* of *Joseph*, who helped them in their famine. That the memorie of *Joseph* was preserved amongst them under the *Egyptian Apis*, *Vossius* (*de Idol. lib. 1. c. 29.*) makes very probable, from the testimonies of *Julius Maximus*, *Ruffinus*, and *Suidas*, as also from the great advantages, which the Egyptians received from *Joseph*, which no *Hieroglyphic* could express more emphatically, than the *Egyptian Apis*, which resembled the fat and lean Kine. 2. It was the manner of the Egyptians, to preserve the memories of their great Benefactors, by such Symbols, which were at first designed only for civil use. 3. He proves it also from the names of *Apis* and *Serapis*. *Apis* he conceives to be the sacred name of *Joseph*, from אב father; so *Gen. 45. 8.* *Joseph* himself saies he was a father to *Pharaoh*. And *Serapis*, as *Suidas*, and *Ruffinus* tells us, had a bushel on his head, from שור Sor, a Bull, and *Apis*. Yea that the Egyptian Demons had their rise from *Joseph*, whom they esteemed as one of their chiefest Demons, and Heroes, is very probable: so *Bochart*, in a Sermon at *Caen*, affirmed, 'That the Egyptian had a Citie, which they 'stiled the Citie of their Heroes, as some think, from *Joseph*, whom 'they accounted amongst their Heroes, or Demons. That the Egyptians had their Demons is asserted by *Jamblichus*, &c. As for *Orus* (which signifies *Light*, from אור Or) who is said to have taught the Egyptians their Wisdome, *Melancthon* (*Chron. l. 2.*) thinks that he was instructed by *Abraham*, and thence instructed the Egyptians in the Knowledge of the true God, as also in the Motions of the Heavens, &c. But may not this name be more properly applied to *Joseph*; who is expressly said *Psal. 105. 22.* to teach them Wisdome? Whence he was by the Greeks called Ἐρμῆς: to which the *Egyptian*, or *Hebrew Orus*, אור Or, exactly answers.

Their Gods Osiris, Apis and Serapis, Symbols of Joseph.

Stilling. Orig. sacr. B. 3. ch. 5.

Their Demons from Joseph.

Orus Joseph.

Psal. 105. 22.

Ifts.

Busyris.

*Isis* was later, and (as Learned *Bochart* told me) the same with *Pharaoh's* Daughter, who adopted *Moses*: so the name *Ischa* signifies *Virago*, as *Melancthon*. As also *Busyris*, which, according

ing to *Melancthon*, signifies *Munitor*, and is supposed to have built the Egyptian Pyramids, by the hands of the Children of *Israel*. See more of the Egyptian Gods, *Part I. B. 2. c. 7. §. 10.* Concerning the Egyptian Theologie; their notions of the Divine Being and Attributes; the divine Ideas, providence and Demons; the Nature and Immortalitie of the Soul: Also their sentiment of Divine worship, both simple and symbolic; their Magic; together with their contemplations of the Deific Union, we have more largely discoursed, *Philosoph. General. Part I. l. 1. c. 2. §. 5.*

*Of these Egyptian Gods, see Kircher. Oedip. Egypt. Tom. 1. Syntag. 3. cap. 3, 4, 5, 6. &c.*

Yea not only the mater of Egyptian Theologie, but also the Instruments, and Promoters of it, seem evidently of Judaic and sacred Extract. For look, as the Jewish Theologie was seated among the Priests, and Prophets: so also the Egyptians had, in imitation of these, their Priests, and Prophets. Thus *Diogenes Laertius lib. 1.* tells us, that the Egyptian Philosophers were stiled Priests, and Prophets. So *Apuleius de Dogm. Plat.* saies, that *Plato* went to Egypt, that he might learn there the Rites of the Prophets. This also gives us the reason, why their chief Philosophers were called Priests; namely because the chief Mater of their philosophings was Theologic. Thus *Hornius Hist. philos. l. 2. c. 7.* 'They were called Priests by reason of their ancient Philosophie, which was joined with Theologie. For they discoursed of the Gods, their Natures, and Worship; and of things natural, which they esteemed also as Divine, because Nature was with them as a God. The like he adds in what follows: The Philosophie of the ancient Egyptians took in also, as has been said, Theologie it self, which they who mostly studied, for distinction sake, were called כהנים *Priests*: Which is the very notion by which the Jewish Priest is expressed. Some distinguish their Egyptian Priests, and Prophets thus: the former they make to be employed about *Sacreds*, the later about Oracles, and the prediction of futures. Which also answers to the Jewish Distribution. Touching the Egyptian Priests, their Monastic Collegiate life; their Devotion, Contemplation, Abstinence, Studies, Orders, Offices, and Characters, we have copiously treated, *Philos. General. Part I. l. 1. c. 2. §. 7.*

*Distincti autem fuerunt Sacerdotes, & Prophete. Illi enim precipue sacra curabant, hi vero oraculis praeerant; edisseriebant quoque res divinas, quod nunc Doctores Academicarum facere solent. Quae omnia lucem capient ex Exod. 7. 1. Horn. Hist. Philos. l. 2. c. 7.*

§. 6. We have done with the mater of the Egyptian Philosophie, both Mathematic, Natural, Moral, and Theologic. We now proceed to their manner of philosophing, which was by

*Of the Egyptian Hieroglyphics and their original from the Jews.*

Hieroglyphics, or Symbols, answerable unto, and, as it is very probable, derived from those in use amongst the ancient Hebrews and Jews. So *Lud. Vives*, on *Austin de civitat. Dei* l. 18. c. 39.

*Primi Aegyptii per figuras animalium sensus effingebant, & antiquissima monumenta ingenii humani impressa saxis cernuntur.*

*Tacitus lib. 11.*

*Artapanus* (saies he) reports that *Moses* gave Letters to the Egyptians --- and if any shal inquire in what Letters that Wisdome of the Egyptians, in which we read *Moses* was instituted, was contained, he wil find, peradventure, it was wont to be traduced and received by vocal Tradition, and so conserved in the memorie of the Teachers, and of the Hearers: if they had any formes of Letters, they were no other than Images of Animals, or other Creatures, which they called *ιεεγλυφα γεεμματα*, that is, *Letters engraven in Sacred, &c.* The same *Ludovicus Vives* tells us, that we find some mention of these *ιεεγλυφα γεεμματα Hieroglyphic Letters* (which were the formes, or images of Beasts engraven on their Sacred Symbols) in the fragments of *Orus*, that ancient Egyptian Writer, &c. *Vossius, de philos. sectis* l. 2. c. 2. §. 7. saies, That the Egyptian Philosophic, for the most part, was couched under Allegories: which way of philosophising ought not to be rejected: For every where in the *Old Testament* we find *Allegories*. And Christ himself in the Evangelist, saies, *I wil open my mouth in parables, and in dark sayings wil I speak of the ancient maters.* Also the Evangelist saies, that Christ spake to the people in *parables*.

*Athanas. Kircherus, Oedip. Aegypt. Tom. 3. cap. 1.* gives us this Origination of an Hieroglyphic. ‘An Hieroglyphic, derived, *ἀπὸ τοῦ ἱεροῦ ἢ γλυφεῖν*, from sacred Sculpture, is nothing else but a Symbol of a sacred thing engraven on stones. It’s called a Symbol, to indicate the reason of its mysterious sence. It is said to be of a thing sacred, thereby to constitute the difference ’twixt sacred, and profane Symbols. For there was a twofold kind of Egyptian Parables; the one *δημῶδες*, which comprehended vulgar similitudes; the other *ιεεγν*, drawn from their Sacred Doctrine. *Clemens Alexandrinus Strom 3.* saith, That they who are taught by the Egyptians, learn first of al the method of the Egyptian Letters, called Epistolographic; secondly the Hieratic, used by those, who write of sacred things; the last, and most perfect, called Hieroglyphics, whereof there is one Curilogic (*κρυπτολογικὴ*) another (*συμβολικὴ*) Symbolic: of the Symbolic also there are three sorts, the one is spoken properly, by imitation; the other is written as it were tropically; another, on the contrary, doth allegorise

The sundry kinds of expressing things amongst the Egyptians.

Of the threefold manner of writing among the Egyptians, vulgar, sacred, and Hieroglyphic.

‘allegorise by Enigmes. As for instance, in the Curilogic way ‘to express the Sun, they make a Circle, to express the Moon, a ‘Crescent. Tropically they, by resemblance, traduce, transfer, ‘and express, by changing some things, and variously transfigu- ‘ring others. Thus, when they deliver the praises of Kings in ‘Theologic Fables, they write by Anaglyphics. In the third kind, ‘by Enigmes, they liken the Sun to a Beetle, because they say, this Creature liveth six Months under ground. We have an instance of their Hieroglyphic Mysteries in that famous Hieroglyphic of *Diospolis*, of which we find so much mention amongst the Anci- ents; where, to express our coming into the World, they used a child; and to notifie our going out of the world, an old man; they expressed God by an Hawk; hatred by an Hippotamus; Im- pudence by a Crocodile. And al this to express this petty Apo- thegme: *O ye that come into the world, and go out of it, God hates Impudence.* So *Clem. Alexandr. Strom. 5. 2. Vossius de philos. sect. lib. 2. c. 2. §. 5.* tels us, ‘That the first Discipline of the Egypti- ‘ans consisted in their threefold Scripture: one vulgar or com- ‘mun, which was used in writing Epistles; another sacred which ‘they used in writing sacreds; and a third Hieroglyphic, or the ‘Sculpture of sacred Images, &c. These sacred Hieroglyphics are called by *Apuleius lib. 11.* Pictures and Images; which, saies he, they used to preserve their Philosophie from contempt, and ob- livion. *Benjamin Tuddensis* in מסעות, acquaints us, that at *Alexandria, on the shore, there was to be seen a Marble Sepulchre, whereon al kind of Birds, and other Animals were engraven.* Whence it is conceived, that these Egyptian Hieroglyphics were not so much letters or words, as some conjecture, as intire sentences, yea com- plete Discourses, for the more easie preservation of the memorie of things. So under the forme of a Bee making hony, they ex- pounded the Office of a King. *Lucan* wittily stiles these Hiero- glyphics, *Magicas Linguas, Magic Languages,* because they deno- ted not single letters, or words, but intire orations; as *Hornius Hist. philos. l. 7. c. 6.*

§. 7. This Hieroglyphic and Mystic way of philosophising, though it has little of substance in it, yet did it make a great noise, and was exceeding taking in the infant-state of the world; as it is the property of children, to be taken more with sensible formes, shadows, or pictures, which please the fancie, than with solid reason. So the *Gymnosophists*, and *Druides* were wont to wrap up their

*Aegyptii ad hoc denotandum, Spbingen ante sua templa con- sultuere soliti sunt, innuents sua placita de- vsuatur in ore- ex esse. Horn. Hist. philos. l. 7. c. 6.*

*De opertis adyti profert quosdam libros literis ignobilibus pre- notatos, partim figuris cujusce- modi animali- um, concepti ser- monis compen- diosa verba sug- gerentes, partim nodosis, & in modum rotæ tor- tuosis capreola- timque conden- sis apicibus, & curiosa profano- rum lectione munitos. Apu- leius lib. 11.*

*Hieroglyphic Philosophie translated by Pythagoras from Egypt into Greece.*

their Philosophie in obscure and enigmatic sentences, as *Laert. lib. 1.* The like is said of *Taautus* the *Phenician*, as *Sanchoniathon* in *Euseb. pr. par. l. 1. c. 7.* For the first Philosophers delighted to concele their more hidden Mysteries, from the Vulgar: whence they bound their Auditors by an oath of secrecie, ἐν ἰσχυροῖς ταῦτα ἔχει, καὶ τοῖς ἀπαιδεύτοις καὶ ἀμύτοις μὴ μεταδιδόναι, which words are taken out of a famous formule of the oath, whereby *Vettius Valens* the *Antiochene Astrologer* bound his reader, as *Selden Prolog. 3. de Diis Syris & Synt. l. 1. c. 1.* *Hornius Hist. Philos. l. 7. c. 6.* This kind of philosophising, *Pythagoras* translated immediately from the Egyptians, but originally from the Jews, into *Greece*. *Porphyrus*, in the life of *Pythagoras*, tels us, 'That it was permitted unto *Pythagoras*, when he was in *Egypt*, to acquaint himself with all the Studies of the Egyptian Priests at *Thebes*; which was never granted to any Foreigner besides. *Diogenes* saith, 'that whilst he lived with these Priests, he was instructed in the Learning, and Language of the Egyptians, and in the three modes of writing, Epistolographic, Hieroglyphic, and Symbolic, whereof the one imitates the commun way of speaking, the rest are Allegoric, by Enigms, &c. as *Clemens Strom. 5.* *Plato* also took up the same mode of allegoric, or symbolic philosophising, though not so expressly, as *Pythagoras*. And indeed this kind of philosophising was extremely pleasing to these first Ages, and Philosophers; as *Amyraldus* wel observes in his *Salmurian Theses, de Imaginibus*. 'In the Egyptian Hieroglyphics (saies he) the ἦδη καὶ παθήματα, manners and passions were figured by the shapes of Animals, and other creatures, which were very delightful to sense; &c. *Athanas. Kircher. Oedipi Aegyptiaci tom. 2. part. 1. cap. 1.* saies, 'that the Egyptians were the first amongst men, who insisted on this mode of philosophising by Symbols. For they, being of an acute, and subtile ingenie; as also continually vers'd in a certain profound contemplation, and disquisition of Truth, delighted themselves in these mystic expressions, &c. And the same *Kircherus*, in what follows *cap. 2.* gives us the Origine of this Symbolic Doctrine. 'It stands thus (saith he) with human condition, that if men have any thing that is pretious, rare, and beautiful, they not only hide it under secret formes; but also concele it under enigmatic and mysterious words, that none but the more wise, and quick-sighted, may come to the manifest notice thereof. Which, as it has been the custome of all times, so specially amongst the ancient wise men. For seeing they had, as it was most meet, so high

*Eam modum  
(Symbolicum)  
ex oriente in  
Greciam Py-  
thagoras tulit,  
cujus Philoso-  
phia nil nisi  
arcana mysteria  
erat. Hornius  
Hist. philos. l. 7.  
c. 6.*

‘an esteem for those great secrets of Divinitie, communicated,  
 ‘by successive Tradition, from the Patriarchs, as containing the  
 ‘inexhausted treasures of eternal felicitie; they thought it dan-  
 ‘gerous to expose these rich treasures, to the ignorant people,  
 ‘and dul ingenies. Wherefore they endeavored, by al means pos-  
 ‘sible, to couch them under such symbolic coverts, that vulgar  
 ‘capacities might penetrate only the bark, or outside of the  
 ‘words; the marrow, or sense, being stil hid from them. And  
 then in what follows *cap. 3.* the same *Kircher.* gives us the Inter-  
 pretation of many Hieroglyphic Symbols, out of *Zoroaster.*  
 Moreover *cap. 4.* he interprets many Hieroglyphic Symbols used  
 by *Orpheus.* And *cap. 5.* The Symbols of *Pythagoras* are interpreted  
 by him. Whence he proceeds *cap. 6, 7, 8, 9, &c.* to explicate many  
 Hieroglyphic Symbols used by *Plato, Proclus, Picus Mirandula-*  
*mus,* and others. Thence in the second part of his second Tome,  
 he interprets many Mathematic, Mechanic, Medicinal, Chymic,  
 Magic, and Metaphysic Hieroglyphics: from *Classis 7. to 12.*

This ancient mode of expressing things worthy of memorie, by  
 certain hieroglyphic formes, or symbols, was very commun  
 amongst the ancients, both Poets, and Philosophers: For in this  
 infancie of the World, knowlege being impolite and imperfect,  
 they took delight to shaddow forth their highest mysteries, and  
 contemplations, by terrene Images, and sensible formes; which  
 way of conveighing, and preserving knowlege is not only helpful  
 to the memorie, and delightful to the fancie; but also very effi-  
 cacious, as to the moving of Affections: and therefore the wise  
 God made use of this familiar way and method, for the instruct-  
 ing of his own people, in the *non-age* of his Church, shadowing  
 forth, and signifying to them, the most sublime heavenly myste-  
 ries of his Gospel, by earthly Symbols, or Types. Whence that  
 great maxime, τὰ αἰσθητὰ ἢ νοητῶν μιμήματα, *sensible formes are*  
*imitations of Intelligible things.* Thus were the greatest pieces of  
 Jewish wisdom couched under the covert of Symbols, or Types.  
 Whence the Egyptians, as the other Eastern Philosophers, bor-  
 rowed their Hieroglyphic manner of philosophising by fables, &c.  
 which wil more fully appear hereafter, in the life of *Pythagoras,*  
 and *Plato.* See more of these *Egyptian Hieroglyphics,* in *Athan.*  
*Kircher. Oedipi Aegyptiaci Tom. 3. cap. 1.* Also *Philosoph. General.*  
*Part 1. l. 1. c. 2. §. 6.* Where we have more fully opened the  
 Aegyptian Symbols in General. As also particularly the nature of  
 Types, Aenigmes, Parables, Allegories, Emblemes, And the Eryp-  
 tian Hieroglyphics in particular. §. 8.

*The extent and  
 benefit of this  
 Hieroglyphic  
 way of philoso-  
 phising: and of  
 its traduction  
 from the Jews.*

That the Egyptian Philosophie was traduced originally from the Hebrews and Scriptures.

Lud. Vives's Testimoni.

The Confession of the Egyptians.

§. 8. Having given some account of the Egyptians Philosophie, both as to the mater, and manner of their philosophizing, I shal now proceed to give a more particular demonstration, that the chiefest parts, if not the whole thereof, descended originally from the Jewish Church, or Scriptural Tradition. I shal begin with Artificial Arguments, or Authentic Testimonies of such whose skil in Antiquitie, and faithfulness in their relations thereof, is generally acknowledged, and received. We gave some Testimonies hereof afore in our account of *Abraham, Joseph, and Moses*, their Philosophie; to which we shal adde, (1.) that of *Ludovicus Vives* on *August. de Civit. Dei lib. 8. cap. 9.* *The Philosophie of the Egyptians* (saies he) *is very ancient, but for the most part derived from the Chaldeans, specially from Abraham; though they, as Diodorus writes, refer it to Isis, Osiris, Vulcan, Mercurie, and Hercules.* First, this old Tradition, that the Egyptian Philosophie, and thence the Grecian sprang from the Chaldeans, is, and that not without great probabilitie, by the Learned interpreted of the Hebrews: for *Abraham* their Ancestor was a Chaldean: and the Hebrews themselves lived under the Chaldean Empire, at that time, when this old saying began amongst the Grecians, mentioned by *Plato, &c.* of which more hereafter. (2.) *Lud. Vives* expressly saies, that the Egyptian Philosophie came principally from *Abraham*; for which he has much of Pagan Antiquitie on his side, as we mentioned on *Abraham. Josephus Antiquit. Jud. lib. 1. cap. 16.* judgeth that the Egyptians learned their Arithmetic, and Astrologie, from the Patriarch *Abraham, who brought these Sciences from Chaldea. But the Egyptians are wont to refer their Philosophie to Isis, Osiris, Vulcan, Mercurie, and Hercules; as Diodorus Siculus. The Doctors of this wisdom are, by Clemens Alexandrinus, called Prophets, by Suidas γυμνοί, (as amongst the Ethiopians) by Eusebius, in an Egyptian name, Arsepedonapta. These drew their wisdom from Abraham, as before; and perhaps from Joseph also, who first taught the Egyptians the use of Geometrie, as Artapanus in Josephus testifies. And this opinion, as some think, may be founded on Psal. 105. 22. It is credible also, that they got some things from the Israelites, who also descended from Abraham; and hence Aristophanes, in Avibus, calls them Ψωλοί; which Suidas also observes. Thus Ger. Vossius, de philosoph. sectis l. 2. c. 2. §. 2. (3.) The Confession of the Egyptians themselves, related by *Diodorus*, seems clearly to intimate, and prove our Assertion. For in that they refer their Philosophie originally to *Isis, Osiris, Mercurie, &c.* it is very probable that these feigned names were*

were originally given to the Patriarchs, specially to *Joseph*, by the Egyptians, who being unwilling to own the Hebrews, as Authors of their Wisdom, gave these borrowed names unto *Joseph*, &c. according to the custome of that Infant-Age. *Athan. Kircher. Oedipi Agypt. Tom. 3. c. 1.* makes *Hermes Trismegistus*, the Author of the Egyptians Hieroglyphic Philosophie: Yet so, as that he received the first Lineaments thereof from the Patriarchs. His words are: '*Hermes Trismegistus* contemplating this world composed of so great varietie of things, as a Scene distinguished with most polite Images, he rightly supposed, that these created Images were *τῶ θεῷ σύμβολα*, Symbols of God, &c. And hence the first rudiments of Hieroglyphic *σοιχειώσεως* proceeded; which being adumbrated by the first Patriarchs, *Adam*, *Enoch*, *Noah*, *Cham*, and perfected by *Hermes*, sprang up unto this forme, by the stupendous architecture of Hieroglyphics. That *Mercurius*, called by the Grecians *Hermes*, could be no other than *Joseph*, has been already proved in the *Storie of Joseph's Philosophie*: as also *Part 1. Book 2. Chap. 7. §. 10.* of the *Egyptian Theogenie*. But *Serranus* (that great Philologist) in his Preface to *Plato*, speaks more fully and expressly touching the traduction of the Egyptian Philosophie from the Patriarchs and Scripture-Revelation. His words are these: 'That the Egyptians retained many things from the Traditions of the Patriarchs, the ancient History of *Moses* demonstrates: and that they derived many things from the clear fountains of the Scriptures, which yet they contaminated by their own mud (or fables) is no way to be doubted. Thus *Serranus*: but of this more hereafter in the life of *Pythagoras*, and *Plato*. The like *Hornius Hist. philos. l. 2. c. 10.* which see in what precedes of *Joseph chap. 1. §. 9.*

§. 9. To make good yet farther our assertion, touching the Traduction of the Egyptian Philosophie from the Jewish Church, we now shal endeavor to give some Artificial Argument, or Demonstration, from the *Subri*, or cause; by shewing what influence the Patriarchs, and Jewish Church had on the Egyptian Wisdom, as wel in its first rise, as after improvement. First, that the Egyptians were no way famous for Wisdom, or Philosophie, before the abode of the Patriarchs with them, is evident by their own con-

*omni a ab Ebraeis, quibuscum jam a temporibus Abrahæ frequenter, & diu conversati sunt, acceperint. Inprimis à Josepho, plurima, cui, cum proximus à Rege esset, contradicere nemo ausus est. Hornius Hist. philos. l. 2. c. 10.*

*A nonnullis Agyptiorum Sacerdotibus, qui disciplinam nostram altius considerarunt, Dei homines Gens nostra est appellata. Elcazar Pontifex ad Ptol. 2. apud Euseb. præpar. l. 8. c. 3.*

*Serranus's Testimonie.*

*Neq; ullo modo dubitari potest quin, quæcumq; vera & Scripturæ consentientia cum apud alios, tum imprimis Agyptios Philosophos invenitur, ea*

cessions: for they confesse they owe al their wisdom to their Gods; *Isis, Osiris*; but principally to *Mercurie*, or *Theuth*, whom they call *Hermes*, &c. So *Plato*, in *Thædro*, brings in *Socrates* relating, that the *Egyptians* worshipped a certain God whom they called *Theuth*, who found out, and taught them al Arts and Letters, in that time, when *Thamus* held the Empire of *Egypt*. This *Theuth* is the same with the *Egyptian Mercurie*, of whom *Iamblichus* (most skilful in the *Egyptian Theologie*) lib. de *Myster. Egypt.* cap. 1. thus writeth:

‘The *Egyptians* report *Mercurie* to be the Moderator, and God of Wisdom and Eloquence; and they declare that by him not only Letters were found out, and reduced into order; but also that the principles of al Learning were collected, and published, in many thousand Books by him. Now that al the *Egyptian* Gods were younger than the Patriarchs, or at least but borrowed names given to them, is generally asserted by the Learned. Specially that *Mercurie*, or *Hermes* was *Joseph*, or *Moses*. *Melancthon* in his *Chronicon* lib. 2. of *Abraham*, tels us, that after the great Famine in *Egypt*, *Joseph* altered the constitution, or forme of the *Egyptian* Kingdome (he having bought in al the Land, that belonged to the people) and erected a College for the Priests which was endowed, &c. His words are these, ‘After the Fa-

*Alii scripserunt de sapientia Mercurium non negant, sed hæc, que hodie circumferuntur, ætiam suata Mercurii esse, id vero pernegant. Olim enim Libanii, ut questum uberioverem ex suis nugis corradent, Iustitiamque libros lectoribus obtrudebant. Hornius Hist. philos. l. 2. c. 6.*

*Bochart* in a conference told me, that none of the *Egyptian* Gods were more ancient than the Patriarchs.

*Joseph* provided for the College of *Egyptian* Priests, and his instructing of them, as also of their King in the knowledge of God, &c. of which see more in what precedes, chap. 1. §. 9. of *Joseph*.

mine the forme of the *Egyptian* Kingdom was constituted, and Tributes appointed, and Revenues for the College of the Priests: that so they might be conservators of Learning. And although the Knowledge of God was, after *Joseph*’s death, changed, yet the Knowledge of the Celestial motions, and of the nature of things, was conserved in *Egypt*, throughout al the four Monarchies of the *Assyrians*, the *Persians*, the *Greeks*, and *Romans*, even unto the Barbarisme of the *Mahometans*, almost 3000 years. *Jacob* saw the flourishing state of this Kingdome, which then had a pious King, with whom he had frequent conference, and who took care, that the true Doctrine should be propagated far and near, and in the famine afforded relief to many neighbouring Nations. By which we see what care *Joseph* took, for informing the *Egyptian* Priests, in the Knowledge of the true God, and sound Philosophie. The Scripture also makes an honorable mention of *Joseph*’s care of, and provision for the Priests; as *Gen. 47. 22.* by assigning them Portions, and setting their Lands. And as he took

*Gen. 47. 22.*

this

this care for their Bodies, and Succession in following Ages; so we cannot conceive, but that he took much more care for their Souls, and the Souls of the whole Kingdome, with which they were entrusted. Can we imagine that *Joseph* made such large provision for these Egyptian Priests, that so they might be the better qualified to serve the Devil, and Idol-Gods? no; without doubt, his great design was to lay a foundation, for the Knowledge and Worship of the true God, as well as, and much more than, for human Philosophie, and other ingenious Sciences, for the accomplishment whereof, he had an huge advantage, in that, having been an instrument to save the Nation, he had thereby gained the King's Ear, and Heart, who, if we may credit *Melancthon*, was piously inclined: and we may also, not without good ground, conjecture as much from *Joseph's* Instructions of, and *Jacob's* Conference with him. And indeed the unparalleled kindnesses he manifested to *Joseph*, his Father, and Brethren, argues some pious inclination in him. But this holy and great designe of *Joseph*, in erecting a College for the Egyptian Priests, and making such ample provision for their Instruction in the Knowledge of God, and human Philosophie, after his decease determined in miserable superstition, and Idolatrie: so also *Melancthon lib. 2. of the going out of the children of Israel out of Egypt*, saies, *That Egypt excelled in Arts, and Laws, and other Learning: Joseph had planted a Church there; but after his death the Kings turned aside to Idols, and in the following times Egypt was full of Idols, and Magic Arts: so Horrius, as before Chap. 1. §. 9. That the Egyptian Hermes was indeed no other than Joseph, who laid the main foundations of the Egyptian Philosophie, we have from rational conjectures largely demonstrated, Philosoph. General. Part 1. l. 1. c. 1. §. 6. and c. 2. S. 7. §. 3.*

Thus we have seen what foundation was laid by *Joseph*, and the rest of the Patriarchs for Divine and human Philosophie, and its improvement in *Egypt*: unto which we have ground enough to conjecture, that *Moses*, by his writings, and *Solomon* by his, gave no small additional advance, as it has been already observed in its place.

§. 10. We now procede to demonstrate, what improvement the Egyptian Philosophie, and Wisdome received from the Jewish Church, after the Babylonian Captivitie. When the Jews were carried Captive to *Babylon*, we find that many remainders of them

fled to *Egypt*, where we may presume they had their Scholes, as in *Babylon*; or at least some way of communicating their Knowledge to the Egyptians; who, without doubt, would be very inquisitive into their mysteries. And when *Alexander*, upon personal conversation with the Jews, and observation of their Institutes and Solemnities, began to have a kindness for them, multitudes of them were, by *Alexander's* favor, settled at *Alexandria*; where they had huge advantage to season that Fountain of Learning with Scripture-Light, which immediately after their settlement, began to flourish: and being afterwards abundantly supplied with the Waters of the Sanctuarie, I mean with the sacred Fountain of

The advantage the Egyptians received from the Jews as to Philosophie after the Captivitie by the Greek version, or LXX.

The beginning of the Schole at Alexandria.

the holy Scriptures translated into Greek, this Schole of *Alexandria* proved the most flourishing in the World. For the greatest advantage that the Egyptians, and Grecians had, for improvement in Divine, and human Philosophie, was the Translation of the Hebrew Testament into Greek by the appointment, as it is supposed, of *Ptolomeus Philadelphus* King of *Egypt*; whereof *Melanthon*, *Chron. lib. 2. of the Kings of Egypt after Alexander*, gives us this account. ‘*Ptolomeus Philadelphus* (saies he) reigning with peace in *Egypt*, and finding the profession of Sciences confined to the Priests, and the Egyptian Tongue and Letters; he caused Learning to be translated into the Greek Tongue, and instituted Studies (or Colleges) at *Alexandria*; where it was, thenceforward, commun for al that would, to studie and learne: and the King called thither from al parts Learned men: he erected a copious Librarie, and searched after ancient monuments, amongst divers Nations. Wherefore *Callimachus* writ a Book of the origine, and migrations of the Nations, and of the Builders of the ancient Cities, and their Laws; which Book being lost, is of great detriment to Antiquitie. But when *Ptolomie* understood that the Jews had the ancient series of the Fathers; and saw that the Law of the Jews did mostly accord with reason, touching the unitie of God, and right manners, he took care to have the Books of the Jews translated into the Greek Tongue. By the labor and bounty of this King *Ptolomeus Philadelphus*, the Studies of Sciences were restored to mankind, and largely propagated. And it is written, that he was moved by the Counsels of the most learned *Aristas*, *Strabo*, and *Demetrius Phalcrensis*, *Callimachus*, *Apollonius*, *Aratus*, *Bion*, *Theocritus*, *Conon*, and *Hipparchus* the Mathematician, who resided with him, &c. The Studies of the Sciences,

‘ Sciences , instituted in the reign of *Philadelphus*, flourished  
 ‘ greatly at *Alexandria*, in the reign of *Euergetes* his Son; who al-  
 ‘ so was very bountiful towards the Jews. In his time *Jesus the Son*  
 ‘ of *Syrach*, being in *Egypt*, gathered his sentences; which are  
 ‘ yet extant; which were written by his Grandfather, but aug-  
 ‘ mented by himself, and translated into Greek. The reading of  
 ‘ which is most profitable and sweet, &c. By which it’s apparent,  
 what great advance the Egyptian Wisdome and the Schole of  
*Alexandria* (which henceforward became the seat thereof)  
 in its first constitution, received from the Scriptures, and Jewish  
 Church.

§. II. This Schole of *Alexandria* grew exceding famous for its  
 Librarie (wherein was treasured up this rich Jewel of the *Old Te-*  
*stament*, in its Greek Version) whereunto *Mark Antonie*, out of  
 Love to *Cleopatra*, afterwards added the famous Librarie of *Per-*  
*gamus*; so that this Schole was the great Nurserie of al Philoso-  
 phie, and ingenious Sciences, in the first dawning of the Christian  
 Religion. For the sacred Scriptures, as wel as the Egyptian Phi-  
 losophie, being translated into Greek, it proved an efficacious at-  
 tractive to draw al the Candidates of Learning, and Philosophie  
 thither. The head of this Schole in *Origens* time, was that great,  
 and so much renowned Philosopher *Ammonius*; from whom al  
 those Platonic Philosophers, who were stiled, *ἐκ τῆς ἐσχολῆς* *yeveās*; of  
 the sacred Succession, derived their notions. Such were *Herennius*,  
*Origen*, and *Plotinus*, who were his Scholars; and *Porphyrus*, who  
 was Scholar to *Plotinus*, as *Iamblichus* the Disciple of *Porphyrus*.  
 This *Ammonius*, if we may believe *Eusebius* (*Eccles. Hist. l. 6. c. 9.*)  
 and *Ferom*, lived and died a Christian; though *Porphyrus* endea-  
 vored to confute this opinion. Certain it is, that his Philosophie,  
 which he communicated to his Scholars, had much of the Scrip-  
 ture-revelations mixed with it: so that the Platonic Philosophie,  
 which we find in *Plotinus*, *Porphyrus*, *Proclus*, *Hierocles*, and the  
 later Platonists, owed not its original, as they would persuade us,  
 so much to *Plato*, or *Pythagoras*, as to the Divine Revelation,  
 which *Ammonius* was wel versed in, and made the foundation of  
 his Philosophie. Take this in the words of *Owen*, in his learned  
 Treatise of *Theologie*, lib. 3. cap. 6. pag. 204. ‘ After *Ammonius*  
 ‘ *Alexandrinus* the *Coryphaeus* or head of the Philosophers of his  
 ‘ Age (whose Scholars were *Origen*, *Herennius*, and *Plotinus* the  
 ‘ preceptor of *Porphyrus*, as he of *Iamblichus*) had sowed in the

*The fame of the  
 Alexandrian  
 Schole for its Li-  
 brarie wherein  
 were treasured  
 up the sacred O-  
 racles.*

*Ammonius the  
 great Master of  
 the Alexandrian  
 Schole his mix-  
 ing Scripture  
 with Platonic  
 Philosophie.*

‘ minds of his Auditors, some seeds of the heavenly Doctrine,  
 ‘ they, who, by reason of their own inveterate prejudices, and  
 ‘ the Worlds enmitie against the Christian Religion, would not  
 ‘ receive the same, desisted not however to manure and improve  
 ‘ those seeds they had received, though they mixed them with  
 ‘ *Plato’s* muddy Philosophie. Adde hereto, that some of them,  
 ‘ by reading our Books, drew forth many notions from those hid-  
 ‘ den mysteries of the Gospel. Of this number were *Numenius,*  
 ‘ *Proclus, Amelius, Plotinus, Herennius, Porphyrius, Iamblichus, Hier-*  
 ‘ *ocles, Marinus, Damascius,* and others: who, though they  
 ‘ quitted not the curious speculations of the Platonists, nor the  
 ‘ Magic Inchantments of the Pythagoreans, yet they mixed many  
 ‘ sparks of the heavenly Truth with them. More of this hereafter,  
*Book 3. ch. 4. §. 5.*

What advance  
the Schole of  
Alexandria re-  
ceived from the  
Church there.

§. 12. There was also, in the first planting of the Gospel, a fa-  
 mous Church of Christ in this Citie of *Alexandria*; whence this  
 Schole, as we may justly presume, received much Light. To  
 which purpose, *Morelius*, in his Treatise of *Church Discipline,*  
*Lib. 3. c. 14. pag. 260.* ‘ *St. Mark,* saies he, having performed  
 ‘ the office of a Teacher in the Church of *Alexandria,* the charge  
 ‘ of the Schole was afterwards given first to *Pantheus,* then to *Cle-*  
 ‘ *mens Alexandrinus,* and after him successively to *Origen, Hier-*  
 ‘ *acles, Dionysius, Athenodore, Malcion,* and *Didymus,* who reach-  
 ‘ ed to the year 350. The which Doctors gave an admirable ad-  
 ‘ vance to the Church. The Towne was for this reputed as the uni-  
 ‘ versal Schole of the Church. The truth is, Philosophie and Cu-  
 ‘ riositie corrupted this Schole, and by consequent the Church:  
 ‘ which is greatly to be heeded; because these two evils are natu-  
 ‘ ral to Scholars, who contenting not themselves with the simpli-  
 ‘ citie of the Gospel, would fain adorne it with the ornaments of  
 ‘ human Eloquence, and Philosophie; and from a rage to learn,  
 ‘ would fain mount higher than their Teachers, &c. Hence the  
 ‘ same *Morelius lib. 2. cap. 4. pag. 87.* shews, how the *Arian,* and  
 ‘ *Pelagian* Heresies were hatched out of the vain philosophisings in  
 ‘ this Schole of *Alexandria*; which at last proved the dissipation  
 ‘ and ruine of the said Schole, and Church. Thus have we gone  
 thorough the whole series of the Egyptian Philosophie, with endea-  
 vors to demonstrate, that it received not only its Primitive Foun-  
 dation, but also its continued advance and improvement, in all Ages,  
 from the Divine Oracles seated in the Jewish, and Christian Churches.

## CHAP. III.

*Of the Phenician Philosophie, its Traduction  
from the Jews.*

The Phenicians traduced Philosophie, and derived it into Greece, and other parts, from the Jews. The Phenician Philosophie, and its propagation to the Grecians. Sanchoniathon, and the original of his Philosophie from the Jews. Porphyrie's Testimonie of Sanchoniathon's traducing his Philosophie from Jerombalus, Priest of the God Iao, i. e. Gideon; or some Jewish Priest. Sanchoniathon's Mythologic mode of philosophising from the Jewish Church. The Mater of his Philosophie from the Jews: His *Deoyoria*, Theogonie, or Gencalogie of the Gods. Beelsamen from בעל שמין, Gen. 1. 16. Eliun from עליון, Ilos from אל: Eloem from אלהים: Bætulia from בתל; Israel from ישראל. Of Angels, and the Soul, from Gen. 2. 7. Sanchoniathon's Physiologie: His Chaos from Gen. 1. 2. Ereb, from Gen. 1. 5, &c. Mot, and מוט from Gen. 1. 2. The Greek Philosophers concurrence herein. Sanchoniathon's Geographie. His Natural Historie continued by Mochus the Physiologist, who was the first Founder of the Doctrine of Atomes; which he makes to be the first principle of all things; which he received, by some Jewish tradition, from the Historie of the Creation, Gen. 1. of Addomenus. Vossius's account of the Traduction of Phenician Philosophie from the Jews, as the Ionic and Italic from the Phenicians.

§. I. **W**E now proccede to the Phenicians, their Philosophers, and Philosophie; with its Traduction from the Jewish Church, &c. And to make the *περασευθη*, or way to our demonstration more clear, we must reflect on some considerations, laid down in our former Discourse of Philologie, touching the Origination of these Phenicians from the old Canaanites; who, being expelled Canaan, by Joshua, came and staid themselves on these Maritime Coasts of Palestine (called by them afterwards

*Of the Phenicians, their traducing Philosophie into Greece, and other parts from the Jews originally.*

(a) Tyrus septimo mense quam oppugnari cepta erat, capta est: urbs & vetustate originis, & crebra fortuna varietate ad memoriam posteritatis insignis: condita ab Agenore, diu mare, non vicinum modo, sed quodcumq;

ses ejus adierunt, dititionis suae fecit: & si fama libet credere, haec Gens literas prima aut docuit aut didicit. Coloniae certe ejus pene orbe toto diffuse sunt. Carthago in Africa, in Bœotia Thebe, Gades ad oceanum. Credo, libero commeantes mari, sepiusq; adeundo ceteris incognitas terras, elegisse sedes juventuti, qua tunc abundabant: sed quia crebris motibus terrae cultores ejus fatigati, nova & externa domicilia armis sibimet querere cogebantur. Q. Curtius Alexandr. lib. 4. cap. 4.

The Phenicians skil in Geographie and Navigation, &c.

afterwards *Phœnicia*) West of *Judaea*: a whence, being too populous for this narrow Countrey, they transplanted Colonies, and with them Human Philosophic, and other Sciences, into *Greece*, *Africa*, *Spain*, and the chief parts of *Europe*; specially such as bordered on the Midland Sea, of which see more *Part 1.* of *Philologie B. I. c. 3, 4, 5, 6, &c.* I shal only adde a Quotation, or two, out of the Learned *Ludovicus Vives*, and *Bochart*, which wil greatly conduce to the confirmation, and illustration hereof. *Lud. Vives* speaks, though in a few words, fully to our purpose thus: ‘The Phenicians, saies he, for lucre’s sake, passed in their Ships thorough the whole world; whither they traduced Knowlege, and Philosophie from the Jews.

This *Bochart* does more copiously explain, and demonstrate in the Preface to the second part of his *Geographie*, stiled *Canaan* p. 9. From what we have said, it clearly appears, that the Grecians were greatly exceded by the Phenicians, as wel in the skil of Navigation, as of Geographie. For the Phenicians began long before the Grecians, to view the world. And indeed, this was almost the only Studie, which was innate to this Nation, even from their Origine, to sail throughout al parts of the world, and plant Colonies; whereunto they were incited, either from the thirst of Glorie, or the irksomness of their own Countrey, or the desire of Empire, or Curiosity (the Inquisitor of Natures secrets) or the unsatiable desire of Lucre. Thence they, amongst them who first ventured their persons at Sea, were so much admired by posteritie, that they were, for this noble exploit, numbered amongst their Gods. Such were *Saturne*, and *Astarte*; whom *Sanchoniathon* describes, circuiting the Earth, &c. The like the same *Bochart* mentions, p. 6, 7. Therefore, saies he, if these monuments of the Phenicians were now extant, there would thence accede great light to sacred and profane Historie (we might adde also Philosophie) and that great hiatus, or gap; which is betwixt *Moses* and the Grecians, would be made up: We should also learne many things touching the ancient Inhabitants of the Earth, and the migration of the Nations. But time  
‘ having

‘having long since consumed, to the great damage of Learning,  
 ‘these Monuments, we have nothing remaining of the Historie  
 ‘of the Phenicians, but a few fragments scattered here and there  
 ‘in the writings of the Grecians, and Romans, &c.

§. 2. And more particularly touching the Pheniciansskil in Philo-  
 sophie, specially the Mathematics, we have a good account in  
*Bochart, Part 2. of Canaan cap. 8. p. 410.* thus: ‘This was pecu-  
 ‘liar to the Phenicians, to direct their course by the inspection of  
 ‘the Stars. So *Strabo lib. 16. The Sidonians are reported to be Masters of*  
 ‘many, and of the best Arts: moreover they were skilful in *Astronomie,*  
 ‘and *Arithmetick*, which they acquired at first from the Art of Cal-  
 ‘culation, and Navigation. *Plinie lib. 5. cap. 12.* saies, ‘That the  
 ‘Nation of the Phenicians gained a great glorie for their invention  
 ‘of Letters, Astronomie, Navigation, and Militarie Arts. Thence  
 ‘the *Cynesura* was so called by the Phenicians. And that Arith-  
 ‘metic was greatly in use amongst the Phenicians, by reason of their  
 ‘Merchandise, and traffique, is generally affirmed by the Learned.  
 ‘That they were also well skilled in Natural Philosophie wil here-  
 ‘after appear, in what is mentioned of *Sanchoiathon*, and *Mochus*  
 ‘the Phylologist. But the greatest excellence of the Phenicians  
 ‘consisted in their Mechanic Arts (which belong to Experimental  
 ‘Philosophie) of making Glass, mixing Purple, weaving fine Lin-  
 ‘nen, &c. Whereof we have a full account in *Bochart, his Phaleg,*  
*lib. 4. cap. 35.* His words are these: ‘God indulged the Inhabi-  
 ‘tants of *Tyre*, and *Sidon* (the chief Cities of *Phœnicia*) a sharp  
 ‘vivid ingenie, flexible to althings: Arithmetic, and Astrono-  
 ‘mie flowed from them to the Grecians. And (not to mention  
 ‘the moderne Phenicians) *Mochus* began to philosophise of  
 ‘Atoms at *Sidon*, before the *Trojan Wars*: And *Abdemonus* the  
 ‘*Tyrian* was bold to provoke, or engage King *Solomon* by his que-  
 ‘stions proposed to him. But their chief repute was for Mechanic  
 ‘Arts. At *Tyre* the mixture of Purple, at *Sidon* Glass-making,  
 ‘and the Texture of fine Linnen, of the smallest thread, are re-  
 ‘ported to be first invented. And *Solomon*, in his Epistle to *Hiram*  
 ‘King of *Tyre*, greatly commends the skil of their Carpenters,  
 ‘*1 Kings 5. 6.* For thou knowest that there are none among us, that can  
 ‘hew Timber like unto the Sidonians. Hence it is, that *Homer* calls  
 ‘them *πολυδαίδαλος*, manifold, or universal Artists. And if there  
 ‘were any thing more excellently wrought in garments, or vessels,  
 ‘that was usually attributed to the industrie of the Sidonians.

*The Phenicians  
 skil in Astrono-  
 mie and Arith-  
 metick.*

*The Phenicians  
 skil in Mecha-  
 nics.*

*1 Kings 5. 6.*

§ 3. The

The Grecians  
borrowed much  
of their Philoso-  
phie from the  
Phenicians.

§. 3. The Phenicians being thus renowned for ingenious Arts, and Philosophie, the Grecians were very ambitious of commerce, and correspondence with them. For besides the Phenician Colonies, and with them the Alphabet translated into Grece by *Cadmus*, and other Phenicians (of which before *Part 1.*) the first and chiefest of the Grecian Philosophers had recourse to *Phenicia*, to furnish themselves with Philosophic Principles, and Contemplations: *Vossius* (*de Hist. Græc. l. 3. pag. 375. edit. 2.*) proves that *Thales* was (though a Milesian by birth) originally a Phenician; who is said to have learned Astrologie from the Phenicians, specially the *Cynosura* (or constellation of the lesser Bear) which was first observed by the Phenicians, who failed thereby; and thence *Vossius* derives *Cynosura* from כִּנָּם אֹר, a collection of light. Also that *Thales* received his opinion, of water to be the first matter, from the Phenician מֹר, which signifies Slime, will be evident hereafter. That *Pherecydes* was in like manner of a Phenician extract (though born at *Syra*, one of the *Cyclades*) and much versed in the *Phenician Mysteries*; from whom he borrowed his *Γενογόνια*, or Generation of the Gods (contained in 10. Books) also his invention of the Heliotrope, and Mythologic Philosophie, will appear in the Storie of his Philosophie.

So likewise *Pythagoras*, the Disciple of *Pherecydes* (as it is generally supposed by the Learned) borrowed his Symbolic Philosophie from the Phenicians, and Egyptians. *Iamblicus* in the Life of *Pythagoras* cap. 13. tells us, that *Pythagoras* made a voyage to *Sidon*, where he conferred with the Prophets, the Successors of *Mochus* the Physiologist, and with the Phenician Priests; and was initiated into all the Mysteries of *Byblus*, and *Tyre*, &c. And *Grotius* on *Mat. 7. 6.* assures us, that *Pythagoras* brought his Symbolic Philosophie, either out of *Egypt*, or *Syria*, where his Master *Pherecydes* was, and as some think, *Pythagoras* himself. The like will hereafter be evinced of *Plato*, who makes frequent mention of his Phenician μύθοι, or fables, &c. I shal adde for the Confirmation hereof the Testimonie of Learned *Bochart* in his Preface to *Canaan* p. 12. That I may (saies he) adde to these somewhat of the Sciences, and Arts which flourished amongst the Phenicians, in that age, in which the Grecians were Barbarians, or very little instructed: whence it came to passe, that the most ancient Grecian Philosophers had Phenician Masters; neither have a few of Phenician words both Philosophic and Mechanic crept into the Greck Tongue. That *Democritus*, and after him

him *Epicurus* received their Philosophic Contemplations of Atomes from *Mochus* the Phenician Philosopher, wil appear in his Storie.

§. 4. As the Grecians derived the choicest parts of their Knowledge, and Philosophie from the Phenicians; so these, as it is more than probable, received theirs from the Jewish Church: For indeed, *Phenicia* was but the great *Mart*, which receiving Philosophic Traditions from *Judea*, transported them into *Grece*, and other parts. Thus much has been already hinted out of *Ludovicus Vives*, whose words are these, *Phœnices questus gratia totum orbem navigiis peragrabant, unde scientiam, & philosophiam traduxerunt à Judæis.* And *Grotius*, in his Annotations on *Mat. 24. 38.* speaks fully to this purpose thus: *Quod ex Phœnicum Theologia veteres Philosophi hausierunt, & ex illis Poeta, Phœnices ab Hebræis hausierunt.* What the ancient Philosophers drew from the Theologie of the Phenicians, and the Poets from them, the Phenicians drew from the Hebrews. Yea we are not without probable grounds for this conjecture, that whereas the ancient Grecians, *Plato*, and others, mention the Phenicians, and Syrians as the Authors of their *Mythologic Traditions*, they, under these titles, comprehended also the Jews. For it is apparent (as was before mentioned) that the Jews were, by reason of their vicinity, often stiled Phenicians, and Syrians. So in *Herodotus*, those Phenicians, who were circumcised after the Egyptian manner, are the same with the Hebrews: and *Lucian* doth use the Phenician, and Hebrew names promiscuously. Yea in the *Scripture Dialect*, the Hebrew is called the *Language of Canaan*, or *Phenicia*: so *Esa. 19. 18.* which proves that there was a great affinity, and correspondence betwixt the Phenicians, and Hebrews, both in Names, Language, and Sciences, as before *Part I. B. I. c. 3, 4, 5, &c.*

§. 5. But to proceed to the *Idols*, the manner how, and chief Instruments, by whom the Jewish Mysteries, and Philosophie were traduced into *Phœnicia*. How near Neighbors the Phenicians were to the Hebrews, what a great cognation, or rather Identity, there was betwixt their Languages, and what constant commerce there was betwixt these two Nations, even from their first constitution, not only in external, but also mental commodities, is sufficiently known to all, who are versed in the first rudiments of Antiquitie. Yea the Scriptures fully informe us, touching this great affinity, and correspondence betwixt the Phenicians, and Jews,

*The Phenicians received their Philosophie from the Jews.*

*The manner how Philosophie was traduced into Judea into Phenicia.*

not only in Solomon's Reign, but before, and after. Our main work will be to treat particularly of the two great Phenician Philosophers, *Sanchoniathon*, and *Mochus*; with some inquirie, and discoverie, how they traduced their Philosophie, which was chiefly Mythologic, and historic, from the Historie of *Moses*, or some Jewish Traditions.

Of Sanchoniathon *his origination.*

*Bochart Canaan lib. 2. cap. 17.*

*G. Vossius de Hist. Græc. lib. 1. cap. 1.*

§. 6. The first great Phenician Philosopher (from whom the Grecians traduced their chiefest philosophic Traditions) we shall mention, is *Sanchoniathon*, a person indeed of great Antiquitie; who, as *Bochart* conceives, writ before the Trojan War. *Porphyrus*, and *Suidas* make him contemporarie with, if not more ancient than, the Trojan War. *Ger. Vossius* tells us, that *Grece had no Writer, but who was much younger than Sanchoniathon.* *Theodoret*, out of *Porphyrus*, explains his name thus: *Σαγχωνιάδων ὁ ἄξι Φοινίκων διάλεκτον φιλαληθής*, *Sanchoniathon*, who according to the Phenician dialect, is *Philalethes*, i. e. a lover of truth, or a Philosopher; for so *Plato* defines his Philosopher to be *φιλαληθής*. *Philo* calls him, *πολυμάδης ἢ πολυπερέγμαν*, the learned, and curious Inquisitor, &c. The Learned *Bochart* (in his *Canaan lib. 2. c. 17.*) gives his name this Phenician, or Hebrew origination; viz. *סנקהאטו* *Sanchineatho*; which, word for word, signifies, *the Law his Zele*; or a *Zelot of true Learning*. For *סן* *San*, from *כנה* *curtaild*, signifies, amongst the Phenicians, *Doctrine, Law, or Canon Law*. Hence the same Phenician Citie is sometimes called *קרית ספר* *Judz. 1. 11, 12. Josh. 15. 15, 16. Kiriath Sepher* i. e. *the Citie of Learning*, and sometimes *קרית סנה* *the Citie of Learning, or of the Law*, as *Jos. 15. 49. Kiriath Samath*. The Chaldee renders it *כרית ארכי* *the Citie of the Archives*, where their Learning was lodged: answerably whereto, the Greeks translate it *πλιον γεγραμμάτων*, *the Citie of Letters*. The radix *סנן* firstly signifying to *whet, or sharpen*; thence in its borrowed notion, *to teach exquisitely*. So that *Sanchoniathon* seems to have received his Name, or Surname rather, from the time, wherein he began to applie his mind to Learning, thereby to signifie that he was *φιλαληθής* a *Candidate of Truth*. So in like manner *Rom. 16. 15.* we read of one called *φιλόλογος* *Philologus*, which, as *Grotius* on the place supposeth, was a Surname given him, from that he addicted himself to the Studie of Philologie, or human literature.

*Sanchoniathon's skill in Philologie, Astrologie, and Natural Historie.*

§. 7. That *Sanchoniathon* was a person greatly versed in the Philosophie, or rather Mythologie, of those Ages, is generally concluded

cluded by the Learned, both Ancient, and Modern. *Philo* tells us, that *Sanchoniathon* was πολυμαθὴς καὶ πολυπύργμων, καὶ τὰ ἐξ ἀρχῆς ἀφ' ὧν τὰ πάντα συνέστη παρὰ πάντων εἰδέναι ποθῶν, learned, and curious, and above althings, most greedy to know, what were the first Originals, and Principles of althings. This inquisitive humor put him upon prying into *Moses's* Historie, whence he traduced the best part of his Historic Narrations, of the Originals of things; which he clothed with many fabulous formes, and shapes, (according to the custome of those childish Ages) thereby to disguise the truth, and concele its parentage. That *Sanchoniathon* was Master, and Professor of Philosophie, as well as Theologie, we have assurance from *Suidas*. He writ, saies *Suidas*, περὶ τῆς Ἑρμῆ φυσιολογίας, of the Physiologie of *Hermes*: and Ἰγυπτιακῶ θεολογίαν, the Egyptian Theologie; which, saies *Bochart*, without doubt, he took out of the books of *Taautus*. So *Philo* assures us, that, with great diligence, he searched into the books of *Taautus*, who is said to be the first, that found out the use of Letters. *Philo* oft cites him, and in the beginning of his book, whatsoever he has of the Creation of the world, he saies, he found it, ἐν τῇ κοσμογονίᾳ Τααύτου, in the *Cosmogonie* of *Taautus*. This *Taautus*, whom the Greeks cal *Hermes*, is said to have written 42 Books of Astrologie, Geographie, Medicine, Politics, Theologie, Religion, &c. The Catalogue of which Books is given us by *Clemens Alexandrinus Strom. lib. 6.* The great difficulty wil be, to discover who this *Taautus*, or *Hermes* was, whence *Sanchoniathon* received his Physiologie, and Theologie. That the Egyptian *Hermes* is originally applicable to none more properly than to *Joseph*, has been already made probable. So in like manner, we are not without probable conjectures, that this Phenician *Taautus*, or *Hermes*, whence *Sanchoniathon* traduced his Physiologie, or Philosophie, might be *Moses*. For it is wel known, that it was very commun in those Ages, for differing Nations to give the same Titles of Honor to differing persons, suitable to their own humors, and interests. Hence it is, that we find mention of so many *Jupiters*, and *Hercules's*, &c. So that those blind prejudiced Heathens, being unwilling to be thought so much obliged to *Moses*, that servant of the true God, for their Learning, ascribe it to, I know not what, *Hermes*. That, *de facto*, the chief mater, and parts of *Sanchoniathon's* Philosophie, and Theologie, were but corrupt fragments of, and derivations from the History of *Moses*, wil be hereafter manifest by particulars. At present, that *Sanchoniathon*

See more *Bochart Canaan lib. 2. cap. 17.*

Of *Taautus* his origine, &c.

*Taautus* the same with *Moses*.

nathon had a general Vogue amongst the Ancients, for a great Philosopher, as well as Historiographer, is confirmed by the Learned *Isaac Casaubon*, in his notes on *Athenæus lib. 3. cap. 36.* ' Thus of *Sanchoniathon*, that ancient Historian, is mention made in many places by *Philo*, *Josephus*, *Porphyrius*, and others: some call him a *Berytian*, as *Porphyrius*; others a *Tyrian*, as *Athenæus*; *Suidas* saies *Σαρχωνιάδων Τύειθ φιλόσοφθ [ἔγενετ] Πάτρια Τυρίαν τῷ Φοινίκων διαλέκτῳ*, *Sanchoniathon the Tyrian Philosopher writ memoires of the Tyrians in the Phenician dialect.* Thus much also has been asserted by *Porphyrius* (who was a Tyrian) in his second book of *Abstinence*, *Josephus lib. 1. contra Apion.* and amongst the Modern Philologists by *Ger. Vossius de Hist. Græcis lib. 1. cap. 1. pag. 3.* and Learned *Bochart Canaan lib. 2. cap. 17. pag. 856.* as anon.

The original of Sanchoniathon's Philosophie from the Jewish Church.

§ 8. We now procede to the main of our demonstration; to prove, that *Sanchoniathon* traduced the bodie of his Philosophie (which laid the foundations of the Grecian Wisdome) from some Scriptural, or Jewish Traditions: which we shal endeavor to make good. (1.) From the confessions of his friends, and followers. (2.) From his manner of philosophising; and (3.) From the mater of his Philosophie. First touching the original of *Sanchoniathon's* Philosophie, *Philo* tells us, that he gathered it out of the hidden Learning, or Mysteries of the *Ammonæans*. These *Ammonæans Heb. אַמַּנִּים ammanim*, *Aben Ezra*, on *Lev. 26. 30*, expounds *Temples made for the worship of the Sun*. And indeed amongst the Hebrews *הַמָּה amma* signifies, the *Sun*. 'Tis possible under this disguise of the *Ammonæans*, were originally intended no others, than the Ministers of the true God, expressed under these borrowed appellations. That *Sanchoniathon* did indeed derive the best part of his historic Philosophie, or Mythologie from some Jewish Priest, or Minister of the true God, is openly acknowledged by *Porphyrie*, who was his own Country-man, a *Tyrian*, (being called in the *Tyrian* Tongue *Malchus*, מַלְכּוּס) and therefore best able to know; as also a great admirer of *Sanchoniathon*, but bitter enemy of the Christians; and so, as we may presume, would not mention willingly any thing, that might tend to the honor of the Christians God. Yet this *Porphyrie* plainly confesseth (in his *lib. 4.* against the Christians) ' That *Sanchoniathon*, besides the help he had from the Commentaries of the Cities, and from the monuments or memoires of the Temples, had, for his assistance in the  
 compoling

*Porphyrie's testimony to prove that Sanchoniathon derived his Philosophie from some Jewish Priest.*

of his historic, τὰ ἱερώνυμα παρὰ Ἱερομβάλου τῆ ἱερέως τῆ θεῆ Ἰαώ. So *Euseb. 1 reparat. Evang. lib. 10. cap. 3.* and *Bochart Can. l. 2. cap. 17.* *Ger. Vossius de Hist. Græc. lib. 1. cap. 1.* gives it us in these words, 'Grece has none, who is not much younger than Sanchoniathon. 'Porphyrus saies, that *Moses*, and *Sanchoniathon* give the names of persons, and places alike; and that *Sanchoniathon* drew his Historic Observations, partly from the *Annals of the Cities*; partly from the books kept in the *Temple*, which he received from *Ferombalus*, Priest of the God Ἰεωῶ, &c. That this can refer to no other, but some Jewish Priest seems most evident,

1. If we consider who this *Ferombalus* was, by whose memoirs, or Traditions *Sanchoniathon* is said to have so much profited himself. I am not ignorant, that the Learned differ in their conjectures hereabouts: but none seems to me more probable (whatever *Dr. Stillingfleet* objects to the contrary out of *Jos. Scaliger*) than that of Learned *Bochart*, who by *Ferombalus* understands *Gideon*. His words are these, '*Ferombalus* is the same with *Ferubbaal*, as the Learned have formerly observed. Now it is most known, that *Ferubbaal* is the surname of *Gideon*, as *Judg. 7. 1.* compared with *Judg. 8. 35.* *Suidas* saith Ἱεροβαὰλ ἕτερος ἐκαλεῖτο ὁ Γεδειῶν διὰ τὸ ἰεῖον εἶναι Βαὰλ: which is expressly mentioned *Judg. 6. 32.* ירבוו הבער let *Baal* plead against him. *Gideon* might be called the Priest of *Jao*, because he was Prince, or Judge of those, by whom *Jao*, the true God, was worshipped. That which augments the suspicion is, that presently after *Gideon's* death, the *Israelites* worshipped *Baal Berith*, or *Beryti*, from the Citie called *Berytum*, whence *Sanchoniathon* sprang. So *Judg. 8. 33.* and made *Baal Berith* their God. The like *Judg. 9. 2, 4. i. c.* the Idol of *Berith*, or the *Berytian* Citie. Whence it is most likely, that *Gideon* making a League, or having frequent Commerce with some *Berytian* person of great fame, it gave the occasion of this piece of Jewish Idolatrie, otherwise unknown: for we find not the name *Baal Berith* mentioned elsewhere. *Nonnus* teacheth us, that this Town of *Beryth*, or *Berytum*, received its name from *Beroe*, the Daughter of *Venus*, and *Adonis*, who was worshipped in those parts for a Goddess. Certain it is, from the Scriptures above mentioned, that those of *Beryth* or *Berytum*, where *Sanchoniathon* lived, had a great commerce, or correspondence with the Jews, in, or immediately upon, *Gideon's* time: and as the Jews received from those of *Berith* their Idol *Baal Be-*

*Bochart Can. lib. 2. cap. 17.*

*Sanchoniathon's receiving the chief materials of his Philosophie from Gideon.*

run, so we may also suppose, that they communicated to these Phenicians, some of their own Scriptural Traditions, out of which *Sanchoniathon* composed his Historie. Lastly the Transmutation of *Jerubbaal*, *Gidcons* name, into *Jerombaul*, or *Jerombalus* (from whom *Sanchoniathon* is said to receive the chief materials of his Historie) is most ealie, by the exchange of one of the Bs into M, viz. *Jerobbaal* into *Jerombaal*.

*Jerombalus*  
Priest of *Jao*,  
i. e. the God of  
Israel.

2. Whoever this *Jerombalus* was, from whom *Sanchoniathon* is said to have borrowed the chief materials of his Historie, yet certain it is, if we may credit *Porphyrie*, he was a *Priest of the God Jao*, i. e. of *Jehovah* the true God. For the Greeks seldom expresse the ineffable name of God, by any other word. So in the Oracle of *Clarius Apollo*,  $\Phi\epsilon\sigma\lambda\epsilon\omicron\ \delta\ \pi\acute{\alpha}\nu\tau\omicron\nu\ \dot{\upsilon}\pi\alpha\tau\omicron\nu\ \delta\iota\omicron\nu\ \xi\mu\mu\epsilon\nu\ \dot{\iota}\alpha\omicron\omega$ , Let him be thy greatest God, whose name is *Jao*. So *Diodorus lib. 1.* saies that *Moses* amongst the Jews owned the God called *Jao*, as the Author of his Laws. And the Gnostics, in *Irenaus, lib. 1. cap. 34.* reckon up seven names of God, whereof *Jao* is the second. And *Jerom*, in his commentaries on *Psal. 8.* reads it *Jaho*; which seems little differing from the name  $\text{יהוה}$  *Jehovah*, or  $\text{יה}$  *Jah*; as *Bochart Can. lib. 2. c. 17.* See more *Part 1. B. 2. c. 1. §. 8.*

*Sanchoniathon's*  
*mythologic*  
*made of phi-*  
*losophising from*  
*the Jewish*  
*Church.*

§. 9. Farther, that *Sanchoniathon* traduced the main of his Philosophie from the Jews will be evident, if we consider the manner of his philosophising; which was Historic, or rather Mythologic, answerable to *Moses's* manner of philosophising. For the whole of his Historie seems to be but some mythologic fragments, or fabulous traditions of what *Moses* more nakedly, and purely laid down, as it will be more fully evident, when we come to treat of the *Mater of his Philosophie*. Touching *Sanchoniathon's* Historic manner of philosophising, we find a good account in *Bochart Can. lib. 2. cap. 2. pag. 783.* *Sanchoniathon* writ, before the *Trojan Wars*, his Historie of the Phenicians, even from their first Origine, in the Phenician Tongue. *Philo Byblius*, who lived under the Emperor *Adrian*, rendred the same Historie into Greek. *Eusebius* has preserved for us a famous fragment of this Version; wherein many Phenician things occur, not unworthy of our commendation. *Suidas*, who makes *Sanchoniathon* to have lived about the time of the *Trojan War*, speaks to the same purpose. So *Porphyrie lib. 2. πῶς ἀποχῆς*, speaks thus:  $\chi\ \pi\lambda\eta\rho\eta\varsigma\ \delta\ \eta\ \phi\omicron\iota\nu\iota\kappa\iota\sigma\iota\sigma\epsilon\iota\alpha\ \kappa\alpha\iota\ \delta\upsilon\sigma\acute{\alpha}\nu\tau\omicron\nu\ \eta\eta\ \Sigma\alpha\gamma\chi\epsilon\nu\iota\acute{\alpha}\delta\omicron\nu\ \mu\eta\ \tau\eta\ \phi\omicron\iota\nu\iota\kappa\omega\nu\ \gamma\lambda\omicron\tau\eta\ \sigma\upsilon\nu\acute{\epsilon}\sigma\epsilon\psi\epsilon\nu\ \phi\acute{\iota}\lambda\omega\nu\ \delta\ \delta\ \beta\acute{\upsilon}\beta\lambda\iota\omicron\ \epsilon\iota\varsigma\ \tau\omega\ \dot{\iota}\lambda\lambda\acute{\alpha}\delta\alpha\ \gamma\lambda\omega\sigma\sigma\alpha\nu\ \delta\acute{\iota}\ \delta\alpha\lambda\omega$

*Euseb. prep. E-*  
*vang. lib. 1.*

*βιβλίω*

βιβλίων ἡμετέωρον. *The Phenician Historie is full of those who sacrificed; which Sanchoniathon writ in the Phenician To. gue: and Philo Byblius interpreted him in 8 books. As Sanchoniathon's mode of philosophizing was historic, correspondent unto Moses; so likewise mixed he many mythologic, or fabulous Stories, and Symbols with his writings; wherein he seems to affect an Imitation of the Jewish manner of expressing their mysteries, by Types, and figurative Symbols. And indeed this ancient symbolic, mythic, or fabulous mode of philosophizing, so commun, not only amongst the Egyptians, and Phenicians, but also amongst the first Grecian Philosophers, Thales, Pherecydes, Pythagoras, and Plato, seems to be wholly taken up by Tradition from, and in imitation of the Jewish Church, their manner of expressing their Rites, Mysteries, and other pieces of Wisdom. So Clemens Alexandr' us, Strom. I. εἰ δὲ τεύθη παλαιῶς φιλοσοφίας ὡς Ἑβραϊκὸς κἀνιγματοειδής· βραχυλογίαν γὰρ ἠσπάζοντο τὴν περνετικὴν τὴν ὀφελιματώτην, The ancient manner of philosophizing was, as the Hebraic, and Enigmatic; for they chose a short manner of speech (by Symbols) which is most apt for admonition, and most profitable. In this mythic, symbolic mode of philosophizing, the Phenicians (as the Egyptians) those Jewish Apes, couched not only their Secrets of Nature, and Theologic Mysteries; but also their Moral Precepts, and Examples of Prudence, Justice, Fortitude, and other Heroic Virtues. Hence the Greek Poets first, as Homer, Orpheus, &c. and then their chief Philosophers, both of the Ionic, and Italic Sects, derived their mythologic, and symbolic mode of philosophizing, as hereafter.*

§. 10. We proceed now to the mater of Sanchoniathon's *Philosophie*, which wil give us a farther demonstration, that it was traduced from some Scriptural, or Jewish Traditions. Touching his *Metaphysics*, and *Theologie*; Sanchoniathon treats of God, his worship, &c. of Angels, and of the Soul. That Sanchoniathon writ of the *Phenician Theologie*, Theodoret, *Therapeut. Scrm. 2.* assures us, out of *Porphyrus*, in these words; Σαρχωνιάδων μὲν ὁ Βηρύτιοι τὴν Φοινίκων θεολογίαν ξυνέγραψε· ἢ ἡ Σαρχωνιάδων λίαν τεθαύμασεν ὁ Πορφύρειος, Sanchoniathon in Berytiu, writ the *Theologie of the Phenicians*: And *Porphyrus* greatly admires Sanchoniathon, &c. *Suidas* also tells us, That besides the *Institutes of the Phenicians*, Sanchoniathon writ also of the *Theologie of the Egyptians*. Now this *Theologie*, of which he treated, consisted chiefly in his *θεολογία*,

*The mater of Sanchoniathon's Philosophie. His θεολογία, or θεολογία, i. e. his Theologie and Generation of the Gods.*

or *origination of the Gods*, and the Sacrifices, or worship they gave unto them. As for his account of the original of their Gods, it is evident, that they received their Names, and Attributes, the chiefest of them, from some Scriptural Relation, or Tradition of the Jews, which will easily appear by a brief enumeration. The chiefest of the Phenician Gods, was the Sun, called by *Sanhoniathon* *Beelsamen*: in the Phenician, and Hebrew dialect, בעל שמין; *i. e.* The Lord of Heaven. So *Philo Byblius*, out of *Sanhoniathon's* Theologie of the Sun; as *Euseb. prapar. lib. 1.* τῆτον γὰρ, ρησι, θεὸν ἐνόμιζον μόνον ἑσπῆ κύριον Βεελσάμιω καλῶντες, ὃς ἐστὶ παρὰ Φοίνιξι κύριος ἑσπῆ, *This they say is God, whom they repute the only Lord of Heaven, calling him Beelsamen, which is amongst the Phenicians Lord of Heaven.* This seems to be but a corrupt Tradition of *Gen. 1. 16.*

Of Beelsamen from  
בעל שמין  
Gen. 1. 16.

Gen. 1. 16.

where 'tis said, that God made the greater Light to rule the day, and the lesser light to rule the night. Whence the Phenicians stile the Moon *Belsisama, the Queen of Heaven*: because, as the Sun rules by day, so the Moon by night. But *Sanhoniathon* (in the fore-quoted *Euseb. prap. lib. 1.*) precedes to give the extract of his Gods, in these words, καὶ τέτυς γίνεται τις Ἐλιῦν καλέμεθα ὕψισθα, *By these was produced Eliun called the most high.* Eliun, in the Phenician, and Hebrew, עליון *Elion*, is one of the names the Scripture gives unto God, and signifies *the most high*: So that we cannot rationally doubt, but that *Sanhoniathon* borrowed this *Idol-God* from some Scriptural relation. Then he adds; *This God Eliun begat the Heaven and Earth*: which seems evidently to be taken from

Eliun from  
עליון Gen. 14.  
29.

Gen. 14. 19,  
22.

*Moses's* words, *Gen. 14. 19, 22.* אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם, *To the most high God, that produced the Heaven.* For קנה signifies also to produce, as the *LXX.* renders it, *Zach. 13. 5.* ἐγέννησέ με: and so it is rendred *Gen. 4. 1.* Then *Sanhoniathon* precedes thus: *The first-borne of the Sons of Heaven, Ἴλον ἢ καὶ κρόνον, was Ilos, who also was called Kronos, or Saturn.* Ilos is apparently from אֵל *El*, a name of God, which the Phenicians gave to their *Idol Saturn.* So *Damascius*: Φοίνικας καὶ Σύροι ἢ Κρόνον ἠλ ἐπωνομάζουσιν. *The Phenicians, and Syrians name their Saturn El.* Whence the Grecians call the Sun (which was the Phenician Saturn) Ἥλιος. Then it follows: οἱ δὲ σύμμαχοι Ἴλου τῷ Κρόνῳ ἐλωίμ ἐπεκλήθησαν, ὡς δὲ Κρόνοι, *The companions of Ilos (Phœn. אֵלֹאֵב אֵלֹאֵב Eloab) i. e. Saturn, are called אֵלֹהִים Elohim, as if one should say the Saturns.* Thus *Sanhoniathon.* By which it seems evident, that he had not only some Tradition of the God of *Israel*, his several names יהוה, אֵל, and אֵלֹהִים;

Ilos from אֵל.

Elohim from  
אֵלֹהִים.

but

but also some broken fragments of the Trinitie, which he here seems to expresse under his Ἐλασίμ and Κεβόνιοι. Hence the Platonists seem to have traduced their τειάς, νῦς, λόγος, ψυχή τῶ κόσμου, &c. if not immediately from the Jews, as hereafter. it follows; *Betulia from* ἐπειρόησε θεὸς ἕβανος βασιτύλια λίθους ἐμφύχους μηχανησάμενος, *The* בתל Bethel.  
*God Uranus (i. e. Heaven) excogitated or imagined the Betulia, when he framed the living stones.* That these *Betulia*, or stones, which the Phenicians worshipped, were taken up by them in imitation of *Jacob's* anointing the stone, and consecrating the place, where he had received a Vision, is very probable, if we consider *Gen.* 28. 18. where 'tis said, *he called the place Bethel*; and *Gen.* 31. 13. *I am the God of Bethel, where thou anointedst the stone.* And if *Bochart's* conjecture hold true, (as it seems probable) *Sanchoniathon's* original of his λίθους ἐμφύχους, was אבנים נשפים, i. e. *anointed stones.* So that the Translator, transporting פ and ש, for פים נשפים, read פים נפפים *living.* That these *Betulia*, which the Phenicians worshipped, had their rise from *Jacob's* consecrated stone at *Bethel*, is generally asserted by the Learned *Jos. Scaliger* on *Eusebius*, &c. as elsewhere. *Part* 1. *B.* 2. c. 7. §. 8.

§. 11. To these pieces of *Sanchoniathon's* Theologie, translated *Of the Phenician Sacrifices,* by *Philo Byblius*, *Eusebius* adds a place, or two, out of *Porphyrie* &c.

his Book *ἑβραίων*; in which the same *Saturn* is, by the Phenicians, called *Israel*. His words are, Κεβόνιοι τόνω δνοί φοίνικες Ἰσραήλ προσάγορεύουσι, &c. *Saturn, whom the Phenicians cal Israel, &c.* *Israel from* ישראל  
 This *Saturn* is said also to have an only Son, by the Nymph *Anobret*, whom he called *Isēd Feud*, and sacrificed. So *Sanchoniathon*, *ἢ ἐαυτῶ μονογενῆ ἦδον ὀλοκαρποῖ*, *He sacrificed his only son*, speaking of *Saturn*. And that al this is but an imperfect Tradition of *Abraham's* his resolution to sacrifice his own Son *Isaac*, is evident. For the name *Feud*, Hebrew יהיד *fehid*, is the Epithet given to *Isaac* *Gen.* 22. 2. So *Anobret* is properly given to *Sarah*: for the Phenician, and Hebrew word חן עוברת *Anobret* or *Annobret* signifies, *one conceiving by grace*; which is rightly said of *Sarah* *Heb.* חן עוברת  
*Anobret from*

11. 11. only what *Abraham* did in intention only, *Porphyrie* and *Sanchoniathon* make *Saturn* to do *actually*: which was the policie of *Sathan*, to make them believe, thereby to induce following Ages to offer their Sons to *Moloch*, or *Saturn*; which was the great Idol of the Phenicians. *Porphyrie* in his lib. 2. *ἑβραϊστικῆς* tells us, that the Phenician *Historie*, composed by *Sanchoniathon*, was full of such kind of sacrifices, &c. which, it is very evident, the Phenicians

at first traduced from the Jews, as the Jews not long after received the same Idolatrous, and inhuman mode of sacrificing their Sons to *Moloch*, from the Phenicians. So much for *Sanchoniathon's* Theogonie, and Theologie, which gave foundation to the Grecian Mythologie about their Gods.

*Of Angels and the human Soul.* §. 12. *Sanchoniathon* (according to *Philo Byblus's* Version cited by *Euseb. prep. lib. 1.*) has other pieces of Metaphysics, which seem to be borrowed from Scripture relations. He makes mention of *ζῶα νοεῖα*: which *Bochart* interprets of the Creation of the Angels. Also the first men are by him said to be made ἐκ τῆς κοιλίας ἀδάμ. This *Colpis*, which he attributes to the wind, is the same with קוֹל פִּי יְיָ קוֹל-פִּי-יְיָ *Col-pi-yah*, the word or breath of Gods mouth, according to *Gen. 2. 7.* and breathed into his nostrils; and *Psal. 33. 6.* by the breath of his mouth. As *Bochart Can. lib. 2. cap. 2.*

*Sanchoniathon's Physiologie or Natural Philosophie.* §. 13. But one main piece of Philosophie, which *Sanchoniathon* is most famous for, is his *Physiologie*, or *Natural Historie* of the worlds origine, and its first mater; whence the Poet *Hesiod*, and his followers, received their first *Chaos*; and the Philosophers their *Materia prima*: which all originally descended, by some corrupt derivations, from the first Chapter of *Genesis*; as it will appear, if we consider the particulars of *Sanchoniathon's* reports. In the beginning of his *Historie* (according to the Version of *Philo Byblus*, quoted by *Eusebius*) we find, In the beginning of things there was, πνεῦμα ἀέρος ζοφῶδες, a spirit of dark air; which he calls χᾶος ἐρεβῶδες, i. e. according to the Phenicians, כְּהוֹת עֶרֶב, (*Chauth Ereb*, night, or evening darkness: which seems to be taken from *Moses's* words, *Gen. 1. 2.* and there was darkness, &c. The word *Ereb* is taken from עֶרֶב, וַיְהִי עֶרֶב, and it was *Ereb*; i. e. evening. Whence *Hesiod*: ἐκ χᾶος δ' ἐρεβός τε μέλαινα τε γῆ γενέσθη; which *Varro* thus imitates, *Erebo creata fuscis crinibus nox, te innoco*. That the Greek ἐρεβός; signifies sometimes the same with the Hebrew עֶרֶב evening; see *Bochart Canaan lib. 2. cap. 2.* Or it is possible, that *Sanchoniathon's* χᾶος might be borrowed from the Hebrew כְּהוֹת *behu*, *Gen. 1. 2.* כ being easily turned into ח; whence also we may suppose the Greek Philosophers traduced their *Physic* privation; which the *Aristoteleans* make one of their first principles.

*Chaos from כְּהוֹת.* It follows in *S. n. h. on iathon* thus: From the Commixtion of the spirit with the *Chaos*, there arose Μῶτ: the words are, καὶ ἐκ τῆς αὐτῆς συμπακοῆς τῷ πνεύματι ἐγένετο Μῶτ, τῷτο τινὲς φασὶν ἰλλῶ, or (as *Bochart* conjectures) ἰλλῶ. From the Commixtion of the Spirit

spirit with the Chaos, was produced *Mor*, which some call *ἰλύς* (or *ἕλως*) that is, mater, or slime. What *Philo Byblius* translates *Μῶτ*, the Phenicians write *מֹד* *Mod*: it being very commun with the Greeks to change the Hebrew *ד* into *τ*; so in *ἰδῶτα*, by them derived from *דו*. Now *מֹד* amongst the Hebrews, and Phenicians signifies that mater, out of which althings were at first made: which the Arabians call *مادر* (whence 'tis possible the *Latin materia* came) from the root *מֹד*. Therefore *Sanchoniathon*, having called that *μῶτ ἰλύς*, slime (or *ἕλως*, the first mater) adds, *ἡ ἐκ ταύτης ἐγένετο πᾶσα ἀπορῆ κτίσεως ἡ γένεσις ὄλων*, out of this [mater] was produced the whole seed of the Creation, and the generation of the whole. Which is as much as if he had said, *This Mor was the first Mater of althings*. For although the Hebrew word, *מֹד* *Mod*, be not found in Scripture, yet we have the thing fully expressed, *Gen. 1. 2.* and 'tis possible also the Jewish Philosophers might use the same word, and so the Phenicians by Tradition from them, though *Moses*, writing for the peoples sake, in the plainest termes, did purposely abstain from al philosophic termes. That *Sanchoniathon* traduced these his contemplations of *χάθ' ἐρεβῶδες*, or *ἐρεβδς*, and *Μῶτ*, with the spirits mixing with them, from *Gen. 1. 2. 5.* I conceive, is sufficiently evident. Whence *Hesiod's*, *Πάντων μὲν πρότιςα χάθ'*, as *Plutarch*: and *Orpheus's* *ἐκ τοῦ ἕδατος ἰλύς* (slime) *κατέβη*: also *Thales* his opinion of water being the first mater: And *Plato's* first mater, which he makes to be *ἀμορφόν τι, ἡ εἶδος ἄτακτον, ἀμυδρὸν, ἀόρατον ἡ πᾶσις γένεσις ὑποδοχὴν*, &c. as *Aristotle's* first mater being *ingenerable, incorruptible, indefinite, without forme, but capable of al formes*, &c. which are but broken fragments of *Gen. 1. 2.*

*Est enim humida natura, quod apud Antiquos Chaos, à fusione, humiditate, terra, aqua, commista, hyle, id est litris inversis ἰλύς, limus, humus. Steucus Engu. de peren. Philos. l. 1. c. 10.*

*Gen. 1. 2. 5.*

§. 14. That *Thales*, *Pythagoras*, and *Plato* concur with *Sanchoniathon*, and they al with *Moses*, about the first mater of the World, wil be farther evident, if we consider their severall expressions, with their agreement amongst themselves, as also with *Moses's* words. *Thales* held water to be the first mater of althings: (whence *Pindar's* *δεισον μὲν ἕδωρ*) which is the same with *Sanchoniathon's* *ἰλύς*, i. e. mixture of mud, and water together: which *Orpheus* also makes to be the Principle of the Universe, and it is the same with *Sanchoniathon's* *Μῶτ*. So *Philo Byblius*, *Μῶτ, ἦτο τινὲς φασὶν ἰλύς*. This *Mor*, or *Ilus* of *Sanchoniathon*, i. e. mud, slime, or fluid mater, which *Thales* calls *ἕδωρ*, water, *Pythagoras*, and *Plato* call *ἕλως* (by inversion *ἰλύς*) that is, mater: al of which

*Thales, Pythagoras, Plato concur with Sanchoniathon, and they al with Moses.*

Gen. 1. 2.

agrees with *Moses's* words, *Gen. 1. 2.* And the Spirit of God moved upon the face of the waters: i. e. al at first was but mud, slime, and water, or fluid mater. So *Paulus Fagius*, from *Kimchi*, renders *והוה רוח*, mater, which fluid mater was agitated, or moved by the Spirit of God; so *ἐκ τῆς αὐτῆς συμπλοκῆς τῆ πνεύματος* ἐγένετο μὲν, from this mixing of the spirit with the Chaos, was begotten *Mot*, which some call slime, or watry mistion, which was made the seed of al creatures, &c. This the Stoics call *δύναμις πλαστικὴ*, or *πνευματικὴ*, and *Chrysostom*, *ἐνεργεια ζωτικὴ*, a vivific energie; according to *Psal. 33. 6.* ברוך הוה פיו. Whence *Plato*, *Thales*, *Pythagoras*, *Heraclitus* ascribe the Original of Individuals, to the various agitations, or motions of this fluid mater, viz. as moved by the spirit of God; so the Phenicians called this motion *ἀέρα ζωοδὴν ἢ πνευματοδὴν*, a dark, and blustering wind, or spirit. See *Stillings Orig. Sacr. book 3. cap. 7.*

Sanchoniathon's Chronologie and Geographie.

§. 15. *Sanchoniathon* also was not a little veried in the *Chronologie*, and *Geographie* of those times and places; wherein likewise he accordes with *Moses*; from whom, we may presume, he received both the one and the other. So *Eusebius*, *prepar. Evang. l. 10. c. 3.* out of *Porphyrie lib. 4.* against the Christians, makes *Moses*, and *Sanchoniathon* to give the same names to Persons, and Places: as *Ger. Vossius de Histor. Græc. lib. 1. c. 1. pag. 3.*

Of other Phenician writers, specially Mochus.

§. 16. *Sanchoniathon's* Natural or Mythologic Historie was continued by others, some in the Phenician, some in the Greek Tongue. Of the Phenicians, there were *Theodotus*, *Hypsicrates*, and *Mochus*; whose books *Chetus* translated into Greek. *Tatianus*, the Assyrian, in his *Orat.* against the Grecians, speaks thus: 'The Phenician affairs proceeded thus: there were amongst them three persons, *Theodotus*, *Hypsicrates*, and *Mochus*, whose Books were translated into Greek by *Chetus*. In *Euseb. prep. Evang. l. 10.* (where *Tatian's* place is cited) for *χαϊτ* we have *ΑΣΙΤ*. *Theodotus's* Phenician name, as *Bochart* conjectureth, was *Elvathan* or *Nathaniel*. But the most renowned of these three was *Mochus*, whom *Bochart* conceives to be, in the Phenician stile, called *מעכה* *Maacha*, taken from *Compression*. *Josephus Ant. l. 1. cap. 4.* shuts up his Historie, touching the long-lived *Antediluvians*, with this *Epiphonema*: 'And *Mochus*, and *Hestæus*, and *Hieronimus* the Egyptian (who prosecuted the Egyptian storie) consent to these things I affirm. *Bochart Can. lib. 2. cap. 17.*

§. 17. Concerning *Mochus* we find this mention in *Is. Casaubon*, his notes on *Athenæus lib. 3. cap. 36.* 'Mochus, saies he, is named

' named amongst the Authors of the Phenician affairs by *Tatianus*,  
 ' in his last Book, which place it is worth our while to transcribe: *Vossius de Hist.*  
 Γεγόνασι παρ τοῖς Φοινίξι τρεῖς ἄνδρες, Θεόδωτος, Ἰφικράτης. Μά. *Græc. lib. 3. pag.*  
 χθ' τέτων τὰς βίβλους εἰς ἑλλωίδα κατέταξε Φωνιὸν Χαίτηθ', ὁ τὰς *390. edit. Ludg.*  
 βίβλους ἢ φιλοσόφων ἐπ' ἀνεκβέδους περὶ ματευσάμενος. *Ger. Jo. Vossius, de* *1651.*  
*Hist. Græc. lib. 3. pag. 390.* addes to *Casaubon* thus: ' *Mochus* the  
 ' Phenician committed to writing the affairs of his Countrey in  
 ' the Phenician Tongue. *Athenæus* in *lib. 3.* makes mention of  
 ' him; where *Cynulcus* thus bespeaks *Ulpianus* the Tyrian, *παρ*  
 ' τοῖς τὰ Φοινικὰ συγγεγραφοῖσι *Zuniαίδωνι* ἢ *Μόχῳ* τοῖς ἰοῖς πολίταις,  
 ' according to their Citizens *Syniathon* (i. e. *Sarchoniathon*) and  
 ' *Mochus*, who writ of the Phenician Affairs. *Casaubon lib. 3.*  
 ' *Animadv. in Athen. cap. 36.* saies, *I remember not that Mochus*  
 ' is to be found else where: and per adventure *Μῶχθ'* or *Μόχθ'*, is the  
 ' name of some Tyrian, who in his own Countrey was called *מֹשֶׁה* *Mosche*,  
 ' or according to the custome of writing *Moses*. Thus *Casaubon*. And *παρ*  
 ' truly that *Moschus* is a Phenician name I learnt also out of *Strabo*  
 ' *lib. 16.* where he makes mention of *Moschus* a Sidonian, and that  
 ' he was the Author of the opinions of *Atomus*; also that he was  
 ' more ancient than the Trojan War. Neither is any thing in *Athe-*  
 ' *næus* to be changed: for (which occurred not to that excellent  
 ' man *Casaubon*) there is mention made of this Author, not only  
 ' once, amongst Ecclesiastic Writers: as in *Iosephus lib. 1. Antiqu.*  
 ' *cap. 8.* where you read ἢ *Μανέθων* ὁ τὴν ἢ *Ἀιγυπτίαν* ποιησάμε-  
 ' νος ἀναγεφθὴν, ἢ *Βηρωσῶδ* ὁ τὰ *χαλδαϊκὰ* συναγαγὼν, ἢ *Μῶχός* τε  
 ' ἢ *Ἐσαῖθ'*, ἢ περὶ αὐτοῖς ὁ *Ἀιγυπτίθ'* *Ἰερώνυμθ'*, οἱ τὰ *φοινικὰ* συν-  
 ' ταξάμενοι, συμφωνοῦσι τοῖς ἐσ' ἐμὲ λεγομένοις. Also *Manetho* the  
 ' Egyptian Writer, and *Berosus* the Chaldean Historiographer, and  
 ' *Mochus*, *Hestæus*, and *Hieronymus* the Egyptian, who prosecuted  
 ' the Phenician Affaires, consent with us. Also we have a famous  
 ' place touching *Mochus*, in *Tatianus* his oration against the Pagans,  
 ' *pag. 217.* in *Orthodoxogr.* which is also cited by *Eusebius lib. 10. de*  
 ' *prepar. Evang. (pag. 289. Edit. Rob. Steph.)* And *Georg. Cedrenus*  
 ' transcribing *Iosephus* (almost in the beginning of his *Compendium*  
 ' *pag. 10.*) does in like manner make mention of *Mochus* amongst  
 ' the Phenician Historiographers. Thus *Vossius de Hist. Græc. lib. 3. p. 30.*

§. 18. And that *Mochus* was a famous Philosopher, as well as *Mochus* his  
 Historiographer, is evident, from the mention we find concern-  
 ing him in *Iamblichus*, of the life of *Pythagoras*, *cap. 3.* where he  
 saies, that *Pythagoras*, being at *Sidon*, conferred with the Prophets,  
 Successors

*Successors of Mochus the Physiologist, &c.* But learned *Selden*, de *Jure Nat. & Gent.* l. 1. c. 2. conceives this *Mochus*, mentioned by *Iamblichus*, to be different from that mentioned by *Athenans*, *Tatianus*, and *Ensebius*; because that was an *Historian*, this a *Physiologist*. But this seeming contradiction is easily solved, if we consider, what was the Physiologie of those first Ages, namely, a simple naked relation or natural Historie of the Creation, and origine of the Universe; so that the same person might deservedly be stiled both an *Historian*, and *Physiologist*. By which also we see what piece of Philosophie *Mochus* was chiefly versed in, namely in Physiologie, or Natural Philosophie, which was the main Philosophie, these first Ages, and Philosophers thirsted after. This *Thales* brought out of *Phenicia*, &c. And in brief this kind of Physiologie, which the Phenicians, and the Grecians so much delighted in, was indeed no other, than a Natural Historie, or some broken fragments of the Historie of the Creation, delivered by *Moses*, *Gen.* 1, &c. Thus much I was assured of by learned *Bochart*, upon oral conference with him: to whom proposing some *Queries*, touching this *Mochus*, he answered me, that *Mochus* lived before the *Trojan War*, and was contemporarie with *Sanchoniathon*, as *Strabo* affirms; calling him upon a mistake, *Moschus*; and that his Philosophie was nothing else, but the *Historie of the Creation*, the same with that of *Sanchoniathon*. As for other particulars touching *Mochus*; the original of his name from *מעכה* *Maacha*, &c. he referred me to his *Canaan lib.* 2. c. 17. *Strabo* *lib.* 16. and *Athenaus* l. 3. c. 36. with *Casaubon*. That *Mochus* did really traduce his Physiologie, or natural Historie, from the Historie of the Creation, written by *Moses*, will be farther evident, if we consider the main Principle, for which he was renowned amongst the Ancients, viz. the doctrine of *Atomes*. So *Strabo lib.* 16. makes mention of *Moschus* the *Sidonian*, who was the Author of the opinion of *Atomes*, &c. *Bochart Phaleg. lib.* 4. cap. 35. having made mention of *Arithmetic*, and *Astronomie*, being derived from the Phenicians to the Grecians, adds thus: ‘that I may be silent as to later Philosophers, *Mochus* began to philosophise of *Atomes* at *Sidon*, before the *Trojan War*, &c. Hence *Democritus* borrowed his Notions of *Atomes*, as *Epicurus* from him. And that the whole Doctrine of *Atomes* to be the first principles of the Universe came from *Moses’s* Historie of the Creation, is asserted by some late Authors.

*Prima mundi materia fuit dispersarum Atomorum chaos, nulla sua parte coherens.*

§. 19. *Bochart, Phaleg. lib. 4. c. 35.* makes mention of another Phenician Philosopher, *Abdomenus the Tyrian, who, by his questions was so bold as to provoke King Solomon to disputation, &c.* But I shal confirme this discourse of the Phenician Philosophie, and its Translation from the Jewish Church, with the observation of Learned *Vossius, de philosophorum sectis, lib. 2. cap. 10. §. 24, &c.* ‘The Philosophie of the Phenicians (saies he) is very famous: and in as much as that Nation was most like to *Judea*, they had a mighty advantage of Learning many things from the Jews: some things also they gained by Tradition. For the Phenicians springing from *Sidon*, the Son of *Canaan*, the Nephew of *Cham*, descended also from *Noah*. They used the help of their Priests in writing Historie, as *Josephus lib. 1. contra Apion.* Who also quotes some things out of the Annals of the Tyrians. Concerning their Theologie, *Sanchoniathon* the Berytian writ in the Phenician Tongue, who was more ancient than the Trojan War, as *Porphyrie lib. 4. contra Christ. &c.* Thence §. 25. &c. he addes, ‘To this Nation the Grecian owe their Letters: whence they are called *φωσίνια γράμματα*. Also they attribute Arithmetic to these Phenicians, because they excelled in Merchandise; to which the Knowledge of Numbers is greatly necessary. *Ochus* the Persian Philosopher was also a Phenician. *Thales* likewise, who was the first Founder of the Ionic Philosophie, had his original from the Phenicians. Also *Pherecydes* the Preceptor of *Pythagoras*, who was Contemporary with *Thales*, and Author of the Italic Sect, drew his contemplations from the hidden Books of the Phenicians. Also *Zeno*, the Prince of the Stoic Sect, was of a Phenician extract: for *Cittium* a Town in *Cyprus*, where he was born, was peopled by a Phenician Colonie. Then he concludes §. 31. But if we acknowledge the Phenician Philosophie, how much more justly must we Christians acknowledge the Jewish? specially seeing the Phenicians, without al peradventure, traduced many things from the Jews their neighbors, as also the Egyptians. And hence it is apparent, why the most Ancient Philosophers delighted so much in brevitie, and symbolic Learning. The Ancient mode of philosophising was Hebraic, and Enigmatic. Thus *Vossius.* We may adde hereto of *Hornius Hist. philos. l. 3. c. 14.* *Joh. Serranus* makes *Plato* to speak many things, which he understood not, drawn out of the Phenician Theologie. So *Scaliger Exer. 61. §. 3.* which opinion seems very probable to me. For as

of *Abdomenus.*

*Vossius's account of the Phenician Philosophie, its translation from the Jews, as the Grecians from them.*

to the Phenicians, they were given to Mercature, familiar to the Grecians: and they sent frequent Colonies into various parts of the world. Also their Theologie was wel known: from which *Musæus, Linus, Orpheus*, and other old Theologifts drew most of their notions. Nothing hinders therefore, but that *Plato* might attain to a more intimate Knowledge of their Theologie; whereunto *Pherecydes* had before opened the door; who also, as they say, brought some of their Commentaries into *Greece*. But now the Phenicians had many things common with the Hebrews, drawn either from daily conversation with their Ancient Fathers and their Posteritie, or else from the inspection into, and reading of *Moses*; whereof they, being not ignorant of that tongue, might partake. Thence therefore *Plato* drew those things which rendred him so admirable to al Posteritie.

*As the Law, so the Gospel shone in its first promulgation, or dawning on the Phenicians.*

§. 20. And as there were some broken beams, or Traditions of the Law, and Old Testament Light conveighed from the Jews to the Phenicians, and thence to the Grecians; so in like manner the Gospel, in the first publication thereof, shone, with bright raies on *Phœnicia*. For the Woman of *Canaan*, whose Faith Christ so much applauded, was a Phenician. And, upon the dispersion 'tis said, *Acts II. 19. They which were scattered abroad upon the persecution, that arose about Steven, travailed as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but the Jews only.* By which it is apparent that there were Jews inhabiting amongst the Phenicians (and it is not improbable, but that there were some scattered thither, even at the first Babylonish Captivitie) as also in *Cyprus* (where were Colonies of the Phenicians and Jews) to whom God in his Providence ordains the Gospel first to be preached, (as the Jewish Traditions of old) that so it might thence receive the more speedy conveighance into the Western parts, *Greece, Italie, Spain, France, Britannie, &c.* with which parts the Phenicians had frequent Commerce, and Trading; as it has been largely proved, *Part 1. of Philologie, Book I. chap. 3, 4, 5, 6, 7, 8, 9.*

CHAP. IV.

*Of the Chaldaic Philosophie and Philosophers.*

*The Advantages the Chaldaic Philosophie might have from the Church of God, Noah and his family, Shem, Abraham, &c. The Chaldeans famous for Astronomie; which was communicated to them, by Counc-Tradition delivered by Abraham, &c. Gen. i. 16. The People of God much taken up in contemplation and admiration of the glorie of God, shining in the Heavens, Psal. 136. 4, 5, 6, 7. This gave foundation to Astronomie. How Natural Astronomie degenerated into Judicial Astrologie, from an Idolatrous admiration of the Celestial bodies, as Gods, Rom. i. 19, 20, 21. The Jewish Tera- phim, and Popish Agnus dei answered to the Pagan, ἀγάλματα, or Images dedicated to the Sun, Judg. 17. 5. The Chaldaic Theologie lay chiefly amongst the Zabii, or Sabeans. Balaam one of the Zabii. The wise men, or Magi, Mat. 2. i. of these Zabii. Many Zabian Rites mentioned in Scripture, as Job 31. 26. beholding the Sun: thence Sternutation a Pagan Rite: So Job 31. 27. kissing the hand, is bowing unto, and adoring the rising Sun. The Pagan, πύραυρα, eternal fire, which was a Symbol, whereby they worshipped the Sun, as Lev. 36. 30. from the opinion that the Sun was fire. The Judaic Scholes in Babylon, and other parts of Chaldea.*

§. I. **T**HE Ancients were wont to distinguish Philosophie into *The Division of* Barbatic and Grecian. By *Barbatic*, is usually under- *Philosophie into* stood that, which was taught out of *Greece*, and *Italie*, in *Egypt*, *Phenicia*, *Judea*, *Chaldea*, &c. This by general vogue is held to be the more Ancient. Thus *Diogenes Laertius proæm.* τὸ τῆς φιλοσοφίας ἔργον ἐνίοι φασὶν ἐκ βαρβάρων ἀρξαι, *It is affirmed by some, that Philosophie had its beginning from the Barbarians.* Which *Isaac Casaubon*, in his Notes on this place, thus explains, ‘And of the Grecians, those who were best-natured, and most ingenious have always thus thought. And those Ancient defenders of our Religion against the Gentiles, have so defended the truth on this part, and so broken the pride, and arrogance of those who were otherwise minded, that none may doubt of it. There are at hand those who have written on this Argument, *Tatianus*, *Clemens*, *Theophilus*, *Eusebius*, and others. So *Clemens Alexandrinus lib. i.* *εργον φιλοσοφια τοιγμου πολυφιλεις τι χρημα, παλαι μεν ημασε παρ βαρβαρις,*

*Testantur autem* ῥάξει καὶ τὰ ἔθνη διαλάφασα, ὕστερον δὲ καὶ ἱεὶ Ἕλληνας κατήλθεν. *Phi-*  
*non modo s. Lit-* *losophie, a thing variously useful, in times past flourished amongst the*  
*re, Græcos à* *Barbarians, shining from Nation to Nation, til at last it came to the*  
*ut supra, & ad ip-* *Græcians. Austin lib. 8. de civit. Dei cap. 9.* gives us an account of  
*simum Græci, s.* these Barbarian Nations, who were reputed skilful in Philosophic;  
*junioris Barba-* where having made mention of the two great Sects of the Gre-  
*riis est. & du-* cian Philosophers, the *Ionic* and *Italic*, he adds; ‘And if there  
*Et. hinc. Con-* ‘be found any others of the other Nations, who are reputed wise  
*nonq; ad illis* ‘men, or Philosophers, the *Atlantics*, *Lybics*, *Egyptians*, *Indians*,  
*acceptis. Omn-* ‘*Perhians*, *Chaldeans*, *Scythians*, *Gauls*, *Spaniards*. Here *Augu-*  
*stus* *Augu-* *stinus* makes no mention of the *Phenicians*, and *Jews*, who, I think,  
*nam in Aegy-* were mainly understood by the *Ancients*, under the name of *Bar-*  
*tum, Sionem,* *baric Philosophers*. But of this we have already discoursed; as  
*Eubœam, Pla-* also of the *Egyptians*: we shal procede therefore to those, who  
*tonem accessisse,* remain of the *Barbaric Philosophers*; and begin with the *Chalde-*  
*ut audirent co-* *ans*, who were greatly famous for their skill in *Astronomic*, and  
*rum Sacerdotes.* *Astrologic*; (which, as the *Learned* suppose, they were *Masters*  
*Stech. Eugub.* of, before the *Egyptians*) for their improvement wherein, they  
*De peren. phi-* had great advantages, not only from the situation of their *Coun-*  
*los. lib. 2. c. 2.* *trety*, which lay plain; but also from the *Church of God*; which  
 after the *Floud* was first planted, and seated amongst them; and  
 furnished not only with *Divine*, but also *Human Knowledge*. For  
*Nomb* and his familie, which was then the seat of the *Church*, living  
 before the *Floud*, had the advantage of gathering up al the *Wis-*  
*dom* of the old *World*, and conveighing of it, by *Tradition*, to  
 their *Posteritie*; specially to such as were of the *Holy Seed*; who,  
 as we may presume, would be most curious in searching into, and  
 inquiries after the great workes of *God*, both as to *Creation*, and  
*Providence*: Amongst whom we may reckon *Abraham*, who is  
 said to teach the *Chaldeans Astronomic*.

The Chaldaic  
 Philosophie, and  
 its advantages  
 from the Church  
 of God in No-  
 ah's Familie.

The Chaldeans  
 famous for Phi-  
 losophie.

Vossius de phi-  
 los. sect. 1. 2. c. 1.

Their main Phi-  
 losophie consisted  
 in Astronomic.

§. 2. But to procede gradually in our Discourse: First, that the  
 Chaldeans had a great reputation for the Antiquitie of their Phi-  
 losophie, we have the Testimonie of *Cicero*, lib. 1. de *Divinar*.  
 Where he saies, that the Chaldeans were the most ancient kind of *Do-*  
*ctors*. And particularly, that they taught the *Babylonians*, and  
*Affyrians*, Philosophie, we have for it the Autoritie of *Aristotle*  
 ἐν τῷ μαγικῷ, and of *Sotion*, in his Books τῆς διαδοχῆς, if we may  
 credit *Laertius*. So *Diodorus* tels us, ‘that the *Egyptians* received  
 their Philosophie from the *Chaldeans*. Now the great piece of Phi-  
 losophie the Chaldeans were at first famous for, was *Astronomic*,  
 and

and Astrologie. So *Strabo lib. 12, and 15.* Hence *Pythagoras* is said to derive his Knowledge of the Stars from the Chaldeans, as *Porphyrus*, in the life of *Pythagoras*. Whence also the name Chaldeans passed in the Roman Empire for Astrologers. And *Quintus Curtius lib. 5.* tells us, 'that *Alexander* entering *Babylon*, whereas others approving themselves otherwise, the Chaldeans shewed the motions of the Stars, and the stated vicissitudes of times. Wherefore (as *Simplicius* in *Arist. lib. 2. de Cælo* affirms) *Aristotle*, that great inquirer of Nature, gave it in command to *Callisthenes* his Kinsman and Disciple, who travailed with *Alexander* into *Asia*, that he should send him Commentaries of such things, as the Chaldeans had observed touching the Celestial Bodies. And *Callisthenes* sent him observations of two thousand years. *Tullie* tells us, they had much convenience for such *Astronomic* observations by reason of the plain situation of their Countrey. So *Vossius de philof. sect. l. 2. c. 1. §. 9.* 'Neither is it to be wondred, if persons, so ingenious, were so well skilled in the Knowledge of the Stars, who inhabiting a large, and even Countrey, could alwaies behold the face of the Heavens: neither is it more to be wondred if those first Chaldeans observed so many things, who in *Aristotle's* time gloried in the experience of 2000 years.

§. 3. But though it may be granted, that these Chaldeans had some advantage for the improvement of their Astronomic Skill from the convenience of their Countrey, which lay on a level; yet have we both Autoritie and Reason to judge, that the original of this their Art was more Divine. That the Chaldeans received their skill in Astrologie from *Abraham* was afore (*chap. 1. §. 8. of Abraham*) asserted, and proved out of *Beresus, Eupolemus, Josephus*, and *Vossius*: so *Lud. Vives* on *Aug. de civ. Dei l. 8. c. 9.* asserts the Traduction of Philosophie from the Chaldeans to the Egyptians, by *Abraham*. The truth of which assertion will be more evident, if we consider the original causes of this Astronomic Science. We need no way doubt, but that *Noah* had been fully instructed by Church-Tradition, from his Godly Predecessors *Methuselah, Enoch*, and *Seth*, touching the Creation of the World by God; and particularly touching the excellent fabric of the Heavens, the Nature of those Celestial Bodies, their Harmonious Order, and Motion; that the Sun was made to govern by Day, and the Moon by Night, as *Gen. 1. 16.* and *Psal. 136. 7, 8.* that these Celestial had a mighty influence on all Sublunarie Bo-

*Chaldee in Astrologie studio sibi pares non habuere. Nam ut ex Simplicio Comment. 46. in Aristotalem l. 2. de Cælo constat, Callisthenes Aristotelis rogatu, in Græciam misit observationes Chalæeorum, ab annis 1903. ante Alexandri tempora, i. e. ducentis circiter ante natum Abrahamum annis. Has observationes se vidisse Porphyrius testatur. Hornius Histor. philof. lib. 2. cap. 3.*

*How Astronomie and Astrologie were communicated to the Chaldeans by Abraham, &c.*

*The Historie of the Creation and Providence conveyed down by Church-Tradition.*

*Gen. 1. 16. Psal. 136. 7, 8.*

*Sapientia ex No-  
achi schola viri,  
in campis Baby-  
lonie Senaar,  
Philosophie de-  
diti, imprimis  
Astrologiam ex-  
colabant. Quod  
preter Mosem,  
etiam Gentili-  
um eruditiores,  
ex Chaldeorum  
traditione, non  
ignorarunt. Hor-  
nius Histor.  
philos. lib. 2.  
c. 2.*

dies, &c. These and such like considerations, which greatly conduced to the enhancing the Wisdome, Power, and Goodnesse of God, in his workes of Creation, and Providence, we may not dout, were very frequent, by Church-Tradition, in the Hearts and Mouths of those Sons of God, before and after the Floud. And it is the opinion of some, (which is not without probable grounds) that the whole storie of the Creation, written by *Moses*, was conveighed down even from *Adam* to his time, by a constant, uninterrupted Tradition, to the Holy Seed, and Church in al Ages. And indeed, if God vouchsafed to any the manifestation of his glorious works of Creation, and Providence, to whom can we suppose it should be, if not to his darlings, and friends, the faithful and holy Seed? who both could and would best improve such contemplations, for their Makers glorie, and most faithfully hand them over to posteritie. Thus God himself gives *Abraham* this Character, *Gen. 18. 17. Shal I hide from Abraham the thing which I do? 19. For I know him, that he wil command his children, &c.* God gave *Abraham* the Knowledge of things, not only past and done, but to come; because he knew *Abraham* would inake the best improvement, and conveighance thereof to his posteritie. And thus we may conceive how *Abraham*, having the Knowledge of Gods glorious works of Creation, and Providence, specially as to the Celestial Bodies, their Natures, Order, Harmonie, Government, Motions, Influences (which takes in the whole of true Astronomie, and Astrologie) communicated to him, partly by Church-Tradition, partly by the blessing of God upon his own meditations, and contemplations, (if not also from some Divine Inspiration even of this Natural Knowledge) could not but conceive himself in dutie obliged, to communicate the same, not only to his own Posteritie, but also to his Kindred, and Countrey men the Chaldeans.

*The people of  
God much taken  
up in the con-  
templation, and  
admiration of  
the glorie of  
God shining in  
those celestial  
bodies which  
gave foundation  
to Astronomie.  
Ps. 136. 4, 5, 7.*

That the people of God were, in the infant-state of the Church, much ravished with holy contemplations of the Glorie of God, that shone so brightly in those Celestial Bodies, their Order, Government, Motion, and Influence, is evident, by many Philosophic, yet gracious Meditations we have to this purpose in the *Psalms*: as *Psal. 19. 1. The Heavens declare the glorie of God, &c.* So *Psal. 136. 4. To him who alone doth great wonders.* And *v. 5. To him that made him that by Wisdome made the Heavens, &c. 7. To him that made great lights. 8, 9. The Sun to rule by day, the Moon and Stars to rule*

rule by night, &c. So it is said of Isaac, he went out into the field to meditate; where he could no sooner open his eyes, but contemplate the wonders of God, in those Celestial Bodies. Thus were these holy men Abraham, &c. ravished with the admiration (which, as Plato, and Aristotle assure us, was the first cause of all Philosophie) of the Glorie of God, that shone so brightly in those Celestial Bodies, the Sun, Moon, and Stars, their admirable nature, positions, conjunctions, regular motions, and powerful influences; which is the sum of Natural Astronomie, and Astrologie; which was, as we have endeavored to prove, communicated to the Chaldeans, by Abraham or Shem, &c.

§. 4. This Astronomie, and Astrologie, which the Chaldeans (according to the commun presumption) received from Abraham, did soon, by their holding the truth in unrighteousnesse (as Rom. 1. 18, 19, 20, 21, 22.) degenerate into that Black Art (deferredly so called, because from Hel) Judicial Astrologie, or Divination; which was thence called *χάλδαική*, the Chaldaic Art: the original of which was this; (as we find it, Rom. 1. 20, 21.) These Chaldeans, besides the Traditions they received from Abraham, and the rest of the Patriarchs, touching these Celestial Bodies, their glorious natures, order, situations, regular motions, and governments, as Gen. 1. 16. they themselves, by their own Astronomic observations and experiments, contemplating a mighty Beautie, and Ornament in the Heavens, a regular course in the Motions of the Stars, an excellent Harmonie and Order in the distances and conjunctions, and a powerful influence descending from them on sublunarie Bodies, the more they contemplated these glorious creatures, the more they admired them; 'til at last their admiration determined in adoration of them, as Gods. Thus was that Scripture fulfilled, Rom. 1. 21. they became vain in their imaginations, and their foolish hearts were darkned. That this was the original of their Zabaïsme, or worshipping the Celestial Bodies, is gathered from Deut. 4. 19. And lest thou lift up thine eyes to Heaven, and when thou seest the Sun, &c. shouldst be driven to worship them. When they grew vain in their imaginations, no wonder if such a glorious sight of their eyes, was followed with the Idolatrie of their foolish hearts. Now this being granted, that the Stars were Gods, the Hypotheses of Judiciarie Astrologie easily followed. So Maimonides More Nevoch. p. 3. c. 29. speaking of these Chaldeans, saith, 'that they had no other Gods but the Stars,

How natural Astronomie and Astrologie, degenerated into Judicial.

Rom. 1. 19, 20, 21.

See more of this in our account of the Egyptian Astronomie, ch. 2. §. 2.

Rom. 1. 21.

Deut. 4. 19. See more of the original of this Zabaïsme in Dr. Owen de Idololat. lib. 3. c. 4. p. 117, &c.

See Stilling. Orig. sac. book 1. chap. 3.

The Heathen  
ἀγάλματα  
answerable to  
the Jewish Te-  
raphims, Judg.  
17. 5. and the  
Popish Agnus  
Dei.

‘Stars, to whom they made Statues, or Images, which derived  
‘an influence from the Stars, to which they were erected, and  
‘thence received a facultie of foretelling things future. These  
images the Greeks called ἀγάλματα, and were much the same with  
the *Teraphim*, they being both exactly made according to the po-  
sitions of the Heavens. So *Grotius* saies, that the תרפים *Tera-*  
*phim*, Judg. 17. 5. were Images made with figures; accordig to the  
position of the Stars; which also the Idolatrous Jews made use of for  
divination, as *Zech.* 10. 2. So *Nebuchadnezzar*, by Divination con-  
sulted with *Teraphims*, *Ezech.* 21. 21. Whence the *Ephod* accom-  
panies the *Teraphim*, Judg. 8. 27. And this Idolatrous mode of  
Divination continues yet to this very day amongst some, who are  
pretenders to this Judicial, or rather Satanic Astrologic. For  
they make Figures, and Images, which they pretend to answer to  
the forme of the celestial bodies: thence they persuade the fool-  
ish people, that these Images receive influence, and virtue from  
the Celestial Figure (near of kin whereunto is the *Agnus Dei*  
amongst the Papists.) All of which Magic trumperies, are but imi-  
tations of those ἀγάλματα σοιχῆα, or *Talismans*, so much in request  
amongst the *Chaldeans*, and other Idolaters, of which see *Ploti-*  
*nius*, *Enead.* 4. lib. 3. cap. 11. where he unfolds the whole Myserie  
of the ἀγάλματα, or Images; and their manner of Divination by  
them; which, upon the supposition of the *Chaldeans*, that the  
Stars are Deities, might admit of some probable pretext, but  
without this Hypothelis of allowing a Divinitie to the Stars, I can-  
not see what shadow of Reason those pretenders to Judiciarie  
Astrologic can have to save their *Phænomena*. See more of this  
*Owen de Idololat.* l. 3. c. 7.

The Chaldaic  
Theologie among  
the *Zabii*.

See *Stilling.* O-  
rig. sacre, book  
1. chap. 3.

*Numb.* 22. 5.

§. 5. This leads us to the Theologie of the *Chaldeans*, which  
comprehended a chief part of their Philosophie. So *Diodorus Si-*  
*culus* lib. 3. tels us, ‘That the *Chaldeans* were most skilful in *Astro-*  
*nomie*, *Divination*, and *sacred Offices*. This their sacred Philoso-  
phie, or Divinitie, was chiefly studied by, and preserved amongst  
their צביים *Zabii*, who, according to *Scaliger’s* account, were  
the most Easterne *Chaldeans*: which he gathers from the origina-  
tion of the word *Zabii*, from *Saba* the Son of *Chus*. *Salmasius* thinks  
these *Zabii* were the *Chaldeans*, inhabiting *Mesopotamia*. If so,  
it is very probable that *Balaam*, that famous Magician, or Diviner,  
was one of these *Zabii*. For *Mesopotamia* seems to be *Balaam’s*  
Country: thence *Numb.* 22. 5. *Pethor*, where *Balaam* lived, is  
said

said to be by the river, *i. e.* saies the *Chaldee Paraphrase, Euphrates*. That *Balaam* was a Magician, or Conjurer, is evident from the whole of the *Storie*. To which *Stillingsfleet* adds these words: 'Hence we may conclude, that these *Zabii* were the same with 'the *Persian Magi*, instituted by *Zoroaster*: which farther appears from the *Magi*, that were guided by the *Star* unto *Christ*, 'who are said to come from the East (*i. e.* *Sabea*, or *Arabia Felix*) with presents, which are peculiar to that Countrey. That *Balaam* was a *Zabian*, and of these *Zabii*, or wise men mentioned *Mat. 2. 1, 2.* may be gathered from what *Deodate* observes on that place, *v. 2. viz.* 'That this *Star* was the signe, that the King 'of the *World* should be born in *Judea*, which perhaps might 'come to their notice, by the Prophecie of *Balaam*, *Numb. 24. 17.* continued amongst them, &c. *Alfraganus*, in his *Elementa Astronomica*, pag. 251. tells us, 'That these *Zabii* had their primary Tribunal and Temple on an high Hil in the Citie of *Harran* ' (or *Haran*;) so that they were usually called *Hararites*. He informs us also, That these *Zabii* were worshippers of the *Stars*. And concerning their Doctrine, Sacrifices, Festes, and other Rites, he refers us to *Ibn Nedim*, in the last part of his *Bibliotheca*. Concerning the Origine of these *Zabii*, and their Idolatrie, there are different Sentiments among the learned. *Patricides* and *Elmacinus*, Arabic Writers, affirm, That these *Zabii* began to lift their heads, even in *Serugs* time. *Patricides* makes *Zoroaster* (whom he calls *Zerodast*) to be the Author of their Superstition: Though he adds, That others think *Tachmuratus*, King of the *Persians*, to have given foundation thereto. That the *Sabeans*, or *Zabii*, *Chaldeans*, *Nabatheans*, and *Charaneans*, were as to Rites, Ceremonies, and al superstitious worship the same, *Maimonides*, *More Nevochim*, p. 427. assures out of Arabian Writers. The same *Maimonides*, *More Nevochim*, Par. 3. cap. 29. treats more professedly of these *Zabii*, and thus begins concerning them: 'It 'is known, That our Father *Abraham* was educated in the faith 'of the *Zabii*, who held, *There was no God besides the Stars*.--- That the *Stars* were Divine (or inferior Gods) and the *Sun* the great God. And concerning *Noah*, he saith, these *Zabii* reproched him, because he worshiped no Images. And as for *Abraham*, adds he, when he had learned, that God was incorporeous, and spiritual; and that the *Stars* were his workes, he began to refute the *Dogmes* of these *Zabii*, and to cal upon the name of the Lord.

*Balaam one of these Zabii.*

*Mat. 2. 2. These wise men Zabii.*

Moreover,

Moreover, saith he, according to the opinion of these *Zabii*, they erected Images to the Stars; to the Sun golden Images, but to the Moon Silver Images: and so they divided the Metals and Climes of the Earth, among the Stars. Thence they builded Temples, and placed their Images in them, supposing, that the Influences of the Stars did fall down on those Images; and that thence they had a power of understanding, and conferring on men the gift of Prophecie; and lastly, that they indicated unto men, what was beneficial and salutiferous. That *Abraham* was at first instituted in the superstitions of these *Zabii*, is asserted by *Eusebius*, *Histo. Eccles. l. 1. c. 5.* *Maimon. in Misch. c. 4. §. 8.* *Masius in Jos. p. 333.* *Cuna. Rep. Heb. p. 275.*

The Rites of the  
*Zabii* mention-  
ed in Scripture.

§. 6. Concerning these *Zabii*, *Maimonides* tells us, that the understanding their Rites would give light to many obscure passages of Scripture: I suppose he means such as relate to the Original of Idolatrie, or the Worship they gave to those Planctarie Deities: for, saith he, *they had no Gods, but the Stars, to whom they made Statues* (or Pillars which the Greeks stiled *σῆλαι*) and Images *ἀγάλματα*. We find one Rite or Ceremonie of this *Zabaisme*, or *Planetary Worship*, *Job. 31. 26, 27.* *If I beheld the Sun when it*

*Job 31. 26, 27.*  
Beholding the  
Sun a piece of  
Pagan worship.

shined, &c. This holy man (who, as 'tis supposed, lived amongst these *Zabii*, about *Joseph's* time (as *Jerome*) when this their Idolatrie was come to some maturitie) speaks openly of this Planctarie Worship, then so common. And the first part of this *Zabaisme* he so industriously amoves from himself, is *Beholding the Sun when it shined*: Not the simple beholding of it; that's only a Natural Act of our Natural Sense, and hath no more of Moral Evil in it, than the Natural Shine of the Sun beheld by it: But beholding it with such an Eye, as secretly steals away the heart from the Worship of the Creator, affecting the Soul with, and carrying it out in an Idolatrous Adoration of that so glorious a Creature, (as in some it did, to such an height, that *Plato* saies *Socrates* underwent *ἔκστασις*, an *Ecstasie* in worshipping the Sun)

*Job 31. 27.*  
Kissing the hand  
bowing to or  
adoring the Sun.

for so it follows, *Job 31. 27.* *And my heart hath been secretly enticed.* *Job* shews here that the original Seat of this *Zabaisme*, was the Heart: for by long contemplation, and admiration of the eyes, the heart was drawn away to worship those Celestial bodies, as before. So it follows, or *my mouth hath kissed my hand*, i.e. adored the Sun: for kissing the hand and bowing to the Sun, was a main ceremonie they used in their worship. So the worship of

Christ

Christ the Sun of Righteousnes is, under that ceremonie of kissing, commanded, *Psal.* 2. 12. And *Hof.* 13. 2. the worship of the Calves expressed by that ceremonie, reproved. There were other parts of *Zabafisme*, or *Star-worship*, namely *Images*, and *Fire*; of which we find some mention in Scripture: so *Lev.* 26. 30. ‘God *Lev.* 26. 30. ‘threatens to destroy their חמנים *Images of the Sun*, as some, but ‘rather their *πυραδα*, their *Hearths*, where they kept their perpetual fire; for these are called חמנים, from the *Heb.* חמה, which signifies both the *Sun*, and *Fire*. Hence from חמנים comes the Greek *καμινος* (*q. καύμιος*) and the *Latin Caminus*, a *Chimney*, or *Furnace*. So in like manner the Hebrew אור, which signifies the *Light of the Sun*, is used also for fire (as the Greek *πῦρ* is, by *Plato*, used for both fire and light) whence some derive *Ur* in *Chaldea*, which was the *Seat of this Idolatrous worshipping the Sun by Fire*, from אור, *Or, Light*. Now the reason of this piece of *Zabafisme*, or worshipping the Sun by Fire, seems this. These *Zabii*, or *Chaldean Philosophers* were possessed with this opinion (which afterward was taken up by many of the *Greek Philosophers*) that the mater of the Sun was Fire, which ’tis possible they might take up from some broken Tradition, touching the Creation of those greater Lights, as *Gen.* 1. 16. And the words חמה, and אור that signify the *Sun*, and its *Light*, are used also to express *Fire*. *Plato* calls the Sun *πῦρ ἑξήμιον*, an heavenly Fire: and *Job* 3 1. 26. calls the Sun אור, which also signifies *Fire*; thence *Ur* in *Chaldea* was so called, because it was the *Seat of their eternal Fire*; and the *Scoics of old held, that the Sun was Fire*. So *Grot.* on 2 *Pet.* 3. 7. Thus the *French Conferences, par les beaux esprits*, tom. 1. conf. 6. so *Willis, de febribus*, saies the *Light is but a greater flame more dilated*. And *Ames. Medul. Theol.* l. 1. c. 8. thes. 50. *Subtilissima illius massa parte sursum evocata, facta fuit lux i.e. ignis lucens*. That the Sun is of an igneous fiery nature, was generally believed amongst the ancient *Philosophers*; particularly by *Thales, Plato, Heraclitus, Anaximenes, Xenophanes, Theophrastus, Anaximander, Anaxagoras, Philolaus, Empedocles, Democritus, Cleanthes, Zeno, Chrysippus*, and others, as we intend to prove, in what follows of *Plato’s Physics*. Of which see more, *Part* 1. B. 3. c. 3. §. 9. As also, *Philos. General. P.* 1. l. 3. c. 2. §. 3. pag. 232. And that the Sun, and Fire agree, not only in name, but also in nature, I am apt to think, is the more probable conjecture, if we compare their properties, influences, and effects, which are very near akin, if not

*why they worshipped the Sun under the Symbol of Fire.*

*The Pagan טוצדא from that opinion that the Sun was Fire.*

the same. However we have sufficient ground to conclude this to be the reason, why these *Zabii* worshipped the Sun under this Symbol of Fire. Moreover *Maimonides* (as in what precedes) tells us, that *Abraham* had his conversation amongst these *Zabii*: That he lived in the Countrey of *Ur* in *Chaldea*, and *Haran*, the Scripture assures us; whence he wanted not opportunitie of communicating Knowledge in these and other things, to these Chaldeans as before. I shal conclude this with the words of Learned *Owen*, de *Ortu Idol.* l. 3. c. 4. pag. 187. ‘*Sabaisme* consisted in the worship of the Sun, Moon, and Stars: *Hellenisme* added the *Demon-worship*; the adoration of *Images* [ἰδωλματα] and *pillars* [στήλαι] ‘was commun to both: the beginning of *Idolatrie* was in *Sabaisme*, or the worship of celestial bodies.

The Sects of the Chaldeans.

§. 7. Besides the *Zabii*, there were other Sects of these Chaldeans: for some were called *Orcheni*, others *Borsippeni*. They were also distinguished by other names, as it often happens among Sects, who have different apprehensions of the same things: of which see *Strabo lib.* 16. Amongst the Chaldeans, who writ in Greek touching Astrologie, *Berosus* gained the greatest repute, specially amongst the Greeks. Of whom *Plinie lib.* 7. cap. 37. gives this character. *Berosus was famous for Astrologie; to whom, for his Divine predictions, the Athenians gave a golden tongue, which was placed publicly in their Schole, as Vossius de philos. sect.* l. 2. c. 1.

The Chaldeans received much light from the Jewish Scholes.

§. 8. Besides the advantages, which the Chaldeans had from the first Patriarchs, *Abraham*, &c. without dout, they received many Scripture Traditions, and much light, touching the origine of the Universe, &c. from the Jewish Doctors, and Scholes, which were setled at *Babylon*, in the time of their Captivitie. That the Jews had Scholes in *Babylon*, *Deodati* has wel observed on *Psal.* 137. 1. according to the *French* thus: ‘*Being near the Rivers of Babylon: He has regard to certain Townes in Chaldea, mentioned in Histories, which were assigned to the Captive Jews for their abode, in the which they had their Synagogues, Scholes, and places for the service of God; which were nigh the River Euphrates, &c. To which Stillingfleet orig. sacr. l. 1. c. 3., addes, That in order to the spreading of sacred Scripture Traditions, the Jewish Church, which before the Captivitic was as an enclosed Garden, was now thrown open, and many of the plants removed and set in forrain Countries, not only in Babylon,* ‘where

‘ where even after their returne were left three famous Scholes of Learning, *Sora, Pompediha, and Neharda, &c.* By which it is evident what mighty advantages the Chaldeans had from the Jewish Church and Scholes for improvement in their Philosophie, at first received from the Patriarchs, *Abraham, &c.* And indeed whereas it’s said that *Pythagoras, and Democritus, with others,* travelled into *Chaldea,* to acquaint themselves with the first principles of Philosophie, and that they received much of their Philosophie from the Chaldeans; why may we not by the Chaldeans understand the Jewish Church, and Scholes which were then settled in *Chaldea,* and under that Empire? Of the Chaldaic Philosophie, see *Philosoph. General. Part. I. l. I. c. 4.*

CHAP. V.

*Of the Magi, Gymnosophists, Druides and other Barbaric Philosophers.*

*Of the Persic Philosophie preserved by the Magi, who were instituted by Zoroaster, with the origination of his name, &c. Of the Indian Gymnosophists, both Brachmanes, and Germanes. The Phrygian Philosophers. The African Philosophers. (1.) Atlantic or Lybic. (2.) Ethiopic. The European Barbaric Philosophers. (1.) In Scythia. (2.) In Thracia. (3.) In Spain. (4.) Britannie, and Gallia, who were called Druides, from *δρυς* an Oke; in the Celtic Tongue *deru,* and in the Brittrish *drew.* The Druides first in Britannie; thence they translated their Sect and Discipline into Gallia. Their Academies, Degrees, Privileges and Studies. Their Philosophie Natural, Moral, Medicine, Geographie, Astronomie, Magic. Their mode of philosophising symbolic; which they learned from the Phenicians, with their distinctive habits. Their Theologie, touching God, and the Souls immortalitie. Their Ecclesiastic Discipline, and Worship, by human sacrifices. Their names Taronides, Bardi, Euates. Their Oke Religion from Abraham, &c.*

§. 1. **H**AVING dispatched the Jewish, Egyptian, Phenician, and Chaldean Philosophie; we now procede to the remain-  
 ing

Of the Persic  
Philosophie.

The chief Philo-  
sophers among  
the Persians cal-  
led Magi.

ing Sects of the Earbaric Philosophers, both Eastern and Western; and shal begin with the Persians, who had a considerable repute for their Philosophie, from whom the Grecians received many things, specially such as referred to their Gods. Thus *Porphyrie*, in the Life of *Pythagoras*, tells us, 'that as *Pythagoras* received his Arithmetic from the Phenicians, his Geometrie from the Egyptians, his Astrologie from the Chaldeans, so also what appertained to the worship of the Gods, and to other Studies, which regard conversation, he learned from the *Magi*, or Persic Philosophers. So *Plinie lib. 34. c. 37.* testifies, that *Democritus* had recourse to them. *Laertius* tells us, that *Pyrrho*, the head of the Sceptics, and companion of *Anaxarchus*, had conversation with them. And *Philostratus*, 5. de vita *Apollonii* informes us, 'that *Apollonius Tyanus* (that great Magician, who is by the Heathens extolled above Christ for his miracles) in his travels into *India*, made some stay in *Persia*, partly to visit the King, and partly to consider their Wisdome, σοφίαν, studied by their *Magi*: with whom he conversed twice every day; and being asked his judgment concerning them, he answered, σοφοί μὲν, ἀλλ' ἔπάντα, they are wise men, but comprehend not all things. So *Vossius de philol. sect. 1. 2. c. 1. §. 7.* As for the Origination of the name *Magus*, not to mention the Grecian Derivations, which carrie little of probability with them, some derive מַגּוּשׁ, *Magus*, (as the Syrians and Arabians read it) from מַעוּז *Strength*, others from מַהֲנֵה, one that musitates; because the *Magi* transacted all their Incantations by musitating or muttering out their words. This differs not as to its root from that of *Beeman*, who derives *Magus* from מַהֲנֵיִם, *Magim*, Contemplators, or such as were much conversant in the Meditation and Speculation of things. And so it answers to the Hebrew צַפִּיִּים *Sophim*, and the Greek σοφοί. But *Hottinger*, and *de Dieu*, making מ in מַגּוּשׁ to be *Heemantic*, derive it from גַּשׁ; which, with the Syrians, and Arabians, signifies to search and examine. So that מַגּוּשׁ *Magus* properly signifies an *Explorer* or *Scrutator* of Nature, namely of Celestial and Terrestrial things. For the Persian *Magi* were properly Physiologists, who inquired into the Natures of things, both celestial and sublunarie. And this gives us the reason, why *Elymas* is, *Act. 13. 8.* interpreted *Magus*: For *Elymas*, in the Arabic عَلِيْم *Elim*, is one that knows much; which name was, in a peculiar manner, given to those, who were much versed in Divine, human, and natural Contemplations. These *Magi* were

were the Interpreters of Human, and Divine Laws; and of so great reputation among the Persians, that, as *Cicero lib. 3. de Nat. Deor.* writes, no one could attain to the Persian Empire, but he, who had been instructed in the Science, and Discipline of the *Magi*; who taught τὰ βασιλικὰ, and instructed their Kings in the mode of Government. So *Apuleius, Apolog.* informes us, that *Magic is taught among the chief Regal Affairs; neither was it permitted to any among the Persians rashly to undertake the office of a Magus, no more than that of a King.* Neither were these *Magi* lesse prevalent in the Affairs of their Gods. *Plato* joins both their politic, and sacred capacitie together, *Alcibiad. 1. ἔσι δὲ τὸτο [sc. μαγεία] θεῶν δεσπεία, διδάσκει δὲ βασιλικὰ.* *Magic a Ministerie of the Gods: it teacheth also things that appertain to the Regal Office.* *Lucian de Longævus,* φαίει οἱ καλέμενοι Μάγοι, γέγονε τὸτο μαγικόν, καὶ θεοῖς ἀνακείμενον, παρὰ τοὺς Πέρσαι, &c. *Apollonius Tyanens, Epist. ad Euphrat.* φαίει, Μάγοι δὲ δεσπευτῆς τῶν θεῶν, *The Magus is a Minister of the Gods;* which *Porphyrus* interprets, *ὅτι τὸ θεῶν σοφοὶ καὶ τὸτο δεσποῦντες, wise about sacreds, and ministring in the same.* To which agrees that of *Laertius, lib. 1. παρὰ μὲν Πέρσαις Μάγοι, &c.* Among the Persians the *Magi* were Authors of Philosophie, who employed themselves about the worship of the Gods. The like *Suidas,* who calls these *Magi,* φιλοσόφους, καὶ φιλοθεῖς παρὰ Πέρσαις: τὲς δὲ τῶν θεῶν σοφοὶ καὶ δεσποῦντες.

§. 2. That the *Magi* were the Authors, and Preservers of the Persian Philosophie, is affirmed by *Aristotle, in τῶ μαγικῶ.* and *Sotion* in his Books τῆς διαδοχῆς. As *Laertius.* These *Magi* are said to be instituted by *Zoroaster.* So *Lud. Vives, in Ang. civit. 1.8. c. 9.* Thus *Hornius Histor. philos. lib. 2. c. 6.* ‘*Zoroaster* therefore ‘was the first most illustrious Doctor of *Magic*, in *Persia*: neither ‘did he deliver this Art by oral Tradition only, but also in large ‘Writings, according to *Plinie,* and *Aristotle.* For he writ concerning it an hundred thousand Verses; which *Hermippus* is said ‘to illustrate by his *Commentaries.* There are yet extant certain ‘Greek Poems, which passe under the Inscription of *Zoroaster’s* ‘Chaldaic λόγια, and are not unlike to *Theognes’s Sentences,* yea ‘in many things they resemble much the sacred Scriptures. But ‘*Beza,* and others justly suspect, that these are but the spurious ‘Comments of some Semi-Christian. Concerning the origination of *Zoroaster’s* name, there are various opinions, but none more probable than that of Learned *Bochart,* who derives the name

*The Magi instituted by Soroaster had many rites from the Zabii and Chaldeans.*

*Magia sine dubio orta in Perside à Soroastro. Plin. hist. lib. 2. cap. 8.*

*Salmafius Magos dictos vult à Zoroafire, cui cognomen Mog fuerit, unde Magus factum. Hornius philof. lib. 2. c. 3.*

*Plutarchus de Ifid. tradit Zoroafirem apud Chaldaeos Magos inftituiſſe, quorum imitatione etiam Perſæ ſuos habuerint. Horn. l. 2. c. 5.*

*Voffius de philoſ. ſect. l. 2. c. 1.*

*Of the Indian Philoſophers, viz. the Gymnoſophiſts, Germa- nes, and Brachmanes, ſo called from Manes.*

*Horn. Hiſt. phil. l. 2. c. 9.*

from *שׁוֹרָא* *contemplari*, and *אֶסְטְרוֹן* *Aſtrum*, q. d. 'Αστροδιδάκτος, for which *Dion*, in *Percis*, calls him 'Αστροδιδάκτος. This *Soroaſter*, who is reputed the Founder of the Perſic Philoſophie, and Worſhip, was indeed but the Promoter of it: for the main of the Perſian Rites and Wiſdome, wherein their *Magi* were inſtructed, were traduced from the *Zabii*, or *Chaldean Philoſophers*; with whom they agreed, in the chief points of their Idolatrie, viz. in the worſhip of the Sun by Images, and kiſſing their hand, as *Job* 31. 26, 27. alſo in their *πυρράδεια* or *Hearths*, where they preſerved their eternal fire, the Symbol of the Sun, *Lev.* 26. 30. as before *chap. 4. §. 6.* So *Stillingfleet orig. ſacr. book* 1. c. 3. Hence probably the Rites of the *Zabii* are the ſame with thoſe of the *Chaldeans* and *Perſians*, who al agreed in this worſhip of the Sun, and of Fire, &c. Neither had the Perſians only their *Magi*, but alſo the *Medes*, *Parthians*, and other neighbor Nations; as *Lucian de Longævis*; and *Plinie* calls the Arabian wiſe men *Magi*. One chief Philoſopher amongſt the Perſians was *Ochus* the Phenician, who, as we may preſume, inſtructed them in the Phenician, and ſo in the Jewish Wiſdome. See *Suidas* in *ΩΧΘ*. Of the Perſian *Magi*, ſee more *Philof. General. Part. 1. l. 1. c. 5.*

§. 3. *Auſtin, de civ. l. 8. c. 9.* makes mention of the Indian Philoſophers, and *Lud. Vives* on that place addes thus: 'The Indians had their Philoſophers, whom they called the *Brachmanes*, of whoſe Life, and Inſtitutes *Philoftratus*, in the Life of *Apollonius*, has given us many things; as *Strabo*, and ſuch, who have written of the things done by *Alexander*. So *Apuleius Florid.* 15. The *Brachmanes* are the Wiſe men among the Indians. And *Bardiſanes Syrus*, in *Euseb. lib. 6. preapar. Evang. cap. 8.* gives us a more full account of them thus: 'Among the Indians, and *Bactrians*, there are many thouſand of men called *Brachmanes*. Theſe, as well from the Tradition of their Fathers, as from Laws, neither worship Images, nor eat what is animate: they never drink Wine, or Beer: they are far from al Malignitie, attending wholly on God. Theſe *Brachmanes* ſome derive from *ברך Barac*, he praized, or worſhipped: Others make the name to be compounded of *ברך אב רך* *ab rec*, the Father of the young King, as *Onkelos* and *Rabbi Judas*. Some of the Ancients make ſeveral Sects, or Societies of theſe Indian Philoſophers, namely the *Brachmanes*, *Gymnoſophiſta*, *Samanai* and *Calani*. The chief of the *Brachmanes*, and *Samanai*, is by *Philoftratus lib. 3. de vita Apollon. Tyan.* called *Iarcha*.

*Iarcha*. The Head of the Gymnosophists is, by *Hieronymus*, contra *Jovin.* named *Buddas*. But *Vossius de philos. sectis* l. 2. c. 1. tells us, that the commun Appellative of these Indian Philosophers, was *Gymnosophists*, as *Aristotle*, ἐν τῷ μαγικῷ, and *Sotion*, in libris τῆς *Παδοχῆς*: according to *Laertius*; as also *Strabo*, *Clemens*, *Apuleius*, *Solinus*, &c. These Indian Gymnosophists were of two sorts; some were called *Brachmanes*, as before, others *Germanes*. And amongst the *Germanes* some were called *Hylobii*, because they lived in Woods, for that's the import of the Greek word ὑλοβίοι. To these the name *Gymnosophists* properly belonged. See *Strabo* l. 15. and *Clemens* *ερωμ.* 1. Amongst the *Brachmanes* there was one named *Buddas* Preceptor to *Manes* the *Persian*, who was the Founder of this Sect, as *Suidas*, &c. These *Brachmanes* held a *παλιγενεσίαν*, and *μετεμύχουσι*, or *Transmigration* of human Souls into Beasts, specially into Oxen. They held also the worlds Creation by God, and his Providence in governing of it. So *Strabo* lib. 15. of these *Brachmanes*, saith, πει πολλῶν ἢ τοῖς Ἑλλήσιν ἁμοδοξῆν ὅτι γὰρ γενετὸς ὁ κόσμος, &c. They agree with the *Grecians* in many things, viz. touching the worlds production, and destruction, and that God is the Creator and Governor of it. Which opinions of theirs, *Owen* questions not, but they had, by ancient Tradition, from the Church of God. *Owen Theol.* l. 1. c. 8. Hence, as we justly conjecture, from this cognation 'twixt these Indian Philosophers, and the Jews in some Divine Dogmes, sprang that mistake of *Clearchus* the *Peripatetic*, and *Megasthenes*, who thought the *Brachmanes* and *Calani* to be the same with the Jews. Of which see *Euseb.* l. 9. *prap.* c. 3. Amongst the *Greeks*, who resorted to these Indian Philosophers, we may reckon *Democritus*, so *Alian* lib. 4. *Var. Histor.* and *Laert.* Also *Pyrrho*, the Head of the *Sceptics*, is said to have conversation with the *Gymnosophists* in *India*, as *Laertius*. *Apollonius Tyaneus*, that great Pagan Antichrist, is said to have spent much conversation among these Indian Philosophers. *Eusebius contra Hieroclem* l. 5. brings him in thus characterising of them: 'The Indians, contracting Philosophie, for 'the greatest advantage, comprehend it in the Divine, and sublime Nature. These truly I have greatly admired, and esteem 'them blessed, and wise. By which it appears that their Philosophie was mostly Theologic. *Apuleius Florid.* l. 5. saies, 'that the 'Philosophie of the *Brachmanes* was composed of many severals: 'viz. what were the documents of Souls, what the exercitaments

*Indi nihil antiquius habuerunt, quam sapientia, neglectis ceteris rebus, operam dare. Hornius Hist. philos. l. 2. c. 9. The Brachmanes.*

‘of Bodies, what the parts of the Mind, what the turnes of Life, and what were the Torments, and Rewards, which the Gods appointed to al, according to their Merits. See more of the Indian Philosophers, *Philos. General. Part. 1. l. 1. c. 7.*

The Phrygians.

§. 4. Amongst the Asiatic Philosophers we might reckon the Phrygians, who had also their Philosophie, which had been better known to us, if *Democritus’s* λόγος φυσικός, which *Laertius* makes mention of, *lib. 9.* were extant. Concerning their Theologie, see *Diodorus Siculus*, and *Eusebius*.

The African Philosophers.

1. Atlantic Philosophers.

§. 5. We now procede to the African Philosophie; and passing by the Egyptian, of which we have already treated, we shal begin  
1. with the Atlantic or Lybic Philosophers, of which *Lud. Vivez*, in *August. civ. l. 8. c. 9.* thus speaks; ‘The Atlantics inhabit the ‘places in *Africa*, bordering on the Ocean; whose ancient King ‘was *Atlas*, the Brother of *Saturn*, and Son of the Heaven: who, ‘being a great Astronomer, (whence he was said to bear up the ‘Heavens) taught his Son *Hesperus*, and others of his kindred, ‘and people, the same Art: from whom this Science of Astronomie crept into the inner *Libya*; where also *Hercules* philosophised. By which it seems most probable that the Atlantics, and Lybics received their Philosophie from the Phenicians; for *Hercules*, as it’s wel known, was a Phenician; and so, I dout not, was *Atlas*. Also *Laertius*, in his Preface, makes mention of *Atlas* the Libyan, amongst the ancient Philosophers. And *Diodor. Siculus l. 4.* reckons up some fables concerning the Gods, which these Atlantic Philosophers held. *Atlas* is said to bring Astronomie out of *Libya* into *Grece*, whereof *Orion* is said to be the first Author in *Beotia*: whence the Star *Orion* received its name. So *Curion. Chon. lib. 2.* But *Bochart* makes *Atlas* the same with *Enoch*, as before *chap. 1.*  
§. 7. *Vossius* tells us, ‘That the Lybic Philosophie came from *Atlas*, specially Astrologie; whence *Atlas* is said to hold up Heaven with his shoulders, and the Mountain called *Atlas*, received ‘its name from him, &c. *Plin. l. 7. c. 56.*

2. Ethiopic Philosophers.

2. The Ethiopians also had their Philosophers called Gymnosophists. So *Ferom, l. 4.* in *Ezech. cap. 13.* makes mention of these Ethiopian Gymnosophists, who received both their Name, and Philosophie from *India*, as *Philostratus*, in the Life of *Apollonius lib. 6.* Touching the Ethiopic Philosophie, and its Traduction from the Mosaic, we have this particular account in *Hornius, Histor. Philosoph. lib. 2. c. 8.* ‘Touching the Philosophie of the Ethiopians, ‘little

‘ little is mentioned by Antiquitie ; and what has been mentioned,  
 ‘ is well nigh all lost, by the iniquitie of the times. But this is cer-  
 ‘ tain, that they received all their Divine and Human Dogmes  
 ‘ from the Egyptians. Whence their very names were confused :  
 ‘ For the Romans called the Ethiopians Egyptians ; because in-  
 ‘ deed they descended from *Egypt*. Moreover there is no doubt to  
 ‘ be made of it, but that they drew somewhat of more sound  
 ‘ Wisdom from *Moses*.

§. 6. Amongst the European Barbaric Philosophers, we shall <sup>European Philo-</sup>  
 first mention the Scythians, (who according to their ancient <sup>sophers.</sup>  
 bounds lay partly in *Asia*, partly in *Europe*) of whom *August.*  
*Civ. l. 8. c. 9.* makes mention, and *Lud. Vives* on that place <sup>The Scythians.</sup>  
 speaks thus: ‘ The Scythians, in times past, philosophised, and con-  
 ‘ tended with the Egyptians, touching their Antiquitie. They are,  
 ‘ a people stout, simple, and just, ignorant of vice, and malice,  
 ‘ and got that by their natural ingenie, which the Grecians could  
 ‘ not attain unto by all their magnificent and illustrious Sciences. See  
*Justin l. 2.*

§. 7. But we passe on to the Thracians, who had anciently a <sup>Thracian Philo-</sup>  
 great repute for Philosophie, which, some think, they owed to <sup>sophic.</sup>  
*Zamolxis* a Thracian: (whom some make the servant of *Pythago-*  
*ras*) but others derive their Philosophie from the Grecians, as  
*Laertius lib. 8.* What the Philosophie of the Thracians was, may  
 be known by the Doctrine of *Orpheus*, who was a Thracian. Many  
 anciently writ *Ορφεϊκά*, or Poems according to the Doctrine of *Or-*  
*pheus*, of which see *Suidas* in *Orpheus’s* Philosophie, (delivered in  
 Poesie) which was chiefly Moral, and Theologic: for by his Mu-  
 sic, and Rhetoric, he had so great a power on the Thracians, to  
 civilise them, as that he was said to have drawn Trees, and Beasts.  
*Justin Martyr* calls him, τῆς πολυθεΐτης ἡ πρώτης διδάσκαλος, *the*  
*first master of Polytheisme, or multiplicitie of Gods*; which he brought  
 from *Egypt*, with many superstitious Ceremonies, and Usages, and  
 set them up amongst the Thracians, and Macedonians, &c. See  
 more in our relation of *Orpheus*, Part I. B. 3. C. 1. §. 5.

§. 8. But to come to our Western Philosophers; and firstly <sup>Spanish Philo-</sup>  
 the Spaniards; of whom *Aust. de Civ. Dei l. 8. c. 9.* makes men- <sup>sophic.</sup>  
 tion, and *Lud. Vives* on him speaks thus: ‘ In *Spain*, before the  
 ‘ veins of Gold and Silver were found out, and Wars begun, there  
 ‘ were many Philosophers; and the people lived holy and quiet  
 ‘ lives, being every where governed by such Magistrates, as were

‘men most excellent for Learning, and Probitie. Their affairs  
 ‘were transacted according to Justice, and Equitie, not by the  
 ‘number of Laws: and if any were written, ’twas principally  
 ‘amongst the Turdetans, in the most ancient times. There were  
 ‘scarce any quarrels, or controversies amongst the people: and  
 ‘al the disputes were touching Emulation of Virtue, the nature of  
 ‘the Gods, the reason of Nature, (or Natural Philosophie) of  
 ‘good manners, (or Morals:) which their Learned men, on sta-  
 ‘ted daies, publicly disputed of, the women also being present.  
 ‘But when the mountains, bigge with metals, brought forth  
 ‘Gold, and Silver, men began to admire this new mater. Hence  
 ‘the Phenicians, who sailed far and near, for lucre sake, traded  
 ‘here, and drew multitudes of men, from *Asia* and *Greece* hither;  
 ‘who taught us the Grecian, and Asiatic Vices. There remain yet  
 ‘some few fragments of our Antiquities, in Greek and Latin;  
 ‘whence, I hope, in time to illustrate the Origine of my Nation.  
 Thus *Lud. Vives*. That the Phenicians brought into *Spain*, with  
 their Colonies, not only the Phenician Letters, but also Sciences,  
 and Philosophie, we have reason to believe by what has been be-  
 fore asserted, out of *Bochart, &c. Part 1. B. 1. C. 5.*

*Of the Druides.*  
*Primus Romanorum J. Caesar*  
*Druidam Ritus,*  
*Leges, Philosophiam manda-*  
*vit Scriptis.*  
*Selden. Fani*  
*Anglor. p. 16.*

§. 9. We shal conclude this Discourse of Barbaric Philosophie,  
 with that in use among the old Britains, and Gauls, whose Philo-  
 sopherers are by *Hornius Hist. philos. l. 2. c. 12.* reduced to two Sects,  
 the *Bardi*, and *Druides*. The *Bardi* were an inferior sort of  
 Philosophers, and for the most part Poets, according to that of  
*Lucan. l. 1.*

*Plurima securi fudisti carmina Bardi!*

Who notwithstanding, as the ancient Greek Poets, arrogated to  
 themselves no smal reputation for Wisdome. But the *Druides*  
 were accounted the more worthy, yea almost Divine Philoso-  
 phers, and obtained no smal Autoritie among the people. These  
 Druides, who in ancient times philosophised amongst the old Bri-  
 tains and Gauls; were indeed a peculiar, and distinct Sect of Phi-  
 losopherers, differing from al the world besides, both in their mode  
 of philosophising; as also in their Religious Rites, and Myste-  
 ries: yet we may not dout, but that they received much of their  
 Philosophie, as well as Theologie from the Phenicians, who traded  
 amongst them, as before. \* As for the name *Druides*, *Plinie, l. 16.*  
*c. 44.* deduceth it, *ὡς τῆς Δρυῶς*, from an *Oke*: ‘For, saith he,  
 ‘the Druides have nothing more sacred than an Oke. Even now,  
 ‘they

\* *Of the Phenicians trading with the Britains and Gauls, see Part 1. book 1. chap. 7.*  
*The Druides so called from Δρυῶς an Oke, whence deru and drew.*

‘they of themselves chose Groves of Okes; neither do they per-  
 ‘forme any Sacred, without that leaf; so that hence they seem  
 ‘to be called, according to the Greek interpretation, Druides.  
 Bochart (*Canaan lib. 1. c. 42.*) assents to this Origination of *Plinie*;  
 to which he adds: ‘Neither is it to be wondred that the Druides  
 ‘were so called from this Greek name, when as an Oke amongst  
 ‘the *Celta*, was called *Deru*. The Britains in *England* write *derw*  
 ‘(so *Drewstemon* in *Devon*) and our Countrey men *deru*. That  
*Drewstemon*, and names of like sound, came from these Druides,  
 ’tis not without probabilitie. *Vossius de Orig. & Progr. Idolol. l. 1. c. 35.*  
 thinks, that the name Druides ought rather to be fetcht from  
 the Celtic name *deru*. So *Dickinson. Druidum origo p. 35.* ‘I assent  
 ‘most to them, who fetch the Druides from the Celtic name *deru*,  
 ‘i. e. an Oke; which the *Cambro-Britains*, or *Welch*, to this day  
 ‘cal *Derw*. And I am so far from believing that the Druides were  
 ‘so called, at first from *δρυὸς*, that I rather think *δρῦς* was formed  
 ‘out of the Celtic *deru*.

§. 10. This Sect of the Druides began first in our Countrey of *Britannie*;  
 and hence it was translated into *Gallia*. Thus *Cesar de in Britannie.*  
*Bello Gall. lib. 6.* Their Discipline, saies he, was first found out in  
*Britannie*, and thence translated into *Gallia*, according to the commun  
 opinion. The like *Bochart* acknowlegeth, *Can. l. 1. c. 42.* These  
 Druides instituted their Academies, for the promoting of Learn-  
 ing, in Groves; in which they had their Scholes, filled with stu-  
 dious youth; so *Cesar*; also *Mela l. 3. c. 11.* They spent twenty  
 years, before they were admitted to the degree of Doctor. That  
 which allured them to studie, was the many privileges of their Stu-  
 dents, and the great Authoritie their ancient Doctors obtained.  
 So *Cesar lib. 6.* tels us, that the Druides were exempted from War, and  
 paying Tribute. The which privileges are still continued in our  
 Universities. As for the method of their Studies, the same *Cesar*  
 tels us, they were wont to get by heart a great number of verses. They  
 affected various, and almost all kinds of Philosophic. *Strabol. 4.*  
 relates, that, besides the Science of natural causes, they were also ex-  
 ercised in *Moral Philosophic*. And *Plinie lib. 3. c. 1.* makes them  
 to be skilled in *Medicine*, and *Magic*. Touching their Skill in  
*Moral Philosophic*, or *Ethics*, *Diogenes Laertius*, in the *Proem*  
 to his Book, gives us this account: *ἡ παρὰ τὸς Δρυΐδας ἀνιγμῶτα*  
*δῶς ἀποφθγγόμενους φιλοσοφῆσαι, σέβειν θεῶς, ἡ μὴ δὲν κερδὴ δρῶν, ἡ*  
*ἀνδρείαν* *gic.*

*Their Academie  
 and privileges.  
 Their Degrees.  
 Druides à bello  
 abesse consueve-  
 runt, neq; tributa  
 unà cum reli-  
 quis pendunt,  
 militia vaca-  
 tionem, omni-  
 umq; rerum ha-  
 bent immunita-  
 tem. Cesar l. 6.  
 Selden Jan.  
 Ang. l. 1.  
 Their skill in  
 the chiefest parts  
 of Philosophie,  
 Natural, Moral,  
 Medicine, Ma-  
 gic.*

ἀνδρῶν ἀσκεῖν, *And they say the Druides were wont to philosophise enigmatically, that the Gods were to be worshipped, that no evil was to be done, that fortitude was to be embraced.* By which also we learne, that the mode or manner of their philosophising was symbolic, or enigmatic; which, we need no way doubt, they learned from the Phenicians, (as these had it from the Jews.) Hence their famous symbolic Image of *Hercules Ogmius*, who was a Phenician, as *Bochart* proves at large *Can. l. 1. c. 42.* ‘The Gauls, saies he, called *Hercules Ogmius*, {as *Lucian* in *Hercul.* ἡ Ἡερκλέα ὁι Κεατοὶ Ὀγμιος ὀνομάζουσι φωνῇ τῇ ἐπιχαιρῶ, *Ogmion*, that is, Ἰνδιῶ ἀζέμιον, a *stranger*, so in the Arabic: Namely because *Hercules* came from *Phœnicia*, or *Africa*, or the *Gades*, and after his many and great Labors arrived amongst the Gauls; thence his picture in *Lucian* *Hercul.* γερῶν, &c. a decrepit bald old man, Gray, and wrinkled, as old *Mariners*, &c. Farther, that these *Druides* were skilled in *Geographic*, *Astronomic*, and *Natural Philosophie*, we have the testimonies both of *Cæsar*, and *Mela.* *Cæsar Comment. l. 6.* speaks thus of them: *They dispute, and teach their Scholars many things touching the Stars, and their motion; also concerning the Magnitude of the Universe, the nature of things, the force, and power of the Immortal Gods.* *Mela lib. 3. cap. 2.* saies, that the Gauls have their *Masters of Eloquence, and Wisdome from the Druides.* These professe they know the magnitude, and forme of the earth, and world: they teach many Noble persons of their Nation privately. One thing which they commonly teach is, that Souls are eternal.

Their symbolic mode of philosophising from the Phenicians and Jews.

Their skil in Geographic, Astronomie, &c.

Their distinctive habits.

Their Rhetoric.

Their Theologie, the Souls immortalitie.

As for their habit, it was (as in our Universities) distinctive and peculiar, thereby to gain the veneration of the people. In their sacred Offices they used a white Vestment (answerable to the Jewish *Ephod*) as we are informed by *Plinie lib. 6. cap. ultimo.* They also gave themselves to the studie of *Eloquence.* So *Mela, l. 3.* as before. *Cæsar* adds farther concerning these *Druides*, That they learnt by heart a great number of Verses: Therefore some of them continued twenty years in studie. Neither did they conceive it meet, to commit their studies to writing, whereas in other affairs, both public, and private, they used the Greek Letters.

§. 11. But these *Druides* had a special vogue for their *Theologie*, wherein they taught many things peculiar, and some things excellent, as *Owen Theol. l. 3. c. 11.* particularly they asserted the immortalitie of the Soul. So *Strabo*: Ἀρθάρτης ἢ λέγουσι τὰς ψυχὰς.

*Λυξιάς* The like *Cæsar*. The Druides held also a Metempsychosis, or Transmigration of Souls: which some conceive they received from the Pythagoreans, as these derived it from the Jews, as *Selden Jan. Anglor. l. 1. p. 22.* *Strabo* also tells us, that they held the World should be at last destroyed by Fire: which, without doubt, they had from some Jewish or Phenician Tradition. They taught also that one God was to be worshipped, as *Origen* on *Ezech. 4.* This one God was the Sun; to whom the Moon was added, which was worshipped by the Women.

*Cæsar l. 6. dogma hoc iis tribuit: non interire animas, sed ab aliis post mortem transire ad alios, hinc animosi in præliis. Luc. lib. 1. Vossius de philosoph. sect. lib. 23 cap. 3. §. 7. Their Ecclesiastic dignities, power, and discipline.*

§. 12. As for their Discipline; they being many, reduced themselves unto a Hierarchie, under one President, who ruled them all. So *Cæsar*, and out of him *Selden Jani Anglorum l. 1. p. 18.* *The Druides have one presiding over them, who holds the Supreme Autoritie amongst them. This being dead, he that excels most, succeeds in his Dignitie; but if there be many equal, they choose by suffrage.* And to strengthen this their Imperial Autoritie, they made use of a politic religious excommunication, as *Cæsar*, and *Grotius, de Imper. summ. potest.* Thus *Selden, Jani Angl. p. 17.* (out of *Cæsar.*) ‘If any private person or people amongst them, submit not to their Decree, they excommunicate him from their Sacrifices. This is amongst them the highest punishment. They, who are thus interdicted, are esteemed in the number of the most impious, and wicked; al separate from them, they avoid any conversation, or discourse with them, lest they should receive damage from their Contagion. Neither is the Law open for such, neither is any Honor given to them. The same *Cæsar* tells us, that they had so much Autoritie amongst the people, that they determined almost al controversies, both public and private. So *Selden Jan. Angl. lib. 1.* ‘They determine al controversies, both public and private. ‘If there be any crime committed, if any murder done, if there be any controversie about inheritance, or bounds, the same decree, and constitute rewards and punishments. Hence we may gather whence the mysterie of iniquitie gathered much of its power.

§. 13. As to Rites and Worship, the main Sacrifice of the Druides was *ἀνθρωποθύσια*, *Human Sacrifice*: whereof there were two sorts, the one private; when any sacrificed himself, or another, for some others safety: the other public, not unlike that which the Phenicians offered to their *Moloc*; from whom, we have reason enough to persuade us, these Druides received this, as

*Their worship and sacrifices.*

other

Ut ut se res ha-  
bet, constat hinc  
Uquido vetu-  
stissimos inter  
Gentium Philo-  
sophos, antiquis-  
simos inter eo-  
rum LL. Custodes  
fuisse Druidas.  
Seld. Jani Ang-  
lor. p. 22.

A brief account  
of the Druides  
their Philoso-  
phie.

They were called  
Saronides from  
σαρων an Oke.

Innumeras quor-  
cus liquidus pro-  
ducit Iacon De-  
super.

The Bardis, Eu-  
ates, and Druides.

The Okes of  
Mamre the ori-  
ginal Idea of  
the Druides Oke  
religion.

other Rites. By reason of these cruel inhuman human Sacrifices, the Romans endeavored, though in vain, to take away al their superstitious worship; as *Strabo, de Gallis lib. 4. Owen Theol. l. 3. c. 11.* We have a good, though brief account of these D.uides, in *Lud Vives on August. Civ. l. 8. c. 9.* ‘There were, saies he, amongst the Gauls, the Druides, as *Cesar l. 6.* who were Priests, Poets, Philosophers, and Divines; whom they called *Saronides*, as *Diodorus l. 6.* They had also their Diviners, to whom the people referred their affairs. Neither was there any Sacrifice performed without a Philosopher, *i. e.* one skilled in the Divine Nature: by whose advice althings, at home, and abroad, were administred. That the Druides were Philosophers, *Strabo l. 4.* relates. That the Saronides were the same with the Druides, *Bochart (Can. l. 1. c. 42.)* proves, out of *Diodorus l. 5.* These Philosophers, and Divines, saith he, were in great veneration amongst them, *ὡς καὶ Σαρωνίδας ὀνομάζουσι*, whom they cal Saronides: which name has the same origination with that of the Druides, namely from an Oke; which anciently was, by the Greeks, called *σαρων* or *σαρώνης*. Thus *Plinie lib. 4. c. 5.* And *Hesychius* calls *σαρωνίδας*, Okes having an hiatus, by reason of their antiquitie. So *Callimachus*, in his hymne on *Jupiter*, *Ἡ πολλὰς ἐρύπερε σαρωνίδας ὑγῆς Ἰάων* ‘*Hæren*, where the Scholiast renders *σαρωνίδας*, *δρῦς*, *i. e.* Okes. *Cesar l. 6.* comprehends al the wise men of the Gauls under the name of Druides. So *Cicero 1. de Divinatione.* But *Strabo* divides them into three forts, *Βάρδοιτε, καὶ Ουάταις, καὶ Δρυΐδας*, the *Bardis*, the *Euates*, and the *Druides*. The *Bardis*, addes he, were Singers, and Poets: the *Euates*, Priests, and Physiologicils: the *Druides* (specially so called) to Physiologic added Moral Philosophic. The like *Marcellinus lib. 15.* as *Vossius de Philos. sect. l. 2. c. 3. §. 6.*

§. 14. Now that the Druides derived much of their Philosophie from the Mosaic Historie, is farther evidenced from that of *Dickinson, Druidum Origo* (at the end of his *Delphi Phœniciz.*) pag. 36. Farther, thou maiest demand, whence this Oke-Religion (of the D.uides) sprang? namely from the Okes of *Mamre*: under which, in times past, those holy men (in whose hands the adminiftration of Divine Service and Worship was) lived most devoutly: the shadow of which Okes afforded an house to *Abraham*, and a Temple to God. This I sucked from the Dugs of Truth, namely from the sacred Scriptures. *Abraham dwelt* (saith

(saith the Hagiographer, *Gen. 13. 18.*) בארזי ממרא *in*, or (as *Gen. 13. 18.*  
 the Arabic has it) *among the Okes of Mamre.* Which the Lxx.  
 renders *πρὸς τῷ δέντρῳ τῆν μαμβρη*: and *chap. 18. πρὸς τῆ δέντρῳ τῆ* *Gen. 14. 13.*  
*μαμβρη*. Under which Oke he fixed his Tabernacle, erected an Al-  
 tar, and offered to the Lord, Calves, Goats, Rams, and other  
 Sacrifices of like kind; and performed al Sacerdotal Offices. Yea  
 under this Tree he entertained God himself, together with An-  
 gels. He here had conference with God, and entred into cove-  
 nant with him, and was blessed of him. These are indeed ad-  
 mirable *præconia* of Okes. Lo the *Oke Priests!* Lo the Patriarchs  
 of the Druides! For from these sprang the Sect of the Druides,  
 which reached up at least, as high as *Abraham's* time: (for they  
 report that the Druides Colleges flourished in the time of *Her-*  
*mio*, who was King of the Germans, immediately after the  
 death of *Abraham*) For because this holy man and Priest, *Abra-*  
*ham* lived under Okes, and enjoyed God for his Companion,  
 performing worship to him, our Divines (the Druides) from this  
 so famous example, chose Groves of Okes for their Religious  
 Services, &c. See more of the Druides, their Doctrine, and  
 Rites, *Cesar Com. l. 6. Strabo l. 4. Diodor. l. 5. Owen Theol. l. 3.*  
*c. 11. Also Philosoph. General. Part. 1. l. 1. c. 6.*

*Gen. 15. 9.*  
*Ad sacros Drui-*  
*dum Ritus, &*  
*doctrinam que*  
*ulterius atti-*  
*nerent, præter Cæ-*  
*sarem, Strabo,*  
*Plinius, Diodo-*  
*rus Siculus, Lu-*  
*canus, Pomponi-*  
*us Mela, Ammi-*  
*anus Marcelli-*  
*nus; Heurnius*  
*in Barbavia Phi-*  
*losophie Anti-*  
*quitatibus, aliis*  
*satis explicate*  
*tradiiderunt.*  
*Selden Jani*  
*Anglor. l. 1.*

# THE COURT of the GENTILES.

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## BOOK II.

*The Original of the Ionic, but chiefly of the Italic,  
or Pythagoric Philosophie.*

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### CHAP. I.

**The Traduction of the Grecian Philosophie from the  
Patriarchs, and Jewish Church, proved by  
Universal Consent.**

*The Grecian Philosophers recourse to Egypt, and Phenicia. That the Grecian Philosophie was originally traduced from the Jewish Church, and Scriptures, is proved by Testimonies. (1.) Of Heathens, and Grecians themselves, Plato, Numenius, Hermippus. (2.) Of Jews, Aristobulus, Josephus. (3.) Of the Fathers, Tertullian, Justin Martyr, Minucius Fœlix, Clemens Alexandrinus, Eusebius, Theodoret; as also Joh. Grammaticus, (4.) Moderne Papists, Steuchus Eugubinus, Justinianus or 1 Joh. I. 1. (5.) Foreign Protestant Divines, and learned men, Serranus, Julius and Joseph Scaliger, Vossius, Heinsius, Hornius, Bochart, Grotius, Diodate. (6.) The Testimonies of English Writers, Jackson, Usher, Richardson, Preston, Sir Walter Raghley, Owen, Stillingfleet, Selden, &c.*

*The Grecian Phi-  
losophers recourse  
to Egypt and  
Phenicia.*

**H**AVING finished our Discourse of Barbaric Philosophie, and Philosophers, we now procede to the Grecian; which owes its original to the former. So much Plato in his *Cratylus* (and else where) acknowlegeth, namely, *that they received their Learning from the Barbarians, and the Ancients, who lived*

*lived near the Gods, &c.* So *Clemens Alexandr. lib. 1.* saies, that *Philosophie, a thing variously useful, in times past shined from Nation to Nation amongst the Barbarians*; whence afterward it came into *Grece*. What these Barbaric Nations were, from whom the Grecians received their Philosophie, has been already, *B. 1. Ch. 4. §. 1.* demonstrated: and it wil be farther evident by what follows, in the enumeration of particulars; how *Thales* had recourse to *Egypt*, and *Phœnicia* for his Philosophie; *Phercydes* to *Phœnicia* for his; *Pythagoras* to *Phœnicia, Egypt*, and *Chaldea* for his: *Socrates*, and his Scholar *Plato*, traduced theirs from *Egypt*, and *Phœnicia*; *Solon* his Laws from *Egypt*, and *Zeno* his Morals from *Phœnicia*: As *Democritus*, and *Epicurus* their *Atomes* from *Mochus*: And *Aristotle* his Natural Philosophie of the first principles, matter, forme, and privation, &c. from *Plato*, and *Sanchoniathon's* Historie of the Creation: of each whereof in its respective place. At present, we shal only endeavor some general demonstration, that the Grecians traduced the chiefest part, if not the whole, of their Philosophie originally from the Scriptures, either by personal conversation with the Jews, or Traditions from them; which they gleaned up in *Egypt, Phœnicia, and Chaldea.*

§. 2. That the Egyptians, Phenicians, and Chaldeans, received their Philosophie from the Jewish Church and Scriptures; we have, in the former Book, endeavored to prove, both as to the *ἔτι*, and *διότι*: which might suffice to make good our position, on this supposition (which is univerversally granted, and shal be hereafter proved) that the Grecians received their Philosophie from those beforementioned Egyptians, Phenicians, and Chaldeans. But to make our demonstration more valid, we shal give some more immediate (though at present only general and inartificial) proofs, that the *Grecian Philosophie was traduced from the Jewish Church and Scriptures.* And we shal begin with the Testimonies of the Grecian Philosophers themselves, *Plato*, with others. *Plato*, in his *Cratylus*, tels us plainly, that they (the Grecians) received their Learning from the Barbarians, who were more ancient than themselves. These Barbarians, *Clemens Alexandrinus, Justin Martyr, Epiphanius, Nicophorus, and Serranus* understand to be the Jews, (as before) whose name *Plato* concealed, thereby to avoid the envy of the people, (who were professed Enemies of the Jews, and their Religion) as also to gain the more credit to himself. But *Plato*, in his *Philebus*, speaks more plainly to this purpose, ac-

*That the Grecian Philosophie was derived from the Jews.*

*The Testimonie of Heathen Grecian Philosophers Plato, &c.*

knowleging, 'that the report or tradition he had received of the 'Unitie of God, as to his Essence, and pluralitie of persons, and 'Decrees, was from the Ancients, who dwelt nearer the Gods, 'and were better than they (the Grecians). Who certainly could be no other than the Patriarchs, and Jewish Church, from whom al those Traditions, touching the Unitie of God, and Pluralitie of persons, and Decrees, were traduced. Whence also *Plato* acknowledge, that the best, and surest course to prove the immortalitye of the Soul was by some Divine Word, *λόγος θεῖος τινός*, as in his *Phaedo*. The like he acknowledge, elsewhere, that he received his knowlege of, *νῦς*, or Providence governing the World, from the wise, i. e. as 'tis conceived, the Jews. And *Serranus*, in his Preface to *Plato*, does confidently affirme, 'that *Plato* received 'his symbolic Philosophie from the Jews, i. e. from the Doctrines 'of *Moses*, and the Prophets; as al the learned, and ancient 'Christian Doctors have judged; though he industriously avoided the naming of the Jews, which was odious. We have also the Testimonies of other Pagan Philosophers concurring herein; as that famous saying of *Numenius*, the Pythagorean; *What is Plato, but Moses Atticising?* Also that of *Hermippus*, a most diligent, and ancient Writer of *Pythagoras's* Life, who plainly affirms (as *Josephus contra Ap. lib. 1.*) that *Pythagoras translated many things out of the Jewish Institutes, into his own Philosophie*. So *Aristotle*, in his Books of Politics, makes mention of many things, taken out of the ancient Lawgivers, which exactly suit with *Moses's* Laws, as *Cunaeus* observes. Thus *Diogenes Laertius*, in his Proeme to the Lives of the Philosophers, begins with these words, *τὸ τῆς φιλοσοφίας ἔργον ἐνίοι φασὶν ἀπὸ Βαρβάρων ἀρξαι*, Some affirme, that Philosophie had its origine from the Barbarians. That by the Barbarians must be understood (inclusively, if not exclusively) the Jews, is proved, *B. 1. c. 4. §. 1.* and *B. 3. c. 2. §. 1.* Thus *Steuchus Engubinus de peren. Philosoph. l. 1. c. 12.* 'whence it is manifest that the Philosophers thought, and spake those things, which they had learned from the Barbarians. The first Barbarians were the Chaldeans, Egyptians, and whom we ought to place in the first rank, 'the Hebrews.

*Numenius.*  
*Hermippus.*

*by barbarians*  
*we meant all*  
*those People who*  
*'d not speak the*  
*same language*

Testimonies of  
Jews.  
*Aristobulus.*

§. 3. We may adde hereto the Testimonies of Jews; as that of *Aristobulus*, the Egyptian Jew, affirming, that *Pythagoras translated many of his opinions out of the Jewish Discipline*. The like he affirms of *Plato*, as *Euseb. prap. Evang. l. 9. c. 6.* and *Clemens Alexand.*

and. Strom. 1. who also Strom. 5. saies, that Aristobulus affirmed the same of the Peripatetic Philosophie, viz. that it depended on Moses's Law, and other of the Prophets. Josephus l. 1. contra Apion. saies of Pythagoras, that he did not only understand the Jewish Discipline, but also embraced many things therein. Whence he gives this character of him, out of Hermippus, who writ his Life, τὰς ἡσδ Ἰουδαίων δόξας μιμνήσκει, he was an Imitator of the Jewish Opinions. So the same Josephus Antiq. l. 12. c. 2. 'brings in Demetrius Phalereus, commending the Law of Moses, and giving this reason, why their 'Heathen Poets, and Historians made no mention of this Law; 'because (saith he) it being holy, ought not to be delivered by a 'profane mouth. It's true the Jews mixed with these their relations many figments, yet this notwithstanding is sufficiently manifest hence, that they had a strong and fixed persuasion, that the Grecian Philosophie was traduced from them, and their Sacred Oracles; as Learned Selden has observed, de Jure Nat. Hebra. lib. 1. c. 2.

§. 4. If we consult the Memoires of Christians, both Ancient, and Modern, we shal find abundant Testimonies conspiring to make good this Assertion, That the Grecians traduced their Philosophie from the Scriptures and Jewish Church. Amongst the Ancients we have Tertullian Apol. c. 47. 'Who of the Poets, saies he, who 'of the Sophists was there, who did not drink of the Prophets 'fountain? Hence therefore the Philosophers quenched the thirst 'of their ingenie. Again, saith he, 'Those spirits of Error which 'wrought this Emulation borrowed al that they brought against 'the truth, from the truth. Thus Justin Martyr in his Parænesis to the Greeks, sheweth, how Orpheus, Pythagoras, Plato, Homer, &c. borrowed many things from Moses: and he does industriously prove the Novelty of the Grecian Philosophie, out of Polemo, Apion, Ptolemus Mendisius, Philocrates, and others. So Minucius in Octavius: The Philosophers, saies he, have imitated some shadow of interpolated Truth, from the Divine predictions of the Prophets. So Clemens Alexandrinus, in his exhortation to the Gentiles, speaks thus: 'O Plato, what ever good Laws are afforded thee of 'God, &c. thou hadst from the Hebrews: And Strom. 1. he calls Plato the Philosophers who derived what he had from the Hebrews: and he speaks thus universally of the Philosophers; 'that before 'the coming of Christ, the Philosophers took part of the truth 'from the Hebrew Prophets, though they acknowledged not the

Testimonies of the Fathers.

Tertullian.

Clement Alexand.

De quo argumento præter Eusebium, prolixè agunt præci patres, Cl. Alexand. passim, imprimis lib. 1. & 5. Strom. Theophilus lib. ad Autolycom. Tatian. πρὸς ἔλληνας. &c. Horvinius Hist. philos. l. 2. c. 2.

‘ ſame; but attributed it to themſelves as their ſentiments or opi-  
 ‘ nions: and thence ſome things they adulterated; and other  
 ‘ things they did, by a needleſſ diligence, unlearnedly, yet as ſeem-  
*Eusebius.* ing wiſe, declare; but other things they invented. *Eusebius* tels  
 ‘ us, ‘ that *Pythagoras*, and *Plato* translated the Learning of the  
 ‘ Jews, and Egyptians into Greek. The like *Euseb. prepar. l. 9. c. 1.*  
 ‘ The moſt illuſtrious of the Greeks, were not altogether igno-  
 ‘ rant of the Judaic Philoſophie: ſome by their Writings, ſeem  
 ‘ to approve their manner of life, others followed their Theologie,  
 ‘ ſo far as they were able. Thus again, *Euseb. prepar. l. 10. c. 2.*  
 ‘ & *prefat. in lib. 5.* ‘ The Grecians, like Merchants, fetch their  
*Theodoret.* Diſciplines from elſe where. So *Theodoret l. 2. de Curand. Græc.*  
*affekt.* ſaies, ‘ that *Anaxagoras*, *Pythagoras*, and *Plato*, gathered  
 many riddles, or dark ſayings of God, from the Egyptians, and  
 Hebrews. The like is affirmed by *Juſtin Martyr*, *Ambroſe*, *Auguſtin*,  
*Ferome*, *Juſtinianus* in *1 Job. l. 1.* and *Selden de Jur. Nat.*  
*Jo. Grammaticus.* *Hebr. l. 1. c. 1.* And *Johannes Grammaticus* (called otherwiſe *Phi-*  
*loponus*) ſpeaks affirmatively to this point, *de mundi Creatione lib.*  
*1. cap. 2. pag. 4.* Where he tels us, that *Plato*, in expounding the  
 production of the world by God, imitates *Mofes* in many things. The  
 like he affirms, *de mundi creatione lib. 6. cap. 2. l. pag. 249.* ‘ what  
 ‘ *Mofes*, ſaies he, ſaid of Man, that God made him after his own  
 ‘ image, *Plato* translates to althings in the world: whence he ſtiled  
 ‘ the world a ſenſible Image of the intellectual God. But of this  
 more in its place.

*Testimonies from* §. 5. As for Modern Writers, we have a cloud of witneſſes,  
*moderne Papiſts.* and thoſe of the moſt Learned, and that both of Papiſts, and Pro-  
 teſtants, who have given aſſent, and conſent to this our conclu-  
 ſion, touching the traduction of Grecian Philoſophie from the Jewiſh  
 Church, and Scriptures. Amongſt the Papiſts we might mention  
*Brietius*, in his Geographie; *Mariana* on *Genef. 1.* alſo *Ludovicus*  
*Vives* upon *Auguſt. de civ. Dei, & de veritate, &c.* of whom  
 elſe where: we ſhal at preſent content our ſelves with the Teſti-  
 monie of one or two of the moſt learned amongſt them. *Auguſt.*  
*Stenchus Engubinus, De peren. Philoſophia lib. 1. cap. 1.* treating of  
 the Succeſſion of Doctrine, from the beginning of the world, begins  
 thus: ‘ As there is one Principle of althings, ſo alſo there has been  
 ‘ one and the ſame Science of him at al times, amongſt al, as both  
 ‘ Reason, and Monuments of many Nations, and Letters teſtifie.  
 ‘ This Science, ſpringing partly from the firſt origine of men, has  
 ‘ been

' been devolved through al Ages unto Posteritie, &c. Thence he  
 procedes to shew the *Antiquities*, how this Philosophie was derived  
 from hand to hand, in al Ages. ' The most true Supputation of  
 ' Times proves, that *Methusala'em* lived, and might converse, with  
 ' *Adam*; as *Noah*, with *Methusala'em*. Therefore *Noah* saw, and  
 ' heard althings before the Flood. Moreover before *Noah* died,  
 ' *Abraham* was fifty years aged. ' Neither may we conceive, that  
 ' this most pious man, and his holy Seed would concele from *Abra-*  
 ' *ham* (whom they foresaw would prove most holy, and the Head  
 ' of the pious Nation) things of so great Moment, and so worthy  
 ' to be commemorated. Therefore from this most true cause it is  
 ' most equal, that the great Science of Divine, and human Affairs  
 ' should be deduced unto following Ages, greatly overcome with  
 ' Barbarisme, &c. Thence having explicated how Philosophie was  
 handed down even to *Moses's* time, the same *Eugubinus* addes:  
 ' Therefore that there has been one, and the same Wisdome al-  
 ' waies in al men, we endeavor to persuade, not only by these rea-  
 ' sons; but also by those many, and great examples, whereby we  
 ' behold some *Vestigia* of the truth scattered throughout al Nati-  
 ' ons; which *Moses* in his Books long since held forth, to be beheld  
 ' as in a glasse a far off. So in what follows, he saies, ' That Sapi-  
 ' ence also, besides what the ancient Colonies brought with them,  
 ' passed from the Chaldeans to the Hebrews, except what *Moses*  
 ' writ; which passed from the Hebrews to the Egyptians, from  
 ' these to the Grecians, from the Grecians to the Romans. For  
 ' *Abraham* was a Chaldean, in whose family the ancient Theologie,  
 ' and the Traditions of the Fathers, whereof he was Heir (as it  
 ' was most equal) remained. Al these things being reteined by  
 ' *Noah*, and his Sons, were seen and heard by *Abraham*: he de-  
 ' clared them to his Son, and Grandchild: from *Jacob* they passed  
 ' unto posteritie. Whence also flowed the Pietie, and Sapience of  
 ' *Job*, who in no regard came short of the Pietie, and Sapience of  
 ' the Hebrews. Canst thou conceit, that he, who was most anci-  
 ' ent, even in *Abraham's* daies, saw not *Noah*, and heard him not  
 ' discoursing? Hence the same *Eugubinus* cap. 2. having divided  
 Philosophie into three parts, the first conveyed by Succession from  
*Adam* to *Moses*; the second corrupted by the Philosophers; the  
 third restored by the Sacred Scriptures; of this last he concludes  
 thus: ' At last the third kind of Philosophie shone forth, scat-  
 ' tering by its Brightnes al the darkneses of the former, not  
 ' containing

‘containing it self in one place, but by its beams filling the Universe, &c.

*Justinianus.*

*Justinianus*, on 1 John 1. 1. having given us a large account of the Jewish Traditions, scattered up and down amongst the Pagan Philosophers, touching the Divine λόγος or Word, concludes thus : ‘Truely many things have been taken up by the Philosophers, and ‘Poets from *Moses’s* Law, which they depraved, chang’d, and ‘wrested ; as touching the Chaos, the Giants War, the Flood ; ‘and many other things, as we learn out of *Augustin de civ. Dei* l. 8. ‘c. 11. and *lib. 18. c. 37.* And it is likely that in the same manner they corrupted those Traditions they had received touching ‘the Divine λόγος, his generation, and so taught, that those ‘Persons differed in nature, which (according to the word of ‘God) differ only in Hypostasis, or manner of subsisting, &c.

*The Testimonie  
of Protestant  
writers.*

*Melancthon.  
Serranus.*

§. 6. But none have given a more full Explication, and Demonstration of this our Assertion, than the learned Protestants, as well Divines, as Philologists, of this last Age. Amongst whom we may mention *P. Melancthon* in his Preface, and additions to *Carion. Serranus* (that learned Philologist, as well as Divine) in his Preface to, and Annotations on *Plato* almost every where asserts our conclusion ; as we shall have frequent occasion to shew.

*Julius and Joseph Scaliger.*

The like doth *Julius Scaliger*, that great Philosopher, as well as Critic ; and *Joseph Scaliger* his Son more fully, in his Notes on *Eusebius’s Chronicon*, gives testimonie to, and proof of this Assertion.

*Vossius.*

The same does learned *Vossius*, in his excellent Treatise of Idolatrie ; as also in that, *de Philosophorum sectis* l. 2. c. 1, &c. as hereafter.

*Heinsius.*

*Bochart.*

*Heinsius* has a Discourse professedly on this Subject. But Learned *Bochart* (that rich Antiquarie, and Philologist) has given an incomparable advance, and light to this Notion, from whom I have received great assistance in this undertaking, both by personal conference with him, and also from his elaborate Works ;

*Grotius.*

specially his *Geographia Sacra*. *Grotius* also (from whom I received the first hints of this Assertion) doth positively affirm the same ; as on *Mat. 24. 38.* but specially in his Book, *de Veritate Religionis*, as else where. *Hornius Hist. Philos. lib. 3. cap. 1.* speaks categorically thus :

*Hornius.*

‘The most famous of the Grecians deliver, ‘that Philosophie flow’d from the Barbarians to the Grecians ; ‘*Plato* in *Epinom. Cratylo, Philebo* : *Manetho* in *Josephus* against ‘*Apion*. Whence they so frequently, and so honorably mention ‘on the Phenicians, Chaldeans, Egyptians, who were all instruct-

‘ed

‘ed by the Hebrews. Whence also it was so solemn a thing, for  
 ‘the most ancient Grecian Philosophers, to travel into the Ori-  
 ‘ental parts. Whence sprang the mutual commerces, and com-  
 ‘mun studies betwixt the Grecians, and Egyptians. Thence he  
 concludes, ‘that Philosophie was not borne but educated in  
 ‘*Grece*: for the most ancient wise men of *Grece* brought Philoso-  
 ‘phie thither from the East, &c. We have also the Testimonie  
 ‘of *Diodate*, *Amirault*, and *Daille*, &c. of whom in their  
 place.

§. 7. To come to the Testimonies of our English Divines, and  
 learned men: *Jackson*, of the *Authoritie of the Scriptures*, pag. 27.  
 734, 47, 49, 54, 55, 56, 57, &c. largely proves this our Asserti-  
 on, touching the *Traduction of Philosophie from the Scriptures*, and  
*Jewish Church*. And withal gives account of the manner, how it  
 was traduced; of which else where. Learned, and pious *Usher*  
*Usher*. asserts the same of *Pythagoras* his Philosophie, as it wil appear in  
 his Life, &c. Thus great *Richardson*, in the Exposition on his Di-  
 vinitie Tables, *Table 5. MSS.* treating of the first Mater saies,  
*that Aristotle received it from Plato, and he from the Egyptians, as*  
*these from the Jews.* *Preston* makes use of this Principle as a main  
*Preston*. Argument to prove the Divine Original, and Authoritie of the  
 Scriptures, as before. Sir *Walter Raleigh*, in his *Historie of the*  
*World (Part 1. Book 1. Chap. 6. §. 7.)* affirmes Categorically, ‘that  
 ‘the wiser of the ancient Heathens, viz. *Pythagoras*, *Plato*, &c.  
 ‘had their opinions of God from the Jews, and Scripture; though  
 ‘they durst not discover so much: as in what follows, of Platonic  
 Philosophie. *Owen*, in his learned Discourse of *Gentile Theologic*,  
*Owen*. (which I must confesse, has given me much light, and confirma-  
 tion herein) does frequently assert the same Conclusion. The same  
 is often, and strongly maintain’d by the Learned *Stillingfleet*, in his  
*Stillingfleet*. *Origines Sacra*; it being indeed one chief *medium*, he much insists  
 on, to prove the Autoritie of the Scriptures. We have also the  
 Testimonies of *Mede*, *Hammond*, and *Cudworth* for confirmation  
 hereof; as good Essayes and Discourses on this subject, by *Duport*  
 on *Homer*, *Bogan’s Homerus Hebraizans*, and *Dickinson’s Delphi*  
*Phœnicizantes*, &c. But amongst our English learned Men, none  
 have given us more ample Testimonies to confirme our assertion,  
 than famous *Selden*, in his elaborate Book, *de Jure Nat. Hebra.*  
*Selden*. *lib. 1. cap. 2.* where, saies he, Touching the famous custome of  
 ‘the ancient Philosophers before Christ, to consult, and hear the  
 ‘Hebrews,

‘Hebrews, we have many Testimonics, both of Jews themselves,  
 ‘of Christian Fathers, and of Pagan Writers; which he cites at  
 ‘large in what follows. See more on this head, *Philos. General.*  
*Part I. l. 2. c. 1. §. 1.*

## CHAP. II.

### *Of Mythologic Philosophie its Traduction from the Jews.*

*Of Mythologic Philosophie in general, and (1.) Particularly of the Poetic, and fabulous. How the Greeks disguised Oriental Traditions by Fables: Of the use and abuse of Fables and Parables. (2.) Of Symbolic, and Enigmatic Philosophie; and its traduction from the Jewish Types, Symbols, and Enigmes. (3.) Of the Metaphoric, and Allegoric mode of philosophising by Plato, and its descent originally from the Jews. Mat. 13. 3. The Mater also of Mythologic Philosophie from Gods sacred Word and Workes. The Causes of Mythologic Philosophie. (1.) Ignorance. [1.] Of the Hebrew. [2.] Of the Mater of their Traditions, or Jewish Mysteries. [3.] Of the Form of Jewish Doctrines. [4.] Of the Traditions. (2.) Admiration of the wonders of God brokenly reported to them. (3.) Imitation. Plato's excellent Discourses, touching the Subject, Object, Effect, Uses, and Abuses of Imitation, in Symbolic Philosophie. (4.) Curiosity, and affectation of Novitie, Act. 17. 21. (5.) Pride, and self-advancement. (6.) Inclination to Idolatrie. (7.) Carnal Policie, in avoiding the peoples hatred. A general Conclusion, that al Philosophie, even Aristotle's it self, as to its Mater, was traduced from the Jewish Church, and Scriptures.*

*Of the Grecian Philosophie its traduction from the Jews.*

§. 1. **T**hat the Grecian Philosophers received the choicest of their Philosophic Contemplations from the Jewish Church, and Divine Revelation, we have already endeavored to give some inartificial demonstration, as to the *ἕτι* thereof: we now proceede to the *διότι*, to demonstrate the same from the severall causes from whence; and waies by which the Grecians traduced their Philosophie from the Jewish Church and Scriptures. And to make this good;

good, we shal first run thorough the sundry kinds and modes of Grecian Philosophie, and thence procede to the severall Sects of Philosophers. The first great mode or way of the Greeks philosophising was Mythologic and Symbolic, of which we are now to treat, with endeavors to demonstrate how, that both as to mater and forme, they traduced it from the Jewill Church.

§. 2. That the first Grecian Philosophie was Mythologic and Symbolic, wil be easily granted by any versed in those Antiquities. So *Diodorus Siculus lib. 4.* makes mention of *παλαιὰ μυθολογία*, an ancient *Mythologic*, which he also calls, *μύθους παλαιούς*, *old fables*; and *ισοειὰ μυθικῶ* *Mythic Historie*. This *Aristotle*, in the Proeme to his *Metaphysics*, calls *Philomythic*: for, saith he, a Philosopher is in some sort *φιλόμυθος*, a *Philomyther*, or *Lover of fabulous Traditions*. *Strabo lib. 11.* makes mention of this ancient *φαιλομυθίας*, as that which gained little credit in the world. Which *Proclus*, on *Plato's Theologie l. 1. c. 4.* calls *Symbolic Philosophie*. But to speak distinctly and properly, we may distinguish Mythologic Philosophie (or Philosophic Mythologic) into these severals, (1.) Mythologic strictly taken, or Parabolic. (2.) Hieroglyphic, Symbolic, or Enigmatic. (3.) Metaphoric, and Allegoric. The difference betwixt these severall modes of philosophising is this: The Mythologic is the couching of Philosophic Principles, and Mysteries under some fabulous narration, or feigned storie: the Symbolic is the wrapping up of Natural Principles, or Moral Precepts under certain Symbols, Hieroglyphics, sensible Images, or obscure Enigmes and Riddles: Metaphoric, is the expressing things, under a naked single Similitude; as Allegoric, or by a Series of Metaphors.

§. 3. To begin with Mythologic Philosophie, strictly so taken, called, in Scripture Phraeseologie, Parabolic, which was, as to order of time, the first, taken up by the Grecian Poets, and after embraced by some of their Philosophers. The chief Grecian Poets, who traded in this kind of Mythic, or Fabulous Philosophie, were (1.) *Orpheus*; who is supposed to have been the most Ancient of the Poets, and equal with their Gods; inso-

*Of Mythologic Philosophie in general.*

*Mythologic Philosophie strictly taken first seated amongst the Poets.*

*Orpheus.*

for Music; wherein he so greatly excelled, as that he mollified not only Men, but the brute beasts also by his singing. But others give a more rational account of this fable; namely, that congregating men, who were dispersed here and there, and lived as Beasts in the fields, he drew them to a more civil forme of life. So *Horat. in Arte Poetica.*

*Sylvestres homines, sacer, interpresque Deorum,  
Cœdibus, & Victu sædo deterruit Orpheus,  
Dicitur ob hoc lenire Tigres, rapidosque leones.*

There were Contemporaries with *Orpheus*, *Musæus*, *Arion*, and *Amphion*. Of *Amphion* 'tis said, that having received an Harp from the Muses, he fitted his Verses, compos'd with great suavitie, so exactly thereto, as that the stones ran *αυτομάτως* of their own accord, &c. Which *Thucydides lib. 1.* thus unriddles: '*Orpheus* and *Amphion*, a little before the Trojan War, drew men out of the Wood, unto Humanitie, or a more civil conversation. By which it appears, that *Orpheus*'s Philosophie was, as the Mater of it, chiefly Ethic, and Theologic. *Orpheus*'s followers writ τὰ *Ὀρφεϊκά*, Poems according to *Orpheus*'s Doctrine: which were partly Moral, partly Theologic; but wholly Symbolic, or Fabulous; so *Proclus in Theol. Plat. l. 1. c. 4.* *Ὀρφεϊκοὶ διὰ συμβόλων*, The *Orphics* delivered their Philosophie by Symbol or Fables.

*Homer.*

(2.) *Homer* also was a great Inventor, and Propagator of this Mythologic Philosophie. So *Democritus.* *Ὅμηρος φύσει λαχὼν θεαξέσης ἐπέων κόσμον ἐπεκτίσατο παντοῖον*, &c. *Homer* having obtained a nature, inspired by a Divine Afflatus, or Spirit, framed a beautiful Structure of divers verses. *Plutarch* sheweth, how the seeds of al Arts, Physics, Medicine, Politics, Ethics, Eloquence, Militarie Discipline, &c. are to be found in *Homer*. *Alcidamus*, a noble and ancient Orator, calls *Homer*'s *Ὀδύσσεια*, καλὸν ἀνθρώπινον βίη κάτοπλον, a good glasse of human life. These Poemes of *Homer* were in great estimation, with many of the later Philosophers, who received much of their Philosophie thence. So *Zeno*, the Head of the Stoic Sect, writ five Books of *Homeric Questions*. Yet some of them were not so wel pleased with *Homer*'s mode of philosophising, in as much as it had so many Fables, and so much obfcuritie mixed with it. Thence *Plato*, in his *Alcibiades*, concludes, ἢ δὲν τὰς ἀμύθους τῆς σοφίας Ὀμηρικοῖς ἐμπέσειν ποιήμασιν, *inca*

*ἵνα μὴ μύθος οἰήσαιντο γέγραπεν ἢ ἔγραυε*, *Novices in Philosophie ought not to fall upon Homers Poems, lest they should fancie this Hero writ fables.* The Egyptians say, that *Homer* was in *Egypt*: others suppose him to have been borne in *Egypt*. That he imbibed there his choicest Notions, from the Jewish Doctrine originally, if not immediately, we have proved, *Part 1. B. 3. C. 1. §. 6.* of *Homer*.

(3.) *Hesiod* philosophised much in Oeconomics, as also in Natural Philosophie; as of the first Chaos, &c. We find this character of him in *Velleius lib. 1.* ‘*Hesiod* lived about 120 years after *Homer*. ‘He was very famous for his elegant Wit, and the most soft sweetness of his Verses. He was most desirous of ease and quiet, &c. See more of him, and the Traduction of his Philosophic Poems from the Jewish Church, *Part 1. B. 3. C. 1. §. 7.* of *Hesiod*.

(4.) *Phocylides*, *Theognes*, *Musæus*, and *Pythagoras* writ much in Moral Philosophie. (5.) *Empedocles*, *Nicander*, *Aratus* philosophised in Naturals. As (6.) *Solon* and *Tirtæus* in Politics. But al the ancient Poësie was fabulous, and obscure, so *Maximus Tyrius orat. 7.* Ὅτι ποιητικὴ πᾶσα αἰνίττεται, because al Poësie does obscurely hint a thing.

§. 4. These ancient fabulous Greek Poets, having received from *Egypt*, and else where, many broken Traditions, touching the severall Names, and Workes of God, the Origine of the World, with other Mysteries, wrapt up in the bosome of the Scriptures, and Jewish Church, they made it their businesse to disguise these oriental Traditions, by clothing them with a new Grecian dresse, of many fabulous narrations; with which they were so disfigured, as that they could never recover their old face. Thus *Jackson* on the Scriptures, pag. 29. ‘Continually, saith he, whilst we compare ancient Poets, or Stories, with the Book of *Genesis*, and other Volumes of sacred Antiquitie, these fabled Books give us the pattered of the waking thoughts of ancient times. And the Heathen Poems, with other fragments of Ethnic Writings (not so ancient as the former) contain the Dreams, and Fancies, which succeeding Ages, by hear-say, and broken reports, had conceived concerning the same, or like matters. 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 cannot be imagined, they

*How these Greek Poets disguised the Traditions which originally came from Scriptures.*

‘ should ever have come into any mans fancie , unlesse from the  
 ‘ imitation of some Historic Truth , or the impulsion of real  
 ‘ events stirring up admiration.

The use and a-  
 buse of Mytholo-  
 gic Philosophie.

§. 5. This Mythologic Philosophie begun by the Poets, and  
 after taken up by the most Ancient Philosophers, had it not been  
 mixed with so many ridiculous, and Idolatrous Fables, might have  
 been of much use in those first Ages, even amongst the Heathens,  
 as wel as in the Jewish Church, whence it received its originati-  
 on. For under these sensible Formes, and Images (suited to that  
 infant state of the world) were contained many lively examples  
 of, and strong incentives unto Virtue. Hence *Basil* saies of *Ho-*  
*mer*, *πᾶσα ἡ πόλις τις τῷ Ὁμήρῳ ἀρετῆς ἔστιν ἔκπαινος*, &c. *al Homers*  
*Poesie is but the commendation of Virtue, &c.* Of the same use were  
*Esof's* Fables, and the Tables of *Philostratus*. Only the Elder Po-  
 ets of *Greece* had such unworthy Fables of their Gods, as also so  
 much obscuritie in their Traditions of Natural Experiments, and  
 Moral Precepts, as that the Wiser Philosophers, who followed,  
 thought it most expedient to reject this mode of philosophising,  
 and to begin upon a new foundation, namely, some more imme-  
 diate Traditions from the Easterne parts, with which also they  
 mixed some Fabulous, or Symbolic conceits of their own.

Symbolic Philo-  
 sophie from the  
 Jewish Types,  
 Enigmes, &c.

§. 6. After the Mythologic, followed the Symbolic, or Enigma-  
 tic mode of philosophising amongst the Grecian Philosophers,  
 specially those of the Italic Sect, *Pythagoras*, &c. who, though  
 they rejected the multitude of obscure, and absurd fables, taken  
 up by the Elder Poets; yet, were they not without their Symbols,  
 Enigmes, and Emblemes, or Corporcal Images, which are but  
 branches of Mythologic, considered in its general Idea. Such  
 were the Fables, so commun among the Ancients, whereof we  
 have a collection extant ascribed to *Esof*, which yet were not (at  
 least) originally his, as *Quintil. lib. 5. cap. 11.* ‘ These Fables  
 ‘ (which albeit they received not their origine from *Esof*; (for  
 ‘ *Hesiod* seems to have been their first Author) yet are they cele-  
 ‘ brated chiefly under his name) are wont to lead the minds of  
 ‘ rustic, and unskilful persons; who are more easily taken with  
 ‘ things feigned, and finding a pleasure in them, do more easily  
 ‘ assent, and consent to them. *Dius*, in the Phenician Historie,  
 relates, ‘ that *Solomon* proposed Enigmes to the King of *Tyre*,  
 ‘ which could not be solved; but produced many concertations;  
 ‘ til at length he found *Abdemon*, a Tyrian young man, who solved  
 ‘ many

‘many of them, *Josephus Ant. 5. c. 2.* We read also of *Amasis*, an Egyptian King, who disputed by Enigm with the Ethiopian King. Also in the Oriental parts, it was a received custome among the Nobles, having staked down their wager, to contend by Enigmes or Riddles; and he that could not solve what was proposed, lost his wager. Which custome *Plutarch, in Convivio Sapient.* mentions: and we have some *Vestigia* of it, in the *Historie of Sampson*, and *Salomon*: Whence even in the Sacred Scripture we find the name **הַרְוּת** *Enigmes*, attributed to such Philosophic Placits, of which, the most Learned among the wise men oft disputed, as *Hornius Hist. Philos. l. 7. c. 6.* This mode of philosophising *Pythagoras* principally addicted himself unto. So *Porphyrie*, and *Iamblichus* attribute unto him, ἡ τῆς διδασκαλίας τεύχρον συμβολικόν, a *Symbolic mode of teaching*: or, as *Proclus, in Theol. Plat. l. 1. c. 4.* observes in general of the *Pythagoreans*, Πυθαγόρειοι διὰ εἰκόνων τὰ θεῖα μνησέν ἐριμέμοι, *The Pythagoreans studie to deliver Divine things by Images, i. e. by corporeal images, i. e. Emblems*, and short *Enigmatic Symbols*, or *Sayings*, whereby they shadowed forth, τὰ παθήματα καὶ ἦθη, *the Affections and Morals of the Soul*. Neither did these *Pythagoreans* only expresse their moral precepts thus, but also couched their most sacred mysteries both of God and Nature under these, and such like figures, numbers, and enigmatic propositions: which they all founded on these Principles: τὰ αἰδητὰ ἢ νοητῶν μιμήματα, *Sensible Forms are but Imitations or Images of Intellectuals*: and, εἰδωλον πάντων ἢ ζῶων μιμητικώτατον, *man is the most imitating creature*. That *Pythagoras* traduced these his Symbols (if not immediately, yet) originally from the Jewish Church, we need no way doubt. So *(Iemens Alexandrinus l. 1. σημ. δ τεράτῳ παρὰ παλαιοῖς φιλοσοφίας, ὡς Εβραϊκῆς καὶ αἰνιγματώδους, The old mode of philosophising was Hebraic and Enigmatic.* This way of philosophising by Enigmes and Problemes was common among the Jews in the time of the Judges, as *Hornius Hist. Philos. l. 2. c. 13.* observes; ‘They were exercised, faith he, now and then in the solution of hard Problemes, such were those which *Sampson*, in his Nuptials, proposed. It is called **הַרְוּת**, which you may translate either an Enigme, or Probleme: of which see more what precedes, *B. 1. C. 2. §. 7.* We find mention, *Num. 21. 27.* of some that speak in Proverbs, which the *Lxx.* render *Enigmatists*, they that speak riddles. Such, (faith *Ansforth*) were the Prophets, that used to speak by Para-

*Erat adbr. alia species Mythice Philosophie, & ea uti etiam ex sacris apparet, presertim libro judicum, omnium antiquissima. Nam fabulose artificiose compositae rudibus populis proponebantur, que sub imagine brutorum, aut aliarum rerum instituende vite rationem ostenderent. Que fabule postea collecte uni Asopo, quia is maxime excelluit, adscribi ceperunt. Hornius Hist. Philos. l. 3. c. 7.*

bles,

bles, as *Ezech.* 17. 2. & 20. 49. Such also were *Salomon's* Proverbs, for the most part, and al the Jewish Types; which indeed were but Symbols, or corporeal Images of things spiritual. Or if we wil not grant, that *Pythagoras* received his Symbols immediately from the Jews, yet we may, without danger, conclude, he had them from the Egyptian Hieroglyphics; as hereafter.

Metaphoric & Allegoric Philosophie from the Jews.

§. 7. Another mode of philosophizing amongst the Grecians was Metaphoric, and Allegoric; which also is a Species or kind of Mythologic Symbolic Philosophie. For, as *Aristotle* in his Rhetoric observes, *ἔστι ἢ εἰκὼν μεταφορα*, a Metaphor is but an Image, or shadow of a thing; And an Allegorie is but a continued metaphor, or taking the figure of a true Historic, but in a metaphoric sense, to represent things moral or spiritual; whereby it is differenced from a Parable or Fable, which is but a feigned storie, to represent something moral; as also from a Symbol and Enigme which is more short, and obscure: yet do they al accord in the general Idea or Notion of Mythologic.

Tantum Theologicæ sue mysteria non nisi per allegorias tradebat: teste Sanchezoniatone, *Ensisib.* l. 1. Præp. c. 7.

Now this Metaphoric Allegoric mode of philosophizing, was chiefly embraced by *Plato*, who conceled the most of his more sublime Traditions, and contemplations under Metaphoric, and Allegoric Shadows, and Figures, with which he likewise mixed many Fables, and Parables. So in his *συμπόσιον*, or *Dialogue of Love*, (which seems to be an imitation of *Salomon's* Song) we find many Allegoric Figures; as that of his *Ἀνδρῶγγυρον* (which is conceived to be but a Symbolic Tradition of *Adam* and *Eve*, and their Creation) &c. And that *Plato* received this Allegoric mode of philosophizing from the Jewish Church, *Serranus* (in his Preface to *Plato*) makes to be the commun persuasion of al Learned Christians, of which more in the storie of *Plato's* Philosophie. That the Spirit of God makes great use of Parables, Symbols, Enigmes, Metaphors, and Allegories, for the unfolding of Heavenly Mysterics, any, that acquaints himself with the Scriptures, cannot be ignorant, as *Mat.* 13. 3. 'tis said, *Christ spake many things to them in Parables, &c.* where *Diodate* asserts, 'that this was a fashion of teaching used amongst the Jews, followed by our Lord, and very profitable to make the truth to be understood; and to insinuate the apprehension thereof into the mind of the Auditors, by a well appropriated similitude, taken from a feigned storie, &c. And as this parabolic, symbolic mode of expressing heavenly Mysterics was so frequent amongst the Jews, so we may, on good grounds, conclude, that

*Mat.* 13. 3.

that the Grecian Philosophers traduced their like mode of philosophising, from this sacred Fountain originally, if not immediately.

§. 8. Having demonstrated, how the Mythologic and Symbolic mode or forme of philosophising amongst the Grecians, was derived from the Jewish Church, their Parables, Types, Allegories, &c. we now procede to the mater of the Grecian Mythologic Philosophie, to demonstrate its traduction from the Jewish Church and Scriptural Traditions. And to make this evident, we must recollect (what has been oft hinted) that the Elder Poets (as wel as Philosophers) had generally recourse to *Egypt*, and *Phœnicia*, for the mater, as wel as for the forme, or mode of their Philosophic Mythologic. So *Diodorus Siculus* *bibl. l. 1.* tells us, 'That the Poets, *Orpheus*, *Museus*, *Melampus*, and *Homer*; and the Philosophers afterwards, *Pythagoras*, *Plato*, &c. had gained most of their Wisdome out of *Egypt*. And *Melancthon*, in his *Chronicon, lib. 2.* touching the ancient Learning of the Jews; saies, 'That men write, that *Linus* brought Learning from *Phœnicia* into *Greece*: for the ancient Learning of *Greece* was some part of the Law touching Morals, known partly by Nature, partly by Tradition from the Fathers; as also the inquisition of herbs, and remedies; the consideration of the Stars, and the description of the year: and in these Sciences he received the chiefest part from the Phenicians, and Egyptians, &c. The same he affirmeth afterward of *Orpheus*, *Homer*, *Hesiod*; as also of *Thales*, and *Pythagoras*. Now this being granted, it is not difficult to conceive how these first Mythologists gained the chief materials of their Philomythic, or Symbolic Philosophie. For here it was, in *Egypt*, and *Phœnicia*, that these Grecian Philomythists got the skil of coining Wonders, and Fables, in imitation of, and by Tradition from the wonders of Creation, and Providence, mentioned in the sacred Scriptures, and vouchsafed to the Jewish Church. For the report of Gods miraculous works in creating the World, and governing of it, specially his miraculous preservation of the Jewish Church, being, by tradition, soon communicated to the Phenicians, and Egyptians, who were next neighbors to the Jews; hence the Grecians derived the principal heads, or first lines of their Philosophic Philomythic; wherein, although by successive artificial imitation, the varietie grew greater, and the resemblance of Divine truth lesse, yet there stil remained some characters, and footsteps of those Divine truths, and sacred

*The mater of Mythologic Philosophie from sacred works, and truths.*

Oracles,

Oracles, from whence they originally were traduced; as *Jackson* on the *Script. pag. 57.* Of ancient Symbols, and their traduction from the Jewish Church, see more fully, *Philos. General. Part. I. l. 1. c. 2. §. 6.*

The causes of  
Mythologic Phi-  
losophie.

§. 9. This Demonstration, touching the Traduction of Mythologic Philosophie, both as to Forme, and Mater, from the Jewish Church, will be more evident, if we shal take a more particular view of the Causes of it, which were very many, and great.

1. Ignorance.

As 1. Ignorance was a pregnant, and great cause of al that Mythic Philosophie, which gained so much upon the Grecians, as well as on the Egyptians, and Phenicians. For when those dark, and purblind Heathens had received any broken Traditions, touching the glorious Works, Wonders, Mysteries, and Truths of God reveled unto, and in his Church (the seat of his glorious presence) they being not able to apprehend, much less to comprehend the same, grew vain in their imaginations, and turned the glorie of God into a Lye, by mixing their own Fables with those fragments of Divine Revelation, which, by imperfect Tradition, were delivered over to them. Thus were their foolish hearts darkened, as *Rom. 1. 21.* Now this their Ignorance of these Divine Mysteries was much greatned,

(1.) Ignorance  
of the Hebrew  
Idiome. *Rom.*  
1. 21.

(1.) From want of skil in the Hebrew Tongue, and Idiome: whence they gave words of ambiguous Interpretation, a sense far differing from what was intended: also some words they understood in a literal and proper sense, which, according to their genuine mind and sense, ought to be taken improperly; of which many instances might be given, as that of

*Gen. 46. 26.*

*Gen. 46. 26.* whence *Bacchus* was feigned to be borne out of *Jupiter's thigh*, &c.

(2.) Ignorance  
of the mater of  
their traditions.

(2.) Another thing, which greatly fed, and nourished the Ignorance of these Mythologic Philosophers, was the sublimitie and greatnesse of the Maters, concerning which they philosophised. So great was the confidence, or rather ignorance, of these first Grecian Sophists, as that they durst adventure to philosophise on the deepest Mysteries of the Jewish Religion; which being not able, in any measure, to apprehend, they turned them into mere Fables. This might be largely exemplified in al

1. In Theologic.

parts of their Philosophie: as, [1.] In their Theologic; Whence came their mythologic contemplations of their Gods, *Jao*, *Adonis*, *Saturne*, *Jupiter*, &c: but from Hebrew Traditions of the true God? Whence the Platonic *Teas*, *Trinitie*, but from some imperfect Scripture Traditions? whence *Plato's τὸ δὲν, αὐτὸν, ἄνω, ὄν,* but

but from that essential name of God, *Exod. 3. 14.* as *Austin* long since observed? whence his  $\lambda\omicron\gamma\theta$ , and  $\nu\acute{\alpha}\varsigma$ , but from the Scriptures Relation of Christ, if not *Gen. 1. 1.* yet *Prov. 8.* where he is called *Wisdom*? Hence also that Poetic Fiction of *Minerva*, the Goddess of Wisdom, being produced out of *Jupiters* head. Whence also *Plato's* Fable of the  $\delta\eta\mu\iota\upsilon\epsilon\gamma\gamma\acute{o}\varsigma$ , or  $\tau\acute{\omega}\ \lambda\acute{o}\gamma\omicron\mu\iota\ \iota\upsilon\chi\eta$ , but from *Gen. 1. 2.* *The Spirit of God moving on the Waters?* Whence also the original of their Demons, and Demon-worship, but from some broken Traditions touching the Jewish *Messias*, his Nature, and Offices, as elsewhere? [2.] And as those fabulous Grecians were ignorant of the sublimer maters of the Jewish Religion, so also did they discover much Ignorance in Natural things; concerning which they had received some traditions. As *Plato*, having had some broken relation of *Eve*, her being taken out of *Adam's* side, coined from hence, his  $\alpha\upsilon\delta\epsilon\gamma\gamma\upsilon\omicron\nu\omicron\nu$ . Lastly, whence al those Poetic and Fabulous Narrations of the first *Chaos*, the *Golden Age*, &c. but from corrupt traditions from *Gen. 1.* &c.? [3.] Another spermatic principle, which bred, or Root, that nourished this Grecian Ignorance, and consequently their Mythologic Philosophie, was the peculiar mode, and hidden forme, under which the Jewish Mysteries were couched. For God condescending to the Childish capacitie of that Infant Church, clothed the sublime Mysteries of Salvation with terrene habits, sensible formes, and Typic shadows, or shapes, which the carnal Jews themselves could not understand; much lesse could those blind Heathens, who received only some broken traditions of them, penetrate into their Spiritual sense, and marrow; whence they turned al into Fables. Al Types, Symbols, and Parables, though never so lively Images of things Spiritual, to those who have Senses spiritually exercised in Converse with them, are yet but Riddles, and dark sayings to such, as have not a capacitie to dive into their Spiritual import. Whence Christ is said, *Mat. Mat. 13. 13.* 13. 13. to speak in Parables to the obstinate Jews, that so they might not understand. [4.] The last thing I shal name, as that which added to their Ignorance, and thence encreased their Philosophic Philomythie, was the imperfection of those traditions, which originally descended from the Jewish Church. For as Rivers, the farther they are from the Fountain, the lesse they have of its original puritie, and savor; or, as it is fabled of *Arctos's* ship, that through long absence it passed under so many emenda-

2. In Natural Philosophie.

3. Ignorance of the Jewish forme or mode. Doctrine.

4. Ignorance from the imperfection of Jewish traditions.

tions, and alterations, as that at last there was no piece left of the old bulk: The like usage did these Jewish traditions find amongst those fabulous Grecians: For they passing from one Age to another, through the various Imaginations, Inclinations, Humors, and Interests of men, received such strange alterations, and disfigurements, as that it was at last difficult to find any certain piece, or footsteps of the original Tradition. This is well observed by Learned *Selden*, *de Jure Nat. Hebræ. lib. 1. c. 2. pag. 26.* ‘Neither, saies he, is it a wonder, that we find not in the writings of the Greek Philosophers more expresse footsteps of the Jewish Doctrine; yea that there is scarce any thing occurring in them, which retains the pure nature of the Hebrew original: for the Sects of Barbaric Philosophers were so mixed in the Greek Sciences, as also the Greek Philosophie it self torn into so many pieces, and fractions, as that it was wholly disguised, &c.

2. *Admiration the cause of all Mythologic Philosophie.*

§. 10. A second cause or prolific root of Mythologic Philosophie was Admiration. And this indeed follows naturally upon the former: for what is admiration, but the Souls contemplation of some novel, and rare matter, proposed to it, with desire to know the cause? or as others describe it, *Admiration is the state and disposition of the Soul towards things that are new, and rare, and strange; of which we can give no reason: for wise men wonder not, because they see a reason, and have a comprehension of things.* Thence *Plutarch*, in his Book *περὶ τῆ ἀκρίβειας*, saies of *Pythagoras*, ‘that he affirmed of himself, that he gained this by Philosophie, not to admire any thing: for Philosophie takes away wonderment, and admiration, which flows from Ignorance. So *Aristotle* *Eth. l. 1. c. 3.* *συνειδότες ἑαυτοῖς ἀγνοῖαν, τὰς μέγα τι καὶ ὑπὲρ αὐτὸς λέγοντας θαυμάζειν*, *He that is conscious of his own ignorance, admires what seems above him.* Now this being the genuine notion, and Idea of Admiration, to contemplate overmuch things above our capacities, specially if they are strange and rare; hence we may easily gather, how soon those Grecian Mythologic Philosophers fell in love with the contemplation of those wonderful Experiments, and Issues of Divine Creation, and Providence, which were handed over to them, by some broken Traditions. We have already shewed, how *Egypt*, and *Phœnicia*, with other parts bordering on the Jewish Territories, had received many imperfect fragments, or broken Traditions, touching God, his Names, Attributes, and Workes, both of Creation, and Providence, specially of the wonder

ders he wrought for his Church in *Egypt*, at the *Red Sea*, in the *Wilderness*, and after they came to *Canaan*: also that they had some, though very obscure, notices of the *Messias*, and his work of *Redemption*, &c. Now the *Grecians* travelling into those *Oriental* parts, to acquaint themselves with these hidden *Mysterics*, and *Wonders*, at first fell into a great *Admiration* of them, and anon set themselves to philosophise upon them, in a *mythologic* mode, according to the fashion of those first *Ages*, and *Oriental* parts. And this kind of *Admiration* was a genuine, yea the main cause of all *Philosophic*, both *Mythologic*, and *Simple*, as is confessed by the chiefest *Philosophers*, *Plato*, and *Aristotle*. So *Plato*, in his *Theætetus*, informes us; ‘that this is the great *Affection* ‘of a *Philosopher* to wonder; neither had *Philosophie* any other ‘origine but this. The like *Aristotle*, in his *Metaphys.* &c.  $\Delta\iota\alpha\ \tau\omicron\ \delta\alpha\upsilon\mu\acute{\alpha}\zeta\epsilon\upsilon\upsilon$ , &c. *By reason of admiration men both now, and in times past began to philosophise.* But *Aristotle*, in the *Proeme* to his *Metaphysics*, cited by *Stobæus*, gives us a full and excellent account of the mode, or manner how all *Philosophie*, specially *Mythologic* sprang from *Admiration*;  $\Delta\iota\alpha\ \tau\omicron\ \delta\alpha\upsilon\mu\acute{\alpha}\zeta\epsilon\upsilon\upsilon\ \omicron\iota\ \acute{\alpha}\nu\delta\rho\omega\pi\omicron\iota\ \kappa\eta\ \nu\acute{\upsilon}\nu$ ,  $\kappa\eta\ \tau\omicron\ \pi\rho\omega\tau\omicron\nu\ \hbar\rho\acute{\epsilon}\alpha\nu\tau\omicron\ \phi\iota\lambda\omicron\sigma\phi\omicron\upsilon\epsilon\iota\nu$ ,  $\hbar\tau\alpha\ \kappa\tau\prime\ \mu\iota\kappa\rho\acute{\iota}\nu\ \acute{\epsilon}\tau\omega\ \pi\rho\epsilon\iota\omicron\nu\tau\epsilon\varsigma\ \kappa\eta\ \pi\epsilon\iota\ \hbar\beta\prime\ \mu\epsilon\iota\zeta\omicron\nu\ \delta\iota\alpha\phi\omicron\rho\eta\sigma\alpha\upsilon\tau\epsilon\varsigma$ :  $\omicron\iota\omicron\nu\ \pi\epsilon\iota\ \hbar\beta\prime\ \hbar\epsilon\ \pi\alpha\nu\tau\omicron\varsigma\ \gamma\epsilon\nu\acute{\epsilon}\sigma\iota$  &c.  $\Delta\iota\delta\ \kappa\eta\ \phi\iota\lambda\omicron\mu\upsilon\theta\omicron\ \delta\ \omicron\ \phi\iota\lambda\omicron\sigma\phi\omicron\ \pi\acute{\omega}\varsigma\ \delta\epsilon\iota\nu$ ,  $\omicron\ \gamma\acute{\alpha}\rho\ \mu\upsilon\theta\ \sigma\acute{\upsilon}\gamma\kappa\epsilon\iota\tau\alpha\ \epsilon\pi\ \delta\alpha\upsilon\mu\alpha\sigma\iota\omega\nu$ , *Both now and in old times, men began to philosophise from admiration; at first indeed admiring the more easie wonders, thence proceeding by little and little, they began to doubt of greater matters, as concerning the Origine of the Universe, &c. wherefore also a Philomyther (or Mythologist) is in some sense a Philosopher: for [μῦθος] a fable is composed of things wonderful.* Wherein we have an admirable account, (1.) How all *Philosophie* sprang from *admiration*, first of the lesser workes, and wonders of *Providence* [perhaps he means the wonders which God wrought in *Egypt*, the *Wilderness*, *Canaan*, and *Babylon*, which were of later date, and so yet fresh in their memories] (2.) Then, saies he, they proceeded, by little and little, to doubt of greater *Matters*; as of the *origine* of the *Universe*, &c. Namely of the *Creation* of the *World* out of no preexistent *Matter*; of the first *Chaos*; of mans first *Production*, and state in *Innocence*; of the *Fall*; of *Noahs* *Flood*, which they call *Deucalions*, &c. All which particulars are largely philosophised upon by *Plato*, in his *Timæus*, of the *Origine* of the *Universe*. (3.) *Aristotle* concludes, that every *Philomythist*, or *Lover* of *Fables*, is in some

*Aristotles account how admiration was the cause of all Philosophie, specially Mythologic.*

*sense a Philosopher : for a fable is made of wonders.* That is, as *Jackson* on the Scriptures, (pag. 34. 47. and elsewhere) well observes, Al the principal heads of Mythologic Philosophie, entertained by the elder Poets, and Philosophers, came not into their fancies by mere accident, but from the impulsion of real events, and wonders of God ; which being delivered to them by tradition (originally from the Jews) stirred up Admiration in them. For the traditions of God's Miracles being far spread, when *Greece* began to philosophise, they could not but admire the Wisdome, Power, and Majestie of God, that shone so greatly therein ; which yet being no way able, for want of Divine Revelation, to apprehend, they turned al into Fables, and vain Philosophie.

3. Imitation a cause of Mythologic Philosophie.

§. II. A third Mother-root, or cause of Mythologic Philosophie was Imitation ; which indeed was the great sovereign principle, that ruled and governed those Infant Ages : but its influence appeared in nothing more powerful, and particular, than in the Philomythie, and Symbolic Philosophie of the first Poets, and Philosophers ; who having had some broken Relations of the great Workes of God, in Creating, and Governing the World, were not only taken up in the contemplation and admiration of them ; but also grew ambitious of coining the like ; which, by an artificial kind of Imitation, they were dexterous in ; as *Strabo* observes, and *Jackson* on the Scriptures, pag. 49. ‘ From this vicinitie of true wonders in *Jury*, or thereabouts, were the Medes, ‘ Persians, and Syrians so much addicted to fabulous narrations, ‘ and coining of Wonders. And *Greece*, as it received artificial ‘ Learning first from *Asia*, so did it drink in this humor with it. ‘ For the traditions of Gods Miracles in *Jury*, and the Regions ‘ about it, having been far spread when *Greece* began first to tattle ‘ in artificial Learning ; the Grecians, as Children in true Antiquitie, (as the Egyptian Priest told *Solon*) were apt to counterfeit the forme of ancient truths, and misapplie them to unseemly maters or purposes : as Children wil be doing homelier stuffe, ‘ which they see their Elders do better in. Finally the same humor, which yet reigns amongst men, might possesse most of ‘ them : There is no famous event which fals out (though it be ‘ but a notable jest) but in a short time is ascribed to a great many ‘ more, than have affinitie with it. In like manner did the reports of sundry events, which either fel out only in *Jury*, or upon occasion of Gods people, fly about the world, some with cut, ‘ and

'and mangled, but most usually with enlarged artificial wings, as  
'if the same had been acted every where, or the like invented on  
'every occasion. And pag. 57. he concludes, 'That the principal,  
'or first heads of the Grecian invention were derived, for most  
'part, from the Hebrews; although, by successive artificial imi-  
'tation, their varietie grew greater, and their resemblance of  
'Divine truth lesse. And that the main, if not the whole, of  
Mythologic, and Symbolic Philosophie was but a παράλιθ, or re-  
flexe Image of Jewish Mysteries, and Discipline, traduced by Ar-  
tificial Imitation, has been sufficiently proved by what was men-  
tioned touching the mater, and forme of Mythologic Philosophic.  
For as to its forme, Whence sprang the Egyptian Hieroglyphics,  
the Phenician, and Grecian μῦθοι, or Fables, Pythagoras's Sym-  
bols, and Plato's Allegories, but from the Jewish Types, Allego-  
ries, Enigmes, and Parables? and both the one, and the other  
founded upon that great Oriental Maxime, τὰ αἰδιῶτα ἢ νοητῶν  
μιμήματα. Then if we consider the mater of Symbolic Philoso-  
phie, it seems plainly to be taken up by traduction from, and in  
imitation of, some Divine work, or truth. Whence can we ima-  
gine that Pythagoras should receive his Institutes, and Ceremonies  
of Purifications, Washings, White Vestments, Sacrifices, with  
his κοινόβιον, or Schole, wherein were τέλει perfect, as well as No-  
vices; but from the Jewish Ceremonies and Scholes, which he af-  
fected, to the utmost of his skil, to imitate? Whence he was stiled  
μιμῶμενθ τὰς δόξας ἢ Ἰουδαίων, the Jewish Imitator, or Ape.

And as for Plato, Johan. Grammaticus, de Creat. Mundi l. 1. c. 2. tells us plainly, that he imitated Moses in his exposition of the  
Worldes Origine, as in many other things. And indeed none of the  
ancient Philosophers was better skilled in this kind of artificial  
Imitation than Plato; who had a luxuriant, pregnant fancie  
(which is the proper feat of Imitation) and a great dexteritie,  
backed with much affection, yea ambition, to imitate the Easterne,  
particularly the Jewish Wisdome. Neither was he only versed in  
the Practic part of this Art, but also in the Theoric. For we find  
in his Workes (and no where else, that I know of) excellent dis-  
courses professedly treating of Imitation. (1.) Its subject; which  
he makes to be the Phantasie, that δύναμις μιμητικὴ, or φαντασικὴ.  
Touching the power of the imagination in order to imitation, see  
Les Conférences par les Beaux esprits Tom. 1. Confer. 5. de la ressem-  
blance. (2.) Its object; which he calls, τὰς εἰκόνας, and τὸ ὁμοιωθέν,

Plato's great  
skil in imita-  
tion, both as to  
the practice, and  
Theorie thereof.

*i. e.* sensible Formes, or Images, representing some thing Moral, or Spiritual: (3.) Its effect, which he makes to be a shadowy dark truth. For, saies *Plato, Reipub. lib. 6. ὁ τῷ εἰδῶλε ποιητῆς ὁ μιμητῆς, &c.* an Imitator is but a Coiner of Idols, or Images: and these images, he calls *σκιάς*, Shadows of Truth; whence he addes, that imitation [*μίμησις*] is but *τῷ ἀληθῆς μιμητικῆ*, an imperfect representation of Truth; wherefore he adviseth those, who would studie with advantage the Symbolic Philosophie (which he, and others before him had taught) not to fasten on the Fables, Allegories, or Symbolic Images, wherewith Truth was clothed, but rather to attend unto the Truth it self, couched under these Images, Shadows, or imperfect notices: (4.) Whence he laies down the great Benefits of Imitation in Natural, and Moral Philosophie, for the coloring, and shadowing forth of Truth; as also in Oeconomics, and Politics: Examples and Patternes being the most powerful, because visible Precepts. Lastly he shews the sad abuse of it, by the fabulous Poets, in their feigned Stories, or Romances, and blasphemous Figments of their Gods; which gives us a clear Demonstration, what a mighty influence Imitation had upon the Grecian Philosophie; Symbolic, and what followed: of which see more *Plato, Reipub. lib. 6. also lib. 10. and Serranus* thereon. See more fully of Imitation, *Philos. General. Part. 2. l. 2. c. 2.*

4. *Curiositie and affectation of Novelty.*

§. 12. 4. Another Seminal Principle, which had great Causality on this Mythologic, Symbolic Philosophie, was the Itch of Curiositie, or an eager inquisitive humor, innate in those first Grecian Philosophers; which made them restless in their Inquisitions after some Knowledge, touching the first Principles of things, and the Supreme Universal Cause. This indeed was one first moving impulsive Cause of all Philosophie: whence it received its name *φιλοσοφία*, and so it's defined by *Plato, ὄρεξις τῆς σοφίας, &c.* an Appetition of Wisdome. For the Oriental parts, *Phenicia*, and *Egypt* (which bordered on *Judea*) having first had some tastes of the Knowledge of God, the first Cause, his Names, Perfections, and Workes, both of Creation, and Providence, by some imperfect Traditions from the Jews; this awakened the inquisitive Grecians (who alwaies labored under an itch of curiositie, even unto *Pauls* time, as it appears, *Acts 17. 21.*) to make farther Search into these darke Mysteries, concerning which they had received some very broken, and imperfect notices. This inquisitive curious humor put *Thales, Pythagoras, Solon*, and *Plato*, with the Poets before

*Act. 17. 21.*

before them, upon their travels into the Oriental parts, to get more exact information, touching the first principles of Wisdom.

§. 13. 5. Another Master-vein, which fed the Grecian Mythologic Philosophie, was Pride, in appropriating that to themselves, which was done by, or belonged unto others. Thus did they appropriate the chief of God's names to their own Gods, *Jupiter, Faon, Adonis, &c.* So in like manner *Noahs* Floud was attributed to *Deucalion*, with multitudes of the like Instances. And to make these their assumings authentic, they disguised the traditions, they received in the Oriental parts, with many Fables, and Symbols, thereby to make them passe for their own.

5. *Pride and self-advancement.*

6. Another fountain of their Philomythic Philosophie, was the natural propension, and inclination of their hearts to Idolatrie. Hence sprang the Grecian Polytheisme, Hellenisme, and much of their vain Philosophie: for their imaginations being vain, and their foolish hearts darkned by Idolatrous opinions, and persuasions, hence they converted al those imperfect Traditions they had received, touching the true God, and his Workes, into fabulous narrations, which they appropriated unto their false Gods, &c.

6. *Inclination to Idolatrie.*

Rom. 1.

7. We might also mention the Carnal Policie of the first Greek Philosophers, as another spring of their Mythologie. For, seeing the people too much resolved to maintain these fabulous Gods, the Poets had commended to them, they conceived it their wisest course, to darken those traditions, they had received touching the true God, his Unitie, Nature, and Workes by Fables, Symbols, and Allegories; thereby to avoid the envie, and hatred of the people. And thus much indeed *Plato* seems ingenuously to confesse: for, saith he, 'to assert many Gods is without shew of reason. Only we embrace them being impelled thereto, though without shadow of reason, by the Autoritie of our Fathers, and the severitie of Laws, &c. *Plato, Timæo.* It seems he had not so much courage as his Master *Socrates*, who, notwithstanding these Obstacles, declared himself plainly enough in the case.

7. *Carnal policie to avoid the peoples envy and hatred.*

§. 14. By al that has been mentioned touching the Mater, Forme, and Causes of Mythologic, or Symbolic Philosophie, I conceive we have given (so far as our Mater wil bear it) a sufficient demonstration of its traduction originally from the Jewish Church, and Scripture Revelation. And what has been affirmed

*A general conclusion, that al Philosophie, even Aristotles, as to its mater, was traduced from the Jewish of church.*

of Mythologic Philosophie, and its Causes in particular, may also be applied to al the Grecian Philosophie in general; which, as it is evident, had the same Causes; namely Ignorance, Admiration, Imitation, Curiositie, Pride, &c. Moreover it is evident, that al the first Philosophers, *Thales, Pherecydes, Pythagoras, Socrates*, and *Plato*, did more or less exercise themselves in this Mythologic, Symbolic mode of philosophising. *Aristotle* was the first, who rejected this fabulous Symbolic manner of philosophising, and clothed Philosophie in a more native, and simple dresse; the materials of whose Philosophie were notwithstanding taken up from *Plato* his Master, and the more ancient Symbolic Philosophers. So that what has been said of Symbolic Philosophie wil serve also to demonstrate, that *Aristotle's* more simple Philosophie, as to the Mater of it, was derived originally from the Jewish Church.

### CHAP. III.

#### *Of the Ionic Philosophie by Thales, and its Jewish Original.*

*Of the first distinction of Philosophers, into the Ionic, and Italic Sects. Both the Ionics, and Italics, derived their Philosophie by Tradition, immediately from the Egyptians, and Phenicians; but originally from the Jews. Thales, of Phenician extract, the first that brought Philosophie into Grece: his Philosophie traduced originally from the Jews. His Natural Philosophie plain. His great Principle, that Water is the first Mater of the Universe, derived immediately from Sanchoniathon, his  $\chi\acute{\alpha}\theta, \mu\acute{\omega}\tau,$  and  $\iota\lambda\upsilon\varsigma,$  which descended originally from Gen. 1. 2. His other principles of Physiologie, viz. touching the Worlds production by God, its Beautie; and the precedence of the Night before the Day, from Gen. 1. 5. Thales's Astronomie; his Invention of the Cynsure from the Phenicians; his Calculation of the Year from the Egyptians: his Geometric, and Arithmetic. Thales's Divine Philosophie, or Natural Theologie from the Jews. His Demons thence also. His Scholars, and Successors, &c. Anaximander, Anaximenes, Anaxagoras, Empedocles, Heraclitus, Democritus, Hippocrates.*

§. 1. **H**AVING discoursed at large of Philosophie in general, specially of Symbolic, and its Traduction from the Jewish Church, and Scriptures, we now procede to the severall Sects of Greek Philosophers, and therein to demonstrate, that the chief Heads (at least) of each Sect, traduced their philosophic notions, and contemplations from some Scriptural, or Jewish Tradition. As for the severall Sects of Grecian Philosophers; there were at first but few, but in after times they grew very numerous. *Varro, in August. de Civit. Dei l. 19. c. 1.* tels us, 'That in his time, 'there were found in the Books of Philosophers, no lesse than 288. 'different opinions concerning the chiefest Good: Which Doctrine was, at that time, the touch-stone, whereby the different Sects of Philosophers were distinguished. *Themistius* acquaints us, 'that there came under his examen, near 300. severall Sects. The first, and most Ancient Division of the Greek Philosophers was into the Ionic, and Italic Sect: as for the Eleatics (which addes as a third Sect) they were but a branch of the Italic. Now touching the chief Heads, and first Founders of these two Sects, we have this good general Account in *Carion's Chronicon l. 2.* of the *Studies of Learning in Grece*: 'The first Doctors, saies he, 'in Grece were the Poets. Thence other Doctors sprang up, who 'embraced all Arts: Arithmetic, Geometrie, Astronomie, Physics, and Medicine. Part of these Sciences the ancient *Iones* (as 'it is likely) received from their Parents, *Japhet*, and *Javan*. But 'yet as for Arithmetic, Geometrie, Astronomie, and Medicine, 'the Egyptians and Phenicians were more skilled herein. By 'conversation with whom *Thales*, and *Pythagoras* being instructed, '(about the time of *Cræsus* and *Cyrus*) by the example of their 'Ancestors, raised up the Studie of these Sciences in *Europe*; and 'taught them familiarly in the Scholes of their Disciples. From 'these two then arose two Kinds of Philosophie: The Ionic from 'Thales; which was lesse obscure, and mostly Natural: The Italic 'from *Pythagoras*, which was more obscure, and full of Enigmes, &c. And that these two Founders of the Ionic, and Italic Sects, received the first Principles of their Philosophie by tradition, rather than from any natural improvement, or Theories of their own, we have a good Demonstrative account in *Stillingfleet Orig. Sacre Book 3. Chap. 2. Sect. 2.* which is worth our transcribing: 'It is a mater of some inquirie (saith he) whether the first principles

*The chief heads of the Ionic and Italic Philosophie from Egyptians, Phenicians and Jews.*

*Succedunt Ionice illi, qui primi sectæ nomen dedere. Nam aliàs certum est nulli libi antiquiores Philosophos quam in Ionia fuisse. Hornius Hist. Philos. l. 3. c. 12.*

*Of this first division of the Greek Philosophers into the Ionic and Italic Sects, see August. de civit. Dei lib. 8. cap. 2. with Lud. Vives thereon.*



'ciples of Philosophie amongst the Greeks, were not rather some  
 'traditional things conveyed to them from others, than any cer-  
 'tain Theories, which they had formed from their own Experi-  
 'ments, and Observations. The former is to me far the more  
 'probable, on many accounts, but chiefly on this, that the first  
 'principles of the two Founders of the two chief Sects of Philoso-  
 'phers, *viz.* the Ionic, and Italic, did come so near to that, which  
 'we have the greatest reason to believe to have been the most cer-  
 'tain account of the Origine of the World. For this opinion of  
 '*Thales, viz. that Water was the first Mater,* seems to have been  
 'part of that universal Tradition, which was continued in the  
 'World, concerning the first Principles. This I suppose is evi-  
 'dent; that those Philosophers of *Greece*, who conversed most  
 'abroad in the world, did speak far more agreeably to the true  
 'account of things, than such, who only endeavored by their  
 'own Wits to improve, or correct those principles, which were  
 'delivered by the other Philosophers. Which I impute not so  
 'much to their converse with the Mosaic Writings, as to that uni-  
 'versal Tradition of the first Ages of the World, which was pre-  
 'served far better amongst the Phenicians, Egyptians, and Chal-  
 'deans, than among the Greeks. For *Greece* from its beginning  
 'shined with a borrowed Light, &c. Thus *Stillingfleet*. Wherein  
 he fully grants, and proves, that the first principles of the Ionic,  
 and Italic Philosophie, were received by Tradition: only he seems  
 to dissent from such, who derive their Tradition from *Moses's*  
 Writings, or the Jewish Church; rather inclining to believe, that  
 the *Tradition was universal from Noah's Sons, &c.* which, if we  
 grant, will not overthrow our *Hypothesis, that the Grecian Philo-*  
*sophie descended by tradition from the Church* (for *Noah's familie* was  
 the Church) *of God.* Yet I conceive (with submission) that (as  
 it hath been already proved) the Egyptians, and Phenicians (if  
 not the Chaldeans) received their traditions of the Creation, &c.  
 not from their Ancestors, *Cham*, and his Posteritie; but from  
*Moses's* Writings, and the Jewish Church: and I think we shall  
 hereafter give most probable (if not certain) conjectures, that  
 the chief principles of *Thales*, and *Pythagoras* their Philosophie  
 were traduced from the Writings of *Moses*, or the Jewish  
 Church. Yea *Stillingfleet* himself, in what follows in this same  
 Section 3. gives us this ingenuous Concession. 'I will not deny  
 'but that *Pythagoras* might have had converse with the Jews,  
 who

‘who it is most probable was in *Chaldea* after the Captivitie, &c.

§. 2. But to begin with *Thales*, the Head of the Ionic Philosophie, who was born at *Miletus*, the chief Citie of *Ionia*, in the 31 *Olymp.* as *Laertius* informes us out of *Apollodorus*: yet others make him to be not a Milesian, but Phenician by birth. *Plinie* l. 2. saies, that he lived in the time of *Alyattis*: and *Cicero* lib. 1. de *Divin.* tels us, that he lived under *Astyages*: both of which Relations agree; in as much as these two Kings waged War, each against other: as *Vossius*, de *Philosoph. Sectis* l. 2. c. 5. *Hyginus*, in his *Poetico Astronomico*, treating of the lesser Bear, speaks thus: ‘*Thales*, who made diligent search into these things, and first called this [lesser Bear] *Arctos*, was by nation a Phenician, as *Herodotus* saies. Which wel agrees with these words of *Herodotus Halicarnassensis*, Κλειῶν Ἀὐτῆ γνῶμῃ Θαλέω ἀνδρὸς Μιλησίου ἐγένετο ἀνεκαθεν γένετον εἶναι τοῦ Φοίνικος, This was the opinion of *Thales* the Milesian, by his Ancestors a Phenician: i. e. he was borne at *Miletus*, but his Ancestors were Phenicians. That *Thales* was of a Phenician extract, is also affirmed by *Diogenes Laertius*, and *Suidas*. So in like manner *Vossius* de *Philosoph. Sect.* lib. 2. cap. 1. §. 28. ‘*Thales* also, saies he, who founded the Ionic Philosophie, drew his original from the Phenicians: Whether he travelled from Phenicia to *Miletus*, with his Father *Neleus*, and there was made a Citizen, as, according to *Laertius*, some would have it; or that he were borne at *Miletus*, but of Phenician Parentage, as others rather incline. By which it is evident, that he was of a Phenician Extract; whence he had no smal advantages fully to informe himself in the Phenician, and Jewish Philosophie. Some say that *Thales* travelled into Phenicia, and brought thence his Knowledge of Astronomic, particularly his observations of the *Cynosura*, or the lesser Bear, as *Plinie* lib. 5. c. 17. That *Thales* travelled into *Asia*, and *Egypt*, to informe himself in the Oriental Wisdome, he himself affirms in his Epistle to *Pherecydes*.

*Of Thales his extract from Phœnicia.*  
Multi tamen Thalem non Milesium, sed Phœnicem fuisse putant, teste Eusebio. lib. 10. Præp. cap. 2. Hornius Histor. Philos. l. 3. c. 12.

*Thales quoque sapientie amore fauciis, in orientem abiit, ibique Egyptiis sacerdotibus familiariter adhaesit.* Laert. lib. 1.

§. 3. That the Grecian Philosophie owes its original to *Thales* is generally confessed. For he, travelling into the Oriental parts, first brought into *Greece* Natural Philosophie, and the Mathematics, Geometrie, Arithmetic, Astronomic, and Astrologie. Whereupon he had that swelling Title of σοφός i. e. wise man, conferred on him. About which time the same title was bestowed on

*Thales his wisdom and Philosophie.*  
The seven wise men, and their Philosophie.

fix others, for their more than ordinary Skill in Moral Philosophie, and Politics, viz. on *Chilo* the Lacedæmonian, *Pittacus* the Mitylenian, *Bias* the Prienean, *Cleobulus* the Lindian, *Periander* the Corinthian, and *Solon* the Athenian; who with *Thales* made up the seven wise men of *Grece*, of whom see *Diogenes Laertius*. The Wisdome of these σοφοί, was for the most part Moral, tending to the Government of Human Conversation; which they wrapped up in certain short Aphorismes, or Sentences, as it appears out of *Quintil. l. 3. c. 11.* 'The Precepts of those seven men, may we not estimate them as certain Rules of Life? For the Art of Disputing obtained not as yet: but couching their Placits, under a few round words, they commended them as so many Religious Mysteries. Which at first began to be called γράματ, because they contained the Sentences of Wise Men touching the Precepts of Life, and Manners. The like *Enseb. 10. prapap. cap. 2.* These Sentences, that they might have the greater Authority, and seem to be derived from God, rather than from men, were ascribed to no certain Author. Whence that famous Sentence, γνῶσις σεαυτῶν, was attributed by some to

*Lud. Vives, in Aug. Civ. Dei l. 8. c. 2. saies, that Thales was the first in Grece, that began to philosophise of things natural, being born Olympiade 35. as Laertius.*

*Chilo*, by others to *Thales*. Concerning *Thales*, *Apuleius 18. Flor.* gives this honorable Character, 'Thales the Milesian, of those seven wise men mentioned, wil easily be granted to have the pre-eminence. For he was the first Inventor of Geometrie amongst the Greeks, and the most certain finder out of the nature of things, and the most skillful Contemplator of the Stars; by his final lines he found out the greatest things, the Circumferences of Times, the *Flatus*, or blowings of winds, the *Meatus* or final passages of the Stars, the miraculous Sounds of Thunders, the oblique Courses of the Stars, the Annual Returns, or Solstices of the Sun, the Increases of the New Moon, as the Decreases of the Old, and the Obstacles which cause the Eclipse. He truly, in his old Age, found a Divine account of the Sun; how often (i. e. by how many degrees) the Sun, by its magnitude, did measure the Circle it passed thorough. See more in *August. de Civ. Dei l. 8. c. 2.* and *Lud. Vives.*

*Thales's Natural Philosophie from the Phenicians immediately, but originally from the Jewish Church. The chief of Thales's Philosophie was Natural (which the Greeks called Physic) and that not obscure (as Aristotle's)*

§. 4. Now to come to the particulars of *Thales's* Philosophie, thereby to demonstrate, that the main thereof was traduced immediately from the Phenicians, and Egyptians, but originally from the Jewish Church. The chief of *Thales's* Philosophie was Natural (which the Greeks called Physic) and that not obscure (as

*Aristotle's*) but plain, and familiar. Hence *Thales's* Followers in the Ionic Schole were in a peculiar manner stiled *φυσικοί Naturalists*, because, quitting the mode of philosophising in use among the other Wise Men, which was chiefly Ethic; as also that in the Italic Schole which was Theologic, they wholly busied themselves in the Contemplation of things sensible and natural. In brief; *Thales* his Natural Philosophie was indeed no other than a *Natural Historie of the Origine of the Universe*, or (as Divines phrase it) of *the Creation of the World*; which, as we have sufficient reason to judge, he received from the Phenician Sophists, *Sanchoniathon*, and *Mochus*, their Physiologie, which originally was derived from *Moses's* Writings, and the Jewish Church. And to make the Demonstration hereof firme, we must consider, that in *Thales's* time, when Philosophie began to take place in *Greece*, the main *ζήτημα*, or first great principle of Natural Philosophie, then in question, was touching *the first mater of the Universe*. For that the World had a beginning, and that this beginning was from God, al the Philosophers, til *Aristotle*, generally asserted. So that this being a *διδόμενον*, or a thing taken for granted; the great Inquirie was, about the first mater, out of which the World was formed. Concerning which *Thales* delivers his Judgment, *that Water was the first Mater of althings*. So *Tullie de nat. Deorum lib. i. c. 25.* saies, *that Thales affirmed Water to be the Beginning of things, and that God out of Water framed al things*. So *Diogenes Laertius* of *Thales*. Thus *Stench. Engub. de peren. Philos. l. 7. c. 12.* Thence *Thales the Milesian*, according to the Theologie of *Orpheus*, and the Egyptians, pronounced, *that Water was the principle of althings*. And according to the affirmation of *Homer*, this opinion was delivered by other Grecians before *Thales*. *Pherecydes* also held the same opinion, *that Water was the first Mater of the World*, which, as 'tis most probable, was traduced immediately from *Sanchoniathon's* Physiologie; for in the beginning of his *Natural Historie* (cited by *Eusebius prepar. Evang. l. 10.*) he saies *there was in the beginning of things a spirit of dark Air*, which he calls *χάος ἐραβῶδες*, *an evening Chaos, or darknesse*. And that *Thales's* *ὑδωρ*, *Water*, was the same with *Sanchoniathon's* *Chaos*, we have the Testimonie of *Plutarch*, who produceth the Authoritie of *Hesiod* touching his *Chaos*; and addeth, that the greater part of ancient Philosophers called water *Chaos*, from diffusion (a *χέω fundo*) which will further appear, if we compare it with what follows in *Sanchoniathon*.

*Thales's* great principle, *that water was the first mater of al things*, immediately from *Sanchoniathon's* Philosophie, but originally from *Gen. l. 2.*

*Thales's* *ὑδωρ* the same with *Sanchoniathon's* *χάος*.

Μῶτ & ἰλύς  
i. e. slime, or a  
mixture of mud  
and water, the  
same with Tha-  
les's water.

thon: 'From the conversion of the Spirit with the Chaos, there resulted Μῶτ, which they call ἰλύω. This Μῶτ (according to the Phenicians Γῆ) signifies mater, which he interprets by ἰλύω mud, or slime, or watery mistion, which indeed was but the effect, or grosser part of that Water, which Thales makes to be the material principle of all natural bodies. So Orpheus, speaking of the first mater of the Universe saies, ἐκ τῆ ὕδατος ἰλύς κατέσθη, out of water slime was made. Which is a full explication of what Thales understood by his ὕδωρ, water; and the same with Sanchoniathon's μῶτ, or ἰλύς, i. e. slime, or mixture of mud, and water. And we have a good explication of the whole by the Scholiast, on these words of Apollonius: Εξ ἰλίου ἐβλάσθησε χθὼν αὐτῇ, The Earth of slime was made; where the Scholiast affirms that, 'the Chaos, 'whereof althings were made, was Water, which setting became 'Slime, and the Slime condensed into solid Earth. Thus we see how that Thales's Water, which he makes the first material principle of althings, was indeed the same with, or immediately derived from, Sanchoniathon's χᾶθ, μῶτ, and ἰλύς, i. e. slime, or mixture of water and mud together, from which the ὕλη of Plato, and Pythagoras, seems little to differ. Now that Sanchoniathon, and Thales, who followed him, traduced these their sentiments of the first mater out of Moses's Historie, Gen. 1. 2. we have already demonstrated (Book 1. Ch. 3. §. 13, 14, 15.) out of Learned Borchart, and others. But because Learned Stillingfleet (as before §. 1.) inclines rather to believe, that these first Philosophers received these their principles by universal Tradition, from the first Ages, and not from the Jews, or Mosaic Writings, I shal adde farther, (1.) The Confession of Sanchoniathon, who said, that he received the materials of his Historie, from Jerombelus the Priest of the God Jao: who certainly was some Jewish Priest (as before Book 1. Ch. 3. §. 8.) (2.) Sanchoniathon makes mention of Sydu, &c. which, without doubt, he received from the Jews. (3.) Numenius an ancient Philosopher cites for this opinion of Thales, that water was the first mater, the very words of Moses, Gen. 1. 2. The Spirit of God moved upon the face of the waters; as Porphyrie de Antro Nymph. Of which see Stan'cy on Thales. (4.) That Thales received these Traditions of the Creation from Moses's Writings is affirmed, and demonstrated by Sreuchus Engubinus, de peren. Philosoph. l. 7. c. 12. where he shews how Thales subscribed to Moses, in his notions of the Worlds Creation, as in what follows, §. 5. (5.) Yea Stilling-

That Sanchoniathon and Thales received these their principles not by universal Tradition, but originally from Gen. 1. 2.

fleet

flect himself, in the following Section (*Orig. Sacr. Book 3. Chap. 2. Sect. 3.*) has these very words: 'And thus we see, these two renowned Founders of the Ionic, and Italic Societies, both giving their concurring testimonie with *Moses*, as to the true Origine of the World, and not at all differing from each other. *Thales* meant by his Water, the same with that *ἰλὺς*, or mixture of mud, and water, which *Orpheus*, &c. speak of, as the principle of the Universe. And the Successors of *Thales*, *Anaximander*, and *Anaxagoras* express themselves to that purpose; which is the same with the Phenician *μῶτ*, which some call *ἰλὺ*, some mud, or slime; which they say was *πρὸς ἰλίσεως ἢ γένεσεως ἕλδῶν*. Thus we see, how *Thales* with the Phenicians, from whom he was derived, (as *Laertius* tells us) and *Pythagoras* with the Egyptians, and others, concur with *Moses*, not only in the Production of the World, but in the manner of it, wherein is expressed a fluid mater, which was the material principle, as *Gen. 1. 2. upon the face of the waters: i. e.* at first was but fluid mater, &c. Thus *Stillingfleet*, which, I conceive, fully proves our Assertion; and overthrows his foregoing Hypothesis, That *Thales*, &c. received not these traditions from *Moses's* Writings, or the Jewish Church originally. (6.) *Vossius de Philos. Sect. 1. 2. c. 5. §. 3.* seems to refer this principle of *Thales*, that water was the original of allthings, to the words of *Moses*, *Gen. 1. 2. upon the face of the waters*, 'which, saies he, perhaps he learned from the Egyptians, and they from the Jews: even so plainly asserting our conclusion. Yet I should think it most probable, that *Thales* had it from the Phenicians, and they from the Jews. (7.) Lastly, *Mariana*, in his *Annotations on Gen. 1. 1.* assures us; 'that from this place the Ancient Poets derived their Chaos, and other like things.

§. 5. *Thales* held also many other philosophic opinions touching the Worlds Origine, and Perfection, which seem to be but traditions originally taken from *Moses's* Historie. (1.) He held, There was but one world, and that made by God the spirit, out of the foresaid Water. So *Montaigne Essay 1. 2. c. 12.* *Thales, qui le premier s'enquerra de telle Matiere, estima Dieu un esprit, qui fit d'eau toutes choses.* This great Fundamental Principle, that the world was made by God, was generally received, and asserted by all the Philosophers before *Aristotle*; who was the first that opposed it, because seemingly contradictory to his *Phænomena*, or purblind principles, as we are told by *Plutarch de philos. placit. 2. 1.* and *Johan. Gram.*

Other principles of Physiologie asserted by *Thales*.

The origine of the world by Gods spirit, *Gen. 1. 2.*

The beautie and perfection of all things. Gen. 1. 31.

de Creat. Mundi. (2.) Thales held (as Diogen. Laert.) *κάλλι-  
σον κόσμου, ποίημα γὰρ θεῦ*, That the world being God's workmanship,  
was exceeding beautiful, or good, and perfect; as Gen. 1. 31. This  
beautie and perfection of the world, he made to consist in the ad-  
mirable disposition, and harmony, or order of every part, wherein  
he was followed by *Pythagoras*, who, for this reason, called the  
world *κόσμος*; and *Plato*, who saies, that God *διέκοσμησε, διάταξε*,  
i. e. beautified, and orderly disposed every part of this Univerſe,  
with great symmetric, and proportion, answerable to his own  
eternal Idea, or forme; as in his *Timæus*, of which hereafter.  
That *Thales* received this contemplation from *Moses*, is affirmed  
by *Steuch. Eugub.* De Peren. Philosophia l. 7. c. 2. 'To which it is  
'to be referred, that, according to *Laertius*, the same *Thales* pro-  
'nounceth, *κάλλισον κόσμου, ποίημα γὰρ θεῦ*, The world is most  
'beautiful, because the workmanship of God. Dost not thou think  
'that he subscribeth to the *Mosaic Theologie*? *Moses* saies, In the  
'beginning God created, Græc. *ἔποίησε*, made: which *Thales* expres-  
'seth by the substantive *ποίημα*, designing thereby the same which  
'*Moses* does by *ἔποίησε*. (3.) Thence *Thales* asserted the world was  
*Animate, or a Living Creature*. Which also *Plato* held, calling  
the World *ζῶν ἑμφύχον*, from *Moses's* words, Gen. 1. 2. suppo-  
sing this world to be animate, or vivified by the Spirit, or Provi-  
dence of God, called *νῦς*. (4.) *Thales* said, The night was elder  
than the day, according to the Scripture Phraseologie, Gen. 1. 5. And  
the Evening and the Morning were the first day. Hence the Prophet  
*Daniel*, (Chap. 8. v. 14. elegantly stiles the politic day of the Jews,  
*ערב בקר*, *Ereb boquer*, i. e. the Evening Morning. In the Greek  
Phraseologie, *δ' ἑσπέρδιον*. To which the Greek *Νυχθήμερον*, is very  
near akin. And is it not most probable then, that *Thales* derived  
his Tradition of the Nights being elder than the day, from the Mo-  
saic description, Gen. 1. 5? Thus *Steuch. Eugubinus*, de peren. Phil.  
l. 7. c. 12. *Thales* being asked, *τί πρῶτον γέγονε, νύξ ἢ ἡμέρα;*  
*ἢ νύξ, ἔρη, μιὰ ἡμέρα πρῶτον*, what first existed night or day? The  
'night, saith he, was before any one day. Thou maiest not judge  
'that he conceived any thing else hereby, than what *Moses* be-  
'fore delivered, and what the Latin Poet heard, from the same  
'Grecians: but *Thales*, who, according to *Laertius*, went to the  
'Egyptian Priests, to be instructed by them, had this passage  
'from them. This circumstance of the Creation was held also by  
*Orpheus*, and *Hesiod*, who (as *Stanley* affirms on *Thales*) had it  
from

from the Phenicians: I suppose from *Sanchoiathon's*  $\epsilon\pi\epsilon\beta\alpha\delta\iota\varsigma$ , which in all likelihood was traduced from the Hebrew  $\text{עֲרַב}$  Gen. 1. 5. as *Bochart Can. l. 2. c. 2.*

§. 6. *Thales* was in like manner well instructed in the Mathematics, specially in Astronomie, which he is supposed to have gained, partly from the Phenicians, and partly from the Egyptians. From the Phenicians he received, as 'tis said, the Invention of the *Cynosura*, or the Constellation of the lesser Bear, which he first brought into *Grece*. For that the Phenicians were the first Inventors, or observers of this Constellation, *Vossius* endeavors to make good, from the word *Cynosura*, which he makes to be Phenician from  $\text{כְּנִסֵּאֹר}$  a collection of light; that they were the first that found out the use of this Constellation, to sail by, (which has been ever since of great advantage to Mariners in their Navigations) I think, is generally granted. Yet it cannot be denied, but that *Thales* received much improvement, in his Astronomic Contemplations, from the Egyptians. For he himself, in his Epistle to *Pherecydes*, confesseth, that he travelled into *Egypt*, to confer with the Astronomers. This Journey of his into *Egypt* is supposed to be the last he made; where having studied Philosophie, he returned to *Miletus*. That *Thales* was the first that brought Astronomie into *Grece*, we have the affirmation of *Eudemus* to confirm us. *Laertius l. 1.* tells us, that *Thales* was the first amongst the *Grecians*, who found out the calculation, or distinction of the year into its seasons, calling the last day of every moneth  $\text{\tau\epsilon\lambda\epsilon\alpha\iota\alpha\varsigma}$ , the thirtieth day; which we have good ground to persuade our selves, he learned in *Egypt*: for there it was first in use, according to *Herodotus, lib. 2.* *The Egyptians*, saies he, were the first, that found out the year, distinguishing it into 12 moneths; this they gathered from the Stars. But I think we have more probable conjectures, that the Egyptians received their distinction of the seasons of the Year, from the Jewish Church their Institutes, touching the Calculation of the Year; which, I conceive, were more ancient, than those of the Egyptians. *Thales* also brought out of *Egypt* the Science of Geometrie; which took its beginning there, from the constant occasions the yearly overflowing of *Nile* gave them of renewing the bounds of their Fields, as *Proclus on Euclid. 2. 4.* In like manner he brought his skill in Arithmetic out of *Phœnicia*, which was found out there, in order to their Traffic.

Thales's Mathematics.

1. Astronomie.

Thales's Geometrie from *Egypt*, and his Arithmetic from *Phœnicia*.

Thales the first  
of the Grecians,  
that philosophi-  
sed of God, his  
nature, &c.

§. 7. *Thales* also was the first of the Grecians, who made any Philosophic Inquiries into the Nature, and Perfection of God. 'Tis true, *Orphius, Homer, Linus, and Hesiod,* had gotten from *Egypt, and Phœnicia,* some cloudy, and very obscure traditions of God; which they made much more dark, by the many fabulous, and unworthy narrations, they mixed with them. But *Thales* delivered those traditions, he had received in the Oriental parts, touching God, in a more Philosophic, naked, and simple mode. For, as *Diogenes Laertius* informes us, he held, (1.) *Προσβύτατον Ἰσ' ὄντων θεῶν, ἀγεννῶν γὰρ, That God was the most ancient of beings, because without generation.* (2.) *That the World was ποιῖμα τοῦ θεοῦ, The Work of God.* (3.) He asserted, *that God, by his immutable Decree, and Providence governes the World,* (as *Stobæus.*) Whence his opinion that the World was animated, *i. e.* by the Spirit, or Providence of God acting therein, as *Gen. 1. 2. The Spirit, &c.* (4.) *Thales* also (as *Pythagoras,* and *Plato* after him) held the Doctrine of *Demons* (mentioned *Psal. 106. 24. 1 Tim. 4. 1.*) which he asserted to be *Spiritual Natures, or Substances, and a kind of midling made Gods, betwixt the immortal Gods, and mortal men.* Which traditions, some conceive, he had from *Egypt*: for that the Egyptians held these *Demons* in the same manner, *Iamblichus de myster. Egypt.* acquaints us. So *Bochart,* in a Sermon at *Caen,* affirmed, that *Joseph* was reputed the first of these Egyptian *Demons.* But I should rather think, that *Thales* had his Traditions of these *Demons,* from *Phœnicia,* where they mostly abounded, under the commun name of *Baalim,* from *בעל Belus* one of the first Phœnician Kings, whence *Jesabel, &c.* and that the Phœnicians had their *Baalim* from some broken tradition, and in imitation, of the Jewish *Messias* his Mediatorship, &c. as elsewhere. That *Thales* the first of all the Grecian Philosophers, was of all the first, that treated Philosophically of God, and heavenly things, we are assured by *Tullie*: and so *Minucius,* in *Octavia* saies, *that Thales the Milesian was the first of all that disputed of heavenly things.* Which Philosophic Traditions, we need no way doubt, came (though immediately from the Egyptians, and Phœnicians, yet) originally from the Jewish Church.

*Iamblichus de  
Vita Pythag. c.  
12.*

§. 8. Amongst the Disciples of *Thales,* we may reckon firstly *Pythagoras,* the Institutor of the Italic Sect; who, being but 18 years old, addressed himself to *Thales,* at *Miletus,* from whom he received the first Rudiments of his Philosophic, specially his Mathematics;

Mathematics; with instructions to address himself to *Egypt*, for farther progress therein. But he that succeeded *Thales* in his Schole, was *Anaximander* the Milesian, who in some things differed from his Master: For he held an Infinite of first principles, yea of worlds, and Gods born, &c. as *Laertius* in his Life, *Plutarch de philof. placitis*, *Eusebius*, &c. The Successor to *Anaximander* was *Anaximenes* the Milesian, who died the same year that *Craesus* was taken captive by *Cyrus*, as *Laertius*. *Anaxagoras* the Clazomenian succeeded *Anaximenes*, whom *Justin Martyr* calls the Atheist, following herein the judgement of his adversaries, *Cleon*. &c. who thought him so, because he denied the multiplicities of their Gods. This *Anaxagoras* translated the Schole from *Asia* to *Athens*; where he taught *Socrates*, *Euripides*, and *Pericles*: his Successor was *Archelaus* the Athenian: as *Vossius*.

*Of the Scholars and Successors of Thales, see more August. de civit. Dei lib. 8. cap. 2. with Lud. Vives thereon.*

*Vossius de Sect. Philof. l. 2. c. 5. Sect. 6.*

§. 9. Among those of the Ionic Sect, *Chrysippus*, *Empedocles*, *Heraclitus*, *Democritus*, *Protagoras*, *Polemon*, *Epaminondas*, *Hippocrates*, are by some reckoned. *Empedocles* was a person of a sharp Ingenuity, but mighty greedy of fame; for he affected not only Adoration while living, but after death also: wherefore, that he might be thought to have his abode among the Gods, he cast himself into the Furnace of *Aetna*. *Heraclitus* was of a great Acumen, but cloudy; whence he is stiled *σκοτεινός*: He seems to have borrowed many things from the Jews, as elsewhere. *Democritus* glorieth in this, that he learned many things from the Barbarians, (by whom, as we have often hinted, we are principally, if not only, to understand the Jews) as *Euseb. prep. l. 10. c. 2.* Out of *Democritus's* Schole proceeded *Protagoras*, who turned ad σοφίσματα ἢ λεπτολογίας, as also to make Sale of Philosophie for money; which was of il fame among the Ancients. *Epaminondas*, the Theban, is, by *Austin lib. 7. de civ. Dei*, called the chief Philosopher, and Emperor. But none gained a greater name among the Ionics after *Thales*, than *Hippocrates*; a person of a stupendous Acumen, and erudition. He it was, that first made that happy conjunction twixt Philosophie, and Medicine. The manner how he attained unto his Medicinal Science, they make to be this. There was in the Island of *Cous*, where he lived, the Temple of *Aesculapius*, wherein were laid up the Cures of Diseases engraven

*Daneus ad enchirid. Lawent. Horn. Hist. phil. l. 3. c. 12. Empedocles.*

*Heraclitus. Heraclitus sententiarum suarum nubilus. Apul. de Mundo. Democritus. Babylonem, etiam & Persas, & Aegyptum, ut disceret, petiit Democritus. Horn. Hist. phil. l. 3. c. 12.*

*Epaminondas. Hippocrates. Hippocrates non tantum omnia prisorum Philosophorum ad unguem tenuit, sed & omnium judicem egit, primus hic ipsis Aegyptiis palmam praecepit: qui medicinam cum philosophia ita junxit, ut dubium sit, majore Philosophus, an Medicus fuit. Certe ejus placitis summa semper autoritas, & quasi sacra fuit. Hornius Histor. philosoph. lib. 3. cap. 12.*

*cem egit, primus hic ipsis Aegyptiis palmam praecepit: qui medicinam cum philosophia ita junxit, ut dubium sit, majore Philosophus, an Medicus fuit. Certe ejus placitis summa semper autoritas, & quasi sacra fuit. Hornius Histor. philosoph. lib. 3. cap. 12.*

on Tables; as also rare Monuments of Wisdome collected by former Ages: all these *Hippocrates* transcribed, examined, and perfected, so that the praise not only of the Restitution, but also of the Invention of Medicine is given to him. Although all these are by some reckoned Ionics; yet some of them may be reduced to the *Italic* Sect, as *Democritus*, according to *Laertius*, and *Heraclitus*, as hereafter.

## C H A P. IV.

### Pherecydes his Philosophie traduced from the Jews.

*Pherecydes borne at Syrus, of Phenician origine. The original of his Philosophie from the Phenicians, and Jews. He was the first that writ Philosophie in Prose. He retained the old Symbolic mode of Philosophising. His Natural Philosophie, and Astronomie: His Invention of the Heliotrope from the Phenicians. His Theologie was chiefly *Στοιχια*, which he received from the Phenicians, as also the immortality of the Soul.*

Pherecydes his original from Syrus. §. I. **H**AVING dispatcht the Ionic Philosophie, as founded by *Thales*, we now come to the first foundations of the *Italic*, begun by *Pherecydes*; who, though he had not a Schole in *Italie*, yet in as much as he was the *Preceptor* of *Pythagoras*, and led him the way to that Symbolic mode of Philosophising he afterwards taught in *Italie*, he may justly claim some commemoration amongst the first founders of the *Italic* Sect. So *Vossius de philosoph. sect. l. 2. c. 1. §. 20.* calls *Pherecydes* the Author of the *Italic* Sect. This *Pherecydes* is by *Strabo lib. 10.* called *Σειος* (so *Laertius*, and *Suidas*) a Syrian; which is differently understood by the Learned. For some make him to be a Syrian, *i. e.* a Phenician: but others, and that upon more probable grounds, call him a Syrian because born in the Iland *Syra*, or *Syrus*, one of the *Cyclades*; those lesser Ilands in the *Egean* Sea, near *Delus*. So *Apuleius*, and *Suidas*; whence *Cicero, 1. Tuscul. Quest.* calls him *Syrus*. This opinion I was confirmed in, by a conference with learned *Bochart*;

who

who also gave me the ground of the difference; with this reconciliation, viz. *Syra*, or *Syrus*, where *Pherecydes* was borne; received both its name, and people originally from the Phenicians, or Syrians (*Phenicia* being a part of *Syria*) whence *Pherecydes* might justly be reputed a Phenician, if we regard his Ancestors; or perhaps he might be so esteemed by reason of his Philosophie, which he drew from the hidden Books of the Phenicians, as *Suidas*: of which hereafter.

§. 2. *Pherecydes's* fathers name was *Bady's*, as *Diogenes Laertius* *Pherecydes his father Bady's, his birth, &c.*  
*l. 1. Φερεκύδης Βάδου, Σύει,* or rather as *Vossius* will have it *Babys*: for so *Strabo*, and *Suidas* write it, *Βάβου*, or *Βάβι* with a *β*. He was borne, according to *Suidas*, in the 46<sup>th</sup> Olympiad, who also distinguisheth him from *Pherecydes Lerius* the Historian, who lived in the 75<sup>th</sup> Olympiad. So *Vossius de Histor. Grec. lib. 4. cap. 4.* Some, saies he, confound *Pherecydes the Historian*, with *Pherecydes the Physiologist, and Theologue*: This later was of *Syrus*, one of the *Cyclades*, as *Strabo lib. 2. Hesychius*, and *Suidas in Φερεκύδης*. *Laertius* makes this our *Pherecydes, the Philosopher, to have flourished about the 59<sup>th</sup> Olympiad.* So *Tzetzes, Chil. 2. Hist. 55.* saies, that he lived in the time of the Rich *Cræsus*, about the 59<sup>th</sup> Olympiad, and that he was *Præceptor* to *Thales* the Milesian. But this account has no likelyhood; for *Thales* seems, at least, contemporary to, if not more ancient than *Pherecydes.* *Cicero i. Tusc. quæst.* saies, he lived in the Reign of *Servius Tullius* his Country man, &c. That *Thales* was more ancient than *Pherecydes*, *Vossius de philosoph. sect. l. 2. c. 6. §. 1.* proves from this, that *Thales*, according to *Laertius*, died in Olympiad 58, whereas *Pherecydes* flourished in Olympiad 60.

§. 3. As for the origine of *Pherecydes's* Philosophie, some say he heard *Pittacus*, so *Laertius*: others, that he had no *Præceptor*, but drew his Philosophie from the secret Books, and hidden Mysteries of the Phenicians: so *Suidas* in the Life of *Pherecydes*, *διδασθῆναι ἢ ἐκ' αὐτῶ Πυθαγόραν, λόγῳ αὐτῶν ἢ ἐκ ἐχθρῶν καὶ κρυπτῶν βιβλίων, ἀλλ' ἑαυτὸν ἀσκήσαι, κτησάμενον τὰ Φοινίκων ἐπύκρυφα βιβλία,* *The same goes, that he was Præceptor of Pythagoras, but he himself had no Instructor; but that he exercised himself in the hidden Books of the Phenicians, which he was possessor of.* Thus *Vossius de philosoph. sect. l. 2. c. 1. §. 19.* ' *Pherecydes* also the *Præceptor* of *Pythagoras*, who was contemporary to *Thales*, and the Author of the Italic Sect, drew his Philosophie from the hidden Books of the Phenicians.

cians. Yea some think him to be a Syrian, not from *Syrus*, one of the Cyclades, but from *Syria*, a famous Countrey of *Asia*, whereof *Phenicia* is part. Yea *Ambrose lib. 1. Epist. 6.* of *Pherecydes* speaks thus: seeing he drew his pedigree, as some conceive, from the Jews, from their Discipline also he derived his Magisterial Precepts. That he traduced his invention of the Heliotrope, and other parts of his Philosophie, from the Phenicians, will be hereafter evident.

Pherecydes the first that wrote Philosophie in Prose.

§. 4. Touching the mode or forme of his Philosophie, it was delivered in Prose, but symbolic, and mystic. That *Pherecydes* was the first that delivered his Philosophie in Prose, we have concurring Testimonies from the Ancients. *Strabo lib. 1.* tells us that *C. dmus*, *Pherecydes*, and *Hecateus* were the first that writ in loose Oration, or Prose: so *Porphyrus*, as *Suidas* testifies, made this *Pherecydes* ἀρχηγὸν ἑυγγεγραμῶν, the Author of loose Oration. The like *Apuleius* in *Floridis*. 'Moreover, saies he, Pherecydes who sprang from the Iland *Syrus*, was the first, who rejected Verses, and attempted to write in words at large, loose Discourse, and free Oration. The like *Theopompus*, *Laertius*, and *Suidas* affirme, that *Pherecydes* was the first that treated of the Gods, and the Natures of things in Prose, for the former Philosophers were Poets, &c.

His Philosophie Mythologic.

§. 5. Notwithstanding *Pherecydes* rejected the ancient mode of delivering his Philosophie in Poems, yet he stil retained the old Mythologic, and Symbolic mode of the Poets, in mixing many Fables with his Philosophie. So he himself confesseth in his Epistle to *Thales*, thus: 'Whatsoever the Theologist (speaking of himself) saith, you must understand otherwise; for I write in Fables. And this is sufficiently evident from the Mater of his Theologie (which contained the most of his Philosophie, and was written in 10 Books) which, saith *Owen* (in his *Theol. l. 1. c. 1.*) was *συμβολικὴ, ἢ ἀινιγματικὴ*, symbolic, and cryptic, or enigmatic (wherein he was followed by the Pythagoreans) whence he was stiled *σκοτεινός*, the darke cloudy Divine, as anon.

Pherecydes's Natural Philosophie.

§. 6. *Pherecydes*, as to Natural Philosophie, differed in some things from *Thales*; yet he agreed with him in that great, and first principle, that *Water was the first Mater of all things*; which they both received from the Phenicians, as these had it from *Ge-*

His Astronomie, and invention of the Heliotrope.

*nesis* 1. 2. by some Jewish Tradition. *Pherecydes* was very famous amongst the Ancients for his Astronomic Invention of the Heliotrope:

trope: yet he was not indeed the first Inventor, but only a great Improver of it, as *Bochart* in a Conference informed me; viz. 'That this Astronomic Experiment was brought into *Syra* (or *Syrus*) where *Pherecydes* lived, by the Phenicians, who had a Colonie there (of which *Homer* makes some mention:) and that *Pherecydes* only improved this same invention of the Heliotrope: the original patterne, as some conceive, was taken from the Jews, or *Abaz's* Dial. The said *Bochart* referred me, for more information herein, unto his *Canaan* l. 1. c. 14. That *Pherecydes* was the first of the Grecians, that found out the Eclipses, and periods of the Moon, *Tzetzes* *Coil.* 2. *Hist.* 55. gives us to understand: as *Vossius*.

§. 7. But the main of *Pherecydes's* Philosophie was Theologic. *Pherecydes's* So *Laertius*, out of *Theopompus*, acquaints us, *πρῶτον, ἑστί Θεόπομπου, Θεολογίᾳ, ἢ* *Theologie, or* *πρῶτον περὶ φύσεως καὶ θεῶν Ἑλλήσι γενέσθαι, he was the first, amongst* *θεογονίᾳ* *from* *the Phenicians.* *the Grecians, as Theopompus saith, who writ of Nature, and of the Gods.* Whence he was stiled ἰ θεόλογος, the Theologist: which Title *Pythagoras*, and *Plato* also obtained. For amongst the Greeks, who ever discoursed accurately of God, was stiled the Theologist, and their Science θεολογία Theologie, as *Arist.* *Metaph.* 3. *Pherecydes* is supposed to be the first, that handled θεολογικὰ, Theologic Mysteries in Prose. This Theologie of his consisted in θεογονία, or a description, and exposition of the Generation, and Succession of the Gods. For the Grecians, after the introduction of Hellenisme, supposed al their Gods to be generated. This his θεογονία, or Theologie, *Pherecydes* comprised in 10 Books; enigmatic, and cloudy Discourses, ful of Fables, and Allegories; which *Isidore*, cited by *Clemens Alexandrinus*, supposed to have been taken from the Prophecie of *Cham*: but it's much more probable, he traduced them from *Sanchoniathon's* Mythologic Theologie, touching the Origine, and Succession of the Gods: for it is the common opinion of *Suidas*, and others, that he derived this his Mystic Theologie from the abstruse, and dark Books of the Phenicians. *Pherecydes*, in the beginning of his Book, affirms that *Museus* the Son of *Eumolpus*, πρῶτον θεογονίαν ποιῆσαι, was the first that made Poems of the Generation of the Gods, which others ascribe to *Orpheus*, others to *Homer*.

§. 8. Concerning *Pherecydes* his Books of θεογονία, &c. there *Pherecydes's* passeth an Epistle under his name written to *Thales*, which *Montaigne* *Essais* *livre* 2. c. 12. gives thus. ' *Pherecydes*, one of the Seven *Pherecydes's* *ten Books of* *θεογονία.* ' Wife

' Wise men, (that is a mistake) writing to *Thales*, as he expired ;  
 ' I have, saies he, appointed my friends, after they have entered  
 ' me, to bring unto thee my Writings : if they content thee, and  
 ' the rest of the Wise men, publish them ; if not, suppressè them.  
 ' They containè not any thing certain, that gives me satisfaction :  
 ' so that I professè not to know the truth, nor to have attained to  
 ' it. I start many things, that I cannot discover, &c. Though it  
 is likely this Epistle is as fabulous, as the Mater of his Books ; yet  
 we may suppose it to be Ancient ; and so to give us some account,  
 how much unacquainted these fabulous Mythologists were with  
 the materials of their own traditions. Touching this mystic  
 Theologie of *Pherecydes*, see more in *Diogenes Laertius* of his Life,  
*Ger. Vossius de Hist. Græc. lib. 4. cap. 4. pag. 443. Edit. 2. Owen*  
*Theol. lib. 1. c. 1. pag. 3. &c.*

His opinion of  
the Souls im-  
mortalitie.

*Pherecydes Py-  
thagoræ præcep-  
tor fuit, multaq;  
utilissima, im-  
primis anima-  
rum ἀθανάσι-  
αυ, Græcos pri-  
mus edocuit.  
Hornius Hist.  
philos. l. 3. c. 12.*

§. 9. Though *Pherecydes's* Philosophic Theologie was fabulous,  
 and mystic, yet, as it is generally conceived, he did clearly, and  
 plainly assert the Soul's Immortalitie. So *Cicero, lib. 1. Tusc. quest.*  
*Pherecydes Syrus was the first that asserted the Souls of men to be im-*  
*mortal.* Thus *Tullie*, which *Lactantius lib. 7. cap. 8.* quotes. Also  
*Austin Epist. 3. to Volusianus*, thus writeth : ' What Idiot now,  
 ' what abject woman is there, who believeth not the Immortalitie  
 ' of the Soul, and a future Life after Death? which in old times  
 ' *Pherecydes*, first disputed for, amongst the Grecians, and *Pytha-*  
 ' *goras* the Samian being much moved by the novitie of this Dif-  
 ' pute, was transformed from a Wrestler into a Philosopher : so  
*Montaigne Essais livr. 2. cap. 12.* ' The opinion of the Immorta-  
 ' litie of the Soul, *Cicero* saies, was first introduced by *Pherecydes* ;  
 ' but others attribute it to *Thales*. Who ever were the first tradu-  
 cer of this opinion into *Grece*, we have sufficient reason to con-  
 clude it was originally traduced from some Scripture, or Jewish  
 Tradition.

## CHAP. V.

*Of Pythagoras, and the Traduction of his Philosophie from the Jews.*

*Of the sundry Sects of Philosophers. Testimonies proving, that Pythagoras traduced his Philosophie from the Jewish Church. The Storie of Pythagoras's Life. His extract from Phenicia. Pythagoras flourished about the 60. Olymp. when the Jewish Garden was laid open to the Grecians. Pythagoras his Preceptors in Grece, and how he was first converted from a Pugil, to a Philosopher. His first travels into Phenicia, and conferences with the Successors of Mochus, Phenician Priests, and Jews. His travels into Egypt, familiar conversation with the Priests, as also with the Jews in Egypt: and the motives inclining him thereto. Pythagoras's travels unto Babylon, and converse with their Wise men; as also with the Jews under Chaldean titles, Zabratius, &c. The advantages he had for converse with the Jews, and their Writings from his skil in the Egyptian, and Chaldee Tongues, &c. His Return to Samos, and Voyage to Crete. Pythagoras's coming into Italie, and restoring many Cities to libertie and unitie by means of his Scholars; by whom he gave Laws to Italie. His Character, wherein appear his many eminent qualities, Natural, and acquired: his freedome from undue passions: his moderation in use of Creatures, care for his health, and husbanding his time: his aweful presence, and Severitie: his content of honors, and contentation.*

§. I. **T**HE first Distribution of Philosophers into the Ionic, and Italic Sects, has already passed under some general consideration; with endeavors to demonstrate, that *Thales*, and *Phearcydes*, the two Heads of these first Sects, received the main of their Philosophie by tradition originally from the Jewish Church. But we now procede to a more particular reflexion on the Italic Sect, in regard to its more proper, and immediate Founder *Pythagoras*, who had his Schole in *Italie*, (that part which was called *Magna Gracia*) where he vented his Philosophie; which consisted mostly of Jewish Mysteries, and Traditions; as it wil be evident by what follows. His Adherents were termed Pythagoreans, as

those who followed *Plato's* Philosophie Platonists: whence also there sprang up many other Sects of Philosophers, which gave occasion to a second Distribution of Philosophers into their several Sects, as we have it excellently laid down by *Ammonius* (not he, who was head of the *Alexandrine* Schole, but the Scholar of *Pro-*

The 2. distribution of Philosophers into Sects.

1. Pythagoreans.
2. Platonics.
3. Cyreniaics.
4. Megarics.
5. Academics.
6. Sceptics.
7. Stoics.
8. Cynics.
9. Epicureans.
10. Peripatetics.

*clus*) on *Aristotle's* *Categories* pag. 9. in these words: Ἴστέον τοῖσι μὲν ὅτι αἱ ἑπτὰ φιλοσόφων αἵρέσεις λέγονται ἑπταχῶς· ἢ ἀπὸ τοῦ αἰρεσιάρχου, ὡς οἱ Πλατωνικοὶ καὶ Πυθαγορεῖοι· ἢ ἀπὸ τῆς αἰρεσιάρχου πατρίδος, ὡς οἱ ἀπὸ Ἀριστίππου Κυρηναῖοι, ἀπὸ δὲ Εὐκλείδου μεγαρικοὶ ἢ ἀπὸ τόπου ἐν ᾧ διέτριβον, ὡς ἀκαδημικοὶ ἀπὸ Ζενοκράτους καὶ οἱ στωικοὶ ἀπὸ Ζηνῶν· τῷ κινήσει· ἢ ἀπὸ τῆς ἐν τῇ φιλοσοφίᾳ κείσεως, ὡς οἱ ἐρεκτικοὶ καλούμενοι· ἢ ἀπὸ τοῦ εἶδους τῆς ζωῆς, ὡς οἱ κυνικοὶ ὧν ἠγάσαστο Ἀντισθένης· ἢ ἀπὸ τοῦ τέλους τῆς φιλοσοφίας, ὡς οἱ ἠθονικοὶ Ἐπικυρήσιοι ἢ ἀπὸ συμβεβηκότος, ὡς οἱ Περικατητικοὶ ἀπὸ Ἀριστοτέλους. We must know that the Sects of Philosophers had a seven fold Denomination; either from the Head of the Sect, as the Platonics, and Pythagoreans: or from the Heresiarchs Countrey, as the Cyrenaics from Aristippus, and the Megarics from Euclid; or from the place, wherein they taught, as the Academics from Xenocrates, and the Stoics from Zeno the Citiean; or from their Judgement in philosophising, as the Sceptics; or from their manner of life as the Cynics, of whom Antisthenes was Head: or from the End of their Philosophie, as the Voluptuous Epicureans: or from some Accident, as the Peripatetics, from Aristotles walking, &c. Of which Sects we shal discourse in their order, beginning with the Pythagoreans.

Pythagoras's Philosophie traduced from the Jews, proved by Testimonies.

of Pagans.

§. 2. As for *Pythagoras* (the Heresiarch of the Pythagoreans, as also the chief Founder of the Italic Sect) that he traduced the main, or choicest parts of his Philosophie originally from the Jewish Church, and Scriptures, is a persuasion generally received by the Learned, both ancient, and modern, as wel Pagans, as Jews and Christians. As for Pagan Testimonies, we have a famous Concession of *Hermippus* (quoted by *Josephus* lib. 1. against *Apion*) a most ancient, and diligent Writer of *Pythagoras's* Life, who, in his first Book of *Pythagoras*, affirms plainly, that he did, πολλὰ καὶ ἑστὶν Ἰουδαίων νομίμων ὡς τῶν αὐτῶ μετενεγκέν φιλοσοφίαν, translate many of the Jewish Laws into his own Philosophie: and he gives a particular mention of some Jewish opinions, which *Pythagoras* taught, viz. of the Soul, of Purification, of Excommunication, &c. to which he subjoynes, καὶ Ἰουδαίων καὶ Θρακῶν δόξας μιμνήσκοντες, and he was an Imitator of the Jewish, and Thracian opinions. *Diogenes Laertius*

tius also affirms, that he went to the Hebrews, as hereafter. So *Strabo*, that he went into *Judea*, and inhabited *Mount Carmel*, where the Priests shewed *Pythagoras's* Walkes, even in his time. And *Malchus*, (otherwise called *Porphyrie*) who writ also the Life of *Pythagoras*, saies, 'that he went to the Arabians, Hebrews, and Chaldeans; and that amongst the Chaldeans he had 'converse with *Zabratus*: whom *Selden* makes to be *Ezekiel*, as hereafter. Amongst the Jews we have the Testimonie of *Aristobolus*, a Jew of *Egypt*, who is supposed to have been the Master of *Ptolemus Philometer*, mentioned in the *Maccabees*, (2 *Mac.* i. 10.) who saies expresly of *Pythagoras* (as *Clemens Alexandrinus* *lib.* i. 380.) *ἡ Πυθαγόρας πολλά ἤσ' παρ' ἡμῖν μετενέγκας* (or as others *μετένεγκε*) *εἰς τῷ ἐαυτοῦ δογματοποιίαν*, *Pythagoras has translated many things from us, into his own Traditional Dogmes.* So also *Josephus* (*contra Apion.* l. 1.) speaking of *Pythagoras*, saies, that he was *ἰσχυρῶς τὰ παρ' ἡμῖν δῆλός ἐστι ἀλλὰ καὶ ζηλωτὴς αὐτῶν ἐμπλείῃ. γιγνημῖν*, not only well skilled in our Discipline, but also embraced many things greedily. Amongst the Fathers, we have this Testimonie of *Origen* (*lib.* i. *contra Celsum*). *Λίγεται ἢ καὶ Ἐρμιππον ἐν τῷ πρώτῳ περὶ νομοθετῶν ἰσορρηκεῖται Πυθαγόρα τῷ ἐαυτοῦ φιλοσοφίαν ἀπὸ Ἰουδαίων εἰς Ἕλληνας ἀγαγόν*, It's said, that *Hermippus*, in the first of his Legislators, reports, that *Pythagoras* traduced his Philosophie from the Jews unto the Greeks. We have also concurring Testimonies of Moderne Learned. Thus *Aug. Steuch. Eugub. de peren. phil.* l. 2. c. 2. 'We have the Testimonie of al, that *Pythagoras* travelled into *Egypt* to hear their Priests. The like is said 'of *Solon*, *Eudoxus*, *Plato*. *Strabo* writes, that in his time the 'Priests could shew their very Walkes. It is reported, that *Pythagoras* brought his Symbols from them, and that he was circumcised after the Egyptian (which we must understand of the 'Jewish) manner. That he was in *Judea*, and that he dwelt in 'Mount *Carmel*, is the report of *Iamblichus*; also that he travelled '22. years in *Egypt*, embraced their manners, and the Institutes 'of the Egyptian Priests; and desired *Polycrates* the Tyrant, that 'he would write to his friend *Amasis* King of *Egypt*, that he 'might participate of their Discipline, &c. To *Steuchus Eugub.* I subjoin our learned and pious *Usher*, in his *Annals pag.* 151. 'It may be proved (saies he) that *Pythagoras* conversed with the 'Jews, at *Babylon*; for as much as he transferred many of their 'Doctrines into his Philosophie, as *Hermippus* declareth in his first

*Jews.*  
*Aristobolus Pythagoram ex Mosis lege multa didicisse non diffitetur. Clemens l. 1. Strom. Euseb. præp. l. 9. c. 3. Joseph. l. 1. contra Apion.*

*Fathers.*  
*Moderne Learned.*

' Book of things concerning *Pythagoras*, cited by *Josephus*, and in  
 ' his first Book of *Law-givers*, cited by *Origen*; which is likewise  
 ' confirmed by *Aristobulus* the Jew, (a Peripatetic) in his first  
 ' Book to *Philemeter*; who moreover was induced by the same rea-  
 ' son to believe, that the Books of *Moses* were translated into the  
 ' Greek Tongue before the Persian Empire; whereas it is much  
 ' more probable that *Pythagoras* received that part of his Learn-  
 ' ing from the Conversation he had with the Hebrews. Albeit  
 we have no convincing Arguments to induce a credence, that the  
 Books of *Moses* were translated into the Greek Tongue, before  
 the Persian Empire; Yet we are not without probable conjectures  
 that they were translated into the Phenician, Egyptian, and Chal-  
 dean Tongues before the Grecian Monarchie; and that the wiser  
 of the Grecians, *Pythagoras* and *Plato*, by understanding these  
 Languages, had great advantages, for the reading and under-  
 standing the Books of *Moses*, and the Prophets. That the *Penta-  
 teuch*, *Joshua*, *Judges*, *Ruth*, the Books of *Samuel*, *Job*, *Psalms* of  
*David*, *Proverbs*, *Ecclesiastes*, and *Canticles* were translated into the  
 Syrian, or Phenician Tongue, in the time of *Solomon*, at the re-  
 quest of *Hiram* King of *Tyre*, his friend, is proved by *Gabriel*  
*Sionita*; in his Preface to the *Syriac Psalter* out of *Soadede* an an-  
 cient Writer. It's evident also as well out of *Talmudic* as sacred  
 Writings, that many Books of the Old Testament were translated  
 into the Chaldee Tongue in the time of *Efra*, if not before.  
 Now why might not *Pythagoras*, by means of the Phenician, Egyp-  
 tian, and Chaldee Tongues, which were but Dialects of the He-  
 brew, inform himself in the sacred Scriptures. See more of this  
 in §. 8. of this Chapter. *Lud. Vives*, that learned Philologist  
 supposeth, that *Pythagoras* might have, whilst in *Egypt*, conver-  
 sation with *Jeremie* the Prophet: That he traduced many things  
 originally from *Moses* his Writings (as *Plato* after him) he af-  
 firms with some confidence, in his notes on *August. Civ. lib. 8. c.*  
*11. Selden de Jure Nat. Hebr. lib. 1. c. 2.* proves this at large.  
*Cassander* in his *Consult. on Art. 21.* asserts the same. *Grotius* on  
*Mat. 10. 29.* saies; that many of the Hebrews held Gods Pro-  
 vidence about men, but not about Beasts; which *Pythagoras* may  
 seem to have learned from the Hebrews, and to have taught the  
 Grecians. And in his *Vorum*, pag. 124. he saies, that *Pythagoras*  
 lived amongst the Jews, as *Hermippus* testifieth; and that he drew ma-  
 ny of his Symbols from the Jews he affirms very positively, in his  
 Annotations

Annotations on *Mat. 7. 6.* and *Mat. 8. 22.* as hereafter. *Vossius, de philof. feñt. l. 2. c. 6. §. 5.* proves at large, that *Pythagoras* owes much of his *Philosophie* to the *Jews*. And *Stillingfleet* himself (the only learned man that I have met with seemingly contradicting our Hypothesis) saies, 'I wil not denie, but that *Pythagoras* might have had converse with the *Jews* in *Chaldea, &c. Orig. sacr. book. 3. c. 2. feñt. 2.* But we shal endeavor to make good our Assertion [that *Pythagoras* traduced the main Principles of his *Philosophie* from the *Jewish Church, and Scriptures originally*] from the storie of his *Life, Inſtitutes, and Philosophie,* both as to *Mater, and Forme* thereof.

§. 3. We shal begin with the *Storie of Pythagoras's Life,* who is said to be a *Samian;* but whether he were borne there, or elsewhere, is not certainly determined. *Cleanthes* (as *Porphyrie de Vita Pythag.*) saies, he was a *Syrian* of the *Citie of Tyre* in *Phenicia* (a part of *Syria*) whence making a *Voyage to Samos* (before *Ionis*) for traffic, at such time, as the *Samians* were much prest with *famin,* he supplied them with *Corne;* in acknowledgement whereof they made him free of their *Countrey.* *Suidas* saith, *Pythagoras* was a *Samian* by education, but a *Tyrrhenian* by Birth, brought over young by his father to *Samos.* So *Aristoxenus* makes him to be a *Tyrrhenian,* as *Lud. Vives* in *August. Civ. l. 8. c. 2.* And *Grotius,* on *Mat. 7. 6.* 'Many, saies he, make him to be a *Tyrrhenian,* others a *Tyrian, &c.* But the more general, and approved opinion, is that of *Jamblichus* (*de vita Pythag. cap. 2.*) 'that *Pythagoras's* Father was a *Samian,* descended from *Ancaus,* who first brought a *Colonie* into *Samos;* and that *Pythagoras* his Son was borne at *Sidon* in *Phenicia,* but educated at *Samos.* Which ever of these accounts we fixe upon, it is evident, *Pythagoras* had a very great affinitie unto, and so advantage from, the *Phenicians,* whereby to acquaint himself with the *Jewish Learning,* and *Mysteries.*

§. 4. *Pythagoras* is supposed to have been borne about the third year of the *53. Olympiad;* and he flourished, as some think, about the time that *Nebuchadnezar* besieged *Jerusalem,* an. mundi 3360. or according to *Laertius,* about the *60. Olympiad.* About which time the *Jewish Garden,* which had been before enclosed, was thrown open, and many of the *Plants* thereof removed and set in *forrain parts;* in *Babylon, Egypt, Phenicia, &c.* By which means *Pythagoras,* and the rest of the *inquisitive Grecians,* had a mighty

*Pythagoras's* extract and original from the *Phenicians.*

*Pythagoras* Mnesarchi filius, ut *Apuleius Florid. 15. vel Demarati Samii, ut Justinus l. 20. vir fuit ingenio acer, industria singulari: promptus simul & admirabundus.* Horn. *Hist. philof. l. 3. c. 11.* Mnesarchus.

*Pythagoras* flourished about the *60. Olympiad* ann. 3360.

mighty advantage to inform themselves in the Jewish Wisdom, and Mysteries, touching God, his Names, and Attributes; the Production, or Creation of the World, and its first principles, and all the Jewish Ceremonies. That *Pythagoras* went to *Phenicia*, and thence into *Egypt*, where he stayed 22. years, and afterward unto *Babylon*, where he continued 12. years, and had conversation with the Jews in those parts, I now proceed to make evident.

*Pythagoras's Preceptors in Grece before his Travels.*

*Pythagoras how he was first changed from a wrestler into a Philosopher.*

§. 5. *Iamblichus* (*Vit. Pythag. cap. 2.*) tells us, ' that *Mnesarchus*, ' the Father of *Pythagoras*, returning from *Syria* to *Samus*, brought ' up his Son in many excellent Sciences, committing him some- ' times to *Creophilus*, sometimes to *Pherecydes* of *Syrus*. *Diogenes* ' *Laertius* saies, that *Pythagoras's* Father dying, he was committed ' by his Uncle *Zoilus* to *Pherecydes* the *Syrian*, &c. *Augustine*, *Epist.* ' 3. ad *Volusianum*, saies, ' That *Pythagoras*, hearing *Pherecydes* dis- ' puting amongst the Greeks of the immortalitie of the Soul, was ' so moved with the novitie of this Dispute, that he was changed ' from a Pugil, or Wrestler, into a Philosopher. That *Pythago-* ' *ras* first was a Pugil, *Laertius* lib. 8. relates, as *Vossius* de philo- ' soph. sect. l. 2. c. 6. §. 8. The same *Laertius* (in the Life of *Anaximenes*) reckons *Pythagoras* amongst the Disciples of *Thales*. ' For (saies he, out of *Anaximenes's* Epistle to *Pythagoras*) ' *Pythagoras*, being from his youth greatly inclined to an inqui- ' sition into Religious Rites, and Mysteries, addressed himself ' to *Thales* at *Miletus*, as to one, that could most advance ' him in this Enterprife. From *Thales* he received the first Ele- ' ments of his Philosophie. So also *Iamblichus* (*de vita Pythag.* ' c. 2.) tells us, ' that *Thales* entertained him very civilly, with ' admiration of his excellent naturals, which surpassed other ' Youths; and after he had given him such instructions, as he ' could, in the Mathematics, he advised him to have recourse ' to *Egypt*, there to converse with the Priests of *Memphis*, spe- ' cially those of *Jupiter*; from whom he himself had obtained ' those pieces of Knowledge for which he was accounted Wise. ' Amongst other things *Thales* advised him to improve his time ' wel: by reason whereof he abstained from Wine, and Flesh. Whence we may collect how *Pythagoras* came by the first rudi- ' ments of his philosophic inclinations, and principles; namely from *Thales*, and *Pherecydes*: from the former we may suppose he received his Natural Philosophie, and Mathematics; from the later

later his mystic and symbolic Theologie; as also his notions of the Souls Immortalitie, &c. which were derived originally from the Jewish Nation, as before. *Vossius de ph. los. l. 2. c. 6. §. 9.* saies, 'that *Pythagoras* heard in *Greece*, besides *Pherecydes*, *Hermodamas*, 'and *Anaximander* the Physiologist.

§. 6. *Pythagoras* having learned of *Thales* to improve his time, and inure himself to temperance, both as to the quantitie and quality of meats, whereby he acquired an *εὐξία*, a good habitude, and clearness of mind, and an exact constant health of Bodie, he resolves upon travelling into the Oriental parts; thereby to inform himself touching the first principles of Wisdome, and sacred Mysteries. And the first Voyage he made, was unto *Sidon* in *Phenicia*; whereunto he was inclined, as wel from a natural desire he had to the place, which he supposed to be his own Native Countrey, as also that he might satisfie himself touching their Mysteries, and Philosophie. Here he had conference with the Prophets, Successors of *Mochus* the Physiologist, with the Phenician Priests, and others; and was initiated in al the Mysteries of *Byblus*, and *Tyre*, and sundry of the chief sacred Institutions in other parts of *Syria*; not undergoing these things out of superstition, but from his natural inclination and love to Wisdome, and fear, lest any thing worthy to be known, which was preserved amongst them, in the Mysteries of the Gods, might escape him. Thus *Iamblichus c. 3.* speaking of his stay at *Sidon*, saith, *ἐν ταῦθα δὲ συμβαλὼν τοῖς τε Μόχῳ τῷ φυσιολόγῳ τεσσάρταις, &c.* He conferred there with the Prophets, who were Successors to *Mochus* the Physiologer, as also with others. This *Mochus*, *Strabo l. 16.* calls *Moschus*; and *Is. Casaubon, Animadv. in Athenæ. l. 3. c. 36.* thinks this *Mochus*, or *Moschus*, was in the Phenician tongue called *מוֹשֶׁה* *Moshe*, or, as it is usually written *Moses*. So *Joannes Arcerius*, the publisher of *Iamblichus*, for *Mochus* placeth *Moschus*, or *Moses*. Whence *Selden, de Jur. Nat. & Gent. l. 1. c. 2.* conjectures, that what *Iamblichus* mentions of the Prophets, Successors to *Mochus*, must be understood of the Jewish Philosophers and Prophets, who were the Successors of *Moses*, from whom *Pythagoras* had his choicest notions. That *Pythagoras*, while he was in *Phenicia*, had conversation with some Jews, is not unlikely; for their own Countrey being depopulated, many of them fled for refuge to their neighbors the Egyptians, Phenicians, &c. Yea that *Pythagoras* visited *Judea*, is affirmed by *Strabo*, 'who affirms that *Pythagoras* visited not 'only

*Pythagoras's*  
travelling into  
*Phenicia.*

*His Conference*  
with the succes-  
sors of *Mochus.*

And with  
*Jews.*

‘only the Egyptians, Arabians, Chaldeans, but also penetrated  
 ‘into *Judea* it self, and inhabited Mount *Carmel*, where the Priests,  
 ‘even in his time, shewed the Walkes of *Pythagoras*. So *Hornius*  
*Hist. philos. l. 3. c. 11.* ‘That *Pythagoras*, saies he, penetrated into  
 ‘*Judea* it self is affirmed by great Authors, though al agree not  
 ‘to it. However *Iamblichus* openly informes us, that he had Con-  
 ference with the Successors of *Mochus*, who, as has been already  
 proved, had his Philosophie from the Jews.

His travels into  
 Egypt and con-  
 versation with  
 their Priests, &c.  
 see more chap. 7.  
 §. 2.

Venit & ad  
 Egyptios Py-  
 thagoras, &  
 Arabas, & Chal-  
 deos, a quibus  
 rationem in-  
 somniorum edi-  
 didit, vaticini-  
 oq; quod sit  
 thure, primus u-  
 sas est, & in E-  
 gypto cum Sacer-  
 dotibus est ver-  
 satus, sapienti-  
 amq; Egyptio-  
 rum & sermo-  
 nem didicit:  
 Sic Porphyrius.  
 Steuch. Eugub.  
 de piren. philos.  
 l. 2. c. 2.

See Starly of Py-  
 thagoras ch. 4.

§. 7. From *Phenicia* *Pythagoras* passed into *Egypt*, with recom-  
 mendation from *Polycrates* the Tyrant, to *Amasis* King of *Egypt*,  
 who gave him Letters to the Priests, to whom he had recourse.  
 In the first place he went to those of *Heliopolis*, who sent him to  
 the Priests of *Memphis*: from *Memphis* he was sent to *Thebes*,  
 where he was permitted to acquaint himself with al their Learn-  
 ing; which was never granted to any stranger before, as *Porphyrie*  
*de Vita Pythag.* So *Vossius de philos. sect. lib. 2. c. 2. §. 2.* ‘*Pythago-*  
 ‘*ras* (saies he) was sent by *Thales* into *Egypt*, to confer with the  
 ‘Priests of *Memphis*, and *Diospolis*, where he arrived in the Reign  
 ‘of *Senneserteus*, as *Plinie*, or of *Amasis*; to whom he was recom-  
 ‘mended by letters from *Polycrates*, the Samian Tyrant, as *Laer-*  
 ‘*tius*. *Plutarch* saies, he heard *Oenuphis* the Heliopolite, & c. *Di-*  
 ‘*genes* saith, whilest he lived with these Priests, he was instituted,  
 ‘and informed in the Language, and Wisdome of the Egyptians,  
 ‘and in their threefold kind of Writing, Epistolic, Hieroglyphic,  
 ‘and Symbolic; of which see *Clemens Alexandr. Strom. 5.* as be-  
 fore. *Laertius* also addes, that, while he was in *Egypt*, he entred  
 ‘into the *Egyptian Adyta*,  $\kappa\alpha\theta\alpha\ \tau\eta\ \delta\epsilon\ \tau\eta\ \delta\epsilon\omega\varsigma\ \epsilon\iota\varsigma\ \alpha\pi\omicron\rho\omicron\rho\eta\tau\omicron\iota\varsigma\ \kappa\alpha\theta\alpha\ \tau\eta\nu$ , and  
 ‘was instituted in things unexpressible touching the Gods. Perhaps he  
 ‘means the Tetracty, and the other Jewish Mysteries, in which  
*Pythagoras* was instructed, of which hereafter. *Clemens Alexan-*  
*drinus scap. 1.* saies, ‘he was Disciple to *Sonchede*; a chief Pro-  
 ‘phet, or Priest of the Egyptians. *Diog. Laertius* saies, that he  
 ‘learned the Egyptian Tongue. And *Iamblichus*, c. 4. saies, ‘that  
 ‘being thus acquainted with the Learning of the Egyptians, he  
 ‘gained the observations of many Ages; and, whilest he lived  
 ‘amongst them, was admired, and beloved of the Prophets, and  
 ‘Priests; with whom he conversed; by which means he gave  
 ‘himself exact information concerning persons, and things; not  
 ‘omitting any person, eminent at any time for Learning, or any  
 ‘kind of Religious Rites; neither leaving any place unvisited,  
 ‘wherein

wherein he conceived, he might find somewhat extraordinary. Now that *Pythagoras* had converse with the Jews, is more than 'probable. Some incline to think he might have Conference with *Jeremie*. So *Lud. Vives in Aug. de Civ. l. 8. c. 11.* tells us, 'that *Jeremie* went with the Tribe of *Juda*, and *Benjamin* into *Egypt*, 'and dyed at *Tanis*, where he was worshipped by the Natives, 'for a present remedie against the stinging of Serpents. *Eusebius* placeth the beginning of *Jeremies* Prophecie in the first year of 36. *Olympiad*. Then afterwards making mention of sundry Platonic Mysteries of God, his infinite Essence, and *Idea's* traduced from *Exod. 3. 14.* ἐγὼ εἰμι ὁ ὄν, he concludes thus: 'Although I 'do no way dout, but that *Pythagoras* himself learned these My- 'steries in *Egypt*, from the Sacred Volumes : and the Conference 'with *Jeremie* rather agrees to him, than to *Plato*. Though it is possible, *Jeremie* might be dead before *Pythagoras* came into *Egypt*; yet we need no way dout, but that his fame was then living, which together with the great repute the Jewish Nation had for ancient Wisdome, Records, and Mysteries, could not but prove a prevailing motive, and quickening of *Pythagoras's* inquisitive humor, to make some inquisition into the Jewish Records, Rites, Wisdome, and Mysteries, contained in the sacred Volumes, according to this positive affirmation of *Lud. Vives*. And indeed how can we rationally imagine, that *Pythagoras*, who was so greedy after oriental Traditions, Wisdome, and Mysteries; and so curious to prye into every corner of *Egypt* (where he staid 22. years) to examine all persons, and things, specially such as pretended to any ancient Records, Religious Rites or Mysteries; I say, how can we imagine, that he should passe by those multitudes of Jews, he met with in *Egypt*, without enquirie into their ancient Wisdome, and Records, which infinitely excelled those few broken Traditions, and corrupt derivations, which the Egyptians had extracted from their sacred Fountains? Yea *Clemens Alexandrinus, scap. 1.* tells us, 'that *Pythagoras*, to satisfie his curiositie in these his inquiries in *Egypt*, suffered himself to be 'circumcised, and so learned things not usually communicated, 'concerning the Gods, and their Mysteries. Now we know this Rite of Circumcision was proper to the Jews, not used by Egyptians.

*His conference with the Jews in Egypt.*

*The motives which might induce him to enquire into Jewish Mysteries.*

§. 8. *Pythagoras*, quitting *Egypt*, went to *Babylon*; of which *Pythagoras's* Voyage *Iamblichus c. 4.* gives this relation: 'that *Cambyses* having travels unto *Ba-* (in *bylon*, &c.

See Stanly of  
Pythagoras ch.  
5.

(in the 63. Olympiad) conquered Egypt, Pythagoras was taken Prisoner by him, and sent to Babylon, where he conversed with the most eminent amongst the Chaldeans (I suppose the *Zabii*) as also with the *Persian Magi*, who entertained him very courteously, and gave him insight into their more hidden Mysteries, and Religious Rites of worship performed to their Gods, as also in the Mathematics. Thus *Vossius, de philosoph. seti. l. 2. c. 6. §. 4.* treating of *Pythagoras*, saies, 'out of a desire to get Learning, he 'was conversant with the *Persian Magi*, and with the Assyrians, 'or Chaldeans; as, besides others, *Laertius* testifieth, who saith, 'that he was initiated in all the Grecian, and Barbarian Myste- 'ries; and that he learned the Egyptian Tongue, and thence had 'conversation with the Chaldeans in *Assyria*, and the *Magi* in 'Persia. The same *Vossius* saies (*de philos. l. 2. c. 1.*) that from the Chaldeans he learned Astronomie. *Laertius* saies, that he was most conversant with these Chaldeans. Now that by these Chal- deans, with whom *Pythagoras* was so intimate, we may justly understand inclusively (if not exclusively) the Jews, I think, will be pretty clear, if we consider, that the Jews having lost their own visible state, and Nation, lived now under the Chaldean Government and State, and so might passe amongst the Grecians for Chaldeans. And this wil be farther evident, if we reflect on what is mentioned by *Diogenes* (cited by *Porphyrus*) of the Chal- deans, with whom *Pythagoras* conversed in *Babylon*; amongst whom he particulariseth one *Zabratus*, 'by whom he was cleansed 'from the defilements of his Life, and informed in many things 'concerning Nature, and the first principles of the Universe. This *Zabratus* (*Selden de Jure Nat. Heb. l. 1. c. 2.*) inclines to believe was *Ezechiel*: for he takes notice, that *Ezechiel*, and *Pythagoras* flourished about the same time. The like is mentioned by *Selden Syntag. 2. de Divis Syris cap. 1.* 'Truly the most accurate Chrono- 'logie teacheth us, that *Pythagoras*, and *Ezechiel* flourished to- 'gether, between the L. and LII. Olympiads. Therefore the ac- 'count of time hinders not, but that *Nazaratus* (who is said to 'be *Pythagoras's* Master) should be the same with *Ezechiel*. He al- 'so is the same with *Zabzar* & *Zabratus*, who by *Malchus*, in the 'Life of *Pythagoras*, is called his Master, &c. *Godefred Wendelin* asserts, that *Pythagoras* derived his *Tetractys* from the Jews; and particularly from *Daniel*, the chief of the *Magi*, who was then, when *Pythagoras* lived in those parts, about 70. years old. So

*Pythagoras's*  
*converse with*  
*Jews under the*  
*name of Chalde-*  
*ans, Zabratius,*  
*&c.*

*Selden Syntag. 2. de Diis Syris cap. 1.* affirms, that *Pythagoras* had some rude notices of the *τετραγεύματων*, or Gods name *יהוה Jehovah*, which he called *τῆς τετραγῆς Tetradys*. That *Pythagoras* had conversation with, and some traditions from the Jews, whilest he was in *Babylon*, appears farther, by what *Diogenes* in his Treatise of incredible things beyond *Thule* (quoted by *Porphyrie pag. 8.*) affirms of *Pythagoras*; that he went also to the Hebrews, &c. That *Pythagoras* visited *Egypt*, and *Babylon*, at those very times, when the Jews had their abode there, is affirmed by *Eusebius lib. 10. prepar. c. 2.* ‘They report, that *Pythagoras* was an Auditor, not only of *Pherecydes Syrius*, but also of the *Persian Magi*, and of the Egyptian Divinators, at that very time, when some of the Jews went to *Babylon*, and others of them to *Egypt*. That there were a great number of Jews in *Babylon*, when *Pythagoras* was there, is most evident: for suppose we fixe the time of his being in *Babylon* after the Captivitie of the Jews, and their Returne to *Judea*; yet it is certain, there were great numbers of them never returned, but continued in *Babylon*, where they had three famous Scholes, or Universities, *Sora*, *Pompeditha*, and *Neharda*; (as has been afore observed) which we cannot conceive, that *Pythagoras*, so curious an Inquisitor into Antiquitie, would passe by, without observation, for 12. years space: for so long he continued in *Babylon*, according to *Iamblichus*. That, which gave *Pythagoras* the greatest advantage, and encouragement to converse with the Jews in *Babylon*, was his skil in the Egyptian Tongue (as *Diogenes*, and others assert) and as I presume in the Chaldee, which indeed differed not in Substance, but only in Dialect, from the Hebrew, as we have endeavored to prove out of *Bochart*, and others; so that we need not, with *Aristobulus*, suppose the Translation of *Moses’s* Books into Greek before the Persian Monarchie; for *Pythagoras* being skilled in the Egyptian, and, I suppose, also the Chaldee Tongue, having lived in *Chaldea* 12. years, might without difficultie, read *Moses’s* Writings, at least have conversation, and conference with the Jews, who could, without dout, (having lived so long in *Chaldea*) speake the Chaldee Tongue, &c. That *Pythagoras* really had conversation with the Jews at *Babylon*, and translated many things out of their Doctrines into his Philosophie, has been already proved by sundry Testimonies collected by Learned *Uher*, as also by the concession of *Stillingfleet*; of which see §. 2. of this Chapter.

*The advantages he had for conversation with the Jews, from his skil in the Egyptian and Chaldee tongues.*

His returne to  
Samos, and de-  
parture thence.

§. 9. *Pythagoras* having spent 12. years at *Babylon*, in conversation with the Persian Magi, Chaldeans, and Jews, about the 56. year of his age he returned to *Samos*, where he endeavored to instruct the Samians in that Symbolic mode of philosophising, he had learned in *Egypt*, and other oriental parts: but the Samians, not affecting his obscure and enigmatic Philosophie, did not give him any great encouragement to continue long with them, as *Iamblichus de vita Pythag.* c. 5. *Laertius* informes us, that the occasion of his departure from *Samos*, was the Tyrannie it lay under by reason of *Polycrates* his usurpation. So *Vossius de phil. sect. l. 2. c. 6. §. 1.* That *Pythagoras* was a great assertor of the peoples Liberties (as *Plato*) but an inveterate enemy of Tyrannie, wil appear in its place.

His going to  
Crete and Spar-  
ta.

§. 10. *Iamblichus* also (*cap. 5.*) acquaints us, that, before his going into *Italie*, he went to *Crete* to acquaint himself with the Laws of *Minos*; as also to *Sparta*, to gain Knowledge in those of *Lycurgus*, who then had the Vogue for great Legislators. *Laertius* tels us, while he was in *Crete*, he had conversation with *Epimenides*, with whom he entred the Idean Cave. This *Epimenides* is by *Apuleius*, in 2. *Florid.* stiled the famous Diviner; where also he addes, that *Pythagoras* made use of one *Leodamas*, the Disciple of *Creophilus*, for his Master; but *Laert. l. 8.* and *Suidas* cal him *Hermodamas*. *Casaubon* thinks that he might have heard *Solon* also, but *Vossius, de phil. sect. l. 2. c. 6. §. 4.* gainfaies this persuasion.

*Pythagoras's*  
coming into Ita-  
lie, and restoring  
those Cities to  
their libertie,  
and unitie,  
by communicat-  
ing good Laws,  
&c.

§. 11. *Pythagoras*, quitting *Grece*, went into *Italie* (that part which was called *Magna Græcia*) and first arrived at *Croto*, where, by his graceful presence, Rhetoric Orations, and friendly complaisance, he gained the affections of the Citizens, both Magistrates, and others, as *Iamblichus cap. 8.* The same *Iamblichus (cap. 6.)* tels us, that, at the first Speech he made in *Croto*, he attracted many followers; in so much that in a short time he gained 600. Disciples. And that he had a general esteem amongst the Romans, is evident by the Statue, they erected to him, at *Rome*; of which *Plinie lib. 34. cap. 6.* thus speaks: *I find Statues erected to Pythagoras, and Alcibiades in the horns of the Comitium.* See *Vossius, philos. l. 2. c. 6. §. 28. &c.* And indeed no wonder, that the Italians had so great an esteem for and affection to *Pythagoras*, who had been a great Instrument of delivering them from Oppression, and Sedition amongst themselves; as also of communica-

ting

ting to them Good Laws (which he had from the Jews) and such a constitution of their Commun Wealth, as tended most to the preservation of Libertie, and Unitie; the main Pillars of any State. So *Porphyrie*, in the Life of *Pythagoras*, pag. 14. and *Iamblichus* out of him c. 7. informe us, 'that whatsoever Cities *Pythagoras*, in his travels through *Italie*, and *Cicilie* found in subjection one to another, he instilled into them, by his Disciples, 'a principle of Libertie. Thus he freed *Croto*, *Sybaris*, *Catana*, *Rhegium*, *Himera*, *Agrigentum*, and other Cities where his Disciples prevailed. Yea indeed many of the most eminent Rectors of the Italian commun wealths proceeded from *Pythagoras's* Schole, 'as *Zaleucus*, who gave Laws to the Locrians, and *Charondas* the Catanean, who gave Laws to the *Thurii*, with other Legislators, of whom see *Iamblichus* cap. 30. By means of which Pythagorean Laws, and Governors, these Cities were a long time well governed. *Pythagoras* wholly took away dissention. So *Iamblichus*. Some also say, that *Numa Pompilius* had his Laws from *Pythagoras*: but that this could not be, we shal prove hereafter.

§. 12. From *Pythagoras's* settlement, and Schole in *Italie*, the Italic Sect received its denomination. That part of *Italie*, wherein *Pythagoras* taught, was called *Magna Græcia*, which comprised *Tarentum*, *Metapontus*, *Heraclea*, *Croto*, and the *Thurii*. *Pythagoras* having lived at *Croto* 20. years, dyed in the last year of the 70. Olympiad, as *Eusebius* wil have it. He had indeed an universal esteem amongst al, but a particular reverence from his Scholars; who, as long as he lived, were wont to stile him, ὁ θεολόγος, the Theologue; but after his death they called him, ὁ ἀνδραπός, the man. *Iamblichus*, de vita *Pythag.* c. 2. gives him this honorable character: '*Pythagoras* (saies he) after the death of his Father, 'grew up in Wisdome, and Temperance, being even from his youth generally honored by the most ancient. His graceful presence, and taking Discourse drew al persons to him; in so much 'that many affirmed him to be the Son of some God. He being 'thus confirmed by the commun vogue of al men concerning him, 'by the education given him in his youth, and by his excellent 'Naturals, made himself daily more deserving of these advantages; adorning himself with Religious Exercices, natural Sciences, exemplary conversation, stabilitie of mind, grave deportment, and with an amiable imitable serenitie. He was never 'transported by unlawful passion, laughter, emulation, conten-

*Pythagoras's* character by *Iamblichus*.

His eminent qualities both natural and acquired.

His freedom from irregular passions.

tion,

His care of his health, moderation in use of the Creature, and diligence in improving time.

tion, or any other disorder. He lived like some good Genius, coming to converse in *Samos*, whence he was stiled the *Samian* *Comer*. *Iamblichus* (*chap. 13.*) gives us a farther account of his Moderation in the use of creature comforts, and refreshments, of his exact Wisdome, and diligence to preserve a good habitude and disposition of bodie and mind, as also of his great care in redeeming, and improving his time. *Pythagoras* (saies he) having learned of *Thales* above althings to husband his time wel, he did for that reason abstain from Wine, and Flesh; having before abstained from eating much, and accustomed himself to such meates, as were of more easie digestion; by which means he acquired an habit of watchfulnesse, serenitic, and vivacitie of mind, and an equal continued health of bodie.

Laertius's Character of Pythagoras.

§. 13. To give a brief Abstract of what *Diogenes Laertius* does more at large relate touching *Pythagoras*: He was (saith he) the first Institutor of the Italic Sect; al the others were called *Ionic* from *Thales*. *Pythagoras*, when young, was committed by his Uncle *Zoilus* to *Pherocydes* a Syrian. When he was young, and most studious of Learning, he initiated himself in the Barbarian, and Grecian Rites and Mysteries. At length he went to *Egypt*, with commendatory Letters from *Polycrates*; where he learned the Egyptian Tongue: but he was most conversant with the Chaldeans, and the *Magi*. After that he went to *Crete*, where he conversed with *Epimenides*. In *Egypt* he entered the *Adytum*, and was instructed in the ineffable mysteries of the Gods. At his return to *Samos*, finding his Countrey under Tyrannie by *Polycrates*, he went to *Croto* in *Italie*: where he gave Laws to the Italians; and was honored by his Scholars. He is reported to have been of a most awful majestic presence, which made so deep an impression on such as had conversation with him, that a young man being severely rebuked by him, immediately hanged himself; whereupon *Pythagoras* ever after forbore to reprove any. We have a good evidence of *Pythagoras*'s contentation, and content of worldly grandeur, by his Epistle to *Hiero*, in answer to an invitation he made him, to come and live with him: My life, saies *Pythagoras*, is secure and quiet; but yours wil no way suit with me: a moderate and self-denying person needs not a Sicilian table. *Pythagoras*, wheresoever he comes, has althings sufficient for the day: but to serve a Lord is heavy, and intolerable for one unaccustomed to it. *Auráqueia*, self-sufficiency is a great,

His awful presence and rebukes.

His contentation and content of worldly grandeur.

'great, and safe thing; for it hath none, that envyeth or con-  
'spires against it. Whence that life seemeth to come nearest to  
'God. Therefore write not to *Pythagoras* to live with you:  
'for Physicians will not fall sick, to bear their Patients Com-  
'pany.

§. 14. *Apuleius, Florid.* 15. gives us this brief account of *Py-* *Apuleius's Cha-*  
*thagoras's* Travels, Instructors, and Philosophie: 'The common *acter.*  
'fame goes, that of his own accord he sought after the Egyptian  
'Sciences, and learnt there of the Priests the incredible efficacies  
'of their Ceremonies, the admirable changes of Numbers, the  
'most exact formulæ of Geometrie: but his mind being not sa-  
'tiated with these Sciences, he thence goes to the Chaldeans;  
'and hence to the Brachmanes; and Gymnosophists. The Chal-  
'dees teach the Sideral Science, or Astronomie, the stated *ambi-*  
'tus of the wandring Stars, and the various effects of both in the  
'Genitures of men; also Medicine, &c. The Brachmanes also  
'contributed much to his Philosophie. Moreover *Pythagoras* em-  
'braced *Pherecydes*, who sprang out of the *Scyran* Iland, for his  
'Master. It is said, that he studied Natural Philosophie with  
'*Anaximander*: also that he followed *Epimenides* of *Crete*, that  
'famous Prophet, and Poet, for Science sake: also *Leodamas*, the  
'Disciple of *Creophilus*, &c. To which we may adde that of *Ju-* *Justine's Chara-*  
*stin, Hist. lib. 20.* 'He went first to *Egypt*, then to *Babylon* to learn *acter of Pytha-*  
'the motions of the Stars and the Origine of the Universe. *goras.*  
'Whence returning he came to *Crete*, and *Lacedemon*, to under-  
'stand the Laws of *Minos*, and *Lycurgus*, at that time most fa-  
'mous. With which being instructed he came to *Croto*, where, by  
'his Autoritie, he reduced the people fallen into Luxury, to the  
'use of frugalitie. He enumerated the ruines of the Cities, which  
'had been destroyed by the pest of Luxurie. He frequently taught  
'the Women apart from the Men, and the Children apart from  
'their Parents. And he gained thus much by his continual Dispu-  
'tation, that the Matrones laid aside their golden garments, and  
'other ornaments of their Dignitie, accounting Chastitie, and  
'not fine Clothes, to be the true ornaments of Matrones. *Pytha-*  
'*goras*, the more effectually to forme, and shape the Manners of  
'the Citie, frequently explicated the practic part of Wisdome.  
'*Pythagoras* leaving *Croto* went to the *Metapontines*, who had  
'him so greatly in admiration, as that after his death, they made  
'his house a Temple, and worshipt him as a God.

## C H A P. VI.

Pythagoras's College, and Discipline  
from the Jews.

Pythagoras's two Scholes, (1.) *Commun.* (2.) *His private College*; wherein were (1.) *Novices*; their *examen, and probation.* (2.) *τέλειοι*, or *Intrinsics*, Phil. 3. 12, 15. *τέλειοι*. 1 Tim. 3. 6. *ἔμμευτο*. The *Discipline of Pythagoras's College.* Their *consociation founded on Virtue*, as *Exod.* 19. 5, 6. *set forth by Salt*, from *Lev.* 2. 13. *Numb.* 18. 19. *Covenant by Salt what.* *Luke* 13. 26. *Ezra* 4. 14. *Mark* 9. 49. *Of the Essenes, their Collegiate Life, and the Pythagoreans Symbolising with them in 16 Particulars.* The *Pythagoreans a sort of Separatists*, *Gal.* 2. 9. *Their shunning worldly Pleasures, and Companie: their Celibat, and Abstinences*, as *Col.* 2. 16, 21, 22. 1 Tim. 4. 3. *Their Purifications and Festivals.* Their *white Vestments from Eccles.* 9. 8. *Their perpetual Silence, and concealing Mysteries.* Their *reverence towards their Elders.* Their *owning Providence, and Devotion.* Their *daily Exercices*; with *morning premeditation, and night-examination.* Their *Constance*; with *their excommunication*, *Mat.* 8. 22.

§. 1. **H**AVING given the Story of *Pythagoras's Life, and Travels*, and some account of his *Conversation with Jews therein*; we procede to his *Schole, Institutes, and Discipline*; wherein we dout not, but to make discoverie of many *Jewish Institutes, and traditions.* *Iamblichus*, *cap.* 6. tells us, that *Pythagoras*, upon his *settlement at Croto in Italie*, drew unto him, by his *persuasive Orations*, many followers, even unto the number of 600. Persons, who were by him won, not only to the embracing that *Philosophie* he professed, but also to submit to his *Rules of Discipline, and that Collegiate mode of life*, which he prescribed to them. For the more full understanding whereof, we must know, that *Pythagoras* had two severall Scholes, and thence two sorts of *Disciples*, as *Porphyrie, Iamblicus, and Clem. Alexandr.* have observed. For (1.) he had his *Homocœion* or *commun Schole*, for al; which *Clemens Alexandrinus* *γραμ.* 1.) interprets *ἐκκλησία Church*: where al sorts of hearers were admitted. The *Disciples* that belonged to  
this

Pythagoras's  
twofold Schole  
and Disciples.

this Schole were called ἀκουστικοί, and ἀκυσματικοί Auditors, or Pythagorites. These learned only the chief Principles of Philosophie, without more exact explication. For these being either of more dul capacities, or else engaged in civil affairs, had not Abilities, or leisure to addict themselves wholly to Pythagoras, and his Philosophie; wherefore he expounded to them only the τὸ ὄτι, or naked Heads of Philosophie. Among these commun hearers there were of al sexes, ages, and conditions: men, women, adult, youth. The Citizens, and men of Croto he exhorted daily, and apart, with a great splendor of Oration, to the studie of Virtue. The Matrons also, who were thence stiled Pythagorica, he instructed frequently, and apart in their duties; as also the children apart from their parents: as Laert. lib. 8. and Hornius Hist. Philos. l. 7. c. 12.

(2.) Pythagoras also had his κοινόβιον coenobium; which Laertius calls σύστημα, his Systeme; and Cassiodorus his College; as others his Familie. And the Disciples, that belonged to this Schole, or College, were called γνήσιοι Genuine, as also μαθηματικοί Mathematicians; because they being generally young, of quick apprehensions, and willing, as also able, to devote themselves to the studie of Philosophie, Pythagoras expounded to them not onely the ὄτι, but also the διότι, the Causes, and Reasons of things; why it was so, and so; and why it could not be otherwise. These Mathematicians being of Pythagoras's College, Covent, or Familie, and by him instituted in the more ful, and exact Reasons of things, and deeper points of Philosophie, were only esteemed and called genuine Pythagoreans: the former acoustics, or commun hearers, being called only Pythagorites. To these two sorts of hearers, Gellius l. 1. c. 4. addes a third, ἡ φυσικῶν, of naturalists. Yea the Author of the Pythagorean life addes more: of which see Photius, cod. 249. Clemens Alexand. lib. 5. σημ. Vossius de Philos. Sect. l. 2. c. 6. §. 18. Stanly of Pythag. Discip. Chap. 1.

§. 2. In Pythagoras's Κοινόβιον, Covent, College or Familie, there were also two sorts of Disciples; some were only ἑξωτικῶι Exotericis, Novices or Probationers. Others were εἰσωτικῶι, οἱ τέλειοι Intrinsics, or Perfect. As for the Probationers or novices, Pythagoras, to render them capable of Philosophie, prepared them by a most severe Discipline, and made them passe a very strict examen. For Pythagoras studied very much to know, and understand

Habebat (Pythagoras) domi suae plurimos juvenes, quos ex col-latis opibus alebat; eorumque conversatio Κοινόβιον dicta est. Gellius l. 1. c. 9. quod omnia iis communia essent. Laert. lib. 8. Horn. Hist. Philos. l. 7. c. 12. Pythagoras nulum in Disciplinam suam recipiebat, nisi quem antea, ut Graecus dicit, Physio-gnomoni, l. c. per naturae quaedam indicia

non ad literas idoneus esset nec ne, pensiculasset et cognovisset. Paul. Fagius in Cap. Patr. c. 2.

men; what every mans Disposition was, what his natural capacite for Philosophie, and what his inclinations thereto were: neither would he admit any into his College, or Familie, before he had made some Physiognomic observations concerning the man. If upon exact observation of al circumstances, he found the person to be of good naturals, and of an awakened understanding, then he brought him under an Examen touching his morals; whether he were of good manners, and had affectionate inclinations to Philosophie, &c. The person thus examined, and approved by *Pythagoras*, was admitted into his Societie or College as an Exoteric or Probationer. So *Iamblichus cap. 20.* and *Stanly of Pythagoras's Discipline chap. 2.*

*Pythagoras's admitting his Scholars after examen, &c. from the Jewish rite of admitting Profelytes.*

§. 3. Now that *Pythagoras* traduced this part of his Discipline, as also the former relating to his Acoustics, or Commun auditors from the Jewish Church, seems very probable. For who knows not, that the Jews had two sorts of Profelytes? (1.) Those of the Gates, *i. e.* such as lived within their gates, and partaked of some commun privileges; unto whom *Pythagoras's* commun Disciples seem to answer. (2.) There were Profelytes of the covenant, or of Righteousnesse, *i. e.* such as were incorporated into the Jewish Church, and so made partakers of al their privileges. Now in the admission of these, *Maimonides* tells us, the Jews were very strict and severe, as *Ainsworth* out of him on *Gen. 17. 12.* [*Bought with money.*] ‘When a man or woman cometh to join as a Profelyte, they make a diligent inquire after such, lest they come to get themselves under the Law, for some Riches they should receive, or for Dignitie they should obtain, or for Fear. If he be a Man, they inquire whether he have not set his affection on some Jewish woman; or a Woman, her affections on some Young man of *Israel*. If no such like occasion be found in them, they make known to them the Weightinesse of the Yoak of the Law, &c. to see if they wil leave off. If they wil take it upon them, and withdraw not, and they see, that they come of love, then they receive them as it's written, *Ruth 1. 18.* &c. By which we see, how near *Pythagoras* comes to the Jews in his strict, and severe examen, as to the Admission of Disciples, from whom we have some reason to persuade us, that he took the whole Idea, or Platforme of his Schole and College. Yea, if we may believe *Clemens Alexandrinus (scq. 1.)* *Pythagoras* himself was circumcised; and if so, we may suppose he was admitted

mitted as a Profelyte, to partake of the Privileges, and Myſteries of the Jewiſh Church. And *Porphyrie* (*pag. 2.*) tells us, that he was cleanſed from the pollutions of his life paſt by one *Zabratus*; who, according to *Selden*, was *Ezechiel*. Or if not a Profelyte of the Covenant, yet we may with ſafety ſuppoſe him to be a Profelyte of the Gates; that is, one that heard amongſt them; and ſo acquainted himſelf with their Diſcipline, and Myſteries, and affected an imitation thereof, particularly in this rite of admitting his Diſciples and Probationers.

§. 4. *Pythagoras* appointed his Exoterics under Probation many Exercices, for the purification of their minds, as alſo many Abſtinences from wine, fleſh, and other meats obſtructing the clearneſſe of underſtanding, with many other probationary exercices. Which probation or preparative Diſcipline they underwent uſually five years before they were admitted to be Intriſecs, or complete Pythagoreans. But the main Injunction, which *Pythagoras* laid on theſe Exoterics, or Novices, was their, *πενταετῆς ſιωπῆ*, *quinquennial*, or *five years ſilence*. The cauſe of which ſilence was to inure his Diſciples to the right governement of their Tongues, which of althings is moſt difficult, and yet moſt uſeful, and neceſſary for Novices in any Science. Thence *Iamblichus* c. 31. *ἔτι ἢ πάντων χαλεπώτατον ἐγκρατευσμάτων τὸ γλώττης κρατεῖν*. The Government of the Tongue is of al moſt difficult. So *Apul. Florid. l. 2.* ‘The firſt Founder of Philoſophie, firſt taught his Diſciples to hold their peace; and his firſt meditation, in order to the procuring Wiſdome, was to bridle the Tongue, and keep our words within the wal of our teeth; for he forbad not ſpeech altogether, but loquacitie; requiring that they ſpoke more rarely, more ſubſiſſively, more modeſtly, which is a great virtue, though very difficult in Scholars; according to that of *Quintilian, Decl. 19.* *I think there is no virtue more difficult, than that of Silence.* This Pythagorean ſilence answers that of *Job ch. 6. v. 24.* *Teach me and I wil hold my tongue.* Others make the reaſon of this ſilence to be ‘that the Soul, turning inward to her ſelfe, might be diverted from externe objects, and al irregular paſſions. Hence his ſilence was termed *ἔχεμυθία*, that is, (ſaies *Aulus Gellius lib. 1. c. 9.*) *ἔχον ἐν ἑαυτῷ ἢ μῦθον ſιωπῆ*: or as *Hefychius*, and out of him *Suidas*, from *ἔχειν ἐν ἑαυτῷ ἢ λόγον*, containing within himſelfe his ſpeech. This Probationary ſilence of theſe Novices, *Laertius lib. 8.* calls *πενταετίαν*, a *quinquennial ſilence*. *Laertius* ſaies, ‘that the Pytha-

Probationary  
Diſcipline, and  
Exercices.

The Pythagorean  
Silence.

Finis autem ſi-  
lentii huius ali-  
us non erat,  
quàm ut diſcen-  
tes initio intra  
modeſtiæ termi-  
nos ſe continen-  
tes diſcerent di-  
ligenter voci  
præceptoris au-  
ſcultare. Horn.  
Hiſt. Philoſ. l. 7.  
c. 12.

*Job* 6. 24.

‘gorean Novices kept silence five years, only hearing *Pythagoras’s* discourses, but not seeing him, til they were fully approved, and then they became of his Familie, which he calls *σύστημα* *systeme*. So *Servius*, on *Virgil*, *Æn.* 10. Yet *Aulus Gellius*, l. 1. c. 9. informes us, that this, *πενταετής ἔχεμυθία*, five years silence, was not required of al, but of some more, of some lesse; but none were enjoyed lesse than two yeares silence, as none more than five years. The like *Apuleius*, in *florid.* l. 2. tels us, that some were silent for a lesser space, specially such as were more grave: but those who were more pratling, were enjoyned a quinquennial silence. The Pythagoreans, for this their silence continued in great honor even to *Isocrates’s* time; who in his *Busiris* saies, that men more admired the Pythagoreans, who held their peace, than others, who had obtained the greatest glorie by speaking. Yea, *Pythagoras* enjoyned his Disciples some kind of perpetual silence: for he taught (1.) That we ought to be silent, or to speak things better than Silence. (2.) To comprehend many things in few words, not few things in many words, whence *Zeno* blamed such as instead of being *φιλόλογοι*, lovers of learning, were *λογόφιλοι*, lovers of words. We have a good Moral Precept to this purpose, given us by the Son of *Serach*, or *Ecclesiasticus* 32. 8. *Let thy speech be short, comprehending much in a few words: be as one that knoweth much, yet is silent.* (3.) *Pythagoras* forbad his Scholars declaring his mysteries to others. Those who after their five years preparative Discipline, and Probation, appeared by their moderation, commendable conversation, and other qualifications fit to participate of *Pythagoras’s* more secret Philosophie and Mysteries, were made Intrinsec, being admitted to hear *Pythagoras* within the screen, and to see him, and henceforward were accounted *τέλειοι*, i. e. perfect; which privileges the former Probationers, or Novices were not made partakers of. But if these Novices, after the time of their Probation, were not judged worthy to be received to the condition of the perfect, or complete members of *Pythagoras’s* *κοινόβιον* or *Covent*, then were they rejected, and a Coffin was made by the Disciples of *Pythagoras*, and placed in their room, as a lively symbolic image of a person morally dead: So *Iamblichus* cap. 17. and *Grot.* on *Mat.* 8. 2. as *Hammond* on *Luke* 25. 24. of which hereafter in the *Pythagorean Excommunication* §. 9.

§. 5. That *Pythagoras* took the *Idea*, and Platforme of his probationary examen, Discipline, and preparative exercises from the Jewish Church, the Learned assure us; and that upon more than conjectural grounds. So *Daillé*, in his Sermon on *Philip. 3. 12.* ἡ ἴδιη τετελείωμαι: 'This terme [*perfect*] saies he, is taken from those (*viz.* the *Pythagoreans*) amongst the Pagans, who after many preparations and purifications rendred themselves capable of the view, and participation of certain great Idololatric mysteries, which in those times were had in great veneration, &c. Now that this mode of initiating Novices by such preparative exercises, after which they became τέλειοι, or *perfect*, does originally belong to the Jewish Church, the same *Daillé* affirms on *Phil. 3. 15.* *perfect.* 'The ancient Greek Pagans had in their Religion certain mysteries and sacred ceremonies, to the view and participation of which they received not their *Devoti*, til they had been prepared for the same by diverse Disciplines, calling them *Perfect*, who were admitted thereto, and holding the others for *Novices* or *Apprentices* only --- But these words were taken originally from the fashion of the Jewish Church, in the Scholes whereof there were divers orders: some were more low, others more high, in which were taught the most sublime mysteries: and this last part of their Theologie was called by a word, that signifies perfection, because they held it for the top of their Discipline: and in like manner they, who had been instructed in this their sublime Theologie, were called, תמים *The perfect.* Thus also *Maimonides*, *More Nev. Par. 1. c. 34.* out of the Writings of the Rabbines instructeth us, That they deliver not the secrets of the Law to any but, צייעץ to a Counsellor, וחכם חרשי, and to the wisest of Artists, ונבין רחש and to the skilful Orator. Thus likewise the Levites (as some observe) had their quinquennial, or five years probation and preparation, by preparative Exercises, before they entred upon their complete office: whence we see what affinity there is betwixt *Pythagoras's* Probationers, or *Novices*, and those in the Jewish Church, and Schole. *Paul* also *1 Tim. 3. 6.* makes mention of νεοφυτθ, a *Novice* in the Christian Church, which *Oecumenius* enterprets τὸν νεοκατήχητον, νεοφυτθ, a one newly initiated in the faith, a *Catechumen*; and *Theophylact* νεοβαπτιστον, one newly baptised, and admitted into the Church, answering to the Hebrew נטע (which the LXX. render *Job 14. 9.* νεοφυτον) and, as we may presume, with allusion to the *Novice* in

The Pythagorean distinction of Disciples into Novices and perfect, from the Jews.

Phil. 3. 12.

Phil. 3. 15.

τέλειοι alludes to the Jewish תמים perfect.

1 Tim. 3. 6.

Novice.

in.

in the Jewish Church. And this very custome of initiating Novices by preparative Discipline the popish Monkes, such as are Regular, univerfally retain to this very day, (both name and thing) in the admitting persons into their Covents; which, we need no way dout, they at first took up in imitation of, and compliance with the Pagans, specially the Pythagoreans, and the Jewish Church; as also their whole Monastic Life, and Institutes, of which hereafter. Lastly, the Jewish Priests were to be perfect, **תמים**, and *without blemish*; such were the Pythagorean **τέλειος**, and *Plato's* Priest, whom he requires to be **ἀλόκαυρος ἢ γνήσιος**, *perfect and genuine*.

The Discipline of Pythagoras's Schole and College.

§. 6. We have spoken of *Pythagoras's* Disciples in commun, as also of those who belonged to his *cœnobium*, or *College*, both his Novices and perfect, with their cognation to, and derivation from the Jewish Church and Scholes. We now procede to treat of the Discipline *Pythagoras* exercised amongst his Scholars, specially those of his **κοινόβιον**, or *College*; wherein we dout not, but to discover many remarkable, and evident footsteps of Jewish Discipline and Traditions, whence we may suppose it was traduced.

The confederation or consociation in Pythagoras's College founded in virtue.

The first thing considerable in the Discipline of *Pythagoras's* **κοινόβιον** or *College*, was the Confederation, League, or Covenant betwixt al those who were Members thereof. For, as we have already proved, *Pythagoras* was very severe and strict in the admission of Members into his Systeme or College. He judged, and that rightly, there could be no fraternitie and lasting friendship, but what was grounded on Likeness; and no true proper Likeness, but what was founded in virtue, or resemblance of God. Whence, saies *Iamblichus* of the Pythagoreans, 'Their studie of friendship' 'by words and actions, had reference to some Divine tempera-' 'ment, and to union with God, and to unitie with the Divine' 'Soul. By which it is plain, that *Pythagoras* asserted, both Opini-' 'on and Practice, that there could be no Consociation, or friend-' 'ship worthy of that name, but what was founded in Virtue, and' 'Likeness to God. This also was sufficiently couched under two' 'of *Pythagoras's* Symbols, according to the explication of *Iambli-*' 'chus, as that Symbol 28. [*Lay not hold on every one suddenly with*' 'your right hand] *i. e.* saies *Iamblichus*, give not your right hand,' 'or draw not easily to you into your societie persons not initiated,' '(ἀμύητους) *i. e.* such as have not been long tryed by Doctrines and' 'Disciplines,

‘Disciplines, nor are approved as worthy to participate, &c. Another of *Pythagoras’s* Symbols, whereby he signified to us that Virtue or Likeness to God, was the only solid and genuine foundation of strict Friendship and Societie, was this, Symbol 35. [*Set downe salt*] that is, saith *Iamblichus*, *Justice*, of which salt is an embleme. This also *Plato* (*Pythagoras’s* imitator) does much insist upon, specially in *Lysis* (This *Lysis* whom *Plato* makes to be the subject of this discourse of friendship, was *Pythagoras’s* Scholar) *πεὶ φιλίας*, of Friendship, proving (1.) That *τὸ ὅμοιον*, Likeness was the ground of al Friendship. (2.) Thence, *τὰς ἀγαθὰς ὁμοίους εἶναι*, &c. that good men only were alike, and Friend; *κακὰς μηδέποτε ὁμοίους*, that wicked men had no likeness, &c. Whence he concludes, (3.) *ἐκτὸν ζυμπλοκῶ καὶ ζύγδεσμον τοῖς μὲν κακοῖς*, There is therefore no conjunction or stable union amongst wicked men.

§. 7. Now that *Pythagoras* took this Foundation, Constitution, *Pythagoras’s* or Idea of his College from the Jewish Church, their holy confederation of the confederation of the Jewish Church, I think we have good conjectures, if not demonstrative Arguments to prove it. For we know, the Jewish Church was, by virtue of Gods Covenant and gracious presence with them, a separate, select, peculiar, and holy people, as *Exod. 19.*

*Exod. 19. 5, 6.*

5. --- and keep my covenant, then shalt ye be a peculiar treasure to me above al people.

*כֶּנֶז* signifieth ones own proper goods, which he loveth, and keepeth in store for himself, and for peculiar use:

1 *Chron. 29. 3.* Here it is applyed to Gods Church, and translated by the LXX. a peculiar people, and *Peter* expresseth it by a word, that signifies a people for peculiar possession,

1 *Pet. 2. 9.*

*λαός* *ἁγίος*, i. e. as *Camero* observes, *עַם כֶּנֶז*: for *ἁγία* signifies primarily abundance, thence excellence, as choice, select jewels, &c.

Therefore God, though he were the Rector of al the Earth, yet the Jewish Church was his peculiar treasure, or possession, as the Diademe on the head, or the seal on the hand: So *Exod. 34. 9.* and take us for thine inheritance,

*וַיִּבְחַל לְיִשְׂרָאֵל*. We find the same *Psal. 135.*

4. For the Lord hath chosen Jacob to himself, and Israel for his peculiar treasure, *לְכִנְיָתוֹ*, it is the same word with *Exod. 19. 5.* and so rendred *eis ἁγίασμα*.

Such a separate, peculiar, and holy relation had the Jewish Church, by virtue of Gods Covenant and their own stipulation, unto God. In imitation whereof, we may safely conjecture, *Pythagoras* framed his *κοινῶβιον* Covent, or College; which was to him as a peculiar Family or Church; and therefore look as Salt was of great use in the Jewish Church and Sacrifices,

fices,

Pythagoras's  
Symbol of Salt  
as a sign of con-  
federation and  
covenant from  
the Jewish use  
of this type.

ances, as that which did lively, though but Symbolically, represent their holy friendship and communion with God; so in like manner *Pythagoras* makes great use of this same Symbol [*set down salt*] to expresse the holy Friendship and Communion there should be amongst his Collegues. And that *Pythagoras's* Symbol of Salt, by which he signified that Covenant, and Friendship, which ought to be betwixt his Collegues, had its first rise from the parallel use of Salt in the Jewish Church, wil, I think, appear very probable, if we consult the Scriptures, where we find this Symbol mentioned, as also its use amongst the Ancients. It is said,

Levit. 2. 13.  
Numb. 18. 19.

*Lev. 2. 13. Thou shalt not suffer the Salt of the Covenant of thy God to be lacking, with al thine offerings thou shalt offer salt. So Numb.*

18. 19. we read of a Covenant by Salt. The like 2 *Chron. 13. 5.* where the salt, that was cast upon al the Sacrifices, is called the *Salt of the Covenant*; because the Covenant of God with his people was confirmed by Sacrifice, as *Psal. 50. 5. Gather my Saints together unto me, those who have made a Covenant with me by Sacrifice.*

The origine of which Covenant by Sacrifice we find *Gen. 15. 9, 10.* which was afterwards imitated by the Heathens in the confirmation of their solemne Covenants: so that this Covenant by Salt is the same with the Covenant by Sacrifice; because these Covenants by Sacrifice, both in the Jewish Church, and also amongst the Greeks, were solemnised by Eating, and drinking the Sacrifices, whereunto Salt was alwayes a necessary appendent. For God, by these feastings upon the Sacrifices, wherein Salt was used, did confirme his Covenant with those who did participate of them; in as much as they did in some fort eat and drink with God: as

Luke 13. 26.

*Luke 13. 26. We have eaten and drunk in thy presence, i. e. we have eaten and drunk together with thee of thy Sacrifices, or at thy Communion Table, for the ratifying our Covenant, and in token of our friendship with thee. And that Salt was alwayes accounted by the Ancient Jews, as an essential concurrent of their feasts, specially such as were for the confirmation of Covenants, Love, and Friendship, appears by that common Proverb, כל סעורה שאין מריח בה אינה סעורה Every feast wherein is not some salt, is no feast.*

Ezra 4. 14.

We have a great instance, and proof of this Jewish custome to make use of Salt for the confirmation of their Covenants, in *Ezra 4. 14.* where the original Chaldee (different from our version) runs thus *כל קבר רימרה חיכלא מלחנא because we have eaten of the Kings salt, i. e. because we have engaged our selves in a Covenant*  
of

of Friendship to him, by eating of his meat. So that we see this Rite of making Covenants by Salt was fresh amongst the Jews even then, when *Pythagoras* flourished and lived amongst them in *Chaldea*. Hence learned *Cudworth* (in his Discourse of the true notion of the *Lords Supper*, pag. 68.) having shewen how Salt was used amongst the Ancients as a Symbol of Covenants, and friendship, addes, ‘ Thus I understand that Symbol of *Pythagoras* ἡ ἄλα παρ᾽ ἡμετέρας, to set downe Salt, for Friendship and hospitallitie ... ‘ Because Covenants and reconciliations were made by eating, and ‘ drinking, where salt was alwaies used. Salt it selfe was account- ‘ ted amongst the Ancients a Symbol of friendship, ἄλας ἢ τράπεζα, ‘ Salt, and the Table was used proverbially amongst the Greeks to ‘ expresse friendship by: thence *Origens* quotation out of *Archi- ‘ lochus*: Ἄλας ἢ τράπεζαν παραβαίνειν, to transgresse the Salt and Ta- ‘ ble, was to violate the most sacred league of Friendship. *Aeschines*, ‘ in his *Orat. de perperam habita Legatione*, hath a passage very per- ‘ tinent to this purpose, τὸς γὰρ πόλιος ἄλας ἢ δημοσίαν τράπεζαν ‘ περὶ πλείους δὲ ποιῶν. For he saith, that he ought greatly to ‘ esteem the Salt, and commun Table of the Citie. By which we see how and why the Ancients, both Jews and Greeks, made Salt a Symbol of their Covenants, and friendship. But yet, I conceive, there was something more couched under this Symbol of Salt, than learned *Cudworth* hath taken notice of, which wil give further illustration, and proof to our Assertion, that *Pythagoras* traduced it from the Jewish Church. For God instituting Salt as a Symbol of his Covenant, to be eaten with the Sacrifices, as *Lev. 2. 13.* Salt also used as a Symbol of Sanctitie.

he required and expected from such, as entered into Covenant with him: For who knows not, that Salt, as it gives a favor, and relish to meats, so its chief use is to preserve from putrefaction. This explication Christ himself gives of this Symbol, *Mark 9. Marke 9. 49. 49, 50.* Every one shal be salted with fire, and every Sacrifice salted with Salt, &c. Salted, i. e. purified, and preserved by Grace, as flesh by Salt: the like Symbolic usage of Salt is given by Christ, *Mat. 5. 13.* Ye are the salt. So *Luke 14. 34.* *Coloss. 4. 6.* seasoned, &c. That this was a main use of Salt amongst the Heathens; and that they traduced this usage from the Jewish Church, is asserted and proved by *Francis Valesius, de Sacra Philosophia, cap. 16.* on *Levit. 2. 13.* ‘ It is a wonder (saith he) that it was a solemne *Lev. 2. 13.* ‘ Rite, not only in the Sacrifices of the true God, but also in ‘ those

'those of the false gods, to use salt, as you may understand by  
 ' *Plinic, lib. 31. cap. 7.* where discoursing of the praises of Salt, he  
 ' saith, *That its autoritie is much understood in Sacred, seeing no Sa-*  
 ' *crifices are performed without Salt.* Whence I conjecture that this  
 ' custome was derived from the first Sacrifices of the infant world,  
 ' which were offered to the great God; and that it was thence  
 ' derived into the Sacred Rites of al the Gentiles: for we have  
 ' much reason to judge, that those false Ministers of Sacred, re-  
 ' ceived this custome from the true Priests, according to the De-  
 ' vils institution, thereby to have the Divine Sacrifices offered to  
 ' him. *Plato*, in his Dialogue of Nature, saies, *That Salt is a bo-*  
 ' *die friendly to God:* which accords with this present Text; for  
 ' God requires every Sacrifice to be seasoned with Salt, as that  
 ' which was grateful and friendly to him --- Namely Salt seems to  
 ' be a Symbol of Integritie and Incorruption, and thence of Inno-  
 ' cence. For Salt, as 'tis manifest by experience (and from *Aristo-*  
 ' *tle Problemat. 26. Sect.*) dries, and thence preserves things from  
 ' Corruption. Deservedly therefore is Salt made a Symbol of Ju-  
 ' stice, and so commanded in the Sacrifices. To which belongs that  
 ' *Numb. 18. 19. It's a covenant of salt for ever.* He calls it a *Cove-*  
 ' *nant of Salt, i. e. a Covenant of Sacrifices, &c.* Here *Valesius*  
 ' seems to take in both notions; namely, as salt signifies an invio-  
 ' lable Covenant of friendship, and moreover Integritie and Holi-  
 ' nesse; both which are couched under this borrowed Symbol of  
 ' Salt, and both conveighed from the use of Salt in the Church of  
 ' God, to the like usage of it amongst the Pythagoreans, and other  
 ' Heathens. And thus much indeed *Pythagoras* understood by this  
 ' Symbol of his, *ἡ ἀλα πικρῆ δίδασκαλία*, to place salt, i. e. saies *Iamblichus*  
 ' in his explication, as a signe of Justice, Righteousnesse or Holinesse.  
 ' Thus also *Diogenes* explains this Symbol of Salt as preservative  
 ' of meats, &c. For *Pythagoras* conceived there could be no right  
 ' confociation or friendship, but what was founded in virtue; (as  
 ' before) and therefore was he so strict in the examen or tryal of  
 ' his Probationers, and so severe in the whole Discipline of his  
 ' College; which, that it al sprang from the Jewish Discipline,  
 ' and his affectation thereof, wil farther appear by what fol-  
 ' lows.

*Pythagoras*  
 drew the pat-  
 terne of his Col-  
 legiate life from  
 the *Essenes*.

§. 9. That *Pythagoras* took the *Idea* or Platform of his Systeme,  
 and College from the Jewish Church, that holy and peculiar re-  
 lation they had to God and to each other, by virtue of that mutual

tual

tual confederation or covenant betwixt them and God, seems yet more evident, by that exact parallel we find between his Collegiate Discipline and that of Essenes; who were the most devote and zelous Sect of the Jews. Not that I do confidently affirme, the Essenes to be more ancient than *Pythagoras*; but I suppose the main of their Discipline was no other, than what was generally approved by their Ancestors the devote Jews. The origine of the Essenes, according to the best conjectures I can make, was from the ancient חסידים *Hasidim*, or *Hasideans*, who were Corporations or Colleges of devote Jews, who separated themselves from the carnal Jews, in order to a more strict observation of the Law.

As 1 *Mac.* 2. 42. Where we read of συναγωγὴ Ἀσιδαίων, a *Synagogue* or *Societie* of *Asideans*, who are said to be, ἐκυσταζόμενοι τῷ νόμῳ. *Spontaneous observers of*, or *voluntarily devoted unto the Law*; or, as *Jof. Scaliger* interprets it, *incorporated Asideans*. These *Asideans* were not a distinct Sect, but σύστημα ἁγίων, a *systeme* or *College* of *Saints*, or devote Jews, which had its origine from *Efra* (as *Jof. Scaliger* affirms) *The Founder and Head of the great Synagogue*. Though the Jews reckon *David* also as one of these Devote *Asideans*; yet were they not incorporated or gathered into Societies, til *Efra's* time, or perhaps in the time of the Captivitie. Now from these *Asideans* sprang the *Essenes*, who retained their ancient consociation and rites; and the occasion of their separation, or consociation, seems this; Many of the carnal Jews defiling themselves either by being too deeply plunged in *Worldly Affaires*, even to the neglect of their Religion, or, which was worse, by sinful compliances with their *Idolatrous Lords*, thereby to secure their carnal interest, these *Essenes*, to preserve themselves from these commun pollutions, separated and retired themselves from the croud of worldly affaires into an holy solitude, and private condition of life; where entering into a strict confederation, or

consociation, to lead together a Collegiate devote life, they *The Discipline of the Essenes.*

(1.) Shunned al carnal pleasures, which might entice them from their Devotion. So *Euseb.* l. 9. præpar. τὰς μὲν ἡδονὰς ὡς κακίαν ἀποστέργουσαι, *They avoid pleasures as sinful*. So also *Josephus* saith, *That they esteemed it the greatest virtue to preserve continence, and not to succumbe to lust.* (2.) They avoided al profane Companie and conformity to the world, as also al affectation of *Secular dignitie*, applause and honor. (3.) They engaged in a strict fraternal communion amongst themselves, professing a communitie of

goods, &c. (4.) They did in time of perfecution, so far as they were able, lead a Monastic life, forbearing marriage, &c. (5.) They were very abstemious and moderate in the use of Creature-comforts, forbearing wine, drinking water, &c. (6.) They had their Distinctive garments, or white vestements. (7.) They used Ceremonial purifications, according to their Law; as also moral mortification of sin. (8.) They enjoyed silence on their Novices, and were al studious for the right government of their speech, &c. (9.) They forbad Oaths. (10.) They had their Elders in great esteem. (11.) They acknowleged althings to be disposed by a particular over-ruling Providence. (12.) They did in a peculiar manner devote themselves to the worship of God by Prayers, and Sacrifices, specially of inanimates. (13.) They divided their Lives and Studies into two parts, [1.] Contemplative, [2.] Active: they spent their time most in Action, besides what they employed in their Devotions; the principal studie they addicted themselves unto was Medicine: they gave themselves also to gardening, and other labors of the hand. (14.) They distributed the Daie into times for Prayer, for Reading, for Studie, for labor with their hands, and for natural Refreshments. (15.) They endeavoured much exactness in their Morals, to lead an exemplary Life. (16.) Such as proved Apostates or Scandalous, they excommunicated by the commun consent of al the Fraternitie or Societie. And to conclude with the character of *Viret*. (in his *interim pag.* 122.) ‘In sum their State was, in their first constitution, an excellent Schole of Medicine, of Doctrine, and of ‘Examples of virtue: althings were done amongst them in good ‘order; and I think the first Christian Monkes took their patterne ‘from these Essenes: But the later Monkes have rather followed ‘the example of the Sadducees, and Pharisees. Indeed the Sadducees, and Pharisees seem to be orders of much later constitution, and but a spurious degenerate off-spring of the ancient devote **חסידים**, *Essenes*. For although they both affected the opinion and esteem of eminent Saints, or Separatists (for so their name Pharisee imports) yet al their pretended sanctitie was but apparent hypocrisie, as far short of the sanctitie and devotion of the first Essenes, as the pretended Popish mortifications of the later Monkes comes short of the sanctitie and devotion of the first Christian *אדאגים*, or Puritans. He that wil see more of these Essenes may consult *Drusius de 3. sectis Judaorum*, l. 4. c. 22. In sum,

sum, that these Essenes were the same with the ancient *Hafidai*, which were so famous among the Jews for their sanctitie, is asserted by *Grotius*, on *Mat.* 5. 44. *These Hafidæi are the same with those whom others call Essenes.*

Having laid downe the original of the Essenes, their Collegiate Constitution, Order, and Discipline, I shal now procede to shew, how much the Pythagorean College, or Systeme did Symbolise and agree therewith; which wil give a great confirmation to our Hypothesis, *That Pythagoras traduced the Idea of his College and its Discipline from the Jewish Church, &c.*

1. The Pythagoreans, as the Essenes, separated themselves from the rest of men, whom they accounted Profane; not at al regarding their Riches, Honors, or Pleasures. Hence that great Law amongst them, *μόνοι τοῖς Πυθαγορείοις τῷ δεξιᾷ ἑμβάλλαν*, *To give the Right hand of fellowship to none but to Pythagoreans*, i. e. saies *Iamblichus*, to have communion with noſſe who are not initiated, or tryed by Doctrines and Disciplines, &c. The same phrase was used in the Jewish Church, to denote communion. So *Paul* speaks of the Right hand of fellowship given to him by *Peter*, *James*, and *John*; *Gal.* 2. 9. according to the Jewish Dialect. And as the Jews accounted al that were not of their Church, as dogs, profane, without, &c. So likewise the Pythagoreans, called al those who were not of their Societie, *ἀμύητος*, & *ἀτελής*, *not initiated*; and *δυσίγος*, *ἑξοστεικός* & *βιβύλος*, *those without, profane, &c.* So *Grotius* on *Mat.* 7. 6. [*cast not what is holy to dogs*] observes this Symbolic mode was brought by *Pythagoras* out of the Oriental parts. Yea *Iamblichus* tels us, that the Pythagoreans excluded al, save their Parents, *πλὴν ἑσ' ἑοίων*, from their conversation; hence those verses touching *Pythagoras*.

Τὸς μὲν ἰταίρους ἦσαν ἴσους μακάριστοι θεοῖσι,  
 Τὸς δ' ἄλλους ἠγοῦτ' ἔτ' ἐν λόγῳ ἔτ' ἐν ἀειδμῶν.

*His Associates he esteemed equal to the blessed Gods; but as for others he esteemed them not either in speech, or number. Iamblichus cap. 35.* This Pythagorean separation and contempt of al others, but their own Collegues, gained them much envie; so that, as some observe, they being once assembled in their College, or the place where they were wont to meet, some il-willers accused them of a conspiracie against the Citie, which caused them to be almost al massacred; of which see *Vossius de Philos. sect. 1. 2. c. 6. Par. 26.* This is most probable, that the Pythagoreans

*The Pythagoreans imitation of the Essenes.*

1. *The Pythagoreans great Separatists from al that were not of their Societie.*

*Gal.* 2. 9.  
*See Chap. 9.*  
*Parag. 3.*

*Mat.* 7. 6.

were strict and severe separatists, as the Essenes, and Jews before them.

2. Their shunning worldly pleasures, &c.

2. The Pythagoreans, as well as the Essenes, shunned all carnal pleasures, all mundane Honors, Riches, and Grandeur; affecting an *αὐτάρκεια*, a mental self-sufficiency. Thus *Pythagoras*, in his Epistle to *Hiero* (of which before chap. 5.) pretends to an *αὐτάρκεια*, a self-sufficiency; which made him scorn the Honors, Pleasures, and Pompe of *Hiero's* Court. Herein the Pythagoreans were followed by the morose Cynics; who affected a great aversion from all worldly pleasures, dignities, and conformities: as also by the Stoics, who placed happiness in an *αὐτάρκεια*, a self-sufficiency; thence *Epictetus* begins his Enchiridion with his τὰ ἐφ' ἡμῶν, &c.

3. Their strict consociation and communie of goods.

3. The Pythagoreans made not only a separation from the world, both persons and things, but also a strict Consociation or Confederation amongst themselves; professing a communie of goods, or enjoying all things in commun; wherein they did exactly imitate the Collegiate Discipline of the Essenes. Thus *Iamblichus* (cap. 17.) 'Pythagoras, saies he, appointed a Communie of Estates, and constituted an inviolable Confederacie, and Societie as being that ancient way of consociation (perhaps he means in the Jewish Church, which was most ancient) which is truly styled κοινόνιον, a *Covent*, or *College*. This was agreeable to the Dogmes of *Pythagoras*, κοινὰ τὰ φίλων εἶναι, all things ought to be commun amongst Friends: And φιλότις ἰσότης, Friendship is an equalitie, whence his Precept, Esteem nothing your own. So *Diog. Laer.* saies, the Pythagoreans put their Estates in one commun stock, &c. Thus *Vossius de Phil. Sect. l. 2. c. 6. §. 25.* The Pythagoreans maintained the strictest conjunction amongst themselves, also a communion of Goods. But as for the Friendships of other men, they no way esteemed them, albeit they abounded with Riches, and Honors. And *Plato*, proceeding upon the very same principles with *Pythagoras*, viz. That all things must be commun among friends, &c. enjoynes a Communie of all things in his Commun-wealth: of which hereafter.

Inter Pythagoreos colebatur societas inseparrabilis, quod à communione appellabatur κοινόνιον. Hoc morem κοινόνιον apud Judæos imitati sunt Esseni, qui omnia communia habebant. *Hern. Hist. Philos. l. 7. c. 12.*

Their Celibate from the Essenes, or Jewish Priests.

4. As the Essenes, and devote Jewes did, if they had abilitie, forbear mariage in times of persecution, specially thereby to avoid many snares, and encumbrances; so likewise the Pythagoreans, who did not only look on *Celibate*, or *single life*, as expedient for some times and conditions, but enjoyed it in their Sect

as a thing sacred and holy. This learned *Bochart* proves at large in his excellent Treatise against *Veron. Part 3. chap. 25. Sect. 4. Art. 1.* (pag. 1338.) where he shews, that the Injunction of celibate, or Monastic life, was one great part of the Doctrine of *Demons* (mentioned 1 *Tim. 4. 1. 3.*) ‘which, saies he, was one of the superstitious *Pythagoras* brought out of *Egypt*, when he returned into *Greece*. For (as *Clem. Alexandr. 58. qu. l. 1.*) he forbade marriage to those of his Sect, and erected a Cloister of Virgins, (or Nuns) the charge of which he gave to his Daughter. *Plato* held the same sentiment, and *Heracitus*, and *Democritus*, and *Zeno* the Prince of the Stoics, who never touched a Woman. But ’tis possible *Pythagoras* might take up this his injunction of Celibate from the Jewish Priests, who at some times were enjoyned abstinence from Women. So *Grotius* on *Colef. 2. 21.* having shewn how these Injunctions did not refer to the Jewish Law, but to some Traditions of the Jews, and Dogmes of Philosophers, specially the *Pythagoreans*, he concludes thus: ‘This last phrase *μη θίγης* handle not, refers to separation from Women, which the Jewish Priests at some certain times were enjoyned, but the *Pythagoreans* alwaies, &c. *Hammond*, on 1 *Tim. 4. 3.* [forbidding to marry] shews, how the Gnostics received this part of their character, forbidding mariages, &c. from the *Pythagorean* Philosophers, as *Clemens Alexandr. Strom. lib. 3. &c.*

5. As the *Essenes* had their particular Rules for Abstinenes *Pythagorean ab-* from Wine, &c. And the Jews in general had their Abstinenes; *stinences from* from several meats, and at several times. So also the *Pythago-* *Jews and Es-* *senes.* reans in imitation of them. Thus *Jerom* tells us, that the *Essenes* abstained from flesh: whence some conceive *Pythagoras* brought this superstition into *Greece*, as *Horn. Hist. Phil. l. 7. c. 12.* Thus also *Stanley* of *Pythagoras’s* Discipline, *ch. 5.* out of *Iamblichus*. ‘Moreover *Pythagoras* commanded his Disciples to abstaine from althings, that had life, and from certain other meats, which obstruct the clearnesse of understanding: likewise from Wine, also to eat, and sleep little. So *Diogenes Laertius* tells us, that ‘*Pythagoras* held things dedicated to God were holy, and so not to be used for common uses: thence that fishes were not to be eaten, *ἅτι ἰσθη*, &c. And *Grotius*, on *Col. 2. 16.* gives us a full account *Col. 2. 16.* hereof, *ἐν βρώσῃ ἢ πίνῃ*, in meat or drink] ‘In one clause, saies *Pythagorean* *Precepts.* he, he comprehends both those, who Judaised, and *Pythagorised*. To abstain from Wine was not a perpetual Jewish Institute, but

‘but in some persons and Times; but amongst the Pythagoreans  
 ‘it was frequent. The Jewes abstained from some meats; the  
 ‘Pythagoreans from many more. The like he addes on *vers.* 20.  
 ‘*To the rudiments of the world.* σοιχηία, saies *Grotius*, *Rudiments*,  
 ‘&c. every Institution, *Gal.* 4. 3. 9. where you’l see why they  
 ‘are called *rudiments of the world*; namely because they were com-  
 ‘mun to the Jewes with other Nations. There was nothing in  
 ‘these Rites proper to the Jewes, &c. The same he addes on *vers.*

*Col.* 2. 21, 22.  
 Pythagoras’s  
 Dogmes.

21. μη ἀφῆ, μη γεύσῃ, μη θίγῃς] ‘Here is, saies *Grotius*, a μίμνησις,  
 ‘the note whereof the Syriac has placed here. For thus these  
 ‘Masters spake. *Tertullian*, against *Marcion* 5. denies that this  
 ‘belongs to the Law of *Moses*. He seems to me to have used com-  
 ‘mun words which should comprehend both the Jewes and Philo-  
 ‘sophers, specially the Pythagoreans. And these first words μη  
 ‘ἀφῆ, μη γεύσῃ, touch not, tast not, chiefly belong to meats: the  
 ‘later μη θίγῃς refer to *Women*, &c. So again, *v.* 22. καὶ τὰ ἐν-  
 ‘τάλματα, καὶ διδασκαλίας ἀνδρώπων] This, saies *Grotius*, refers to  
 ‘the δογματίζεσθαι, *v.* 20. These things were invented by men,  
 ‘they came not primarily from God. ἐπιτάλματα, *Precepts* were  
 ‘such as were commanded by mens Laws: διδασκαλίας, such things  
 ‘as were enjoyned by the Pythagoreans, as before. Thus likewise *Ham-*  
 ‘mond, in his *Paraph.* on 1 *Tim.* 4. 3. *Forbidding to marrie, and com-*  
 ‘*manding to abstain from meats*, affirms that the Gnostics had these  
 ‘Doctrines from the Pythagorean Philosophers. And *Mede*, in his  
 ‘*Apostasie of the later times*, on these words 1 *Tim.* 4. 3. *forbidding*  
 ‘*to marrie, &c.* proves at large, that these Monkish Abstinences  
 ‘were but imitations, and branches of the Doctrines of *Demons*  
 ‘(mentioned *v.* 1.) brought into *Greece* by *Pythagoras*, *Plato*, and  
 ‘other Philosophers.

1 *Tim.* 4. 3.  
 Commanding to  
 abstain from  
 meats.

6. Their purifi-  
 cations both Ce-  
 remonial and  
 Moral.

6. The Jewes in general, but more particularly the Essenes had  
 ‘their Purifications, or Purgatories, both Ceremonial, and Moral.  
 ‘So in like manner the Pythagoreans. Thus *Iamblichus* of *Pytha-*  
 ‘*goras*. ‘He said (quoth he) that puritie is acquired by expiati-  
 ‘ons, and bathings, and sprinklings, &c. So *Diogenes Laertius* in  
 ‘his life: *Pythagoras*, saies he, held, that cleanness is acquired by  
 ‘expurgations, washings, and sprinklings, with separation from  
 ‘al that defileth. And *Iustin Martyr*, *Apolog.* 2. gives us this  
 ‘general assertion, ‘That al these washings, which the Heathens  
 ‘used in their sacreds, had their original, though by a Diabolic  
 ‘imitation, from our Sacred Scriptures, &c.

7. The Jewes in general, and the Effenes in particular, were very exact in their observation of their Festivals: So likewise were the Pythagoreans. 'For, saith *Iamblichus*, *Pythagoras* commanded that upon holy dayes we cut not our hair, nor pare our nailes: See *Stanley* of *Pythagoras's Discipline*, chap. 3. pag. 92.

7. Their observation of Festivals.

8. Again the Pythagoreans, as wel as the Jewes and Effenes, had their white distinctive vestments or garments. So *Iamblichus* (cap. 20.) speaking of *Pythagoras's* Disciples, saies, 'They wear a white and clean garment: So *Diogenes Laertius* saies, 'That *Pythagoras* held the Gods to be worshiped, μετ' εὐρημίας λευχεμονούντας, 'with a good conscience (so εὐρημία is used by *Plato*) and white Vestment, &c. as *Eccles.* 9. 8. Let thy Vestment be alwayes white, &c. Hence, I suppose, the *Pythagorean white Vestment*. *P. Virgil.* *quæst.* 4. de *Inu. Rer.* 7. supposeth that the Hebrews borrowed their white Garment from the Egyptians, whence also *Pythagoras* received the same: for *Herod.* l. 2. acquaints us, that the Egyptian Priests used a pure white Vestment, and rejected the Woollen as profane. But it seems evident, that both the Egyptians, and Pythagoreans traduced their white Vestments from the Jewes, who received them from sacred Institution.

8. Their white distinctive vestments from *Eccles.* 9. 8. Let thy garments be white.

9. As the Effenes, so the Pythagoreans enjoyed silence, and that not only on their Exoterics, or Novices; but also on their τέλειοι, or Intrinsec: for besides the five years silence, which *Pythagoras* prescribed his novices, he had another called παντελής ἐχεμυδία, a continual silence; which properly belonged to his perfect Disciples, who were enjoined secrecie, or concelement of the Pythagorean mysteries from al those, who were not of their societie; whom the Pythagoreans termed ἀμύητους, βεβήλους, uninitiated, prophane, &c. therefore not meet to have notice of their mysteries. Thus *Iamblichus*, speaking of the Pythagoreans, saith, 'That the Principal, and most mysterious of their Doctrines they reserved amongst themselves unwritten, as not fit to be published, but to be delivered by oral tradition to their Successors, as mysteries of the Gods. To which that of *Cicero*, lib. 1. de *nat. Deor.* refers. 'Thou maist not concele it from me, as *Pythagoras* was wont to concele his mysteries from aliens. Thus *Vossius*, de *Philos. sect.* l. 2. c. 6. §. 24. having spoken of the *Pythagorean quinquennial silence* saies, 'They had another silence, which was perpetual: 'by which it was unlawful for the Pythagoreans to discourse (not

Their perpetual silence, or concealing their mysteries from strangers.

‘amongst themselves, but) with strangers, of those mysteries, ‘which they had received. This indeed exactly answereth the Jewish silence, or secrecy in concealing from the Gentiles their mysteries, viz. the name *Jehovah*, which they (as ’tis said) would alwaies pronounce by the other more commun name *Adonai*, thereby to conceale it, &c. For the Jews accounted the Gentiles but as profane and Dogs; therefore not fit to be made partakers of their mysteries. To which Christ seems to allude, *Mat. 7.6.* *give not what is holy to Dogs.* Thus *Philo* speaking of the Essenes, saith, *That above althings they took diligent heed, that their sacred mysteries should not be communicated, τοῖς ἀμύητοις, to profane persons, who were not initiated in their Religion.* Yea indeed the Pythagoreans were not without some kind of silence amongst themselves, for they esteemed the right government of our speech, one of the hardest, and therefore best governments, as *Iamblichus cap. 31.* Thence *Pythagoras* enjoined his Disciples, (1.) Perpetual silence, unless they could speak somewhat more profitable than their silence. (2.) When they did speak, to utter many things in few words, not few things in many words: For *Pythagoras* was a professed Enemy to tatling; thence that Symbol of his: *Receive not a Swallow into your house,* i. e. saies *Vossius,* admit not of ratlers. So *Zeno*, the Prince of the Stoics, when he heard any talk much, was wont to say, *That man’s Ears were fallen down into his Tongue.* (3.) *Pythagoras* enjoined his Scholars not to speak rashly, without premeditation. (4.) Not to discourse of Pythagorean mysteries without Light: For, ‘saies *Iamblichus,* it is impossible to understand Pythagorean Doctrines without Light. (5.) *Pythagoras* required a particular silence, or right ordering of speech in speaking of, or drawing near unto the Gods. So *Iamblichus* on *Pythagoras’s* Seventh Symbol. [*Above althings governe your tongue in following the Gods.*] The first work of wildome (saith he) ‘is ‘to turne our speech inward upon our selves: (by meditation:) ‘for nothing does more perfect the Soul, than when a man, turning inward upon himself, followeth the Gods. (6.) And touching the Pythagorean silence in general, *Apuleius, in floridis,* tels us, ‘That the first thing *Pythagoras* taught his Disciples, was to ‘hold their peace; and the first meditation of him who would ‘be wise, should be for an universal bridling of his tongue; and ‘havings clipped the wings of his words, which the Poets call ‘Birds, to shut them up within the wals of his white teeth.

(7.) The

(7.) The Pythagoreans, as the Effenes, forbād Oaths.

10. The Pythagoreans, in imitation of the Effenes and Jews, had their Elders in great esteem. They never made mention of *Pythagoras* without some note of reverence, calling him *ὁ Θεολόγος*, *the Theologue*, &c. And *αὐτὸς ἔρα*, *he said it*, had with *Pythagoras's* Disciples the same authoritie, as a first principle with other Philosophers, or a Scriptural testimonie with a Jew and Christian. This is observed by *Laert. l. 8. Cicero l. 1. de N. Deor. Quint. l. 11. c. 1.* and others; who tel us, that *Pythagoras's* Authoritie answered al objections: for when he spake, he was estim'd as the Pythian oracle: so that the solemne formule was *αὐτὸς ἔρα*: And 'tis not unlikely, but this title also he borrowed from the Sacred Records; for *αὐτὸς ἔρα*, or *thus saith he*, is a title given to God in Scripture; as *Hornius Hist. Philos. l. 7. c. 12. αὐτὸς*, 'an honorable appellation, is attributed not only to Prophane but also to 'Sacred Writers; so that it is not given to any, but the most excellent, yea to God himself: for so He more easily gain'd credit 'to his Doctrine, and Authoritie to Himself.

*Their Reverence towards their Elders.*

11. The Pythagoreans, as the Effenes, acknowledged althings to be disposed by a particular providence, which they called Fate.

*They own Fate.*

12. The Jews, and particularly the Effenes, did in a peculiar manner, specially in times of Persecution and Captivitie, devote themselves to the worship of God, by Prayers, &c. in order whereto, they had their *προσευχῆς* *praying houses*. So likewise the Pythagoreans were generally 'Devoti, or much addicted to devotion: of which hereafter.

*Their Devotion.*

13. The Pythagoreans, as the Effenes, divided their life, and studies into Contemplative, and Active. In their studies they much addicted themselves to Medicine; in their bodily exercises to Gardening, &c.

*Their studies, Contemplative, Active.*

14. The Pythagoreans, in imitation of the Effenes, distributed the day into several parts, for Devotion, Studie, Labor, &c. So *Iamblichus of Pythagoras, cap. 20.* 'Those who were taught by *Pythagoras*, spent their Morning walk alone, and in such places, where they might be most retired, and free from disturbances. After their Morning walk, they met together in the Temple, or place of Devotion. After that, having spent some time in their studies, they went to their Morning Exercises. At Dinner they used (mostly) bread and honey. Their Afternoon

*The Pythagorean daily exercises, with their morning Premeditations, and evening Recollection of al.*

Pythagorei ex-  
ercende memo-  
rie causa, singu-  
lis diebus quid  
egissent, quid  
legissent, quid  
profecissent, in  
Vita, in Doctri-  
na, vesperi com-  
memorabant:  
benefacta lau-  
dem, malefacta  
vituperium me-  
rebantur. Hor-  
nius Hist. Phi-  
los. l. 7. c. 12.

they employed in Political Affairs. At the actions of the day they contrived in the Morning before they rose, and examined the same at Night before they went to sleep. A Pythagorean rose not out of his Bed, before he had called to mind the Actions of the day past, which recollection he performed in this manner. He endeavoured to call to mind what he had heard, or done in the first, second, third place (and so in order) after his rising: And then after his going forth, whom he met with first, whom next, &c. and what discourses he had with the first, what with the second, &c. for he endeavoured to keep a Diarie, Journal, or memoires of al that happened throughout the day; and so to repete every thing in order as it happened. Thus they chiefly exercised their memories: for they conceived nothing conduceth more to knowlege, experience, and wisdom, than to remember many things. He taught his Disciples to do nothing without premeditation; nor any thing whereof they could not give a good account; but that in the Morning they should consider what they were to do; and at Night make a recollection thereof. So *Porphyrie*, in the life of *Pythag.* pag. 26. saith, That *Pythagoras* advised his Scholars, to have regard chiefly to two things. (1.) The time of their going to Bed. (2.) The time of their rising: at each of these to consider what actions are past, and what to come: of the past to require from themselves an account; of the future to have a Providential circumspection, and care. So *Virgil ex Pythag. inter Epigr.*

*Non prius in dulcem declinat lumina somnum,*

*Omnia quam longi reputaverit acta diei;*

*Que pratergressus, quid gestum in tempore, quid non:*

See more *Stanly*, of *Pythagoras's Discipline*, cap. 9, 10.

constancie, and  
against Aposta-  
sie.

15. The Pythagoreans, as the Essenes, affected a great constancie in their principles and morals: in order whereto they had many cautionary precepts against Apostasie. So *Iamblichus* explaines that 15<sup>th</sup> Symbol of *Pythagoras*. [Travelling from home turn not back, for the Furies go back with you.] i. e. saith *Iamblichus*, after you have applied your self to Philosophie, turn not back, &c. Which also was a Proverbial Symbol amongst the Jews; to which our Saviour seems to allude, when he giveth those cautions against Apostasie: viz. Remember *Lots Wife*: and He that puts his hand to the Plough and looketh back, &c. 16. As

16. As the Essenes were severe in their Excommunication of *Their Excom-*  
 Apostates and Scandalous persons; so the Pythagoreans. Thus *munication.*  
*Iamblichus cap. 17.* ‘Those, who were cast out of *Pythagoras’s*  
 ‘Schole, had *κενοτάφιον*, a coffin made by his Disciples, placed in  
 ‘their room, as if they had been dead: for al, that were about  
 ‘*Pythagoras*, spake of them as dead; and when they met them,  
 ‘behaved themselves toward them, as if they had been some other  
 ‘persons; for the men themselves they said were dead, &c. That  
*Pythagoras* traduced this Symbolic Embleme, of persons dead in sins,  
 from the Jewish Church, is wel observed, and proved by *Gro-*  
*tius*, on *Mat. 8. 22.* *Let the dead bury their dead:* and *Ham-*  
*mond* (out of him) on *Luke 15. 24.* of which hereafter.

17. As the Pythagorean Novices had their probationary year,  
 or years; so the Jewish Essenes. Thus *Hornius Hist. Philos. l. 7.*  
*c. 15.* ‘The Essenes, who alone are worthy the name of Philoso-  
 ‘phers among the Jews, did not presently admit their Disciples,  
 ‘til after one year, (or more) they had probation of their beha-  
 ‘vior, &c.

I have in these severals drawn the Parallel betwixt the Jewish  
 Essenes and the Pythagoreans: and for the farther conviction,  
 that al this was not a mere figment of mine own, without founda-  
 tion, or prescript, see something of this Parallel in *Godwins*  
*Jewish Antiquities l. 1. c. 12.* of the Essenes, whom he makes  
 to symbolife with the Pythagoreans. (1.) In that both professed  
 a Communion of goods. (2.) Both shunned pleasures. (3.)  
 Both wore White garments. (4.) Both forbad Oathes. (5.)  
 Both had their Elders in singular respect. (6.) Both drank  
 Water. (7.) Both asserted Fate. (8.) Both enjoyned silence,  
 &c.

## C H A P. VII.

## Of Pythagoras's Philosophie Natural, and Moral, &amp;c.

The Origine of Pythagoras's Philosophie from the Jews, &c. 1. His Mathematics. (1.) Arithmetic. (2.) Music. (3.) Astronomy. (4.) The Earths Motion, &c. (5.) Geometrie. (6.) Weights and Measures, from the Jews. 2. Pythagoras's Physics. (1.) Contemplative. The World's origine, its first Mater, Gen. 1. 1, 2. Its Forme, Gen. 1. 13. Fire the great active principle in all things, from Gen. 1. 2. (2.) Medicine from the Jews. 3. Pythagoras's Moral Philosophie. (1.) Ethics, Dogmatic, Preceptive, and Characteristic. Ethic Characters Jewish. Death a Character of a wicked state, as Luk. 15. 24. Sa't of Grace, &c. The Sum of Pythagoras's Ethics in ἀρετα, and ἀρετα. (2.) Pythagoras's Politics from Moses's Politic: The Pythagoreans great Politicians. Their two great Maximes to preserve (1.) Libertie against Tyrannie. (2.) Unitie against Faction.

A distribution  
of Pythagorean  
Philosophie.

§. I. **H**AVING gone thorough the storie of Pythagoras's life, as also the Discipline of his Schole, and College, we now procede to his Philosophie; wherein we doubt not but to discover many Jewish Traditions, and Foot-steps. And to procede methodically, we shal begin with the mater of his Philosophie, and thence passe on to his Forme, or mode of Philosophizing; each whereof wil afford us very strong Presumptions, that he traduced both the one and the other from the Jewish sacred fountains. Some distribute Pythagoras's Philosophie into two parts: Theologic, and Ethic. By Theologic, they understand that which we usually call Physics, namely the knowlege of God, as the first cause of all things. Thus Danaus in cap. 9. August. ad Laurent. and Herminus Histor. Philos. l. 3. c. 11. But we shal follow the usual Distribution thus: The mater, or bodie of Pythagoras's Philosophie may be distributed into Natural, Moral, or Supernatural. 1. His Natural Philosophie containes, (1.) His Physics, or Natural Philosophie properly so called. (2.) His Mathematics. His Physics were either, (1.) Contemplative, which was nothing else but the storie

storie of the Creation; or (2.) Active consisting in Medicine. (2.) His Moral philosophie consisted, (1.) In Ethics, or moral precepts, (2.) In Politics. (3.) His Supernatural philosophie was, (1.) Diabolic, or Magic divination. (2.) Theologic, and Divine. *Pythagoras* usually began with the Mathematic Sciences, as preparatives to the contemplation of things more sublime: So *Porphyrie* in the life of *Pythagoras*, pag. 31. He is said to be the first, that changed the proud title of σοφός wise into φιλόσοφος, a Lover of Wisdome, as *Austin de civ. Dei* l. 8. c. 2. They report, that the name Philosophie sprung from *Pythagoras*, whereas before they were called σοφοὶ wise-men, &c.

§. 2. Now that *Pythagoras* traduced the main parts, if not the whole, of this his Philosophie from the Jewish Church originally, may in the general be demonstrated from what we find in *Iamblichus*, and other Historiographers, concerning the origine of *Pythagoras's* Philosophie. *Iamblichus* saies, that *Pythagoras* drew his Philosophie, and the severall parts thereof, ἀ μὲν παρὰ Ἰϑ' Ορφικῶν, ἀ ἢ παρὰ Ἰϑ' Αἰγυπτίων ἱερέων, ἀ ἢ παρὰ Χαλδαίων ἢ Μάγαν, ἀ ἢ παρὰ τῆς τελετῆς τῆς ἐν Ελευσίνῃ γινομένης ἐν Ἰμβερῷ τε ἢ Σαμοθρακίῃ.

*Pythagoras received part of his Philosophie,*

(1.) He saies, That *Pythagoras* drew part of his Philosophie from the Orphics, i. e. Doctrines of Orpheus. So elsewhere, he tells us, 'That *Pythagoras* derived much of his Theologic Science from Orpheus. That Orpheus's Theologie was symbolic, and mystic, much the same with that of *Pythagoras*, we have already proved out of *Proclus*, in *Theol. Plat.* l. 1. c. 4. Also, that Orpheus had his Theologie originally from the Jews: which is farther evident by that famous fragment of the Orpheic Doctrine in *Iustin Martyr*; wherein we find mention of *Abraham*, and the Mosaic Tables, or Decalogue. (2.) *Iamblichus* informes us, That *Pythagoras* received part of his Philosophie from the Egyptian Priests. The like he affirms *cap. 5.* *Pythagoras*, saies he, owes to the Egyptians ἡ τῆς διδασκαλίας τέρπον συμβολικόν, &c. his symbolic mode of teaching. So, *Clemens Alexandrinus* 1. 5. ερωμ. Ἰσορῶται ἢ Πυθαγόρας ἢ Σόγχηδι τῷ Αἰγυπτίῳ ἀρχιερεὶ τῆ μαθητεῦσαι, 'It is reported that *Pythagoras* was instructed by *Sonchedes* the Egyptian Arch-priest. That the Egyptians had their Philosophie from the Jews, we have before proved *book 1. chap. 2.* Besides we have shewed (*book 2. chap. 5. §. 7, 8.*) That *Pythagoras*, while in Egypt, had intimate conversation with the Jews, (who resorted thither in great numbers) by means of his skill in the Egyptian tongue, which

1. From Orpheus.

2. P. 1. 5. 80

3. From the  
Chaldeans.

4. From the  
Thracians.

Pythagoras be-  
gins with the  
Mathematics.

was but a different Dialect of the Hebrew; so that he was thereby capacitated to read, and inquire into the Sacred Scriptures and Jewish Bookes, without supposition of their being translated into Greek, which was not til after times. (3.) *Iamblichus* acquaints us, That *Pythagoras* received part of his Philosophie from the Chaldeans. Now that *Pythagoras* had converse with the Jews, whilest in *Chaldea* by meanes of his skil in the Egyptian and Chaldean tongues (which differed from the Hebrew only in Dialect) yea that the Jews themselves, frequently past amongst the Greeks, under the name of Chaldeans, because they lived under their government, we have endeavoured to prove, *chap. 5. §. 8.* of this second Book. (4.) *Iamblichus*, together with *Hermippus*, tel us, That *Pythagoras* received part of his Philosophie from the Thracians, so *Iosephus lib. 1. contra Apion.* That the Thracians had their Philosophie originally from the Jews has been proved, *Book 1. chap. 5. parag. 7.* (5.) *Porphyrie pag. 4.* acquaints us, That *Pythagoras* had part of his Philosophie from the Phenicians, who had theirs from the Jews, as before. (6.) *Porphyrie pag. 8.* and *Clemens Alexandrinus 590u. 1.* assure us, 'That *Pythagoras* learned the most excellent parts of his Philosophie from the Barbarians. That by these Barbarians must be understood the Jews, in the first, and chiefest place, we have Testimonies of *Iustin Martyr, Clemens Alexandrinus, Epiphanius, Nicephorus, and Sertranus on Fluto's Cratylus fol. 426.* (7.) What *Pythagoras* learned from his Preceptors, *Thales* and *Phercydes*, owes its original to the Jews, as before, *chap. 3, 4.* of this second Book.

§. 3. Having given a general Demonstration touching the tradition of *Pythagoras's* Philosophie from the Jews; we now proceede to its particulars; and shal begin, according to *Pythagoras's* own method, with his Mathematics: So *Porphyrie in his Life, pag. 31.* 'The Mind (saies he) being purified by Disciplines, ought to be applied to the most useful: These *Pythagoras* procured by certain methods, and gradual mediums, bringing the mind by degrees to the contemplation of Eterne, Incorporeous, Real Beings. To this end he first used the Mathematics, as degrees of preparation to the contemplation of things that are, &c. This Pythagorean method of beginning with the Mathematic Sciences has been greatly applauded by some of our New Philosophers (and that perhaps not without sufficient grounds) as a method most proper for the fixing the Volatile vagrant spirits of  
nogyu

young Students, in their entrance on Philosophie. And this is much practised by the French Nobles, who studie little else of Philosophie besides the Mathematics.

§. 4. Amongst the Mathematic Sciences, Pythagoras firstly entered his Scholars in Arithmetic. So *Stobæus*, in *Ecl. Phys. lib. 1. c. 11.* τῶν δὲ τῶν ἀειδμῶν περὶ μαθημάτων μάλιστα πάντων τιμῆται δοκεῖ Πυθαγόρου ἢ περὶ γενεῖς εἰς τὸ πρῶτον ἀπαγαγῶν ἀπὸ τῆς ἐκ τῆς ἐμπόρου χρείας πάντα τὰ πρῶματα ἀπεικάζων τοῖς ἀειδμῶν, Pythagoras seems of all Sciences to have esteemed mostly of Arithmetic, and to have brought it in use from Mercature; he compared all things to Numbers. That Pythagoras made great use of Numbers, is apparent, in that he does symbolically set forth and describe his chiefest mysteries by numbers, as hereafter. This part of his Mathematics Pythagoras learned from the Phenicians, who by reason of their merchandising made much use of Arithmetic.

Pythagoras first  
taught his Schol-  
ars in Arith-  
metic.

§. 5. Pythagoras having laid a foundation in Arithmetic, proceeds to other parts of the Mathematics; specially to Music, of which also he made a very great symbolic use in all other parts of his Philosophie. So *Iamblichus de vita Pythag. cap. 29.* οὐδ' ἐστὶν μῶν ἐκ ἧκιστα φασὶν αὐτὸς τὸν Πυθαγόρου τιμῆται μουσικῶν, &c. Of the Sciences, they say, the Pythagoreans did not a little esteem of Music, &c. Thus *Apulcius, Florid. 15.* and *Quint. l. 1. c. 16.* tells us, that Pythagoras was a great estimator of, and very well skilled in Music, which he commended to his Scholars daily. This they practised Morning, and Evening: in the Morning after sleep to purge their minds from stupor, and impure imaginations; at Evening to allay their more disturbed affections by this kind of Harmonic, as *Plut. de Iside*, and *Horn. Hist. Phil. l. 7.* Thence Pythagoras gives symbolic descriptions of the Heavens, of the Soul, and of other of the mysteries by Harmonic, &c. This his Science of Music, I suppose he might receive from the Egyptians, who greatly affected Music; or rather immediately from the Jews, who were the first, and most skilful musicians; receiving their Music by Divine Institution, and Inspiration; it being prescribed them by God, as a medium, or Ceremonial Rite of his worship, and practised by them in Moses's time, long before *Orpheus*, who (next to their Idol god *Apollo*) was styled μουσικότατος.

2. His skill in  
Music.

Pythagoreis cer-  
te moris fuit, &  
cum exigitur  
sent animos ad  
lyram excitare,  
quo essent ad  
agendum erecti-  
ores, & cum  
somnia petrent,  
ad eandem leni-  
re mentes, ut si  
quid fuisset tur-  
bidiorum cogi-  
tationum, com-  
ponerent. *Quin-  
til. l. 9. c. 4.*

§. 6. Pythagoras also was skilled in Astronomie, or the Science of the Stars, which *Porphyrus*, in his *Life*, tells us, he received from the Chaldeans. That the Chaldeans at first received this Science

3. His skill in  
Astronomie.

The Earths motion.

of Astronomie from the Patriarchs, See *Book 1. chap. 4. §. 3.* One great Astronomic Paradoxe, which the Pythagoreans maintained was, *That the Earth moved, and the Heavens stood stil.* This was also the opinion of *Aristarchus* the Samian, who whether he were more ancient or later than *Pythagoras*, is not determined. This likewise was the opinion of *Cleantes* the Samian, *Leucippus*, *Heraclides*, and *Ecphantus*. That the Pythagoreans generally affirmed, *That the Earth was not immovable, but moved in a circle about the fire*, *Plutarch* in the life of *Numa* informs us. For they held, 'That Fire being the most excellent of Creatures, was placed in 'the midst of the world, which moved round about it. They asserted moreover, That the Sun was composed of Fire, &c. Which opinions, that they were from Jewish Traditions, we shall hereafter prove. *Laertius* acquaints us, that *Philolaus* the Pythagorean was the first, who openly taught *τὴν γῆν κινεῖσθαι καὶ κύκλῳ*, *The Earth moved in a circle.* *Cicero* in his 4<sup>o</sup> *Academ. Question*, attributes the same opinion to *Nicetas* the Syracusan. *Plutarch* in *Numa* saies, that *Plato*, in his old age, asserted the same. The like is said of *Seleucus*. This Hypothesis of the Earths moving, has been since revived by *Cardinal Cusanus*, *lib. 2. c. 12. Doct. ignorant.* but more professedly defended by *Nicol. Copernicus*; who about the year 1540. writ a Book concerning it, which is Dedicated to *Pope Paul 3<sup>d</sup>*. who was followed herein by *Joannes Keplerus*, Mathematic Professor to *Rudolphus*, *Matthias*, and *Ferdinand* the Emperors. Also by *Christopher Rothmannus*, *Michael Mestlinus*, *David Origanus*, Mathematic Professors. Lately, *Patricius Galileus*, *Hoscarius*, Italians, with *William Gilbert* our English Physician, (famous for his Book *de Magnete*; wherein he asserts this Hypothesis) having all maintained the same opinion: which albeit it was condemned by the Cardinals at *Rome*, *Anno 1616.* yet is it stil defended by many of the New Astronomers. *Ticho Brahe*, the famous Danish Astronomer went a middle way; affirming, that both *Earth and Heavens moved*, though in a differing manner. See *Vossius* *sect. Phil. l. 2. c. 6. §. 4. 1.*

Geometrie.

His weights, and Measures of Jewish original.

§. 7. *Pythagoras* was also skilled in Geometrie, which I suppose he learned from *Thales*, or immediately from the Ægyptians, who were the first, amongst the Nations, that practised this Art. *Diogenes Laertius* also tells us, that *Pythagoras* was the first, that brought Measures, and Weights into *Greece*; which also belongs to the Mathematics; and as we have good reason to judge, he received

received them from the Jewish Weights, and Measures. To conclude this, as we began with *Pythagoras's* Mathematics in the general: *Iamblichus* c. 2. tells us, he was first initiated therein by *Thales*. And *Porphyrie* in the *Life of Pythagoras* (pag. 4.) saies, that the *Mathematic Sciences* he learned from the *Egyptians, Chaldeans, and Phenicians*. Now that these Nations received their first Rudiments from the Patriarchs, and Jews, has been already proved.

§. 8. Another branch of that Natural Philosophie, which *Pythagoras* professed, was that which we properly call *Physics*, or Natural Philosophie: Whereof there are two parts. 1. Contemplative. 2. Active. As for *Pythagoras's* skill in Contemplative *Physics*, or Natural Science, it was indeed nothing else but the Historie of the Creation, with some Experimental Observations and Conclusions, which we need no way doubt was traduced to him from the Jewish Church, and Sacred Fountains originally. For *Porphyrie* tells us, 'That *Pythagoras*, whilest he was in *Babylon*, had familiar conversation with one *Zabratius*, by whom he 'was cleansed from the Pollutions of his life past, and learned this 'Science concerning Nature, and what are the Principles of the 'Universe. That this *Zabratius* was a Jew, we have endeavored to prove afore, chap. 5. §. 8. And whether we affirme that *Pythagoras* received his *Historie of Nature*, and of the principles of the Universe, from his Masters, *Thales*, and *Pherecydes*, or from the *Egyptians*, or *Phenicians*, yet that it came originally from *Moses's* Istorie of the Creation, I think wil be evident from a consideration of Particulars.

§. 9. First *Pythagoras* held Positively, that the World was made by God, and by Him adorned with an excellent Order, Harmonie, and Beautie, as to al its parts. Whence he was the first that called it  $\kappa\acute{\omicron}\sigma\mu\theta$ , from  $\kappa\omicron\sigma\mu\acute{\alpha}\tau\eta$ , to Adorne or Beautifie, answerable to *Gen. 1. 31. Very good, &c.* (2.) *Pythagoras's*  $\delta\alpha\lambda\eta$ , or first *Mater*, was the same with that of *Plato*; concerning which he treats so largely in his *Timaeus*, proving that it was  $\acute{\alpha}\mu\omicron\sigma\theta\theta$ , &c. without Forme, &c. This *Timaeus* the Locrian, whom *Plato* here brings in, thus discoursing of the *Origine of the Universe, its first Mater, &c.* was indeed a *Pythagorean*, from whom *Plato* borrowed much of his Natural Philosophie, as *Hieronymus* in his Apologie against *Ruffinus* assures us. And that *Plato's Timaeus*, or discourse of the Origine of the Universe, was traduced from the

*Pythagoras's Physics.*

1. Contemplative, which was the Historie of the worlds origine.

1. The world made by God.

Gen. 1. 31.

2. The first Mater, Gen. 1. 1, 2.

first chap. of *Genesis*, and other parts of the *Mosaic Historie*, I conceive wil receive a strong probabilitie, from what shal be laid down in *Plato's Philosophie*. At present let any but compare this  $\Upsilon\lambda\eta$ , or first Mater, asserted by *Pythagoras* and *Plato*, with *Sanchoniathon's*  $\iota\lambda\upsilon\varsigma$ , or slime, and *Thales's*  $\Upsilon\delta\omega\rho$  water, they wil find al to answer exactly to *Moses's* description of the first Mater,

3. The Forme of *Gen. 1. 2. &c.* (3.) As for the Forme of the Universe, *Pythagoras*, *Plato*, and the foregoing Philosophers, dreamt not of any such Forme, as *Aristotle* invented to be educed out of the passive power of the Mater: no, al the Forme they asserted, was the Harmonic, Beautie, Order, and Perfection of the Universe, and al its parts, resulting from that Law of Nature, which Divine Wisdom stamped on the Beings of althings, together with that Divine  $\nu\acute{\omicron}\varsigma$ , or Providence, which Inspired and Influenced the whole Creation; Governing and Directing althings to their proper Offices, Functions, and Ends; which they stiled  $\Psi\upsilon\chi\eta\ \tau\acute{\omicron}\ \kappa\acute{\omicron}\sigma\mu\omicron\varsigma$ , the soul of the world. From this Order, Beautie, or Perfection of things, the word Forme had its original; for *forma* comes from  $\mu\omicron\sigma\phi\eta$ , Beautie, by an easie transposition of  $\phi$  into the place of  $\mu$ , on which account *Pythagoras* called the World  $\kappa\acute{\omicron}\sigma\mu\omicron\Theta$ , as before. Yea *Pythagoras* made Harmonic the Forme, and Soul of althings, as *Gen. 1. 31.*

The main Active principle Fire.

§. 10. But the main Active principle of althings in the Universe, according to the Pythagorean Philosophie, was Fire. So *Aristotle*, *lib. 2. de Cælo, cap. 13.* tels us, 'That the Pythagoreans placed Fire in the middle of the World, as that which was the most excellent Principle, and preservative of althings: he addes also that Fire was called  $\Delta\iota\delta\varsigma\ \phi\upsilon\lambda\alpha\kappa\eta$  *Jupiter's custodie*. This also was the opinion of *Numa Pompilius*, as *Plutarch* in his Life affirms: whence it is generally thought, that *Numa* had conversation with *Pythagoras*. But this cannot be, because *Numa* was more ancient: only we may suppose they both had their persuasion from the same origine, namely the *Mosaic Institutes*, by the hands of the Phenicians, or some other. The same *Plutarch* tels us, 'That *Numa* caused the Temple of *Vesta* to be made round, according to the Figure of the World, in the midst whereof was placed the Eternal Fire (preserved by the Vestal Nuns) as a symbolic image of the Sun. That the main Ceremonies of this Temple were intituted by some Pythagorean Prescript, in imitation of the Jewish Temples, we shal endeavour hereafter to prove, both

both from the name *Vesta*, which comes from the Greek *Ἑστία*, and this from *אֵשׁ* *Es jah* the *Fire of Jehovah*, according to *Lev.* 6. 12, 13. where the Priests are commanded to preserve the Fire on the Altar, &c. as also from the Vestal Nuns, and Priests, &c. At present it may suffice to shew, that the Pythagoreans had a great reverence of Fire, as that, which being the most active, and noble principle of all things, as the *mundane spirit*, diffuseth it selfe throughout the whole Universe; and therefore they placed its main seat in the middle of the World; whence it might, as the Heart in mans body, shed abroad its natural vivific heat, and influences into all sublunarie bodies, for their nourishment, and conservation. *Plato* speaks to the same purpose of a Fire that diffuseth it selfe through the Universe, for the production of diverse effects. Which vivific natural heat, *Plato* calls *πῦρ δημιουργόν*, *effective Fire*. And whereas it is said, this sacred Fire, which the Pythagoreans so much adored, was a Symbol of the Sun, I suppose, this sprang from that commun opinion amongst the Ancients (specially the Chaldean Philosophers) that the Sun was a fierie bodie: which how far it is consonant to truth, and Mosaic Tradition, we intend hereafter to examine, when we come to the Philosophie of *Plato*, who also affirmed the same. To conclude, This Pythagorean principle, *That Fire is the great Active principle of all things*, was also held by *Heraclitus* the Founder of the Heraclitian Sect, which was but a branch of the Pythagorean: Also *Xenophanes* the Colophonian, the Founder of the Eleatic Sect (another branch of the Pythagorean Sect) held the *Sun consists of a collection of little Fires*, &c. *Plato* also held the Heavens to be Fire, as *August.* lib. 8. c. 11. which seems most consonant to Scripture storie: for *אֵשׁ* comes from *אור*, which signifies both Light, and Fire: as also the Greek *πῦρ* signifies Fire as wel as Light, so *Mark* 14. 54. of which more in *Plato's* Philosophie. The Stoicks also made *Fire the chief Principle of all things*.

§. II. *Pythagoras* and his followers were much versed in Medicine, or active Physic. So *Iamblichus* (*de vita Pythagoræ* cap. 20.) saies, 'That amongst the Sciences, which the Pythagoreans were versed in, Medicine was one of the chief. Then he addes; *τῆς ἰατρικῆς μάλιστα ὡς ἀποδέχεται τὸ διαίτητικὸν εἶδος*, *The chiefest part of their Medicine consisted in an exact Regiment, or right order of Diet.* Where *Iamblichus* subjoynes many other particulars of the Pythagorean Medicine. So *Cornelius Celsus* in *Presat.* amongst the fa-

*Pythagoras's  
Medicine.*

mious

mous Professors of Medicine reckons up *Pythagoras* for one, who flourished under *Cyrus*, *Cambyfes*, and *Darius*, as *Laertius*, *Solinus*, *Eusebius*, and *Vossius*. That *Pythagoras* was very severe in his Prescripts, or Rules of Diet, both to himself and his Followers, we have already shewn: Also that he prescribed to himself, and his Followers, Abstinence from al Meats, that might too much heat the blood; as from Flesh, and Wine: also from such meats as did lode the stomach, and were not easily digested: likewise from such as were obstructive, and bred il humors, as Beans, &c. Lastly, From al such meats as might bring a *κακῆξια*, an *il habitude* of bodie, or mind. For the great end, and scope of al the Pythagorean Prescripts, and Abstinenes, was to preserve an *εὐεξία*, a good Healthful Complexion of Bodie, and clearnesse of Minde. As for the origine of *Pythagoras's* Medicinal skil, *Apuleius* tels us, That he received it from the *Chaldeans*, *i. e.* as I conceive, the Jews; who in *Pythagoras's* time lived amongst, and were subject to the *Chaldeans*; and therefore might wel passe under their name, as before: Neither do we find any considerable mention of the *Chaldeans*, their skil in Medicine; but that the Jews were excellently versed therein, we have sufficient proof, both from what is mentioned of *Solomon*, *1 Kings* 4. 3, 4. touching his skil in Plants, and Animals, &c. Also by *Eusebius*, who saies he was excellently skilled in Medicine, and curing of Diseases, &c. (as *book* 1. *cap.* 1. *par.* 11.) Likewise from what *Cunæus* (*de repub. Jud.*) relates of the Jewish Physicians, that belonged to the Temple for curing the sick Priests, and Levites. But amongst the Jews none more famous for skil in Medicine than the *Essenes*, who had a particular inclination, and devotion to this Studie; whom the Pythagoreans affected an imitation of, in this, as in other parts of their Discipline, as before.

Pythagoras's  
Moral Philosophie.

§. 12. As *Pythagoras* was wel skilled in Physics, or Natural Sciences, both Contemplative, and Active; so was he likewise no lesse versed in Moral Philosophie; which according to the threefold *ῥῆσις*, or Relation of men, (1.) To Themselves, (2.) To their Families, (3.) To the Cities, or Commune-wealths they live in, admits of a Threefold Distribution. (1.) Into Ethics, (2.) Into Oeconomics, (3.) Into Politics. The Pythagoreans were skilled in al these. (1.) As for that part of Moral Philosophie, the Greeks call *ἠθικὴ*, Ethics, which concernes the right government of man's selfe, *Pythagoras*, and his Adherents were much in the Studie, and Practice thereof.

1. Ethics.

Yca

Yea indeed *Pythagoras* esteem'd al Philosophie but Vain, which did not some way conduce to the meliorating, or bettering of a man's selfe. Thus *Stobaeus Serm. 80.* brings in *Pythagoras* thus Philosophizing: *Κενός ἐκείνη φιλοσόφου λόγος ὅφ' ἔμψδ' ἐν ἀνδρώπῳ πάθος δεσπύεται. ὥσπερ γὰρ ἰατρικῆς ἐκ ὄρατος, μὴ τὰς νόσους ἐκβαλλέσης ἀπὸ τοῦ σώματος, ἕτως ἐδὲ φιλοσοφίας, εἰμὴ τὸ τῆς ψυχῆς κακὸν ἐκβάλλῃ,* That discourse of a Philosopher is Vain, which cures not some passion of a man: For look as that Medicine is uselesse, which frees not the bodie from diseases; so likewise that Philosophie, which drives not away evil from the soul. The Learned divide Ethics into three parts: ἡθικὴ

(1.) *Δογματικὴ, Dogmatic.* (2.) *παραδειγματικὴ, Exhortative,* OR *1. Pythagorean Dogmes relating to Moral Philosophie.* (3.) *χαρακτηριστικὴ, Characteristic.* *Pythagoras,* and his Disciples were versed in each of these. Concerning the Dogmatic part of Ethics, the Pythagoreans laid down many wholesome Principles relating to the Object, Subject, and End, &c. of Moral Philosophie, viz. That the Souls happinesse lay only in God its chiefest Good: That the proper Subject of Ethics was the Human Soul, as capable of the chiefest Good: That its chief End was to cure the Soul of its ἀρρώσθημασι ψυχικαῖς its sick diseased passions, and to bring it to an εὐεξίαν, or good healthy complexion; which consisted in virtuous Dispositions, and Acts. These Dogmes, albeit they were not Formally, and Methodically treated of, according to that accurate Method of Definition, Division, &c. to which *Aristotle* reduced them, yet were they al feminally, and virtually comprised in the Pythagorean Philosophie. And particularly *Pythagoras* expressly asserted, τὴν ἀρετὴν ἁρμονίαν εἶναι, &c. 'That virtue consisted in Harmonie; yea that al health of bodie, and mind; yea al good, yea God himself, and so al things else consisted in Harmonie, as *Diogenes Laertius* informes us. *Pythagoras* farther taught his Scholars three Mediums, by which they might become Masters of Philosophie, and better themselves: (1.) By conversation with the Gods. (2.) By Wel doing; for that is proper to God, and therein they were imitators of God. (3.) By Death; whence he affirmed, that the most considerable of al things, is to instruct the Soul aright, touching Good and Evil: and that men have perfect felicitie in having a good Soul, as *Iamblichus*, of *Pythagoras's* Philosophie. And as the Pythagoreans held many useful Dogmes of Moraltie; so were they not lesse versed in the Hortative, and Preceptive part of Ethics; as it appears by the model of their Discipline before-mentioned; as also from that great

2. Their pathetic precepts, and exhortations to virtue.

great Apothegme of *Pythagoras*, which he frequently inculcated on his Disciples, as the sum of his Philosophie, viz. *That in all things they should endeavour to avoid excess, &c.* of which hereafter.

Characteristic  
Ethics.

§. 13. But the chief part of the *Pythagorean Ethics* was Characteristic: for *Pythagoras* taught moralitic mostly, *δι' ἠθικὰς χαρακτήρας*, by *Ethic Characters*; i. e. Lively descriptions of Virtues, and Vices, by Symbols, Fables, Emblemes, Images, or Signes, and Effects, answerable to *Aesops Fables*, *Philostratus's Tables*, and

1. *Virtutis studium litera γ. significabat Lactant.*

also Scriptural Types, and Parables. (1.) *Pythagoras* exhorted his Scholars to Virtue under that Symbolic Letter *Υ*, as *Lactant. l. 6. c. 3.* which was thence called *Pythagoras's Letter*; not that he was the first Inventor of it, as some conceive (for it was found out 600. years before his time, by *Palamedes*) but because he was the first, that applied it to this Mythic sense, as *Hornius*

2. *A wicked state represented by a Coffin.*

*Hist. Philos. l. 7. c. 12.* (2.) *Pythagoras* expressed to the Life, the condition of a Debauched Profligate Wretch, by his Symbol of a Coffin, which signified his being dead in sin, exactly answerable to the Jewish, and Scriptural Phraseologie; whence we need no way dout, but that *Pythagoras* borrowed this Symbolic Image.

Luk. 15. 24.

Thus the Father of the Prodigal speaks, *Luk. 15. 24.* [*This my Son was dead.*] where *Hammond* (out of *Grotius*) observes, 'That this is according to the ordinarie Notion of *Pythagoras*, who for any that had forsaken his Schole, i. e. refused to live according to his Rules of Philosophie, had a *κενοτάφιον*, an empty Coffin set in his place, to signifie him to be morally dead. This was a common Symbolic manner of speech amongst the Jews, to expresse a wicked state of Spiritual, or moral death. So *Philo* defines this Moral death, *ὅταν ἡ ψυχὴ ἢ ἀρετῆς βίον θνήσκῃ, τὸν δὲ κακίας ζῆ.*

*When the soul is dead as to the life of Virtue, and lives only the life of sin;* as elsewhere, *οἱ ἄδλοὶ τὰς ψυχὰς τεθνήσκουσιν*, *wicked men are dead in their souls.* And that this Symbol was by Tradition from the Jews univervally received amongst the Oriental Barbaric Philosophers, and thence traduced into *Greece*, appears by what follows,

*ἐν γὰρ τῇ βαρβάρῳ φιλοσοφίᾳ νεκρὰς καλεῖσι τὰς ἐκπεσόντας ἢ δογματῶν ἢ καδυποτάξαντας τὸν νῦν τοῖς πόθεσι τοῖς ψυχικοῖς.* For in the Barbaric Philosophie (which takes in also the Jewish) they call men *dead* from their Principles dead; as such also who sin against their *Ad's* to their Sensual passions. But mere of this, when we come to discourse of *Pythagoras's* Symbols. (3.) Another Ethic Character,

3. Salt a Symbol of holy Communion.

Character,

rafter, or Symbol, which Pythagoras used to expresse his Moral Precepts by, was that, ἡ ἅλα παρτίθειται, To set down Salt : by which he signified, that Holy, and Intimate Communion, and Friendship, which ought to be amongst al those of his Societie. For Salt was used first in the Jewish Church, and thence in the Pythagorean Colledge, as a Symbol, 1. Of Confederation, or Covenant, 2. Of Communion, and Friendship, 3. Of Sanctitic, as we have proved already, and shal give farther proof thereof.

(4.) Another Characteristic Symbol, under which Pythagoras couched a reproof against Sloathful or Prating Scholars, was this: [Receive not a Swallow into your house] i. e. saith Iamblichus, ‘Admit not a sloathful person unto your Philosophie, which requi- roth great industrie, and unwearied patience. The Swallow comes but in one season, and staires not long; but sleeps a good part of the year. Others by Pythagoras’s Swallow intend a great Fratler, or Babler. This Ethic Character against sloath, and vain discourse, doth Symbolife with many of Solomons Proverbs, against sloathful persons.

4. The Swallow a Symbol of a sloathful Student.

(5.) Under this Symbolic Character, [Turn away from thy self every edge.] Pythagoras exhorted men to the use of prudence, rather than passion, as Iamblichus. (6.) By this Symbol [Stir not the Fire with a sword] Pythagoras advised his Disciples not to provoke the passions of Potent men; as Diogenes understands it; or not to provoke a man full of Fire, and Anger, as Iamblichus.

5. Against Passion. 6. ἄρμα χαίρει μὴ σκαλεῖν.

(7.) Pythagoras’s Ethic Character, or Symbol, by which he dehorted men from Covetousness, was this, [Breed nothing that has crooked Talons.] i. e. saith Iamblichus, be not covetous.

7. Against Covetousness.

(8.) Pythagoras taught his Disciples Patience, Fortitude &c. by this Symbol, [Help to lay on a burden, but not to take it off.] This, saith Iamblichus, teacheth Fortitude, &c.

8. Fortitude.

(9.) Pythagoras taught his Scholars to avoid anxious heart-distracting cares by this Symbolic Character, [Eat not the heart.] i. e. Consume not thy heart by cares, &c. answerable to that of Christ, Mat. 6. 27. 31, 32. 27. μεμνῶν.

9. Against distracting Cares.

(10.) Pythagoras exhorted men to Justice under that lively Symbol [Passe not over the ballance.] ‘This, saith Iamblichus, commands to do justice, to observe equalitie, &c. which agrees exactly to that Ethic Character, or Proverbe, used frequently by Solomon, as Prov. 11. 1. A false bal-

10. Justice.

lance is an abomination to the Lord; but a just weight, &c. The like Prov. 16. 11. Prov. 20. 23. (11.) And lastly Pythagoras, to draw his Scholars to a cheerful embracing of Virtue, was wont to

11. Virtue expressed by Harmonic, Health, &c.

A a

give

give it many amiable and lively characters, under the Symbolic Images of Bodilie Health, Sanitie, and Beautie; but principally under the Symbol of Musical Harmonie: for what ever was excellent he compared to Harmonie; which suites very much with the Characters of Grace in Scripture, which stiles it the Beautie, Health, and Harmonie of the Soul. But more of these Symbols hereafter.

The *sub* of Pythagoras's Ethics.

ἀπέχεσθαι ἀνέχασθαι

§. 14. We have now dispatched *Pythagoras's* Ethics, which may be fumm'd up in these two words, ἀπέχεσθαι ἀνέχεσθαι, *i. e.* forbear mortal evils, or the evils of action; and bear phynic natural evils, or the evils of passion. For al Ethics, or morals are comprehended under active, and passive moralitie, or under Abstinence, and Tolerance. *i. e.* forbearing what is evil in manners, (which also implies doing what is good) and bearing what is evil to nature.

Pythagoras's Politics.

§. 15. *Pythagoras* taught not only Ethics, but also the two other parts of Moral Philosophie; *viz.* Oeconomics, which regard the Government of Families; and Politics, which respect the Government of Cities, and Nations. This later *Pythagoras* and his Followers were greatly versed in: for 'tis said that *Pythagoras* had his πολιτικὸν, booke of Politics, which he compos'd, and gave his Scholars, as *Laertius* relates. *Iamblichus* saies, 'That *Pythagoras* us'd to say, that amongst Beings, nothing was pure; but every thing partak'd of some other, as Earth of Fire, &c. farther, That there was a friendship of al towards al: answerable to that saying, man is ζῶον πολιτικὸν, on which he grounded his Politics. *Iamblichus* saies also, 'That men hold *Pythagoras* was 'the first Inventor of al Politic Science. 'Tis true there were Lawgivers more ancient, as *Minos* of *Crete*, and *Lycurgus* of *Sparta*; whose Laws *Pythagoras* consult'd (as *Iamblichus* cap. 5.) but yet we read not (as I conceive) of any public Profellor of the Science of Politics more ancient than *Pythagoras*; who made it a main design of his Travels, and Studies, to informe himself, touching the ancient Laws, and the best Maximes of Politie: this put him upon a Journie to *Crete*, to consult *Minos's* Laws; and upon another to *Sparta*, to informe himself in the Constitutions of *Lycurgus*. But amongst al the Constitutions, Laws, and Maximes of Politie, he met with none afforded him greater light, and assistance, for the framing his Bodie of Politics, than the Mosaic Laws, and Politic Constitutions. And that *Pythagoras* did

The origine of Pythagoras's Politics from the Jewish and Mosaic Laws.

did in truth traduce the best of his Laws, and Principles of Politie from *Moses's* Laws, and Politie, is made evident before, *Part I. B. 3. c. 9.* where we treat of the traduction of al Human Laws from the Divine Mosaic Law. At present take only this proof hereof: It is wel known, that *Zaleucus*, the great Founder of the Locrian Laws, was Disciple to *Pythagoras*, from whom we may presume he received the Bodie of his Politie: now that the Locrian Laws were many of them of Jewish extract, and origine, is evident. I shal only mention one, which *Aristotle* in his Politics takes notice of, telling us, that the *Locrenses* were forbid to sel their *Ancestors* possessions: which was plainly a Mosaic institute. I might inltance in the *Roman 12 Tables*, the Agrarian Laws, and others, which were traduced originally from the Mosaic Laws, by the hands of *Pythagoras*, or some other.

§. 16. *Pythagoras*, as he had an high esteime of this Science of Politics, so it was the last picce of Philosophie he acquainted his Disciples with; as *Varro*, and out of him *Augustin*, in his last Book *de ordine*. *Iamblichus* tels us, 'That the Pythagoreans im-  
'ployed their time after Dinner in Politic affaires. And that the chief Politicians of *Italie* proceeded from *Pythagoras* his Schole, we are assured by *Iamblichus*, *c. 29.* and by *Vossius*, *de philos. sect. l. 2. c. 6. §. 27.* 'This, saies he, was the great glory of *Pythagoras*, that in *Italie* so many excellent Rectors of Commun-wealths 'proceeded out of his Schole. Amongst these the most famous were, (1.) *Zaleucus*, who gave Laws to the *Locrenses*, and is supposed to have been the first who committed his Laws to writing. For *Strabo* saies of the *Locrenses*, *That they are believed to be the first that enjoyed written Laws.* As for the Laws of *Lycurgus*, he forbid the writing of them. (2.) Also *Charondas* the *Catanean*, another of *Pythagoras's* Disciples, who gave Laws to the *Thurii*, &c.

*The Pythagoreans greatly versed in Politics.*

§. 17. The great Maximes of Politie, or Reasons of State, which *Pythagoras* intilled into his Disciples, as the main Foundations of Humane Politie, and Government, were these Two: (1.) *The extirpation of Tyrannie, and Preservation of Libertie.* (2.) *The Prevention, and removing of Dissentions.* These Principles he endeavoured to put in Practice, where ever he came. So *Porphyrie* pag. 14. and *Iamblichus* *cap. 2.* informe us, 'That whatsoever Ci-  
'ties *Pythagoras* in his travels through *Italie*, and *Sicilie* found sub-  
'jected one to the other, he instilled into them Principles of Li-

*The two main Pythagorean Principles of Politie, were*  
1. For Libertie,  
2. Against Faction.

Pythagoras's  
great Apo-  
thegme.

‘bertic by his Scholars, of whom he had some in every Citie.  
‘Thus he freed *Croto, Sybaris, Catana, Rhegium, Himera, Agri-*  
‘*gentum, &c.* To whom he sent Laws by *Charondas* the Catanean,  
‘and *Zaleucus* the Locrian; by means whereof they lasted a long  
‘time wel governed. He wholly took away dissention: for he  
‘did frequently utter his great Apothegme, (which was a kind of  
‘abstract of his Philosophie) *That we ought to avoid, with our utmost*  
*endeavour, and to cut off even with Fire and Sword, from the Bodie*  
*Sickness, from the Soul Ignorance, from the Belie Luxurie, from a*  
*Citie Sedition, from a Familie Discord, from althings Excesse.* Which  
Apothegme comprehends the sum of al his Morals, both  
Ethics, Oeconomics, and Politics: of which see *Study of Pythag.*  
cap. 17.

## CHAP. VIII.

### Pythagoras's Theologie traduced from the Jewish Church.

Pythagoras's Theologie the centre of his Philosophie. His *Tetracty*  
from the Hebrew *תטעטעמאטור*. His *τδδν* from Exod. 3. 14.  
His Scriptural notions of Gods Onitie, Simplicittie, &c. His Divine  
Ideas the same with the Scriptures description of Gods Decrees, and  
founded on that *Oriental Maxime*, Althings are one, and many.  
*Parmenides's* opinion of Ideas. *Timæus* Locrus of Ideas. His pri-  
marie Idea the same with Gods Idea of things poss:ble. His exemplar  
answers to Gods Decree of things future. Gen. 1. 31. With *Timæus's*  
Tradition thence. Of Gods Creation, and Providence. Of Di-  
vine Worship against images, Exod. 20. 4. That God is to be wor-  
shipped according to his own Rites. Their exactnesse in Divine Wor-  
ship, Ecclef. 5. 1. Pythagoras's Demons, their Nature, and Office  
according to *Plato's* description. His traditions of the Soul, its Im-  
mortalitie, &c. His *Metempsychosis*. The *Pythagorean Theologie*  
mystic, &c.

§. 1. **H**AVING finished Pythagoras's Philosophie, both Natural  
and Moral, we now procede to his Supernatural, or  
Metaphysic, which is either Theologic, and Divine; or Magic,  
and

and Diabolic. We shal begin with *Pythagoras's* Theologie, which indeed comprehended the best part of his Philosophie, and gave foundation to *Plato's Θεολογία φυσική*, *Natural Theologie*, as also to *Aristotle's Μεταφυσική*, *Metaphysic*. That *Plato* received much of his *Natural Theologie* from this of *Pythagoras* is generally granted, and shal be hereafter proved: our present work is to shew, what *Pythagoras's* Theologie was, and how he traduced it from the Jews, and Scriptures. That *Pythagoras* received the choicest of his Theologie contemplations immediately from the Jews, while he was in *Judea*, *Egypt*, and *Babylon*, I conceive may be groundedly conjectured by what has been before laid down, chap. 5. §. 2. & 6. But supposing this be denied, yet I suppose no one can rationally deny, that he received his Theologie from the Phenicians, Egyptians, Chaldeans, *Pherecydes*, and *Orpheus*; who had theirs originally from the Jews, as before. He is said to have a particular affection for, and inclination unto *Orpheus's* Theologie, whose Philosophie, if we may believe *Iamblichus*, he had continually before his eyes.

§. 2. *Pythagoras* according to *Iamblichus's* relation (chap. 29.) made Theologie or the Knowledge of God the first most universal Being, to be the Centre of al his Philosophie: for, saies he, *Pythagoras*, who first gave the name to Philosophie, defined it *φιλία ἢ σοφίας* (*Plato* termes it, *ἄρεξίς ἢ σοφίας*) a friendship or love of Wisdome. Wisdome is the knowlege of the truth of things that are, *ἢ ὄντων*. Things that are, he called immaterials, eternal, and Sole Agents. Other things are equivocally called such by participation with these: For Corporeous things indeed are not further than they depend upon incorporeous, &c. Hence *Pythagoras* defined Philosophie, *The knowlege of things that are, as things that are*: again, *the knowlege of things Divine, and Human*: also *the meditation of Death*, daily endeavouring to free the Soul from the Prison of the Bodie. Lastly, He defined it *the resemblance of God*, &c. Which Definitions are properly applicable to no part of Philosophie but Metaphysics, or Natural Theologie; whence *Pythagoras* judged the supreme end of al Philosophie to be the contemplation, and knowlege of Unitie: which *Archiras* interprets, *of the Principle of al Principles*: and *Plutarch*, *of the Intelligent, and Eterne Nature*: and *Simplicius*, *of the Divine Majesty, i. e. God*. Hence we see the reason why *Pythagoras* was by way of Eminence called *ἰ Θεολόγος*, and his Philosophie *θεολογία*.

*Platoni disciplinam Pythagoricam diligentē & magnificā opera instructam visam fuisse: eumque ab ipso intellectualem Philosophiē partem accepisse. Apuleius de Philos.*

*Pythagoras made Theologie the Centre of his Philosophie.*

*Augu. lib. 10. ven. Philos. cap. 10.*

λογία, *Theologic*, namely because he treated chiefly of God, his Nature, and Worship, and delivered *ἐπισήμω θεῶν θεωρίας*, a *Science of the worship of God*; which is properly the office of a Divine. So greatly was the *Idea* and persuasion of Divinitie impress'd on his minde, as that without it he judg'd there could be no true Philosophic. Yea *Aristotle* himself, 10 *Metaph. cap. 6.* and elsewhere, stiles his *Metaphysics θεολογικὴ ἐπισήμω*, a *Theologic Science*. The Rabbines cal the same, חכמת האלהים the *wisdom of the Deitie*, also they cal it דורה האלהית, the *'Doctrine of the Deitie, or the Divine Doctrine*. The Author *lib. de Mundo* saith, *θεολογῶμαρ πρὸς τέτων συμπάντων* which *Cicero, lib. 1. de Leg.* expresseth thus: *A man by Philosophie, undertakes the worship of the Gods, and pure Religion*. By which it appears, the Ancients, specially *Pythagoras*, made Knowledge, and Worship of God the chief part of their Philosophic. *Plato* in his *Definitions of Philosophic* follows *Pythagoras* *καὶ πῶδα*, making its Object to be, τὸ ὄντως ὄν, *that which truly is*; also τὸ αὐτὸν, *Being it self, or the most independent Being*, &c. Yea *Aristotle* himself comes not much behind, in making the object of his *Metaphysics* to be τὸ ὄν, *Ens, or Being* in its universal latitude; and its Affections, τὸ ἓν, *Unitie*, τὸ ἀληθές, *Truth*, τὸ ἀγαθόν, *Bonitie*, which Notions, I presume, he had from *Plato*, as he received the same from *Pythagoras*, or from the Jews.

§. 3. *Pythagoras's* Natural *Theologic*, as to its Object or Matter, comprehended, (1.) The Knowledge of God, his Names, Nature, Decrees, Providence, and Worship, &c. (2.) The knowledge of the *Soules*, or Angels. (3.) The knowledge of the Demons. (4.) The knowledge of the Human Knowledge, &c. Concerning the knowledge of God, his Names, Attributes, Acts, and Worship, we find manifest footsteps of scriptural, and Jewish Traditions in *Pythagoras's* *Theologic*. For First, as to the Names of God, that *Pythagoras* received some broken tradition touching that Essential Name of God, *Jehovah*, seems manifest. For this Name יהוה being sacred amongst the Jews, they endeavored, what they could, to concele it from the Gentiles: whence instead of pronouncing of it, they called it τετραγράμματον, the *Four Lettered Name of God*, and in imitation of the Jews, *Pythagoras* called it τετρακτύς *Tetracty*. Thus *Godefrid Wendelin*, in his *Epistle to Erycius Puteanus* *Dissertations of Pythagoras's Tetracty*: where he shews, 'That the τετραγράμματον, or *Four Lettered Name of God*, יהוה was signified. Moreover, that *Pythagoras* traduced this

*Pythagoras's*  
*Tetracty* from  
the Jewish  
τετραγράμματον.

' this *Tetraëty* from the Jews, and particularly from the Prophet  
 ' *Daniel*, the Prince of the *Magi*, who was then, when *Pytha-*  
 ' *goras* visited *Babylon*, about 70 years aged, as *Vossius Philos. sect.*  
 ' l. 2. c. 6. §. 5. And as the Jews were wont to swear by the Name  
*Jehova*, so the Pythagoreans by the *Tetraëty*. So *Hesychius*: τε-  
 τεταλὺς Πυθαγορεὺς ἔφη, ἦγεν τῶν τεσσάρων στοιχείων συναίτων. So  
 in *Pythagoras's Golden Verses* (of which *Lysis* was the Author)  
*Vers. 47.* Ναὶ μὲν ἔ ἀμύτετα ψυχῆ τεσσαρόντα τεταλὺν, which *Ma-*  
*crobius* l. 1. in *Som. Scip. c. 6.* thus interprets: *I swear by him, who*  
*gives to our Soul the quaternarie number.* That *Pythagoras* had clear  
 notices of the Name יהי *Jah*, which is but the contract of יהוה  
*Jehovah*, is evident from al his Metaphysic Contemplations about  
 τὸ ὄν, ὄντως ὄν, αὐτοὸν, *Being, truly Being, Selfe-Being, &c.* as in  
 what follows.

§. 4. Neither could *Pythagoras* content his Curious Inquisitive  
 Humor with some imperfect notices of Gods Name, but he makes  
 some farther Inquiries into his Essence, or Nature, concerning  
 which he gained his best notices, and satisfaction from the *Mosaic*  
 Descriptions of God. For the best discoverie, that ever was gi-  
 ven of the Divine Essence, or Nature, is that, which God him-  
 self gives, *Exod. 3. 14.* *I am, that I am, --- and I am hath sent me.*  
 Which the *LXX.* renders ἐγώ εἰμι ὁ ὄν. As if he had said, *I am He*  
*that is.* For the Greek ὄν is a Participle, which the Latins knew  
 not how to expresse in one word better, than by calling it *Ens,*  
*Being*, which *Cæsar* derived from *Sum, I am*, as *potens* from *Possuin.*  
 It here signifies, That God alone is the *First, Eternal, Infinite,*  
*most Simple, most Necessary, most Absolute, most Independent, yea*  
*only, truly, properly, and purely Being.* For al *Beings* else have  
 much of *not-Being*, or *nothing*; yea much more of *Nothing* than  
 of *Something* mixed with them: yea althings else, if compared  
 with God, they are but mere *Metaphors*, or *Shadows* of his *Be-*  
*ing*, or rather pure *Nothings*, or lesse than *Nothings*, as *Esaias*  
*phrafeth it, Eja. 40. 17.* And *Job* speaketh in the same Dialect  
 frequently. Now that *Pythagoras* traduced his Contemplations of  
 God hence, is to me, and I think, to any other that shal duely  
 consider it, most apparent. For whence could *Pythagoras*, and  
 his followers *Timæus, Parmenides*, and *Plato* out of them, tra-  
 duce their Metaphysic Contemplations of τὸ ὄν, αὐτοὸν, ὄντως ὄν,  
*Being, Selfe-Being, Very-Being, &c.* but from this Scriptural Defi-  
 nition of God? For we must remember, that the Pythagoreans,

*Hæc omnia sunt nomina Naturæ Divina, τὸ ὄν, τὸ ἀνί- νητον, Unitas, ipsum esse, ipsa Immobilitas.*  
*Stench. Eug. Peren. Philos. l. 3. c. 7.*  
*Pythagoras's Metaphysic con- templations a- bout Gods Es- sence from Mo- saic Descriptions of God.*  
*Exod. 3. 14.*  
*τὸ ὄν ἔ ὁ ὄν.*  
*genere tantum differunt.*  
*Stench. Eugub. Peren. Philos. Dico eandem rem ab eis (scil. Philos.) nuncu- patam τὸ ὄν τὸ ἄπειρον ipsum Ens, ipsam Infinitatem, Stench. Eugub. Peren. Philos. lib. 3. c. 7.*  
*Jambl. c. 29.*

and

and Platonics from them, when they discourse  $\alpha\epsilon\iota\ \tau\acute{\alpha}\ \delta\acute{\nu}\tau\omicron\ \delta\acute{\nu}\tau\omicron\ \delta\acute{\nu}\tau\omicron\ \delta\acute{\nu}\tau\omicron$ , &c. of *Being*, or that which is truly *Being*, they understand it of God, the most Universal, Infinite, and only true *Being*. They accounted all derived, temporal, lower *Beings*, but as *Beings* by accident or to speak in *Aristotle's* phrase,  $\tau\acute{\alpha}\ \delta\acute{\nu}\tau\omicron\ \delta\acute{\nu}\tau\omicron$ , *Beings* of, or from *Being*; they judged nothing  $\tau\acute{\delta}\ \delta\ \tau\omega\ \chi\epsilon\ \acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma\ \delta\acute{\nu}$ , properly, and truly *Being*, but what was  $\tau\acute{\delta}\ \acute{\alpha}\iota\tau\omicron\delta\omicron\nu\ \chi\epsilon\ \pi\rho\omega\tau\omicron\nu\ \delta\acute{\nu}$ , very *Being*, or self-*Being*: and first-*Being*. Thus also *Plato*, the Jew, who greatly Platonised, in the life of *Moses*, interprets the name,  $\text{יהוה}$ , *Jehovah*,  $\delta\acute{\nu}\mu\alpha\ \tau\acute{\alpha}\ \delta\acute{\nu}\tau\omicron$ , *The name of Being*, it selfe. So in like manner *Damascenus* saith, *God is,  $\epsilon\sigma\iota\alpha\ \acute{\upsilon}\pi\epsilon\rho\acute{\epsilon}\sigma\iota\tau\omicron\varsigma$ , Essence superessential*. Thus *Stauch. Euphobius de Peren. Philos. l. 3. c. 7.* 'The Ancients called God  $\tau\acute{\delta}\ \delta\acute{\nu}$ , *Being it self*, that which 'only, and principally exists, which never was not, never shall 'cease to be. Other things sometimes have been, and sometimes 'have not been. As therefore the Divinitie is stiled with an Article  $\tau\acute{\delta}\ \acute{\epsilon}\nu$ , *Unitie it self*, and  $\tau\acute{\delta}\ \acute{\alpha}\zeta\alpha\delta\acute{\delta}\nu$ , *Bonitie it self*: so by a 'manner of eminence it is called  $\tau\acute{\delta}\ \delta\acute{\nu}$ , *Being it self*. And because 'Being is ascribed principally to God, it seems to denote, that he 'alone is Essence, and that he alone is; so that in comparison of 'Him, other things exist not. By three Testimonies it appears, 'that the Divine Nature is *Being it self*, by the Testimonie of 'the Ancient Theologie; by the Testimonie of *Plato*, who is as 'it were the Interpreter thereof; lastly, by the Testimonies of 'the Heavenly Philosophie, the mistress and guide of the other. 'For the Sacred Name *Jehova* being as it were the third person 'of the Verbe Substantive future, *Jod* being turned into *Vau*,  $\text{יהוה}$ , hence this most ancient name of God was translated to the Greeks; (for  $\tau\acute{\delta}\ \delta\acute{\nu}$  and  $\delta\ \delta\acute{\nu}$  differ only in Gender.) 'Thence in what follows he adds, 'It is true, we may doubt, what 'Plato meant by his  $\tau\acute{\delta}\ \delta\acute{\nu}$ , unless we call to witness the Superior 'Divines, and the heavenly Philosophie it self, with which *Plato* 'differs not, save in the variation of the Gender, so that he who 'is stiled in the Sacred Scripture,  $\delta\ \acute{\alpha}\nu$  (*Gen. 3. 14.*) *Who am*, is 'called by *Plato*,  $\tau\acute{\delta}\ \delta\acute{\nu}$ , *Being*. Which variation was duly made, 'for two causes, both because the Hebrews have no Neuter Gender, and also because it seems more full to say, *God is Being it self*, 'as he that comprehends the whole plenitude of Existence, 'than to say  $\tau\acute{\delta}\ \delta\acute{\nu}\ \acute{\epsilon}\sigma\tau\iota$  *Existing*. For Names of the very Natures, 'or Essences, import more than Derivatives from them: As Life 'signifies

‘ signifies more than Vital. And God is rightly exprest by the ‘ present, *who is*, because with him there is neither past, nor to ‘ come, but the very Eterne Presence alone. *Pythagoras*, when he defines Philosophie a *Love to the Knowledge*  $\alpha\lambda\lambda\ \delta\upsilon\tau\omega\upsilon$  of Beings, by Beings, saith *Iamblichus*, he understood, ‘ ( $\tau\alpha\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\tau\alpha$ ) *sole*, and ‘ *self Agents*, *Immaterials*, and *Eternals*; other Beings indeed are ‘ not Beings, but yet are equivocally called such by participation ‘ with these Eternals, *Iamblichus cap. 29*. So *Plato*, in his *Parmenides* (who was a Pythagorean) treating of  $\tau\delta\ \delta\upsilon\upsilon$ ,  $\kappa\acute{\iota}\ \epsilon\upsilon\upsilon$ , *Being*, and *Unitic*, which he makes the First Principle of althings, thereby understands God: so in his *Timæus* (who was also a Pythagorean, from whom he received much of his knowlege of God, and of the origine of the Universe, as hereafter) he saies,  $\tau\delta\ \delta\upsilon\upsilon$   $\mu\omicron\upsilon\delta\ \alpha\epsilon\iota$ ,  $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota\nu\ \delta\ \epsilon\iota\ \epsilon\chi\omicron\nu$ , *Being is alwaies, neither hath it beginning*. So again in his *Timæus*, p. 37, 38. he proves, ‘ nothing properly is, ‘ but God the Eterne Essence, to which, saies he, we do very im- ‘ properly attribute those distinctions of time, Was, and Shal be: ‘ for  $\tau\delta\ \delta\upsilon\iota$  *Is*, properly, and truely, only belongs to this Eterne ‘ Essence. These Contemplations, as ’tis supposed, he received from this *Timæus* the Locrian, who was a Pythagorean; yet we need not dout, but that originally they were traduced from *Exod.* 3. 14. for the Greek participle  $\delta\ \delta\upsilon\upsilon$  there used signifies properly the present time only, as the Hebrew, excluding from God *erat*, and *erit*, *was*, and *shal be*, *past*, and *future*; denoting that God only is, according to the description of the Pythagoreans, and Platonics. *Plutarch* saies,  $\tau\delta\ \epsilon\upsilon\upsilon$   $\delta\upsilon\tau\omega\upsilon\varsigma$   $\delta\upsilon\upsilon\ \delta\epsilon\iota\nu$   $\tau\delta\ \alpha\acute{\iota}\delta\iota\omicron\nu$ ,  $\kappa\acute{\iota}\ \alpha\gamma\acute{\iota}\nu\eta\eta\tau\omicron\nu$   $\kappa\acute{\iota}\ \alpha\phi\theta\alpha\tau\omicron\nu$ ,  $\omega\ \chi\epsilon\acute{\iota}\nu$   $\Theta$   $\epsilon\delta\epsilon\ \epsilon\iota\varsigma$   $\mu\epsilon\tau\alpha\beta\omicron\lambda\omega\ \epsilon\pi\acute{\alpha}\gamma\eta$ , *The true Being is Eterne, Ingenerable, and Incorruptible, unto which no time ever brings mutation*. Hence in the *Delphic Temple* among other Rarities, which might please the greater wits, there was engraven  $\epsilon\acute{\iota}$ , which signifies, *Thou art*. And indeed of God alone it can be truly said *He is*, without mutation. That *Pythagoras* did really traduce these *Metaphysic Notions* of Gods Essence from *Moses*, see *Lud. Vives* on *Aug. Civit. l. 8. c. 11*. where he concludes thus: ‘ I dout ‘ not but *Pythagoras* was taught these mysteries in *Egypt*, and that ‘ from the sacred Volumes, of which more hereafter. See *Theolog. General. P. 1. l. 1. c. 2. S. 5. §. 1. pag. 70, 71*.

§. 5. *Pythagoras* seems to have had some Scriptural, or Jewish *Pythagoras’s* Tradition touching the Unitie of Divine Essence. So *Diogenes La-Scriptural Tra-*  
*ertius* informes us, that *Pythagoras* asserted,  $\alpha\rho\chi\lambda\omega\ \mu\acute{\epsilon}\nu$   $\alpha\pi\acute{\alpha}\nu\tau\omicron\nu$  *dition of the*  
*unitie of God.*  
 $\mu\omicron\upsilon\eta\delta\alpha$



gives us a pretty Romance of *Hieroninus*, 'Who, saith he, affirms, ' that *Pythagoras* descending εις ἄδης into *Hel*, saw there *Hesiods* ' Soul bound to a Brazen Pillar, ἢ τεύχεσσαν making a lamentable ' noise: and *Homer's* Soul hanging upon a Tree, and Serpents ' about, ἀνθ' ὧν εἶπε πρὸς θεῶν, for those things they feigned of the Gods. Which storie, though but a Fiction, yet it is sufficient for our present purpose, to shew that *Pythagoras* was, according to the commun Vogue, a professed Enemy to al those Mythologic, and Poetic Fictions of the Gods. The same dislike we find in *Plato* against *Homer*, for his monstrous fictions of God. So also *Parmenides*, (who did much *Pythagorise*) is brought in by *Plato* discourfing of his εἶν, or one Divine Being. (1.) 'As one that was neither the whole, nor had he parts. (2.) Neither had he beginning, nor end, therefore was (3.) Infinite, and without termes. (4.) Without Figure either round, or straight. (5.) Neither in himself, nor in any thing else, nor any where. (6.) Neither like, nor dislike; neither equal, nor unequal; because without al termes, or composition. So *Plato*, *Parmenid.* pag. 136. and 140. *Edit. Stephan.* And in his *Repub.* he saies, God continues, ἀπλῶς ἐν τῇ αὐτῆ μορφῇ, simply in the same Forme, &c. as hereafter. We find the Simplicitie of the Divine Essence thus described, according to the Pythagorean Doctrine, by *Reuchlin*; 'The Pythagoreans, saies he, assert three worlds, the Supreme, the Intelligible, and the Sensible. The supreme world being that of the Deitie, is one, Divine, continual constant Essence of Sempiternitie, poized as it were with immoveable weight; not unfitly termed παντοκρατορικὴ ἔδρα, the al-governing Throne. It is not confined to genus, Place, Time, or Reason; but is the free unlimited President over al these; infinitely supreme in place, power, possession, excellence, above al Essence, Nature, Ævum, Age, &c.

§. 7. That *Pythagoras* received by tradition from the Jews, if *Pythagoras's* not immediately from the Scriptures, some notices touching the Divine Ideas or Decrees (which were the first original Archetype, or Universal exemplar of al things made) seemes very probable. Thus *August. Steuch. Eugubinus, de Peren. Philos. l. 1. c. 12.* *Divine Ideas the same with the Scriptural Tradition of Gods Decrees.* 'It is very observable and worthie to be known, what *Plutarch* mentions, that the Divine mind and Ideas, (which *Philo* and *Plotinus* taught) are the same: and that his Wisdome, is the Nature and Substance of al Ideas: and that the whole Series of Ideas is

‘the same with the immense Sapience of God. It is also to be observed, that this Mind, was according to the Sentiment of all the Philosophers, the Creator, because they attribute unto him Ideas as the Origines of things. Whence it is manifest, that they thought and spake what they learned from the Barbarians. The first Barbarians were the Chaldeans, Egyptians, and, whom we ought to set in the first place, the Hebrews, &c. That Pythagoras asserted the Doctrine of Ideas before Plato, or Parmenides, is evident: as *Reuchlin* in his explication of the Pythagorean Doctrine shews us: that the Pythagoreans reduce all beings Subsistent, or Substant immediately to Ideas. And to prove, that Pythagoras and his followers, Parmenides, Timæus Locrus, and Plato, by their original Idea’s understood nothing else but that which our Divines call the Divine Ideas, or Decrees of God, it will be necessarie to examine a little their Doctrine of Ideas, its Original, &c. The

The Foundation of the Pythagorean Ideas, that famous oriental Tradition of τὸ πᾶν ἓν ἔν χ’ ἔν χ’ πολλά.

great foundation of all this Doctrine of Ideas was, that famous Oriental Tradition, πᾶν εἶναι ἓν χ’ πολλά, That all is one, and many.

This Axiome Plato expounds at large, out of Parmenides and Timæus Locrus the Pythagorean, shewing how, τὸ ἓν was πολλά, ἔν χ’ τὰ πολλά ἓν, One was many, and many one: which doctrine, saies he, we received from the Ancient Philosophers, (i. e. from Timæus the Locrian, and Parmenides immediately, but from Pythagoras originally) and they originally from the Gods, who taught them thus to Philosophise and teach others. What Plato’s opinion of Ideas was, we shal reserve for its proper place; we are now to treat only of the Pythagorean Doctrine concerning Ideas founded on this great Axiome, That all is one, and many. This Pythagorean Principle Parmenides (who was of the Eleatic Sect, a branch of the Italic and Pythagorean) much Philosophised on, as

Parmenides his opinion of Ideas.

the foundation of his Ideas. Him therefore we shal chiefly follow in the explication of this Pythagorean Doctrine, as we find his opinions explained by *Steuch. Eugubinus*, by *Ludovicus Vives*, and *Serranus*. *Steuchus Eugubinus*, de *Peren. Philos.* l. 3. c. 8. saies, ‘That the Unitie and Being was stiled by the Ancients, with a certain great and deep mysterie, τὸ πᾶν, the very Universe. Aristotle, in his first Book of the Principles of Philosophie, delivers, ‘that the Ancients affirmed, ἓν εἶναι τὸ πᾶν, That one was all. Therefore they said, God was that All. This in what follows he applies to Empedocles, Parmenides, &c. *Lud. Vives* in *August. civit. Dei* l. 8. c. 1. gives us this general account of Parmenides’s (and so

of Pythagoras's) ἐν ἑνὶ, &c. 'There are not wanting some (saies he) who conceive that *Parmenides* himself in his Poems, in which he comprised his Philosophie, affirming althings to be One, understood that One to be God; of which number is *Simplicius*. Neither is it likely, that *Parmenides*, an acute, and wise man, could be ignorant of the Division, and Multiplicitie of things, which in plain words he asserted in his Poems. For when he had versified much and enough on that One first Being, *Hitherto*, saies he, of these true and supreme Beings; now of *Mortals, and confused Beings*, &c. But *Serranus* does more fully, and clearly expound unto us this Doctrine of *Parmenides*, touching Ideas (in *Plato's Parmenides*, pag. 124.) 'This, saies he, was the opinion of *Parmenides* concerning Ideas: In the Universe of things there is nothing that happens unadvisedly, or by chance; but althings depend on the force, and efficacy of their Ideal causes. Of these Ideas he makes two sorts. (1.) One he makes to be ἀπειρον ἀρχημάτων ἀκίνητον, χρόνον μὴ μετέχουσαν, ἀμέθεκτον γενέσεσσι καὶ ἰστίαις αἰτίαις, &c. Infinite, without figure, Immovable, Eternal, Simple, and Causative of althings. This he calls the ἀρχηγὸν ἰδέαν, The primary Idea, which being, ἐπέκτεινα ἰστίαις, πρεσβεῖα καὶ δυνάμει, gives being and virtue to althings. (2.) As for the Secondary Ideas, they are Θεῶν γενήματα καὶ ἔργα, Gods works, or second natural causes depending on God. He denies therefore that any thing happens ἀπὸ ταυτομαθῆ ἀνευ διανοίας φύσεως, of it self, without the Divine mind influencing it. The same *Serranus* (in *Plato's Parmenides*, Pag. 130.) saies, that *Parmenides* teacheth τὸ πᾶν ἐν εἶναι, that all is One, and that this ἐν, One, is ἀρχέτυπος ἰδέα, the Archetype Idea; and thence, τὸ ἐν εἶναι πολλὰ καὶ αὐτὰ πολλὰ δὴ ἐν, That one is many, and many again one. Where he notes the power and force of the One in the Ideas, in which it is τὸ κατ' αὐτὸ εἶδος, The proper forme, or exemplar; and thence to know the nature of any intelligibles, we must reduce them to the Unitie of Idea. Thus *Serranus* of the original of these Ideas. The plain mind of this dark Oriental Tradition is this; That the Divine Essence, which in it self is but one, in respect of its Divine Ideas or Decrees, may be looked on as many; and thus one becomes many, and many one. Thus *Plato*, and *Serranus* on him (Pag. 134.) explain *Parmenides* his Ideas. *Parmenides* saith, θεὸν ἔχειν ἀκρίβειστίω ἐπιστήμῳ, That God has the most accurate Knowledge; and that this Knowledge he has by his Ideas; and that these

Ideas

Ideas arise not from us, (*i. e.* exterie Objects) but from Himself, from his own Infinite Essence, (the glasse of al those Ideas which represent things Possible) and from his Sovereign, Absolute wil, (which is the glasse wherein he contemplates the Ideas of things Future:) for otherwise, saies *Parmenides*, ἐπειὸν ἔτε δεωτόται ἡμεῖς ἐῖσιν, ἔτε γινώσκουσι τὰ ἀνθρώπινα πρῶγματα θεοὶ ὄντες, *The Gods would not be our Lords, neither would they know Human affaires, should their Ideas or Knowledge arise from us, and not from themselves.* How Divinely does *Parmenides* here Philosophise on the Absolute, Independent, Sovereign Ideas, or Decrees of God, to the confusion of that great Jesuitic Idol of *Scientia Media*, which is the πρῶτον ψεύδος, of al Pelagianisme: of which more when we come to *Plato*, &c.

§. 8. Besides *Parmenides*, there were other Pythagoreans who Philosophised largely on this Doctrine of Ideas: as *Epicarmus*, or *Cous*, and *Timæus Locrus*, both famous Philosophers of the Pythagorean Sect, from whom *Plato*, as 'tis conceived, received much of his Philosophie touching Ideas. So *Lud. Vives in Aug. Civ. l. 8. c. 11.* *Alcinus*, saith he, in the Books which he writ to *Amyntas*, teacheth us, that *Plato* borrowed his Opinion of God being τὸ εἶν, and εἶν, as also that of Ideas from the Books of *Epicarmus*, who was *Cous* a Philosopher, of the Pythagorean Sect, most famous: *Timæus* also the Locrian has writ of Ideas in his Book of the Universe. But al these things, *Plato* being of a more accurate Wit, and assisted with a deeper and more Divine Doctrine, has more largely and clearly explained. Though I dout not but *Pythagoras* had before learned these things from the Sacred Scriptures, &c. As for *Timæus Locrus* the Pythagorean, we have his opinion of Ideas laid down at large by *Plato* in his *Timæus*, or Dialogue of the Origine of the Universe, which, I presume, he calls *Timæus*, because he received the main Principles and Materials of it from this *Timæus* the Pythagorean. The sum of this Discourse in *Plato's Timæus*, about Ideas, may be reduced to this Scheme.

*Timæus Locrus*  
his opinion of  
Ideas.

The primarie I-  
dea of things  
possible seated in  
the Divine Es-  
sence.

God in the Production of the Universe acted as a skillful, wise Artificer, according to the Ideas of his own eterne Wisdom. These Ideas existing in the mind of God, he makes to be ἀυδυπο-  
σαύτης, ἀηγειῖς, ἀμερεῖς, ἄυλος, ἀμεδέκτους, *selfe-subsisting, or independent, eterne, indivisible, immaterial, and simple.* These first original Ideas seeme to answer to those Divine Ideas, which the Scholes suppose in the Divine Essence and Power, which is the glasse

glasse of things possible, the object of Gods simple Intelligence. Besides this original simple Idea, *Plato* brings in *Timous* discoursing of another kind of Idea, which he calls *παραδειγμα*, and *εἰκόνα*, an exemplar, or image; which he makes to be the first factus, impressè, or off-spring of the former original Idea. This Exemplar, or Image, as it is conformed and exactly answerable to the first original Idea, so likewise is it a lively delineation or representation of the future worke or thing to be made; whence the Divine Agent, having got his Exemplar, proceeds to the production of his worke answerable thereunto. His words are these. τοῖς

*The secondarie Exemplar of things future, the same with Gods Decrees.*

τινὶ παραρρώμεν᾽ παραδείγματι τὴν ἰδέαν ἢ δύνάμιν ἀπεργάζεται. where he distinguisheth his Idea from his Exemplar, making the former to be first and productive of the later. Unto this *παραδειγμα* or *εἰκὼν*, Exemplar or Image, the Divine Idea's of things future, or the Decrees of God, which the Scholes suppose to be seated in the Wil of God, the object of Gods Science of Vilion, seem to answer. *Laertius* saies, that *Plato* makes *ἰδέαν ἢ παραδειγμα* *συγόνυμα*, Idea, and Exemplar Synonymous. This *παραδειγμα* or *νοητὴν εἰκόνα*, Exemplar or intelligible Image, *Plato*, in his *Timous* (Pag. 30.) calls *κόσμον ζῶον ἔμφυχον ἔννευτε*, &c. The Animal, Living, Intelligible World; which is elfewhere called *κόσμος ἰδανικός*, *αὐτοζῶον*, *παντελὲς ζῶον*, the Ideal World, the self Lover, the aithaies Lover; and by the Pythagoreans it is generally stiled *κόσμος νοητός*, the intelligible World; which they place in the midle, betwixt the Supreme World or the Divine Essence, and the Sensible World or Universe. This Exemplar *Serranus* (on the fore-cited place) makes to be, 'That eterne Image, or Exemplar in the mind of 'God, delineated or drawn according to the Idea of his eterne 'Wisdom, according to which althings are produced Yea, thus *Plato* seems to expresse, Pag. 29. εἰ μὲν ᾗ καλὸς ἐστὶν ὁ κόσμος, ὅτε δημιουργὸς ἀγαθός, δῆλον ὡς πρὸς τὸ αἰδίον ἔβλεπεν ἐνάγκη ἢ κόσμον εἰκόνα τινὸς εἶναι, If the World be beautiful, and it's Maker good, it is evident, that he eyed some eterne Exemplar, &c. So before (*Timous* Pag. 28.) 'Wherefore, saies he, if he that undertakes to effect 'any thing, regards this unvariable Exemplar. τοῖς τε τινὶ παραρρώμεν᾽ παραδείγματι, &c. it cannot be but that the worke should 'be exactly formed. Which indeed seems exactly to answer that of *Moses*, Gen. 1. 31. and God saw every thing that he made, and behold it was very good. So saies *Augustin* (*de Civit. Dei* l. 11. c. 21.) on this place, 'hereby is understood God's approbation of his

*The difference 'twixt ἰδέα and παραδειγμα.*

*The goodnesse of althings consisteth in their answering to their Original Exemplar in Gods Decrees.* Gen. 1. 31.

'worke



receive life, &c. which accords with Plato's *Anima mundi*. He also called God, *one entire Being within himself, in a complete Circle, i. e.* shedding abroad the influential lines of his Providence throughout the Universe. The Pythagorean Conception (as *Iamblichus*) touching the Providence of God in general, was this, *That we have need of such a Governement, as we ought not in anything to contradict, which alone procedes from the Deitie, who deservedly may challenge a sovereign Dominion over al. For man being, say the Pythagoreans, shamefully variable, and sickle in his appetites, affections, and other passions, needs such a Governement, from which procedes moderation, and order.* But Pythagoras affirmed the Gods to have a peculiar Providence towards Men, such as were at Friendship with them. So *Diogenes Laertius* saies Pythagoras held, *ὅτι ἀνθρώπων σίμαι πρὸς θεῶν συγγένεια, διὸ καὶ προνοεῖται ἡ δεινὴ ἡμῶν*, *That Men are akin to the Gods, and therefore God has a special Providence over us,* as *Gen. 1. 26.* So saies *Iamblichus*, *Pythagoras* demonstrated there is a friendship of the Gods towards men, &c. *Grotius*, on *Matth. 10. 29.* tells us, 'that some of the Hebrews held Gods providence about men, but not about beasts: which *Pythagoras* seems to have learned from them, and to have taught the Grecians.

See Stanly of Pythagoras's Philosophie, chap. 3.

§. 10. Hence *Pythagoras* was a great *Devoto*, or Advocate for God, his Worship and sacred Institutes. So *Iamblichus* tells us, 'That *Pythagoras* proposed, that althings we resolve to do, should tend to the solemne acknowledgement of the Divinitie: that the whole of mans life should consist in the following God, which is the ground of al Philosophie. For since there is a God (saies he) we must acknowlege it is in his power to do us good. Now al give good things to such as they love, and delight in: therefore it is manifest that such things are to be performed, in which God delights, from whom alone good is to be sought for. The like foundation of Divine Worship *Plato* (who did in this point greatly *Pythagorise*) asserts, of which in its place. And as to the Mode of Divine Worship, *Pythagoras* and his Adherents give us many wholesome Institutes, such as these.

Pythagoras's Model of Divine Worship.

1. That God being an Incorporeal, and Spiritual Being, should not be Worshipped under any Corporeal Forme, or Visible Likeness: Thus *Plutarch*, in the Life of *Numa Pompilius*, tells us, *That Numa forbade the Romans to believe, that God had any Forme, or likeness of Beast, or Man, which is agreeable to the Pythagoreans, who*

1. Against al Images or visible formes in worship.

thought the Gods Invisible, Incorruptible, and Intelligible Beings only : so that in these former times there was in Rome no Image of God, either painted, or graven, for 170 Years, &c. Some think that Numa had this Institute from Pythagoras ; but Ludo. Vives (on August. Civit. l. 7. c. 35.) refutes this; shewing, that Numa dyed many Years before Pythagoras was borne. We may therefore more fitly, with (Clemens Alexandr. 590μ. 1. and out of him Selden (de Jure Gent. Hebr. l. 1. c. 2.)) affirme, That Numa received this by Tradition originally from the Jews, though perhaps immediately from the Phenicians, who frequented *Italie* in and before his time. That Pythagoras had it immediately from the Jews, and particularly from that great Moral Command, *Thou shalt not make any graven Image, &c.* is most likely. Conformable whereto is that great Pythagorean Symbol [*Grave not the Image of God in a Ring*] i. e. saies Iamblichus, Philosophise, and above all things conceive that the Gods are incorporeal. This Symbol is (saith he) above all other the Seminarie of the Pythagoric Doctrines, &c.

Exod. 20. 4.

2. That God is to be worshipped by Rites of his own appointing.

2. Hence Pythagoras instituted, that God should be Worshipped with a pure mind ; and such decent Ceremonies, as were by him appointed. So Diogenes Laertius : Pythagoras, saies he, held αἰ μετὰ εὐφημίας λευχεμονούντας ἢ ἀγνεύοντας, &c. That honors are to be performed to the Gods according to their own appointment, with a white garment, and chaste bodie, and soul ; which purification is acquired by expurgations, washings, sprinklings, and separation from what ever is unclean, &c. I know μετὰ εὐφημίας is rendred by the Latin Version *cum laudibus*, with praises ; which agrees wel enough with our present designe : but yet that it signifies in this place such a Worship, as was appointed by the Gods, I gather by the like usage of the Word in Plato his *Alcibiades*, pag. 149. where, bringing in the Athenians complaining to Ammon their Oracle, that their Enemies the Lacedemonians, who offered few or no Sacrifices, should prevail against them, who offered such costly Sacrifices ; The Oracle makes answer, That the εὐφημία, plain simple instituted worship of the Lacedemonians, was more acceptable to the Gods than all their pompous wil-worship. This, we need not doubt, but that Pythagoras learned from the Jews, as Plato also, who in his περὶ ὀπίου, pag. 6. tels us, that all Divine Worship must be τὸ θεοφιλέε i. e. saith Serranus, measured by the wil, and good pleasure of God. And whereas Pythagoras required his Followers to worship in

in a white Garment, that is apparently a Jewish Rite, answerable to the *Ephod*. Such were also al those Purifications, Washings, Sprinklings, and Separations from al unclean things, which *Pythagoras* enjoyned. This likewise is affirmed by *Iamblichus*, 'That *Pythagoras* said, Puritie is acquired by Expiations, Bathings, 'Sprinklings, Abstinenes from the flesh of things, that die of 'themselvès, and viperous Creatures, &c. which were al Jewish Ceremonies. *Laertius* also informs us, that *Pythagoras* held, 'Things dedicated to God were holy, and not to be used for common use: thence he forbad the eating of Fishes, ὄροι ἱεροί, in as much 'as they were holy: for it was not meet that what was proper to 'the Gods, should be common to Men. Farther *Vossius, de Philos. sect. l. 2. c. 6. §. 5.* tells us, it appears out of *Clemens Alexandrinus*, that *Pythagoras* was circumcised, &c. which if true, gives us a great demonstration, that he was initiated in the Jewish Ceremonies: which agrees with what was before mentioned out of *Diogenes Laertius*, 'that *Pythagoras*, whilst he was in *Babylon*, 'was cleansed from the Pollutions of his life past, by one *Zabranus*, who according to *Selden (de Jure Nat. Hebr. l. 1. c. 2.)* was *Ezekiel*. See more of this chap. 6. §. 6, 7, 8. of *Pythagoras's* symbolizing with the Jews in Rites.

3. *Pythagoras* required of his Disciples a very great exactnesse and solemnitie in the Worship of God. This is evident by many of his Symbols and *Iamblichus's* explication thereof. As Symbol 1. [*When you go to the Temple to Worship, neither do, nor say any thing concerning life*] i. e. saies *Iamblichus*, Worship the Deitie after 'such a manner as is most pure and immixed. He takes care, that 'no worldly affairs insinuate into Divine Worship. So Symbol 2. [*If a Temple lye in your way, go not in: No, though you passe by the very doors*] i. e. saies *Iamblichus*, the Supreme Being ought to 'have the Principal Worship: but if any Man doth it upon the 'occasion of any other thing, he makes that the second, which is 'the first, and chiefest of al; and by that means he subverts the 'whole order of Worship. The most excellent Good ought not 'to be ranked in the later place, as inferior to human Good. Again 'Symbol 3. [ἀνυπόδητοὶ οὖτοι καὶ προσκύνει, *Sacrifice and Worship bare-foot.*] i. e. saies *Iamblichus*, serve the Gods (1.) Decently, and 'orderly. (2.) Being free from Fetters: this is to be observed 'not in the Bodie only, but in the acts of the Soul alio. Now that

The Pythagorean exactnesse in Divine Worship, from

Eccles. 5. 1.

this Pythagorean exactness in Divine Worship had its original from the Jewish Church, is observed by Mr *Mede* (on *Eccles.* 5. 1. of the reverence of Gods house, pag. 104.) where citing this very Symbol of *Pythagoras*, [*offer Sacrifice and Worship with thy shoes off.*] 'This, saies he, alludes to the Jewish Custome of Dilcalceation, 'which was used by the Jews in going to the Place of Worship, 'and from them derived to the Gentiles, when they worshipped 'their Gods. Which I presume had its origine and rise from that command of God to *Moses*, *Exod.* 3. 5. *Put off thy shoes.* We might adde to these *Pythagoras's* seventh Symbol, [*Above all things, governe your tongues following the Gods.*] i. e. saith *Iamblichus*, nothing renders the mind so perfect, as when a Man, in following the Gods, reflects in upon himself by serious Meditation. The whole of which Symbolic Doctrine, touching the Worship of God, seems very correspondent with Scripture-Precepts, touching God's Worship; specially *Eccles.* 5. 1.

Pythagoras's  
Demons, their  
nature, and of-  
fice.

A three-fold The-  
ologie, Mythic,  
Politic, Physic.

§. II. Another part of *Pythagoras's* Theologie consisted in the knowlege, and worship of the Demons. For the understanding whereof, we are to remember, that as *Augustin* (*de Civ. t. Dei*, l. 6. c. 5.) hath long since observed, out of *Varro*, and *Seneca*; the Pagan *θεολογία* was threefold. (1.) *μυθικὴ Mythic*, or fabulous, which was that of the Poets. - (2.) *πολιτικὴ Politic*, or Civil, which was (as is supposed) taken up, and imposed by their Lawgivers, and Politicians, and so followed by the Priests and People in their worship. (3.) *φυσικὴ θεολογία Natural Theologie*, which the Philosophers taught, as that which suited best with the Light of Nature and Principles of Reason, in distinction from the two former. For the wiser of the Philosophers, *Thales*, *Pythagoras*, *Plato*, &c. utterly rejected the fabulous Theologie of the Poets: Neither did they generally approve of that Politic Theologie which States-men had invented, and the Priests with the People embraced, in order to the promoting their Politic Interests. But these Philosophers, by what Oriental Jewish Tradition they had received, together with the Improvements of their own Reason thereon, found out a more Natural and Rational kind of Theologie; which was briefly this. They held only one Supreme, Eterne Being, which they called God: This God the Phenicians called *Saturne*, or *Moloch*, from the Hebrew *מלך King*; but the Grecians generally stiled him *Jupiter*, from *ἡ πατὴρ the Father Jah*, which was one of God's names. Now this supreme God, *Jah the*  
Father,

Father, Saturn, or Moloch, was, as they supposed, at such an infinite distance from poor Mortal Sinners, as that there could be no approach to Him, or communications of good things from Him, but by some Mediators, or midling Gods. These middle Gods or Mediators, were no other than their great Heroes, or Persons, who had been greatly famous in their Age for some noble Exploits, or virtuous Acts, and after their Death were, by common consent, Deified or made Gods and called by some, from their office, *Medioximi*; from the place of their main residence (which was supposed to be in the Stars) *Deastri*; from their relation to the superior God, the lesser Gods, the made Gods; from their knowledge of human Affairs, *Δαίμονες*, Demons; also from their sovereigntie over Men, *בעלים*, *Baalim* Lords. Who was the first of these Demons, is not determin'd: some think 'twas *Josph*, whom the Egyptians worshipped under the Symbolic names, and Images of *Apis*, *Syrapis*, *Hermes*, &c. Others make *Belu*; a Phenician King, the first of them; whence they were by the Phenicians called *Baalim*. Who ever was the first it matters not, so long as we have such probable conjectures, yea strong presumptions, that their original Idea or Exemplar was convey'd, by some imperfect Tradition, from the Jewish *Messias*. This seems evident by that account we find of these Demons in *Plato*, who discourseth professedly, and at large concerning them, in his *Politicus*; but more particularly in his *Symposium*, as also *de legibus*, where (1.) Touching their Natures, he termes them, *θεῶν γέννηται*, &c. made Gods, visible Gods, Idols, and Images of the great God, who was Maker of althings. *Plato de Legib. 13.* (2.) Touching their Office he saies, they were, *μεταξὺ θεῶν τε καὶ ἀνθρώπων καὶ ἐπιμέλειαν*, &c. placed in the middle 'twixt the great God and man, to be Mediators or Porters, for the conveying the Sacrifices and Prayers of men to the Gods, as also for the transmitting gifts and al good things from God to Men, together with an Interpretation of the mind, wil and precepts of God to men. Whence (3.) He saith, by the mediation of these Demons there is a communion and friendship maintained betwixt God and men, which otherwise could not be. So *Plato*, *Sympos. pag. 202.* &c. (4.) As to the dignitie of these Demons, he makethem *συνδέχοντας πρὸς μεγίστῳ θεῷ*, Co-rulers with the great God. So *Politicus pag. 251.* By al which, I think, it plainly appears, that these Demons had their origine from some Scriptural Tradition of the *Messias*, unto whom *Plato's* Characters of them seem

seem fully to answer. That *Pythagoras* held such Demons, we are informed by *Diogenes Laertius*, who tells us, that 'Next to the supreme God, *Pythagoras* and his followers placed Demons, and Heroes. See more of these Demons, *Lud. Vives, in August. Civ. Dei, lib. 8. cap. 14, &c.*

Of the Soul.

§. 12. Another part of *Pythagoras's* Metaphysics concerned the human Soul, which (saies *Stobæus*) *Pythagoras* defined, a selfe moving number: who held also, that *vûs* was induced into the Soul from without, *δέξαι μόισα, i. e. by a Divine efficace* (so *Plato* understands this *δέξαι μόισα*) delibated by the universal mind, whence also she became immortal. *Diogenes Laertius* likewise acquaints us, that *Pythagoras* held, *τὸ ψυχὴν ἀθάνατον, &c. that the Soul was immortal, because that whence it was derived was immortal.* And this

*Pythagoras's* Metempsychosis a corrupt tradition of the Resurrection.

That *Pythagoras's* Metempsychosis was Symbolic, see c. 9. paragr. 8.

some give as the genuine import of *Pythagoras's*, *μετεμψύχασις, Metempsychosis*, which by some was called *μετέσσωμάτωσις*, by others *παλιγγενεσία*, by *Laertius* *τῆς ψυχῆς περιπόλισις*. This *Metempsychosis* or Transmigration of the Soul from one Bodie to another, was also asserted by *Plato*, and, as it is supposed, taken up both by him and *Pythagoras* from some broken Tradition they had received from the Jews, touching the Resurrection. This is observed by *Serranus* in *Plato, Repub. lib. 10. Plato*, saies he, teacheth us, that the Bodies of the Pious, should ἀναβιβῆν be raised again to life. And the Comment, or Invention of the [*μετεμψύχασις, and μετέσσωμάτωσις*] Transmigration of Souls, was but a corrupt derivation from this Truth of the Resurrection. That the Jews had the like persuasion, touching the Transmigration of Souls, appears from that of *Herod*, who thought that *John Baptist's* Soul revived in *Christ*. That the Pharisees held this Opinion, is affirmed by *Josephus, l. 18. Antiq. c. 2.* Thus *Drusus de tribus Sect. l. 2. c. 14.* The last words of *Josephus* are, *ταῖς δὲ ἁγίοις τῶ ἀναβιβῆν*, which intimate the *μετέσσωσις* migration of pious Souls, from one Bodie to another. Which opinion, that it flourished anciently among the Jews, *Drusus* proves from two Textes, *Mat. 16. 14. John 9. 2.* And 'tis possible the more ancient Jews held the same, and *Pythagoras* from them, though *Vossius* denies it. That *Pythagoras's* and *Plato's* *Metempsychosis* or Transmigration of the human Soul after death, was by them taken up to signifie the Souls first infusion in-

See more of this, to, and thence by death separation from, and at the Resurrection re-union with the Bodie, is asserted by *John Reuchlin, Art. Cabal. fol. 145.*

to, and thence by death separation from, and at the Resurrection re-union with the Bodie, is asserted by *John Reuchlin, Art. Cabal. l. 2. 'This is (saies he) the meaning of Pythagoras concerning his*

'his

his *Metempsychosis*, or Transmigration of Souls after death, and their descension into life. Others thought the Soul educed out of *Mater*: *Pythagoras* thought it infused by God into the Bodie, and therefore before it, not in time, but in dignitie and puritie: This infusion he termed *the descent of the Soul*, &c. or if he meant historically, *παλιγγενεσία*, the Soul separate from the Bodie, may, by the power of God, be brought the same into the same bodie; whence he acknowledgeth God only to be *ψυχωσις* & *ζωων*, *the animation of althings*. God infuseth the soul into every man, and being infused taketh it away, and being taken away restoreth it, when and as oft as he pleaseth. Some understand this *Pythagorean Metempsychosis* Symbolically, with relation to the several passions, dispositions, and morals of men, as hereafter.

§. 13. Lastly, To give a general *Idea* of *Pythagoras's* Theologie; we must know that it was Mystic, much the same with that of *Pherecydes* his Master, as also with that of *Orpheus*, from whom he borrowed much of it; who al affected a mystic mode of Theologising, partly from their own Ignorance, being unacquainted with the true import or meaning of those Jewish Traditions, which were very imperfectly delivered to them; and partly from an affected Singularitie, they being unwilling that any should be acquainted with their Mysteries, but such as were of their own Tribe and Sect. This is the meaning of many of *Pythagoras's* Symbols, whereby he strictly enjoyned his Disciples not to communicate his Mysteries to Strangers, and those without, as before from *Grot. on Matth. 7. 6*, &c. That *Pythagoras* and his Adherents were generally sensible of their great Ignorance of Divine Mysteries, appears by several of his Symbols, as that [*Look not in a Glasse by Candle-light.*] *i. e.* saies *Iamblichus*, *Philosophise pursuing not the fantasies of sense, which gives a kind of light to comprehensions, like a Candle, neither natural, nor true, &c.* This answers to *Prov. 13. 9*. Thence another of his Symbols runs thus, [*Discourse not of Pythagorean things without light.*] *i. e.* (saies *Iamblichus*) *because it is impossible to understand Pythagorean Doctrines without light.* But that which was the foundation of al the *Pythagorean* mystic Theologie, and a great argument of their sense of Ignorance in Divine things, was their credulous inquisitive humor, which inclined them to receive every Tradition, though never so broken or corrupt, touching Divine things. This is fully expressed by that

*A general Idea of Pythagoras's Theologie.*

*Pythagoreans acknowledge their Ignorance.*

great

great Symbol of *Pythagoras*, viz. [Concerning the Gods *d*f-believe nothing wonderful, nor yet concerning Divine things.] 'Tins (saies *Iamblichus*) declareth the superlative Excellence of God's instructing us, and puts us in mind, that we ought not to estimate the Divine power by our own Judgement: which Comment of *Iamblichus*, if applyed to Divine Revelation, is excellent, and excellently useful; the same with what the Scripture universally teacheth us, viz. that concerning God and Divine things we should disbelieve nothing though never so wonderful, if we have a Divine word for it. But the Pythagoreans stretched this excellent Scriptural Rule beyond the line of Divine Revelation, even to the belief of every corrupt Oriental Tradition, as hereafter.

*Of Divination.* §. 14. We should now procede to the black, and Satanic part of *Pythagoras's* Metaphysics, or Supernatural Philosophie, namely his Magic, or Art of Divination: But this we shal refer to *Part 3*. Touching the Vanitie, or corruptions of the Pythagorean Philosophie. Only in general, That this black Art of Divination, wherein the Pythagoreans were greatly versed, had its origine from Satanic imitation of God's sacred Oracles, and the various ways of his revealing himself in the Jewish Church, I think will be very evident, when the parallel is drawn betwixt the one, and the other: For as God revealed his Oracles by Dreams, and Visions; so the Devil's were frequently delivered in the same manner. Of which more in its place, *Part 3*.

## CHAP. IX.

### *Of Pythagoras's Symbols, and their Judaic Origine, &c.*

*Pythagoras's Symbols from the Jews.* (1.) Give thy right hand to none but *Pythagoreans*; as Gal. 2. 9. (2.) Abstain from the dead, Matth. 8. 22. (3.) Set down Salt, Lev. 2. 13. (4.) *Ethic Symbols Jewish.* *Pythagoras's Metempsychosis Symbolic*, from Dan. 4. 32, 33. *Pythagorean Abstinenes from Jewish Symbols.* *Pythagorean Numbers Symbolic.* *Pythagoras's Symbols of Divine Worship of Jewish extract*; particularly that, *Worship bare-foot*, from Exod. 3. 5. Eccles. 5. 1. *Of Pythagoras's Works, that he left*



‘dome by Allegories: al their Philosophers and Poets are ful of  
 ‘Riddles, avoiding by obscuritie contempt. (2.) It oft happens,  
 ‘that abstruse things are best expressed by such short Enigmes.  
 ‘(3) As Generals use watch-words to distinguish their own Soul-  
 ‘diers, so the Pythagorean Symbols were as distinctive marques  
 ‘of their Societie. (4.) They used Symbols also as Memorial  
 ‘notes. For in treating of things Divine and Human, the vastnesse  
 ‘of the subject requires short Symbols, as conducing much to me-  
 ‘morie. Wherein we have a ful account of the origine of Sym-  
 ‘bols; as also of their proper use, both amongst the Jews and also  
 the Grecians. As for the Jews it’s evident, that God made use of  
 this Forme or Mode of teaching them Heavenly sublime Myste-  
 ries by terrene Figures, Symbolic Images, Types, or Shadows out  
 of condescension to their Infant State; which manner of teaching  
 continued even to our Saviours time, who delivered the chief of  
 his Doctrine concerning Heavenly Mysteries under Earthly Para-  
 bles and Symbols, thereby to render them more plain and fami-  
 liar, as he himself signifies, *John 3. 12. If I have told you Earthly*  
*things, &c.* The Jewish Types, and Symbols were also as distin-  
 ctive marques of God’s People and Church, whereby they were  
 distinguished from al the world besides, (so the Greek *συμβολον*  
 Symbol, signifies a distinctive marke or watch-word) which I sup-  
 pose made *Pythagoras* the more ready to embrace the like garbe,  
 as that which was of Divine origine, and so most honorable:  
 The great Maxime on which the Pythagorean, as wel as the Jew-  
 ish Symbols were founded, was this, *τὰ διδωτα ἔσ’ ἑνὸς μίμηματα*,  
*Things corporeal are imitaments (or images) of spirituals.* That *Pytha-*  
*goras* received this Symbolic mode of Philosophising originally  
 from the Jewish Church, is farther confirmed by *Serranus*, who,  
 on *Plato’s Symposium*, speaks thus: ‘It was the manner of the  
 ‘Ancient Philosophers to shadow forth the truth by Symbols.  
 ‘These *Plato* followed, as it appears by this disputation. And this  
 ‘mode of Philosophising was accurately framed by the Pythago-  
 ‘reans, the whole of whose Philosophie was couched under the  
 ‘covert of Symbols, and Allegories, &c. But more particularly  
*Serranus* in his Preface to *Plato’s Works*, laies down this general  
 assertion; *That it is the opinion of al Learned Christian Antiquitie,*  
*that this Symbolic manner of Philosophising came originally from the*  
*Jewish Learning, delivered by Moses and the Prophets, though whether*  
*immediately, or mediately by the Egyptians, is not determined.* *Clemens*

*Alexandr.*

*συμβολον*  
 a Symbol a-  
 mongst the an-  
 cients signified a  
 Scarf, or other  
 marke, whereby  
 Souldiers were  
 distinguisht  
 from their ene-  
 mies: thus the  
 Apostles Creed  
 was called a  
 Symbol of Faith.

*Alexandr.* I. ερημ. inclines to the later, namely that *Pythagoras* received his Symbols immediately from the Egyptians, though originally from the Jews. We have the Testimonie of *Grotius* to the same purpose, on *Mat.* 7. 6. and on *Mat.* 8. 22.

§ 3. The full proof of our assertion, touching the Traduction of the Pythagorean Symbols from the Jewish Church, depends upon the consideration of particulars, and their parallel with Jewish Symbols of like import. *Pythagoras's* Symbols related either to such, as were aliens and strangers to his Schole and Philosophie, or to such as were within and Disciples thereof. As for those who were without and Forreiners, *Pythagoras* had many Symbols to expresse their state, and to prohibite his Disciples conversation with them. For *Pythagoras* esteemed all that were not of his College as profane, wicked, dogs, &c. whence that Symbol, τοῖς Πυθαγορείοις μόνοις τὴν δεξιὰν ἐμβάλλειν, To give the right hand of fellowship to none but Pythagoreans. Which Symbol was plainly of Jewish extract. For amongst the Jews, to give the right hand was an ordinarie Symbol of Friendship and Communion, as *Gal.*

An enumeration of *Pythagoras's* Symbols, which he received from the Jews.

1. Symbol. Give the right hand of fellowship to none but Pythagoreans. *Gal.* 2. 9.

2. 9. Therefore they esteeming the Gentiles as Profane and Uncleane, would not salute them with the right hand of fellowship, i. e. they would not have Communion or Friendship with them. Hence also it followed, that the Pythagoreans forbade the Revealing of their Mysteries to such Profane Dogs; which also was of Jewish extract, as it appears by that Jewish Symbol, cited *Mat.*

*Mat.* 7. 6.

7. 6. [Μὴ δάτε τὸ ἅγιον τοῖς κυσὶ:] where *Grotius* observes, 'That amongst the Chaldeans, Hebrews, and Egyptians, their ancient Professors of Wisdom, delivered their Precepts ἐν συμβόλοις in Symbols, as *Clemens Alexand.* teacheth us. *Pythagoras* brought this mode into Greece, either from Egypt, where he lived some while, or from Syria, whence his Master *Theracydes* was, and as some thinke *Pythagoras* himself. For that he was a Tyrrhenian many have assumed: others say, he was a Tyrian. And indeed the Tyrrhenians, as we have said, were originally Tyrians. But moreover he went to the Jews, as many Writers have reported. See more of this Symbol, chap. 6. §. 8.

§ 4. But the most livelie Symbol which *Pythagoras* had to expresse the Wicked and Miserable state of profane Sinners, was that, τὸ ἑνησιαίων ἀπέχεσθαι, To abstain from things Dead, or Mortal. By which *Hierocles* saies, *Pythagoras* called off his Disciples from things dead, or mortal. *Iamblichus* also tells us, that *Pythagoras*

To abst. in from things dead. *Mat.* 8. 22. *Numb.* 6. 6.

said puritie was acquired by abstaining from things that dyed of themselves. This Symbol, we need not doubt, was of a Jewish Origination. For we know the Jews in general were forbid to eat the flesh of any Creature that dyed of it self. And particularly the High Priests and the Nazarites were forbid to come near, or touch a dead bodie, as *Num. 6. 6. Lev. 20.* And the proper import of this divine Symbol seems this; That Sacred, and Holy persons, are not to have Conversation or Communion with persons, or things spiritually deadly, or dead. That it was common amongst the Jews to look upon wicked men as dead in sin, is evident from what has been observed from *Luke 15. 24.* (*chap. 7. §. 13.*) Thus also *Philo, ἀδελφοὶ τὰς ψυχὰς τεθνήσκουσιν*, Wicked men are dead in their souls. And that *Pythagoras* did really traduce his Symbol, of abstaining from the dead, from this Jewish Symbol is positively affirmed by *Grotius* on *Mat. 8. 22.* [Let the dead burie the dead.] This also, as other Symbols, *Pythagoras* drew from the Oriental Philosophie, who was τὰς ἡσθεσιαίων δοξὰς μιμούμενος, an imitator of Jewish opinions, as *Hermippus* writes of him. For *Pythagoras, ἔπεις ἑβραίων ἀφίκετο*, went to the Hebrews, as *Malchus* (*i. e. Porphyrie*) writes out of *Diogenes*. Whence it was the manner, that such who were expelled out of the Pythagorean Schole, had κεινὸτάφια, Coffins made and placed in their roome, which we read was executed on *Hipparchus*. *Arrianus* in *Epicetum* 4. §. τέτυκτο αἰδῆμον ἐπονεκρῶται. This Jewish, and Pythagorean Symbol, of abstaining from the dead, we find in the Books of *Chrysippus* thus, τὰ περὶ θείν ἀπὸ λέχους ἢ θανάτου ἰεσὲν, ἀλόγως διαβέβηται.

Salt a Symbol of Covenants, Friendship, and Sanctitie, according to the Jewish rite.

§. 5. As *Pythagoras* had Symbols to represent the Spiritual death of Wicked men, and the Dutie of his Scholars to separate from them; So likewise, to represent the strict and holy communion which ought to be amongst his Collegues, he made use of this lively Jewish Symbol, ἡ ἀλα παρατίθει, to set down Salt. We have already proved, c. 6. §. 6. that *Pythagoras* traduced this Symbol from the Jewish Church, where it has been shewn, how Salt was, by God's institution, a Symbol of their Holy Confederation and Communion with God, and amongst themselves, as *Numb. 18. 19. 2 Chron. 13. 5. &c.* And, to make this a little more evident, we must know (according to *L' Emperour* of the Jewish Temple) the Jews had their Store-houses of Salt in or about the Temple, for the seasoning of their Sacrifices. We find frequent references in the New Testament to this Symbol, as before; so *Luke 14. 34.*

*Lev.*

*Lev. 2. 13.* And as in God's Sacrifices there was ever Salt to be used, so the like was usually observed in Heathen Sacrifices, as appears by that of *Plinie*: 'The great authoritie of Salt is discovered by the Sacred of the Ancients, amongst whom there were no Sacreds performed without Salt. And that Salt was used in those federal Sacrifices, as a Symbol of Friendship appears by that Proverbial saying of *Tullie*, *There must be many Bushels of Salt used before there can be a ful friendship completed.* To the same purpose is that of the Schölast on *Homer, Iliad. 1. Διότι ἐῖ ἅλας φιλίας σύμβολον*, because Salt is a Symbol of friendship. Lastly, that this Pythagorean Symbol of Salt implies farther an Holy Confederation, or, according to the Scripture Dialect, a *Communion of Saints*, is manifest by *Laertius's* interpretation of this Symbol: '*Pythagoras*, saies he, bid men make use of Salt, *πρὸς ἰσότητην τῆ δικαίης*: 'οἱ γὰρ ἅλας πᾶν σώζουσιν, as a memoire of righteousness, for Salt preserves althings. This was the proper signification of this Symbol of Salt in the Jewish Church, unto which Christ alludes, *Mark 9. 49, 50. Mat. 5. 13.* and we have sufficient evidence, from what has been observed, that *Pythagoras* traduced this his Symbol from the Jews, and used it in the same sense that they did; namely to expresse that holy and strict confederation, and Friendship which ought to be amongst his Collegues.

§. 6. *Pythagoras* had some Symbols relating to his Philosophie in general, specially his Theologie, its mystic nature and difficultie to be understood, without some Interpreter, or Divine light: Such were those Symbols forementioned. [Discourse not of Pythagorean things without Light.] [Looke not into a Glasse by Candle light.] [Concerning the Gods disbelieve nothing wonderful.] All which, according to the Interpretation of *Iamblichus*, seem to be of Jewish origine, as has been observed (*chap. 8. §. 14.*) I shall adde only one more, which seems to be the Foundation of all *Pythagoras's* Symbols, according to *Laertius's* interpretation, thus: τὰ σῶματα αἰὲ συνδεσμένα ἔχεν, To have the Straw alwaies bound up, i. e. saies *Laertius* λόγῳ ἀνθρώπου, 'a man's speech should not be alwaies spoken out, so as to have the meaning and forme of it fully appear, but, like Tapestry when rolled up, the Forme and Figure of it should be concealed. σῶματα here signifies varietie of curious contemplations, which like Straws he would have bound up together, so as to be concealed from vulgar capacities. Hence *Clemens Alexandrinus* has given us eight Books, which he calls

Symbols relating to the Forme of Pythagoras's Philosophie.

calls *Στρώματα* *Stromata*, i. e. Varietie of choice notions bound up together like Tapestry. This *Pythagoras* seems to have learnt from the Jews, who rolled up all their mysteries under Symbolic Types, and Figures, as before.

*Ethic Symbols.*

§. 7. As to the Mater of *Pythagoras's* Philosophie, he had many Ethic Characters or Symbols of Moralitie, whereby he excited his Scholars to Virtue, and discouraged them from Vice. Such as these, [*Receive not a Swallow, (i. e. a sloathful person) into your house.*] [*Stir not the Fire with a Sword*] i. e. provoke not a wrathful or potent person. [*Eate not the heart.*] i. e. by distracting cares. [*Passe not over the Ballance.*] i. e. do justice. *Pythagoras* also called Virtue *harmonie*, which is a symbolic image of its Beautie, Order, Amiability, &c. as before chap. 7. §. 13. There were other Ethic Symbols, by which *Pythagoras* allured his Disciples to the embracing of Virtue, as that, [*Eate not the Brain.*] i. e. saies *Iamblichus*, destroy not your principal instrument of Wisdom. Again, [*Sleep not at noon.*] i. e. (according to *Iamblichus*) Shut not your Eyes against the light, when it is most manifest. Farther, [*When it Thunders touch the earth.*] i. e. (saies *Iamblichus*) When a King is angrie humble thy self. Again, [*Pluck not a Crown.*] i. e. Offend not the King. Lastly, *Pythagoras* said, [*Declining high waies, walke in path waies.*] i. e. (as *Iamblichus* will have it) Leave the popular course of life, and pursue that which is separate, and divine, answerable to that of *Christ*, *Mat.* 7. 13, 14. That all these Pythagorean Symbols have their parallel in the Scriptures, and Jewish Doctrine, might with ease be proved.

*Pythagoras's*  
*Metempsychosis*  
*Symbolic of Mo-*  
*rals, &c.*

§. 8. Yea some make the Pythagorean Metempsychosis to be but a Symbolic Image, or Ethic Character. Thus *Valerius* (saies he) that *Pythagoras's* *μετεμψύχωσις*, & *πυλιγγεσιία*, *Metempsychosis* and *Reintegration of the soul*, did belong to the Variable morals, Affections, and Habits of the Soul. For as a man is variously affected or moralised, so he acts the part of a Lyon, of a Bear, of a Wolfe, &c. according to the varietie of his conditions. Thus is *Ovid's Metamorphosis* referred to Morals. Yea *Plutarch* gave this Interpretation of *Pythagoras's* *Metempsychosis*, and out of him, the French *Montaigne*, *Essaies* livre 2. chap. 11. *Pythagoras* emprunt la *Metempsychose*, &c. *Pythagoras*, saith he, borrowed his Metempsychose from the Egyptians; but since it has been received by other Nations, and particularly by our *Druides*. The  
‘ Religion

'Religion of our ancient *Gaules* supposed the Soul to be Immortal, and thence, that it never ceased to move from one bodie to another. If it had been Valiant, it moved to the bodie of a Lyon: if it had been Voluptuous, it then creeped into that of a Swine: if Timerous, into that of an Hart, &c. And the Interpretation, which *Plutarch* gives of this Error is very apposite: for, he saies, that it was not the Cat, or the Oxe (for example,) that the Egyptians adored, but some images of Divine powers which they conceived to lodge in these Beasts, as in the Oxe they adored Divine patience, and Usefulness, as in the Cat vivacitie, &c. That the Egyptians were the first that taught this Doctrine of Metempsychosis, is affirmed by *Herodotus* in *Enterpe*. Where he addes, 'That the Greeks (meaning the Pythagoreans) first received it from *Egypt*, though they delivered it as their own dogme. So *Vossius de Philos. sect. lib. 2. cap. 6. §. 3.* That *Pythagoras* took up this Metempsychosis only as an Ethic Symbol, is the judgment of *John Reuchlin Artis Cabalist. lib. 2.* where he tels us, 'That *Pythagoras*, in affirming that the Soul of a Timerous person went into a Woman, and of a Cruel Man into a Lyon, and of a Libidinous man into a Sow, and of a Vain Light person, into a Bird, as of a Sloathful person into a Fish, from their resemblance in manners; he did not speak thus, as if he thought so, but only to affrighten the vulgar sort, by such kind of Fables from Vice, as we were wont to affright Children by Bugbears. That the Egyptians (from whom *Pythagoras* is said to have received this Symbol) understood their Metempsychosis in a Symbolic Hieroglyphic sense, seems very probable: and that they traduced it originally from the Jewish Church appears as likely. For that the Pharisees asserted this Metempsychosis, is affirmed by *Josephus, de Bello Jud. lib. 2. cap. 8.* And we may presume the Jews before them held the same. Yea some, and that not without probable conjectures, make the whole storie of *Nebuchadnezar's* being Transformed into a Beast, &c. *Dan. 4. 32, 33.* to be Symbolic of his Brutish life, separate from human Societie. For that he was not really transformed into a Beast, is most likely. And hence it is supposed, this Egyptian Pythagorean Metempsychosis had its origine, even from *Nebuchadnezar's* Symbolic Transformation into a Beast: and that which gives this conjecture the more likelihood, is, that this Transformation of *Nebuchadnezar* into a Brutish condition was but just before, if not at the

*Nebuchadnezar's Metempsychosis, Dan. 4. 32, 33. The rise of the Pythagorean*  
 the years.

the very same time, that *Pythagoras* lived at *Babylon*. For whether it were in *Ezekiel's* time, as *Selden*, or in *Daniel's* time, as *Wendelin* (of *Pythagoras's* *Tetructy*) that *Pythagoras* was in *Babylon*, yet it could not be long after this Metamorphosis, or, as we may truly stile it, Metempsychosis of *Nebuchadnezzars*. Neither can we imagine that *Pythagoras*, who was so curious an Inquisitor into all the workes of Divine Providence, should let passe this stupendous, and amazing Providence of God on *Nebuchadnezzar* (which made all the Empire ring of it) without observation. Why therefore may we not conclude, that both *Pythagoras* and the Egyptians derived their Symbolic Metempsychosis from this Metempsychosis or Transmigration of *Nebuchadnezzar* into the Symbolic Forme of a Beast? Or, if we had rather, we may suppose *Pythagoras's* Metempsychosis to be a Symbolic Image of the Souls Divine Origine and Infusion into the bodie by God, as also of its Separation by death, Reunion at the Resurrection, and immortal state: so *Plato*, *Serranus*, and *Reuchlin* seem to incline, as before, *chap. 8. §. 13.*

The Pythagorean  
Abstinence from  
Flesh Symbolic  
in imitation of  
the Jews.

§. 9. We have also good conjectures to persuade us, that *Pythagoras's* Precepts touching Abstinence from Flesh were muchly Symbolic, and that his followers did not abstain from all kinds, or all parts of Flesh, but only from such as were of Sacred use, or of Symbolic signification, answerable to the Jewish Abstinenes. For first, That *Pythagoras* himself abstained not wholly from Flesh, we have for it the Testimonie of *Aristoxenus* the Musician, Disciple of *Aristotle*, quoted by *Gellius lib. 4. cap. 11.* 'That *Pythagoras* (saies he) did eat of young Pigges, and tender Goates is affirmed by *Aristoxenus*, which he seems to have learnt from *Xenophilus* the Pythagorean, his familiar, and from some others more ancient, who lived not much distant from *Pythagoras*. And that *Pythagoras* did eat of Animals, *Alexis* the Poet teacheth in the Comedie of *Pythagoras's* Life. Thus *Gellius*, who, in what followes, relates, that *Aristotle* affirms, the Pythagoreans abstained not from all Flesh, but only from some parts, namely the Heart, Brain, &c. which were of Symbolic use. And *Porphyrie*, in his first Book of Abstinence from Animals, saies, 'Ἰσοῦσι δὲ τινες ἑαυτοῖς ἀπτεῖς καὶ ἠμύχων Πυθαγορεῖς, ὅτι δύνοντο θεοῖς, &c. 'They say, that the Pythagoreans themselves abstained not from all Flesh, when they sacrificed. So *Athenaus lib. 7.* saies, 'That the Pythagoreans eat but moderately of some flesh, and some they

‘ they sacrifice, but of Fishes they taste not, &c. and he gives a Symbolic reason, why they eat not of Fishes, *διὰ τὴν ἔχμηδιαν* ‘ *δειὸν γὰρ ἡγῆσθαι τὴν σιωπῶν*, For silence, which they esteem as Divine. *Diogenes Laertius* gives the like Symbolic account of their abstaining from Fishes. And we need not doubt, but that the main of their Symbolic Abstinenances from Flesh and Fish, had its origine from the Jewish Symbolic Abstinenances from things unclean, &c. Though we may not deny, but that *Pythagoras*, and his Followers were very abstemious as to Flesh, upon a Medicinal and Natural account, thereby to keep their mind and bodie, in, *εὐεξία*, a good Habitude, and disposition of Health, as before.

§. 10. The like Symbolic account some give of *Pythagoras*'s precept for Abstinence from Beans; the which we find mentioned in *Clemens Alexandrinus*, lib. 3. *ερσμ.* in this verse: *ἴσον τι κνάμους τρώγειν κεφαλᾶς τε τοκήων*, It is an equal crime to eat a Bean, as to eat the heads of Parents. This *Lucian* brings in *Pythagoras* asserting in *Hel;* and *Crisostome*, in his 1. *Homil.* on the Gospel of *John*, attributes the same to *Pythagoras*. *Gellius*, lib. 4. chap. 11. cites a Verse, which is supposed to be one of *Empedocles*'s (who was a *Pythagorean*, and Auditor of *Pythagoras*) to the same purpose, *δειλοὶ πάνθειλοι κνάμους ἀποχρεῖς ἔχεσθε*, O ye miserable wretches touch not Beanes with your hand. Yet some think this *Pythagorean* prohibition against eating Beans, ought to be understood Symbolically, and Enigmatically only; in as much, as some of great authority affirme, that *Pythagoras* himselfe abstained not from Beans. Thus *Aristoxenus* the Musician, in his Book of *Pythagoras*, as *Gellius* lib. 4. cap. 11. and *Voss. de Philos.* l. 2. c. 6. §. 39. Others by *κνάμοι* understand the Testicles, and so by *Pythagoras*'s *κνάμων ἀπέχεσθαι*, conceive the illi- cite use of Venerie to be forbid; as *Horrius Hist. Philos.* l. 7. c. 12. 'Tis possible it was both Physical, and Symbolical, as the former of these.

§. 11. As *Pythagoras* had many Ethic Symbols to express his moral Precepts by, so also his Theologic Mysteries were in a more particular manner couched under and expressed by Enigmatic and Symbolic Images, specially by Numbers and Figures, which, as he conceited, had an Analogie and consent with althings: Whence he expressed *Apollo* by *Unitie*, *Diana* by the number *Two*, *Minerva* by the number *Seven*; and *Plato* in his *Timaeus* seems to imitate him. That *Pythagoras* expressed God by *Unitie*, appears by that of *Laertius*, *ἀρχὴν μὲν ἀπάντων μονάδα*, &c. *Unitie is the Principe*

*Abstinence from Beans Symbolic.*

*Pythagoras κνάμων ἀπέχεσθαι suis dicebat & a venere illicita abstinendum docebat. κνάμοι enim notabant vasa seminaria sive testiculos. Horn. l. 7. c. 12.*

*Symbols of things Divine. Numbers Symbols of God, &c.*

of *althings*. Whence the Pythagoreans accounted the number of Two accursed, because it was the first departure from Unitie. And the reason why *Pythagoras* expressed God by Unitie, is given us by *Reuchlin* (*Art. (abal. lib. 2.)*) thus: 'The Divine mind, the 'receptacle of Principes, *Pythagoras* Symbolically calls Number; saying, *Number is the principle of althings*. So *Plutarch, de Philo-soph. Placit.* By Number *Pythagoras* understands the mind; a very 'proper *Symbol*: for in Incorporeals nothing more Divine than 'the mind; in Abstractions number is most simple. Al this was couched under that great Pythagorean Maxime, ἐν ἑπολλά, *one and many*; of which before.

*Pythagoras's  
Symbols of Di-  
vine worship of  
Jewish extract.*

§. 12. The Symbols, whereby *Pythagoras* expressed that Spirituall Divine Worshipp due to God, were such as these [*Grave not the Image of God in a Ring*] *i. e.* worship not graven Images. Again, [*When you go to the Temple-worship, neither do, nor say any thing concerning this life.*] *i. e.* let not the world mixe with your hearts, &c. of which see (*Chap. 8. §. 10.* And more particularly that great Pythagorean Symbol, ἀνυπόδητο δύνε καὶ προσκύνει, *Sacrifice and Worship bare-foot*; which was but an imitation of the Jewish Customs of *Discalceation*, when they went to worship; as *Mede, on Eccles. 5. 1.* or else 'tis possible *Pythagoras* might derive this Symbol immediately from God's command to *Moses, Exod. 3. 5.* Put off thy shoes from off thy feet, &c. For *Pythagoras* (as we have before observed, (*Chap. 5. §. 8.*) having acquired the Egyptian, and as we may presume the Chaldean Languages, was thereby enabled, not only to converse with the Jews, but also to read the sacred Scriptures in their Original; the Egyptian and Chaldean Tongues differing only in some Dialect from the Hebrew. And this may serve us as a Key to this whole Discourse touching *Pythagoras's* traduction of his Philosophie, both Mater and Forme, from the Scriptures and Jewish Church: Namely, his skil in the Oriental Languages, specially the Egyptian and Chaldee, which gave him a great advantage for his more thorough searching into the sacred Oracles and Jewish Doctrines.

*Exod. 3. 5.*

*Pythagoras's  
workes, whether  
he left any thing  
in writing.*

§. 13. Having discoursed of *Pythagoras's* Philosophie, both as to Mater and Forme, its traduction from the Jewish Church; before we shut up this Chapter, we shal a little touch on his Workes and Disciples, which gave foundation to most of the following Sects, and their Philosophie. Touching *Pythagoras's* Works, it is a great controversie amongst the Learned, whether *Pythagoras* left any

any

any thing in Writing. *Laertius* makes mention of three Pieces of *Pythagoras*: his παιδευτικόν, πολιτικόν, φυσικόν. *Heraclides*, in *Sotion's* Epitome, attributes more to *Pythagoras*, as *Laertius* affirms; who also upbraids those as Fools, who think that *Pythagoras* left no Workes behind him: whom he confutes out of *Heraclitus* the Physiologist; who quotes some things out of *Pythagoras's* Workes. Yet *Augustin* (*lib. 1. De Consensu Evangelist. cap. 7.*) denies, that *Pythagoras* left any Writing behind him. *Cedrenus* makes mention of an Historie compiled by *Pythagoras*, touching the War betwixt *Cyrus* and the *Samians* his Country-men, but this is rejected by *Vossius, de Histor. Grac. l. 4.* As for the χρυσᾶ, the Golden Verses, which passe under *Pythagoras's* name, *Laertius* assures us, that they were not made by him, but by *Lysis* the Pythagorean. τὸ ἢ φερέμενον ὡς Πυθαγόρου, Λύσιδος δὲ τῷ Ταρραντίῳ Πυθαγορικῶν, &c. As for the Golden Verses which passe under the name of *Pythagoras*, they are *Lysis's* a Pythagorean of *Tarantum*. This also is affirmed by others. We have an excellent Comment on these Golden Verses of *Lysis*, by *Hierocles*, who though a Stoic, yet exactly expresseth the mind of the Pythagoreans. That *Pythagoras* indeed left nothing in Writing behind him, is also asserted by *Lucian*, ὁ δεσπότης Πυθαγόρου μὴδὲν αὐτὸς ἢ μὴ ἰδίον καταλιπεῖν ἢ αὐτῷ ἠξίωσε. *Divine Pythagoras* vouchsafed not to leave behind him any part of his Doctrine in Writing. So *Josephus, lib. 2. Ant. Πυθαγόρου* ἢ ἑδὲν ὁμολογεῖται σύγγραμμα, There is no Writing of *Pythagoras* owned: of which see *Vossius, de Histor. Grac. lib. 4. pag. 435.* As for *Pythagoras's* Symbols, which contained the choicest part of his Philosophie, there have been Collections, with Interpretations made of them by many; particularly by *Laertius* in his Life; by *Iamblichus*; by *Plutarch*; and amongst Moderne Writers, by *Erasmus* in the beginning of his *Chiliads*; specially by *Lilius Gyraldus*, who has written an accurate Treatise of *Pythagoras's* Symbols. Touching *Pythagoras's* Philosophie, *Eusebius*, on *Hierocles* tells us, that *Philolaus* had committed his chiefest Dogmes to Writing. 'Tis said also that *Aristotle*, *Androcydes*, *Antiphanes*, *Alexander*, *Dichymus*, and *Moderatus Gaditanus* writ professedly of *Pythagoras's* Philosophie: but the most that we have now extant of it, is in the Historiographers of *Pythagoras's* Life, *Diogenes Laertius*, *Porphyrus*, and *Iamblichus*, besides what is mentioned by *Cicero*, and *Plutarch*. That *Aristotle* writ a Book, περὶ Πυθαγορείων as also another, περὶ Πυθαγορείων, is affirmed by

*Laertius*. *Porphyrie*, in the Life of *Plotinus*, tells us, that *Plotinus* did more clearly explicate the Principes of the Pythagoric Philosophie, as wel as of the Platonic. Of which see more, *Vossius de Philos.* l. 2. c. 6. §. 12, 44.

The Pythagorean  
Sect destroyed,  
and why.  
*Hornius Philos.*  
*Hist.* l. 3. c. 11.

§. 14. As for *Pythagoras's* Schole and Disciples, there succeeded him *Theano* his Wife, and *Teluges* with *Menaxarchus* his Sons, as *Euseb. lib. 10. prepar. cap. 3.* There flourished of his Disciples *Ocellus*, *Architas*, *Philolaus*, *Parmenides*. *Ocellus* was the glorie of *Italie*: whose Book, *περί πᾶτων*, full of ancient mysterious erudition, is yet extant: out of which *Aristotle* borrowed not a little. *Architas* the *Tarentine* was also one of the most ancient Philosophers of *Italie*. 'Twas he, who by Mechanic Art, made the volatile or flying wooden 'Dove, as *Gellius, lib. 10. cap. 12.* *Parmenides* is said to spend 18 whole years in a Rock, feeding his mind with Logic Contemplations. As for *Philolaus* of what great repute he was, is evident by the esteem *Plato* had of him, who purchased his Books at 10000 *Denaries*, as *Gellius, lib. 10. c. 17.* *Dio-genes* saith, that his College continued for nineteen Generations. Yet *Moderatus Gaditanus* saith, 'That the Pythagoric Sect was 'extinguished for the obscuritie of their Philosophie. *Justin. lib. 20.* tells us, 'That 300 Pythagoreans being under a strict Confe- 'deration, and Separate Life, were accused of a secret Conjurati- 'on against the Citie, and thence, when they were met in their Col- 'lege, 60 of them were destroyed, and the rest banished. *Porphyrie*, and *Iamblichus* mention the same, and say, that there fled only two, *Archippus*, and *Lysis* the Preceptor of *Epaminondas*. And *Iamblichus* adds, 'that when the Innocencie of the Pythagoreans 'appeared to others of the Citie, they stoned those who destroyed 'the Pythagoreans. We find both these reasons joyned together by *Melancthon*, in his *Chronicon, l. 2.* 'The Italic Philosophie, 'saies he, being obscure and full of Enigmes, and the Pythagore- 'ans having their private Meetings and peculiar Rites, they were 'destroyed upon suspition of the Tyrants, &c.

Pythagoras's  
Followers, and  
their Writings.

§. 15. Although *Pythagoras* left nothing in Writing behind him, yet what his Philosophie was, may be gathered by those of his Sect who followed, of whom we have many things extant. As *Hippodamus* the *Thurian*, his Tract of *Felicitie*: *Euryphanus*, of *Life*: *Hipparchus*, of the *mind's Tranquillitie*: *Archytas*, of a *good Man*, and of the *Doctrine of Morallitie*: *Theagis*, of *Vir- tues*: *Climas*, of the *causes of Virtue*: *Crito*, of *Praudence*, and *Feli- citie*:

*citie*: with *Polus* of *Justice*. Besides, we have *Lysis's* Golden Ver-  
 fes, who flying to *Thebes*, was Preceptor to *Epaminondas* the most  
 famous of his Age. We must reckon also amongst the Pythago-  
 reans *Epicarmus*, otherwise *Cous*, who for his repute amongst the  
 Philosophers, was esteemed as the Sun amongst the Stars. He writ  
 of *Being*, of *Ideas*, and of *the nature of Things*. Also *Timæus* the  
 Locrian was a Pythagorean, who writ a Book of the *Universe*, of  
*Ideas*, &c. as *Lud. Viv. in Aug. l. 8. cap. 11*. We may adde to  
 these the two great Law-givers, *Zaleucus*, who gave Laws to  
 the Locrians, and *Charondas* to the Thurians; both Pythagoreans.  
 Lastly, adde *Sextus* the Pythagoric Philosopher, who writ an *En-  
 chiridion* of Sentences, which *Ruffinus* translated into Latin.

§. 16. There were other Philosophers, who did very much Pythagorise,  
 although they were not altogether Pythagoreans. Of this number was  
*Parmenides* of the Eleatic Sect, who did Pythagorise in the Doctrin  
 of *Ideas*; for which he was so eminent, though some make *Parmenides*  
 a more complete Pythagorean, as before §. 14. Also *Empedocles* the  
 Agrigentine Disciple of *Pythagoras*, and *Parmenides* who Symbolised  
 with *Pythagoras* in the Doctrin of the *Metempsychosis*, the prohibi-  
 tion of Beans, &c. and is by *Laertius* supposed to be the first Inven-  
 tor of Rhetoric. But amongst the differing Sects there was none that  
 did Pythagorise more than *Plato*, specially in Divine matters, as  
*Aristotle* and *Laertius* have observed. Yea the choicest of his Meta-  
 physic Contemplations seem to be traduced from *Pythagoras*, and his  
 Followers; besides what he brought out of *Egypt*. *Plato's τὸ δὲ  
 αὐτοῦν*, &c. his *Ideas*, his Discourse of the *Universe*, his *Metempsychosis*  
 and Demons, were all asserted by the Pythagoreans. Yea many of  
 the Hellenistic Jews did greatly Pythagorise, as *Philo Judæus* the  
 Alexandrine, who (saith *Euseb. Hist. l. 2. c. 4.*) μέλιστα τὴν καὶ Πλά-  
 τωνα, καὶ Πυθαγόραν ἐζηλοῦσιν ἀγαθῶν, greatly burning with love of  
*Platonic, and Pythagoric Philosophie*, &c.

§. 17. Lastly, Albeit the Pythagoreans were thus famous for  
 Judaic mysterious Wisdom, and many Moral, as well as Natural  
 Accomplishments, yet were they not exempted from Boasting and  
 Pride, which was indeed a Vice most epidemic, and as it were  
 Congenial among all the Philosophers; but in a more particular  
 manner among the Pythagoreans. So *Hortensius, Hist. Philos. l. 3.  
 c. 11*. 'The manners of the Pythagoreans were not free from  
 'boasting: They were all περριτυολόγοι, such as abounded in the  
 'praise

*The Pride of the  
 Pythagoreans,  
 and of other  
 Philosophers.*

‘ sense and commendation of their own Excellences, and boasting, ‘ even almost to the degree of immodestie, and impudence, as *Heinsius, ad Horat.* has rightly observed. Thus indeed does proud Nature delight to walke in the sparkes of its own fire. And although many of these old Philosophers could, by the strength of their own Lights and Heats, together with some commun elevations and raiures of Spirit, (peradventure from a more than ordinarie, though not special and saving assistance of the Spirit) abandon many grosser Vices; yet were they al deeply immersed in that miserable cursed Abyssè of Spiritual pride; so that al their Natural, Moral, and Philosophic Attainments did feed, nourish, strengthen, and render more inveterate this hel bred pest of their Hearts. Yea, those of them that seemed most modest, as the Academics, who *professed they knew nothing*; and the Cynics who greatly decried, both in words and habits, the pride of others, yet even these abounded with notorious and visible pride. So connatural and morally essential to corrupt Nature is this envenimed root, fountain, and plague of Spiritual Pride, specially where there is any Natural, Moral, or Philosophic Excellence to feed the same. Whence *Austin* rightly judged al these Philosophic Virtues to be but splendid Sins.

## CHAP. X.

### *Of the Eleatic Philosophie, &c.*

*Of the Eleatic Sect, and its first Inſtitutor Xenophanes. Of Parmenides and Zeno, the first Inventors of Logic. Leucippus his Dogmes of Atome; and Democritus’s improving the same. Democritus’s skil in Physics, Medicine, Ethics, Mathematics, and al the Liberal Sciences, with Mechanic Arts. His Travels, and Conversation with Egyptians, Chaldeans, Jews, &c. Of the Heraclitians, Epicureans, and Sceptics.*

§. I. The Eleatic Sect. **T**HE Pythagoric Sect, termed Italic, included under it the Eleatic, Heraclitian, Epicurean, and Sceptic. The Eleatic Sect had for its first Founder *Xenophanes* the Colophonian; but

but its denomination, and name, it had from Ἐλεῖα, *Elea*, or *Velia*, a Town of the Lucans in *Magna Græcia*, of which *Parmenides*, *Zeno*, and *Leucippus* were; who being eminent persons of this Sect, from them the Sect it self was termed Eleatic. Thus *Cicero*, lib. 4. *Acad. Quæst.* ‘I find that *Xenophanes* was the Prince of this Noble Discipline: him *Parmenides*, and *Zeno* followed; from them this Sect was termed Eleatic, &c.

§. 2. *Xenophanes* lived about the time of *Hieron* King of *Sicilie*, and of *Epicharmus* the Poet; namely, about the LX Olympiad. *Xenophanes* the Founder of the Eleatic Sect. Some affirm that he had no *Præceptor*; others say, he heard *Boto* the Athenian; or *Archelaus* the Master of *Socrates*; or, as others, *Parmeniscus*, and *Orestades*, Pythagoreans. He approved not fully of the Ionic, or Italic Sect; but delivered many Dogmes contrary both to *Thales*, and *Pythagoras*: Yet his Disciples *Parmenides* and *Zeno*, did in many things Pythagorise, and the whole Sect is reckoned but a Branch of the Italic, or Pythagoric Sect. *Xenophanes* writ his Philosophie in Verse; yet was he a professed Enemy to the Mythologic Philosophie of the Poets. For he writ against *Homer* and *Hesiod*, and derided them for uttering such Fables of the Gods. He held, (1.) Althings to be incomprehensible, wherein he agreed with the Sceptics. (2.) That God is *one*, *Incorporeal*, *Eternal Being*, having nothing commun with Men, yet *al-seeing*, *al-hearing*, *al-wise*, &c. (3.) He held also the Soul to be of a Spiritual Nature. (4.) That the Sun consists of a collection of little Fires, &c. See more of his Dogmes in *Sextus* the Philosopher, and *Athenens*.

§. 3. *Parmenides* was the Disciple of *Xenophanes*, who yet differed from his Master in some things; and in many things Pythagorised. For he held only two Elements, Fire and Earth; whereof the former he made to be the Active, the later the Passive or Material principle of althings. By the Fire *Vossius* supposes he meant the Sun and Stars; which have an Active Influence on al Generations, wherein he symbolised with the Pythagoreans; who held Fire to be the active, productive cause of althings; and that the Sun and Stars were of a Fierie Nature, as before, chap. 7. §. 10. *Parmenides* asserted also, That the first Principle of althings is *One*; and that this *One* is *immoveable*; and that this *One* is *al*: which assertion was the foundation of al his Dogmes concerning *Ideas*, for which he was so famous: the sum whereof was this, πᾶν εἶναι ἓν ἢ πολλὰ, that *al* is *one*, and *many*. Which Principles and Opinions were

were evidently Pythagorean, and originally Scriptural; as before, *chap. 8. §. 7.* That *Parmenides* by his *ἕρ one*, meant *God*, is affirmed by *Simplicius*, and others, as *Lud. Viv. in Aug. Crv. l. 8. c. 11.* His *Philosophie* was delivered in Verse, yet not Mythic.

Zeno the Eleatic.

Logic invented by Zeno the Eleatic, *Vossius Hist. Grec. l. 4. c. 2. p. 437.*

§. 4. *Zeno* the Eleatic was Disciple of *Parmenides*, but originally of *Tarsis*, or, according to others, of *Sidon*, as *Suidas*: whence, we may presume, he could not but have some Traditions or Notices of the Jewish Mysteries. This *Zeno* is said to be the first that Invented Logic: So *Aristotle*, in *Sophista*, and *Laertius* in *Zeno* the Eleatic; so *Galen*, or *Aëtius* in his Book, *πεὶ φιλοσοφίας ἰσοείας*, tells us, *Ζήνων ὁ Ἐλεάτης τῆς εἰσιτικῆς ἀρχηγὸς μνημονεύεται*, *Zeno* the Eleatic is reported to be the first Autor of Contentions, or Dialectic Philosophie. Yet others make *Euclid* the Megaric Sect) (Scholar to *Socrates*, and first Institutor of the Megaric Sect) to be the Author of Eristic, or Dialectic Philosophie. But the Reconciliation is easie: For although *Parmenides*, and his Scholar *Zeno* the Eleatic, were the first who brought up Dialectic, or Logic Disputations; yet *Euclid*, who (as *Diogenes* reports) was much versed in *Parmenides's* Books, might much improve the same, and commend it to those of his Sect: so *Voss. de Phil. l. 2. c. 11. Paragraph. 3.*

Leucippus his Dogmes of Atomes.

§. 5. Next follows *Leucippus*, Disciple of *Zeno* the Eleatic, whom some make to be an Eleatic, others a Milesian, other an Abderite. He is said to be the first amongst the Grecians, that asserted *Atomes* to be the first principles of all things. So *Laertius* in *Leucippus*, *Λεύκιππῳ πρῶτῳ ἀτόμους ἀρχὰς ὑπέστησάτο*, *Leucippus* first laid down *Atomes* as the Principles, &c. where *Laertius* more fully explains this Doctrine. Thus also *Galen*, or *Aëtius*, *πεὶ φιλοσοφίας ἰσοείας*, having spoken of *Zeno* the Eleatic, addes, *τίτῳ ἢ Λεύκιππῳ Ἀβδηρίτης ἀλικῆς τῷ ἦν ἀτόμων εὐρεσὶν ἐπινοήσας πρῶτῳ*, Of this man *Leucippus* the Abderite being hearer, first conceived the Invention of *Atomes*. *Clemens Alexandrinus* calls him a Milesian, and saies, that he placed, as first Principles, *τὸ πλῆρες ἢ τὸ κενόν*. *Epiphanius* saies he was, *εἰσιτικὸς ἐν ἀπίρῳ*. *Laclantius lib. 3. Institut.* makes him 'the first that dreamt of *Atomes*, from whom *Democritus* received them, as *Epicurus* from him. Yet *Aristotle*, *lib. 1. de Generat.* saies, that *Empedocles* (Disciple of *Pythagoras*, and *Parmenides*) held the same Opinion of *Atomes*. The same is affirmed by *Plutarch. de Placit. Phil. l. 1. c. 24.* *Laertius* also tells us, that *Anaxagoras* asserted the same. And 'tis probable that *Pythagoras*, and *Parmenides* (*Empedocles's*

*pedocles's* Preceptors) held *Atomes* to be the first Principles: which *Dogmes* they received (as we may presume) from *Mochus* the great Phenician Physiologist, who was the first among the Pagan Philosophers, that asserted this Doctrine of *Atomes*, which he received by Tradition from *Moses's* storie of the Creation, as before, *Book* 1. chap. 3. §. 18.

§. 6. *Democritus* the *Abderite*, as to *Physics* Disciple of *Leucippus*, followed him in this Doctrine of *Atomes*: for he held, there was an infinite of *Atomes* scattered up and down the *Vacuum*, (which the Phenicians called *Chaos*;) which being coagmentated, or cemented together, were the material Principle of all Bodies, yea of the human Soul; and that all Motion was caused by these *Atomes*: to which he ascribed three Properties. (1.) Magnitude, though the least, yet some. (2.) Figure, which was various, and infinite. (3.) *Pondus*, or *impetus*, which caused their swift Motion, *Lud. Vives in August. Civit. l. 11. c. 5.* gives this account of these *Dogmes*: '*Democritus*, saies he, affirmed, that the first Principles of Nature were little Bodies flying up and down through the immense *Vacuum*, which had Figure and Magnitude, yet were indivisible: wherefore he called them *ἀτόμους*, *Atomes*. *Epicurus* followed him, who added to them *Pondus*, weight (or *impetus*, ὄρμη) Thus these smal individuou Bodies, being endowed with various Figures, or Formes, Magnitudes, and *Pondus's* extremly divers, as also by a fortuitous agitation tossed up and down through the immense *Vacuum*, were by various chances mixed together, and coagmentated into infinite Worlds, produced, increased, and destroyed, without any certain Cause, or Counsel. Of which more hereafter in *Epicurus*.

Democritus's  
Opinion of A-  
tomes.

hanc Vacuo  
significat

§. 7. *Democritus* writ also, according to *Suidas*, μέγαν δίδασκον, of the greater World, its Governement, &c. But this Piece *Theophrastus* ascribes to *Leucippus*. Likewise, τὸ περὶ φύσεως κόσμου, a Tract of the nature of the World. *Laertius* addes, amongst the genuine Works of *Democritus*, ἡ μικρὸν δίδασκον, his little Governement of the World. He had an excellent skill in the Experimental part of Natural Philosophie. *Plin. lib. 21. c. 11.* saies, he left behind him many things of Plants. *Petronius Arbitr* saies of him, That he drew forth the Juices of all Herbs; neither was the virtue of Stones hid from him. That he was an excellent Anatomist, appears by *Hippocrates's* Character of him, who being sent for by *Democritus's* Friends, to cure him of a Frenetic Distemper, which they

Democritus's  
skill in Natural  
Philosophie, Ex-  
periments, and  
Medicine.

fancied him, by reason of his continual Smiling, to labor under; *Hippocrates* found him busied in the Anatomising of Animals, and skilful therein; so that ever after they contracted an intimate Friendship and correspondence by Letters. *Democritus* was also exactly skilled in Medicine, wherein he writ, *διαίτητικὸν καὶ ἰητικὸν γνῶμιν*, an order for Diet, and Cures. For which skil *Democritus* is greatly extolled by *Celsus*, lib. 2. cap. 5. What his opinions were see *Laertius*, *Sextus Empiricus*, but principally *Stobaeus* in his Physicks.

§. 8. *Democritus* was in like manner skilled in Ethics; wherein he made the end of human life to be, *τὴν εὐθυμίαν*, *Tranquillitie*; which he called *εὐεσώ*, or *ἀειεσώ*, a good perpetual state of things, καὶ *εὐεσώ ἢ εὐδαιμονία καλεῖται*, See *Hesychius*, and *Suidas* in *εὐεσώ*. Yea *Democritus* seems to be wel skilled in the whole *Encyclopaedia*, or bodie of Philosophie. *Laertius* saies, he was accounted in Philosophie *πένταθλοσ*, as having joyned together, τὰ φυσικὰ, τὰ ἠθικὰ, τὰ μαθηματικὰ, τὰς ἐγκυκλίους λόγους καὶ ἐπὶ τέχνῃσι πᾶσαν ἐμπειρίαν, *Physicks, Ethics, Mathematics, the Circle of the Liberal Sciences, and al Mechanics*. He was a great Traveller in the Oriental parts: He went to *Babylon*, and there conversed with the Chaldeans (and as it's likely, also with the Jews, who were called Chaldeans) as *Ælian*. *Var. Hist. lib. 4. c. 20.* from whom he learned Theologie and Ast ologie. He is said to have written a Book, *ἐπὶ τῶν ἐν Βαβυλωνίῳ ἱερῶν γεγραμμάτων*, of the sacred letters in *Babylon*: (perhaps from Jewish Traditions:) and another called *λόγος χαλδαϊκός*, as *Laertius*. He was also in *Egypt* whence he had his Geometrie, and as we may suppose, many Jewish Traditions also, specially concerning *Solomon's* experimental Philosophie, wherein *Democritus* excelled. He flourished about the LXXV. Olympiad; and was contemporarie with *Socrates*. That *Democritus* traduced the choifest of his Notions originally, if not immediately from the Jews seems probable from the Conversation he had with Phenicians, Egyptians, and Chaldeans, at that very time when the Jews in great numbers inhabited those parts. Also he himselfe acknowledgeth, *That he learned many things from the Barbarians*. By whom the Learned understand, *inclusively* at least, the Jews, as we have proved, *B. I. C. 4. §. 1. & B. 3. C. 2. §. 1.*

Branches of the  
Italic Sect.  
The Heraclitian.

§. 9. There were other branches of the Italic, or Pythagoric Sect; as the Heraclitian instituted by *Heraclitus* an Ephesian, a person of a great spirit, who flourished about the 69. Olympiad,

and.

and was famous for his skil in Natural Philosophie; from whom *Plato* is said to have derived his Physics. He in some things Pythagorised, specially in that great Pythagorean Principe, *That Fire is the Principe of althings*. They reckon also as branches of the Pythagoric Sect, the Epicurean, which sprang immediately from the Eleatic, and so originally from the Italic: as likewise the Sceptic, which had its foundation in the Eleatic Schole, from *λόγοις ἐριστικοῖς ἢ διαλεκτικοῖς*, the contentious dialectic disputations of *Parmenides*, and *Zeno*; which were taken up, in the old Academie, instituted by *Plato*, and called therein *λόγοι πηγεστικοί*, *Probationarie* or *Problematic Disputations*; wherein the Mater being only things dubious, they disputed *pro*, and *con*. as they listed. Which way of dubious Disputation was so wel improved in the New Academies, also by *Pyrrho* and his followers, as that they came to denie, *that any thing was certain, or knowable*; whence they are called *Σκεπτικοί*, &c. But of these in their places.

*The Epicurean.**The Sceptic.*

# THE COURT of the GENTILES.

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## BOOK III.

### *Of Socratic, and Platonic Philosophie.*

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#### CHAP. I.

#### Of Socratic Philosophie, its Origine, &c.

Socrates brought in Moral Philosophie, and why. His *Metaphysics* from the Scriptures. That Virtue and Knowledge of God comes by Divine infusion. His Demon, &c. Socrates's Philosophie how far Contemplative. A true Philosophie Active. His Moralitie, particularly his endeavors to strip men of vain conceits, touching their own knowlege, and to reduce them to the Knowledge of themselves. The Forme of Socrates's Philosophie, partly Rhetoric by Ironie, partly Dialectic by Induction, and Interrogation, according to the Jewish mode of Disputing. Mark 8. 11. Luk. 11. 53. Socrates's Death, and Character: the many Sects, that sprang from his Schole, and their differences about the chiefest Good, &c.

§. I. **H**AVING discoursed at large of the Italic Philosophie founded by *Pythagoras*, and its Traduction from the Divine Oracles; We now returne to the Ionic, and its Advances under *Socrates*, and by his Scholars, *Plato*, &c. We have afore, in the Storie of *Thales*, shewn how he, who was the Founder of the Ionic Sect, traduced the Choicest parts of his Philosophie from the Jewish Church: We are now to demonstrate, what improvement the Ionic Philosophie received from the said Jewish

Jewish Philosophie, and Sacred Oracles. The Ionic Schole (as we before hinted) was Transplanted from *Ionia* in *Asia*, unto *Athens* Vossius de Philos. Sect. Part 2. Cap. 5. Parag. 7. Lud. Viv. Aug. Civ. l. 8. c. 2. by *Anaxagoras*, as *Vossius* wil have it; or by his Succesor *Archelaus*, as *Ludovicus Vives*. *Socrates* was Scholar to both: First to *Anaxagoras*, and, after his departure from *Athens*, to *Archelaus*, who was called the Physiologist, or Naturalist, because he (as al his Predecessors of the Ionic Schole) wholly addicted himself to Natural Philosophie.

§. 2. But *Socrates*, being disgusted at the vain Philosophisings of these proud daring Naturalists, considers how he might reduce Philosophie to a more Practic usage. For observing what smal advantage Contemplative Philosophie brought to Human Life, he reduced her to a more Active Science; and so pared off, in every Science, what he conceived lesse useful; valuing Speculation no farther than it conduced to Action. Thus *Cicero Acad. Quest. 1.* *Socrates* seems to me, as it is manifest to all, to be the First, that called off Philosophie from occult things, and such as were involved in Nature, in which all the foregoing Philosophers were Versed, and to reduce her to commun Life, that so men might inquire about Virtue and Vice, and altogether of things Good, and Evil. As for Celestial bodies, he judged them altogether above the knowlege of Nature; or if they might be never so wel known, yet did they no way conduce to our wel living. We find the like account in *August. Civit. Dei lib. 8. cap. 3.* Of *Socrates's* Philosophie: '*Socrates* therefore was the first, who is mentioned to have turned the whole of Philosophie for the correcting and composing of manners: whereas before him all employed their chiefest endeavors in Physics, *i. e.* in natural Inquiries. Thus we see, that *Socrates* was the first, who rejecting Astronomic and Physic Contemplations, brought in Moral Philosophie into the Scholes: whence he is said to cal down Philosophie from Heaven to Earth.

§. 3. *August.* also (*de Civ. l. 8. c. 3.*) inquires into the reasons, which might enduce *Socrates* to reject the Speculative Disquisitions, which were then most in vogue, and to turne his Philosophising wholly to Moralitie. And he concludes, 'That 'tis not clear, whether it proceeded from an irksome sense he had of the obscuritie and uncertaintie, which attended such Natural Philosophisings; or, (as some more favorably judge) whether it were, that he judged men not fit to meddle with such sublime Mysteries, before.

*Socrates the Author of Moral Philosophie.*

*Galenus initio libri de Sectis Philos. Socrati inventionem Ethicæ, & Logicæ tribuit. Hornius Hist. Phil. l. 3. c. 13.*

*why Socrates applied himself wholly to Moralitie.*

‘ before they had gotten minds purified and clarified from terrene  
 ‘ affections, &c. So *Lactant. l. b. 3.* ‘ I grant that *Socrates* was a  
 ‘ little more discreet than the rest, who fancied they could com-  
 ‘ prehend the Nature of things by their Ingenuie : wherein I con-  
 ‘ ceive them to be not only foolish, but impious, in that they dare  
 ‘ thrust in their curious eyes into the secrets of that Celestial Pro-  
 ‘ vidence: yea, I count them much more wicked, who seek to  
 ‘ prophane the secrets of the World, and this Heavenly Temple,  
 ‘ by their impious disputes, than he that would endeavor to enter  
 ‘ into the Temple of *Vesta*, or *Ceres*, &c. But the genuine account  
 ‘ seems this; That *Socrates*, having inquired into all kinds of Philo-  
 ‘ sophie then in vogue, he found little of certaintie, and lesse of use-  
 ‘ fulnesse therein; whereupon he made it his designe to reduce spe-  
 ‘ culation to practice, &c. The like inducement drew *Padre Paul*  
 ‘ that Venetian Reformer, to quit speculative Philosophie, and  
 ‘ turne to Moralitye, as it’s wel observed by the Author of his Life,  
 ‘ (*English, pag. 69.*) ‘ About that time Father *Paul* changed the  
 ‘ qualitie of his studies (excepting Ecclesiastical, and Prophane  
 ‘ Stories) to the studie of Moral Philosophie. Peradventure that  
 ‘ which is written of *Socrates* is no singular, or voluntarie Act, but  
 ‘ is, as it were natural to al those understandings, which have any  
 ‘ thing of transcendent; who, after they have made a discoverie  
 ‘ of what they can arrive to, upon Universalities, transport them-  
 ‘ selves totally to Moralitye; which studie (as to inferior things)  
 ‘ is the only speculation of Humanity. This ariseth either from  
 ‘ a desire more intense to better it self, or from some incompre-  
 ‘ hensible, or from a solid judgement of the vanity of Scien-  
 ‘ ces, &c.

*Socrates an U-  
 niversal Scho-  
 lar.*

*Socrates junior  
 adhuc incredi-  
 bili cupiditate  
 naturalis Scien-  
 tiæ arsit, uti de  
 se apud Plato-  
 nem, lib. de a-  
 nima testatur:  
 Senior factus  
 eam Philosophie  
 partem, ut dubi-  
 am, incertam,  
 inutilem, morsus  
 repudiavit. Hor-  
 nius Hist. Phil.  
 l. 3. c. 13.*

§. 4. Though *Socrates* addicted himselfe chiefly to Moralitye, yet  
 was he not without skil in other parts of Philosophie, and Learn-  
 ing. *Plato*, in his Epistles, attributes some parts of Natural Philo-  
 sophie to *Socrates*. *Xenophon*, his Scholar, (as also *Cicero*) affirms,  
 ‘ that he was excellent in al kind of Learning, as wel in Wisdome,  
 ‘ Acutenesse, Politenesse, and Subtilltie; as in Eloquence, Varie-  
 ‘ tie, and Copiousnesse: to whatsoever piece of Learning he ad-  
 ‘ dicted himself; he was without exception Prince of al. So much  
 ‘ also is expressed in that answer, which the Oracle made to him,  
 ‘ who inquired, *who was the wisest man?* *Ἀνδρῶν ἀπάντων Σωκράτης*  
 ‘ σοφώτατος, *Of al men Socrates is the wisest.* He made man the en-  
 ‘ tire subject of his Philosophie. For, according to the twofold

*αἰσ*, or regard of man, (1.) To Divine Contemplation, or, (2.) To Human Conversation, he divided his Philosophie into Metaphysic or Contemplative, and Moral or Active. 1. As to his Metaphysics, or Divine Contemplations, he took it for granted, whilst man was subject to and under the impression of corporeal Images, sensible Formes, and terrene Affections, he was not rightly disposed for Divine Contemplation, which required a mind defecated and separated from corporeal Phantasmes, and Passions. This some give as the reason, why, in his Philosophic Institutes, he so much addicted himself to moralitie: because he found his Scholars not capable of those more sublime Metaphysic Contemplations, therefore he endeavored to prepare them for the same by Moral Institutes. This he made the chief subject of his last Philosophic Lecture to his Scholars, after he had taken his Poyson, immediately before his Death, as we find it related at large by *Plato* in his *Phædo*: where he gives us *Socrates's* Dying Philosophemes, 'touching the Souls immortalitie, and separate state; and particularly, that none could rightly Philosophise of these Divine Mysteries, but such as had their Souls stripped of, and abstracted from al Corporeal images, impresses, and affecti- ons: for til the soul was loose from the Prison of the bodie, it could not be free for the Contemplation of God, &c. Whence he defines Philosophie, 'a meditation of death, i. e. of the separation of the Soul and Bodie; in which state the Soul being purged from those corporeal dregs, by which it was contaminated whilst confined to the bodie, it is rendred capable of contemplating God, and Divine things. For (saies he) it is great impietie to suppose that the Most Pure Divine Truth and Being, will be touched by an impure mind. Thence he judged, that the Friends of God knew more of him, and his Divine Mysteries, than impure Souls, who followed not God. And *Plato*, in his *Cratylus*, brings him in affirming, that only Good men were Wise, and skilful in Divine Mysteries, &c. So *August. de civit. Dei* l. 8. c. 3. giving a reason, why *Socrates* Philosophised so much on Moralitic, he saies; 'Socrates would not, that minds clogged with terrene passions, should extend themselves to contemplate Divine things, which he conceived could not be comprehended but by a refined judgement: and therefore he thought men should be very intent on getting a reformed Life, that the minde being exonerated of its depressing Lusts, might, by a natural vigor, list

up

‘ up it self to Eternals, and by that puritie of Intelligence con-  
 ‘ template the Nature of that Eternal, Incommutable Light,  
 ‘ where the causes of al created Natures live in stabilitie, &c.  
 Whereby we are informed, why *Socrates* was so sparing in com-  
 municating his Divine Contemplations to his Scholars: though  
 it seems to me very evident, by what I find ascribed to him by  
*Plato*, that of al the Greecian Philosophers (*Pythagoras* not ex-  
 cepted) *Socrate*. had as (if not more) clear Notions as any touch-  
 ing God, his Nature, Unitie, and other sacred Myteries; which  
 he could never have attained unto, but by some borrowed Tradi-  
 tion originally Jewish, or Scriptural. Particularly *Socrates* asserted,  
 (1.) The Spiritual, Infinite, Eternal Nature of God, and  
 his Unitie, which was the great Article for which he suffered a  
 kind of Martyrdome. (2.) The corruption of Human Nature,  
 or κακὸν ἕμυτον, &c. (3.) A Native Blindness, in which al men  
 were inveloped, &c. (4.) That Virtue was not teachable and  
 acquired by Nature, or Art, but the product of Divine inspirati-  
 on. Thus *Plato*, in *Meno*, pag. 89. brings in *Socrates* thus discour-  
 sing: Πολλὰ κίς γυν, &c. Having therefore often sought if there were  
 any Preceptors of Virtue, after al my endeavors I could find none. So,  
 Pag. 99. ἡ διδακτὸν εἶναι ἐπὶ ἐπισήμῃ δὴ ἀπηγγίνηται ἢ ἀρετῇ, Virtue is  
 neither teachable, neither gained by science. Then he brings in *So-  
 crates* concluding more positively thus: Ἄρετὴ ἂν εἴη ἢ τε φύσει ἢ τε  
 διδακτὸν ἀλλὰ θεῖα μοῖρα παραγγινομένη ἀνευ ἢ οἷς ἀν παραγγίνηται,  
 Virtue then is neither from Nature, nor Teachable; but it comes by a  
 divine inspiration, without the concurrence of human understanding, in  
 those to whom it is communicated, &c. Yea he addes (in the same Pag.  
 99.) That God useth the most unskilful instruments in communicating this  
 Grace to men, &c. (5.) Whence also *Socrates* asserted, That al true  
 knowledge of God came by Divine Infusion. So *Plato*, in his *Alcibiad*. Pag.  
 124. brings in *Socrates* thus bespeaking *Alcibiades*: ‘ We have need  
 ‘ of a Commun Council, by what means we may become best. Nei-  
 ‘ ther do I affirme this only of thee, *Alcibiades*, that thou wantest  
 ‘ Discipline, but that I my self mostly need it. Neither do I at al  
 ‘ differ from thee, this one thing being excepted, That my Tutor,  
 ‘ namely God, is better and Wiser than thine, viz. *Pericles*. So again  
*Plato*, *Alcibiad*. Pag. 135. brings in *Socrates* thus Dialoging with  
*Alcibiades*: *Socrates*: ‘ Dost thou know by what means thou mayst  
 ‘ avoid this inordinate motion of thy mind? *Alcibiades*: Yes. *Soc*.  
 ‘ How? *Alcib*. If thou wilt *Socrates*. *Socrat*. Thou speakest not rightly  
 ‘ *Alcibiades*.

*Socrates his  
 Metaphysic Con-  
 templations from  
 Scripture tradi-  
 tions.*

4. That Virtue  
 comes from God.

5. That al true  
 knowledge of  
 God is by Di-  
 vine infusion.

‘*Alcibiades. Alcib.* How then must I speak? *Socrat.* ὅτι ἐὰν θεὸς ἐθέλῃ, *If God wil, &c.* Again, *Plato*, in his *Theat.* Pag. 151. brings in *Socrates* alluring *Theatctus* (a young man of an happie ingenie) to his Philosophie: in order whereto he affirms, that he was *μαιευτικὸς*, i. e. endowed with a Midwives facultie, to draw forth the conceptions of mens minds. But withal he addes, that God alone was the Efficient, and he only a Midwife employed by God, *μαιεύεσθαι με ὁ θεὸς ἀναγκάζει, γενεῖαν δὲ ἀπεκάλυψεν*, *God has compelled me to play the Midwife, but forbade me to generate.* And *Pag.* 210. he expressly saies, *I and my Mother received this Midwives facultie from God, &c.* (6.) Hence *Socrates* pretended to have a familiar *Demon* alwaies attending, and inspiring of him. So *Plato*, *Theages*, *Pag.* 128. brings in *Socrates* thus discoursing: *ἔσι γὰρ τι θεῖα μοίρα παρεπόμενον ἐμοὶ ἐκ παιδὸς ἀρξάμενον δαιμόνιον. ἔσι δὲ ἴστω φωνῆ, ἢ ὅταν γέννηται, αἶσι μοι σημαίνει, &c.* For, *There is somewhat which by Divine Power has followed me from my Childhood. This [Demon] is a voice, which signifies to me what I must doe, yet it does not compel me to do every thing: But if any of my friends communicate somewhat to me, and that voice debort me from the same, it also suffers me not to doe it, &c.* So it’s said of *Socrates*, that when one of his Scholars offered him Money for instructing him, he refused it, saying, his *Demon* would not permit it. And *Plato*, in his *Symposion*, brings in *Socrates* discoursing at large of this *Demon*, his Office, &c. And *Serranus*, in *Plato’s* Apologie for *Socrates*, tels us, ‘That *Socrates* called his Divine Inspiration *Δαιμόνιον, φωνὴν, καὶ τὸ σημεῖον*, a *Demon, a Voice, and a Signe.* And by the assistance of this tutelar *Demon* *Socrates* affirmed, that he instituted his whole life even from his Childhood. What this *Demon* was, whether a good, or bad Angel (whereof the later is most probable) it concerns us not to debate: only this is evident from the whole, that *Socrates* acknowledged a necessitie of a supernatural, Divine assistance for instruction, and direction, &c. (7.) *Socrates* acknowledgeth a necessitie of some Divine Purgatorie, or purgation to expel al noxious humors from the Soul. So *Plato*, *Charmides*, *Pag.* 154. ‘*Socrates* artificially feignes himself (saies he) a Physician; and testifies, that his Medicament would be ineffectual unlesse there precede some *ἐπιωδή*, preparatorie Pil, or enchantment, by the words whereof the disease may be driven out. This he illustrates by an excellent similitude drawn from Medicine, which teacheth, that general purgatives are to pre-

Socrates's Demon.

Socrates utebatur Demone ἐπιώδῳ sive domestico, & familiari; ex cuius prescripto omnia agebat: de quo integro libro de Deo Socratis Madaurensis agit. Hornius Hist. Phil. l. 3. c. 13.

8. Of faith,  
and Prayer.

9. Of the Soul  
it's immortali-  
tie, &c.

Socrates's  
Active Moral  
Philosophie how  
far contempla-  
tive.

cede particulars: ἀνεῖ ἢ τῆς ἐπωδαῖς ἐδέν ὄρελον εἶη τῷ φύλλῳ &c. So again *Plat.* 157. he addes: θεραπειῶν ἢ τῶ ψυχῶν ἐρη ἐπωδαῖς τίσι, τὰς δ' ἐπωδαῖς ταύτας τὰς λόγους εἶναι τὰς καλὰς. *Socrates* said, that the soul was to be purged by certain *Epoda's*, or charms, and these *Epoda's* were Good and Divine words. (8.) *Socrates* seems to have some imperfect notices of Faith, and Prayer, according to the Scriptures notion thereof. So *Plato Epinom.* Pag. 980. πισεύ-σας τοῖς θεοῖς θυχε τε, &c. Trust on the Gods, and pray unto them, that meet apprehensions of the nature of the Gods may come into thy mind. (9.) Lastly, that *Socrates* had very clear apprehensions of the Soul's immortalitie, and its separate state, wil be evident to any, that views his dying discourse of this Theme, as related by *Plato* in his *Phædo*. By al which laid together it's evident, that *Socrates* had very Metaphysic contemplations of Divine Mysteries, and that originally from the Jewish Church.

§. 5. Though *Socrates* was not without sublime and deep contemplations of Divine things, yet the most of his Philosophic discourses, in his Schole, concerned Morals, and that for the reasons aforementioned: So *August.* *Civit.* l. 8. c. 4. 'In as much 'as the studie of wisdome consistes in Contemplation and Action, ' *Socrates* is said to excel most in Active Philosophie; whereas ' *Pythagoras* insisted more upon Contemplative, &c. Not but that *Socrates* spent much time in Contemplation; as wel as *Pythagoras*; for so *Plato* l. b. 7. de *Repub.* brings in *Adimantus* thus speaking unto *Socrates*, Thou hast consumed thy whole life in nothing else but Speculation; &c. Only herein lay the difference: *Socrates* made al his Contemplations subservient unto Action, and valued not speculative sciences farther than they conduced to practice: for he made Man the whole subject of his Philosophie. So *Plato*, in his Apologie for *Socrates*, tels us, how much time he spent in Contemplative Inquisitions; but only so far, as they referred to Action: whereas *Pythagoras*, and so *Plato*, in many of their inquiries, made Truth the ultimate Object or End of their Contemplation and Motion. Now it's wel known, that the specific difference betwixt Contemplative and Active Philosophie, ariseth not so much from their different Acts, as Objects and Effects: for Active Philosophie supposeth some Contemplation of Truth, as wel as Contemplative: only in the later Truth is the ultimate Object and sole Effect; whereas the former considers Truth only as influential on Practice; according to that ancient determination,

Ἔστι ἢ ἡ μὲν πρακτικὴ φιλοσοφία ἀρετῆς ποιητικὴ ἢ ἡ θεωρητικὴ ἀληθείας, *Practic Philosophie is effective of Virtue, but Theoretic of Truth.* Thus we see how *Socrates's* Philosophie may be termed Active, though not exclusive of Contemplation: Namely as it is not only speculative and apprehensive of Truth, but also practick, and causative of Virtue: wherein he was followed by the *Cynics* and *Stoics*, who acknowledged a Fraternitie, as being both descended from *Socrates's* Schole, and herein agreed with him, in making the chief end of Philosophie to be, τὸ κατ' ἀρετὴν ζῆναι, *To live according to Virtue.* So *Plato*, who, according to universal consent, received his Morals from *Socrates*, follows his Master therein, telling us, 'That Philosophie is the way to true Felicitie; which has chiefly these two Offices, to Contemplate God, and to sever the mind from Corporeal Phantasmes. So again *Plato*, in his *Euthydemus* tells us, 'That Use in things holds the principal place, and the possession of any thing; and therefore of science it self, which without the use thereof, is vain: So that if there could be a science, which should give us Immortalitie, yet were it of no value, if we understood not how to use it. Whence he concludes, ἡ σοφία ἀεὶ πανταχῶ ἐντυχεῖν ποιεῖ τὰς ἀνθρώπους, *Wisdom therefore always makes men to live happily.* Again he saies, *That he deserves very ill of Philosophie, who lives not Philosophically, i. e. according to the precepts of Philosophie.* And elsewhere he give us this as the spirits of al his Philosophie, *To Philosophise is to know, love, and imitate God.* Yea *Aristotle*, his Scholar, who abounds in speculation, does yet herein symbolise with him, and *Socrates* his Master; affirming, that he alone is a true Philosopher, who lives Philosophically. So *Arist.* *Eth.* l. 2. c. 4. οἱ πολλοὶ ταῦτα μὴ ἐπισταμένους ἐπιτρεψάμενοι ἐπὶ τῷ λόγῳ καταφεύγοντες ὀνομαζομένους φιλοσοφεῖν ἢ ἕτως ἕσειδ' ὁμοίον τι ποιεῖν τοῖς κάμνουσιν οἱ δ' ἰατρῶν μὲν ἀκούσας ὀημελῶσις ποιεῖν δ' ἐδὲν ἢ προσλαττομένον ἄσπερ ἔν ἐδ' ἐκείνοι ἐν ἕξασιν τὸ σῶμα. ἕτω θεωρητικῶμενοι, ἐδ' ἔτοι ἢ ψυχὴν ἕτω φιλοσοφῶντες, *Many do not these things, but flying to their reason they think to Philosophise, and so to be virtuous; doing like to sick men, who hear their Physitian diligently, but yet doe nothing of what he prescribeth. As therefore these playing thus the Physicians, wil never cure the bodie, so the other, thus Philosophising, wil never cure the soul.* But the *Stoics* (as it has been already hinted) follow *Socrates*, κατὰ πόδα, foot by foot, reducing al Philosophie to Morality. So *Epictetus* bid his Disciples, *Not to tel the world they were Philosophers by words, but by deeds, to act as Philosophers,*

*Al Philosophie ought to determine in Virtue and Action.*

phers. *As* (saies he) ἐπεὶ καὶ τὰ πρόβατα ἢ χόρτοι φέροντα τοῖς ποιμέσιν ἐπιδικίῃ πόνον ἔραγον, ἀλλὰ τὴν νομῶ ἕσω πέφαντα ἕκαστα ἕξω φέρει, καὶ γάλα· καὶ σὺ τοίνυν, &c. *The sheep do not bring their grasse to the shepherd, to shew how much they eate, but digesting their food within, they bring forth a good Fleece, and Milke. And so do you; don't teach men, how they ought to eate, but eat as you ought, &c. So Seneca Epist. 75. He is not blessed, who knowes these things, but who does them. Epist. 94. What else is Philosophie, but a law of Life? The like Seneca Epist. 90. Wisdome sets deeper, neither does she teach the hands, but is the Mistresse of Minds: she is a Queene, and Governesse; Arts serve, but wisdome governs the life. Again, Epist. 117. The mind is wont to delight rather than to heal it self, and to make Philosophie a Recreation, whereas it ought to be a Remedie, &c. To which we may adde that of Plutarch de placit. philof. l. 1. It behoves (saies he) a man [truly wise and] blessed ἢ μόνον θεωρητικὸν εἶναι ἢ δὲ ὄντων, ἀλλὰ καὶ πρακτικὸν ἢ δὲ ὄντων, To be, not only Theoretic of Beings, but also practic of things wanting as to wel-being. By al which we see what a general reception this active and moral Philosophie, which Socrates first brought into the Scholes, found amongst al the following Sects, specially the Stoics. That Socrates reduced the whole of his Philosophie to an εὐπραξία, *Virtuous operation*, is evident by what is mentioned of him in *Stobaeus*, *Serm. 1. Pag. 29* Ἐρωμένῃ δὲ τίνος αὐτοῦ [*sc. Σωκράτη*] τί δοκῶν αὐτῷ καέλτισον ἀνδρὶ ἐπιτίθημα εἶναι; ἀπεκρίνατο εὐπραξίαν -- καὶ ἀείσας δὲ καὶ θεωριεσάτους ἔρη εἶναι ἐν αὐτῷ γεωργία, τὰ γεωργικὰ εὐπρόσφορα, ἐν δ' ἰατρείᾳ τὰ ἰατρικὰ, ἐν δὲ πολιτείᾳ τὰ πολιτικὰ. τὸν δὲ μηδὲν εὐπρόσφορα ὅτε χρησίμων ἕδδεν ἔρη εἶναι, ἕτε θεωριῆ, *Some one asking Him* (i. e. Socrates) *what seemed to him the best instruction? He answered Eupraxie, or Wel-doing -- For he said they were best and most grateful to God in husbandrie, who transacted their husbandrie affaires wel; In Physics, who acted as good Physicians; In Politics, who dispatched the Politic concerns wel. But he, that does nothing wel, said he, is neither profitable, nor [Theophiles] grateful to God. Thus Stobaeus, who also in what follows, serm. 1. Pag. 29.) tells us, out of Xenophon, lib. 2. de Socrat. that Socrates made this his practice wheresoever he came, to do Good, &c. ἕλω δὲ Σωκράτης ὡς ἐν παντί πράγματι καὶ πάντα τεύπον ὠφέλιμος --- διότι ἕδδεν ὠφελιμώτερον ἢν πᾶν Σωκράτη σωθῆναι, καὶ μετ' ἐκείνῃ διατεῖβειν ὅπου καὶ ἐν ὅσων πράγματι -- καὶ γὰρ παίζων ἕδδεν ἢ τινος ἢ ἀσπιδάων ἐλευσιτέλει ἢ συνοδιατεῖβει, Thus Socrates was in every affair and according to every respect useful; wherefore nothing was more beneficial than to have conversation**

Socrates's Moralitie.

conversation with Socrates, and conference with him in every place, and mater: for he profited those, who conversed with him, no lesse in recreation, than in serious studies, and conferences. So *Plutarch* acquaints us, 'That *Socrates* taught not only in the Chair, but even in his 'recreations, in his eating, in the Field, in the Market; finally, 'when he was in Prison: thus he made every place a Schole of Vir- 'tue, &c. As for the severals of *Socrates's* Moral Philosophie, we have no exact account thereof, because he left nothing in Writing; only we may look upon most of *Plato's* Moral Philosophi- sings, as extracts (though with some flourishes, and intermixtures of his own) of *Socrates's* Principles: for it is a received opinion amongst the Ancients, that *Plato* owes the origine of his Moral Phi- losophie to *Socrates*, as *Augustin*, &c. But yet we shal give one or two particulars of *Socrates's* Morals, &c.

1. He made it a great part of his designe to strip men of their affected conceited opinions of their own wisdom. He seemed to have some kind of feeling sense, how apt men are to be their own flatterers, to abound in the sense of their own parts and sufficien- ces; and therefore he laies this as the first principle, and founda- tion of al Philosophie, *Know thy selfe*. So *Plato* (*Alcibiad. 1.*) brings in *Socrates* advising *Alcibiades* to the studie of himself thus: Ἄλλὰ παιδόμενοι ἐμοί τε καὶ πρὸ ἐν Δελφοῖς χρησμάτι ΓΝΩΘΙ ΣΕΑΥΤΟΝ *But believe me and the Delphic Oracle, Know thy self.* He tels us, 'That they who know not themselves, know nothing 'of their own goods, or ils, nor of any such thing as belongs to 'them; yea that they knew nothing of other affaires; and there- 'fore could never make good Politicians, or Governors of Fami- 'lies. He also affirms, that al sin procedes from a conceited ig- 'norance, which makes men presume they know, what indeed 'they are ignorant of. He shews how many have erred from 'the best Marke, because they trusted to their own opinion; 'whereas those, who are conscions of their ignorance, wil com- 'mit themselves to the teaching of others. He saies this is the best 'Modestie and Wisdom τὸ γινώσκεν ἑαυτὸν, *to know a mans self.* 'He gives us the root of this Self-knowledge, namely the knowledge 'of God, &c. He also informes us touching its true Object, and 'Act: viz. that it is a reflexe knowledge of the Soul, its Habits, 'Acts, &c. And the more effectually to convince *Alcibiades* of his 'αὐθαδείας and proud arrogance, *Socrates* draws a parallel 'twixt 'him, and the Persian Monarchs, thereby to shew him how incon- 'siderable he was.

1. *His Institutes* against self-conceitednesse, and flatterie, with advice to studie our selves.

2. For the government of the tongue.

2. Socrates gave many excellent precepts for the government of the Tongue, as *Stobæus*, Serm. 3. 44. φιλόκοον εἶναι μᾶλλον ἢ φιλόλαλον, to be a lover of hearing, more than a lover of speaking. Again, σφραγίζε τὰς μὲν λόγους σιγῇ πῶ ὃ σιγῶ καί, Seal thy words with silence, and thy silence with opportunitie; wherein he Pythagorised. Lastly, Albeit Socrates gave many excellent Moral Institutes, yet was he greatly defective both as to Principles, and Practise; as hereafter.

Socrates's mode, or forme of Philosophising, Natural, and familiar.

§. 6. As for Socrates's Mode, or Forme of Philosophising, it was in the general suitable to his mater, natural, familiar, and plain, not artificial. He suited his Forme to his Mater, according to the method of Nature; not his Mater to his Forme, as the Scholes now doe. For the mater of his Philosophie being chiefly Moral, he fitted his forme thereto. In particular, the *Socratic Mode*, or Forme of Philosophising was Twofold, (1.) Rhetoric, or Suasive, (2.) Dialectic, or Persuasive. (1.) As to Socrates's Rhetoric mode of Philosophising, it was by Ironie: and indeed his whole life was but a kind of Ironie, or dissimulation; whence he was called ὁ εἰρων, i. e. One that acts the part of a Fool, though most Wise. Cicero (*de orat.* 2.) tels us, 'That Socrates exceded all men in this 'Ironic dissimulation; mixing a sweet Urbanitic, and pleasantnesse with his discourses. So *Stobæus* saies, That his Feastes were instructive. And *Plato*, *Conviv.* Pag. 221. tels us, 'That Socrates's Speeches were like the Images of the *Silens*, which had one 'representation without, and another within. He that hears his 'discourses, at the first sound may count them absurd and ridiculous. For his words and the whole conformation of Sentences, 'if we consider their externe garbe, they seeme to be the rough 'skil of some contumelious Satyr; so that they who are lesse 'skilled in the mater, may easily contemne his words. But if any 'shal look more inwardly into his words, he shal find first, that 'they only have mind: Then he that looks more narrowly into 'them, shal find them to be altogether Divine, and to contain in 'them the effigies of many virtues, yea althings that tend to a 'good and happy life. In this I commend Socrates, saith *Plato*.

2. His Dialectic by Induction, which consisted of Interrogations.

(2.) As for Socrates's Dialectic Demonstrative, and Persuasive Mode of Philosophising, it was also Natural, and Familiar, not Artificial, as that in *Aristotle's* Schole. In brief, Socrates's natural Logic consisted in Induction; which Cicero [*de Invent.* 1.] defines, a Discourse, that gains assent to things doubtful, by the assent which

which is yielded to things not doubtful. *Lud. Vives, in Aug. Civ. l. 8. c. 7.* acquaints us, 'That this Socratic Induction is of al most 'powerful, which none used more happily than *Socrates*; whence 'Quintilian commends it to his Orator; whence also *Plato* borrowed his Mode of Dialogising, &c. This kind of reasoning *Socrates* affected, because he would not himself use any arguments of persuasion, but rather worke somewhat out of what was granted. This his discursive induction *Socrates* formed into, and expressed by Interrogations, as it's evident to any, that shal consider his discourses in *Plato*. So *Hoornbeck, Summa Controvers. pag. 56.* 'Alwaies (saies he) I approved the Socratic mode of Disputing, 'wherein, by continued and pressing interrogations and answers, 'the truth at last is so certainly gathered and concluded, that it 'easily gains an assent from al: which as elsewhere, so specially 'in *Plato's Hippias* he observes, &c. *Socrates* made use of this kind of Argumentation by Interrogations, thereby to draw forth the conclusion he aimed to prove, even from the gradual concessions of his opponents: for he was wont to say he knew nothing himself, only like a barren Midwife he was endowed with a particular gift for the assisting others, to bring forth their own conceptions. So *Plato, Theat. pag. 210.* τὴν δὲ μαίειαν ταύτην ἐγὼ οὐκ ἠμνησθῆναι ἐκ θεοῦ ἐλάττωσθαι, *This Midwives Art I and my Mother received from God, &c.* In these Dialogising disputes *Socrates* attributed more to his opponents, detracting from himself: for he pretended stil to know nothing, and therefore refused to take Money of his Scholars. Thence *Aristotle, 2 Elench. Sophist. cap. 8.* saies, *That Socrates alwaies interrogated, but never replied; because he professed he knew nothing.* This Natural and familiar mode of reasoning by questions and answers, used in *Socrates's* Schole, seems an exact imitation of, and derivation from the Jewish mode of Disputation. So *Mark 8. 11.* 'tis said the Pharisees came forth, and began to question with him, &c. συζητεῖν αὐτῷ, to dispute with him by questions. So *Grotius* on this place: *The ancient manner of Disputing,* saies he, *was by Interrogations.* But more expressly, *Luke 11. 53.* 'tis said the Scribes, and Pharisees began to urge him vehemently, δεινῶς ἐρέχειν, i. e. by Interrogations, unto which they required an extemporary answer: so it follows, and to provoke him to speak of many things, ὑπομαρτιζεῖν. 'This word (saies *Grotius*) was taken from the Scholes, where the Masters were wont to set the ripper Scholars to pose the younger by Interrogations: whence in the

These Dialectic interrogations of Jewish original.

Mark 8. 11.

Luke 11. 53.

the New Testament the words *διαλέγεσθαι*, and *διαλογίζεσθαι*, usually signifie to dispute, *i. e.* by Dialogues, or questions, and answers, which was the mode of disputing in the Jewish Scholes, and thence traduced unto the Grecians, and continued amongst them til *Aristotle* reduced this natural Logic to an Artificial way of Syllogizing in Mode and Figure, of which more hereafter, in *Plato's* mode of Philosophizing. In these disputations of *Socrates*, he intends more the drawing forth, and revincing the opinion of his Opponent, than the delivering and establishing of his own. For he conceived it not his concerne, who affirmed he knew nothing, to assert any thing, as he himself declareth in *Plato's Theætetus*. And this his modest suspension, or concealing his own opinion, laid the Foundation of those differing Sects, which sprang from him; specially of the Academic *ἐποχή*, or *suspension*, of which hereafter. Howbeit *Socrates's* modestie would not permit him to assert and confirme his own *φαινόμενα*, or *Hypotheses*, yet was he very bold and Ironic in refuting the proud assumings, of such as pretended they knew althings. So *August. de Civit. l. 8. c. 3.* 'It is apparent (saies he) that *Socrates* did in his very Moral questions, whercto he seems wholly to addict himself, either by his confessed ignorance, or dissembled knowlege, with an admirable pleasantness and most acute urbanitie agitate, and overturne the folie of unlearned persons, who thought they knew somewhat, &c. All these Philosophic Contemplations of *Socrates* laid together, sufficiently argue their origine to be Divine and Sacred. Yea *Justin Martyr*, and other of the Fathers, conceived, that he lived *μὴ λόγῳ*, and that he did, *σὺν μέτρῳ*, in part acknowledge Christ. So *Justin Martyr Apol. ad Senat. & Anton. Hornius Hist. Philos. l. 3. c. 13.* 'Tis possible that *Socrates's* Demon might be no other, than the Divine *λόγος*, or Spirit of God.

The occasion and instruments of his Death.

§. 7. This fervor of *Socrates*, mixed with an Ironic facetiousness in overturning the proud conceited ignorance of some, who fancied they knew althings, is supposed to give the occasion of his condemnation and death. So *August. de Civit. l. 8. c. 3.* saies, 'That from these endeavours of *Socrates* to discover the folie of these ignorant Sophists, enmities being stirred up, he was, by a calumnious crimination, condemned, and punished with death, &c. *Plato*, in his Apologie for *Socrates* affirms, that these odiums and feudes betel *Socrates* by reason of his disputations against these proud Sophists. The same *Laertius*: 'There were  
' three,

‘three, that accused *Socrates*, *Anytus*, *Melitus*, and *Lycon* the Ora-  
 ‘tor, who was the Actor; whereas *Anytus* defended the rout of  
 ‘Artificers, and the rest of the Athenians, whom *Socrates* often  
 ‘derided; and *Melitus* defended the Poets, whom *Socrates* had  
 ‘condemned, and judged to be expelled the Citie. The main  
 crime they accuse him of, was his denying a multiplicitie of Gods,  
 &c. for which he was condemned by 281 suffrages. Immedi-  
 ately before his death, after he had taken the poyson, he makes a  
 learned and undaunted discourse, about the immortalitie of the  
 Soul, and its state in separation from the bodie, &c. and when he  
 felt the paines of Death growing upon him, he takes his leave of  
 his Scholars, enjoying them to go, and Sacrifice a Cock to *Escu-  
 lapius* the Demon-god of Medicine, as a thankful acknowledge-  
 ment for so sweet and noble a death. Of which see *Plato’s Phædo*  
 about the end; also his, and *Xenophon’s* Apologies for *Socrates*,  
 with *Diogenes Laertius*; where we find *Socrates* pleading, that his  
 Enemies overwhelmed him not with Crimes, but envie only, &c.  
 And the Athenians were so greatly affected with the injurie done  
 to *Socrates*, that a little after they caused al their Scholes to be  
 shut, and punished *Melitus* with death, *Anytus* with banishment,  
 erecting a brazen Statue to *Socrates*, as *Austin*. And *Ludov. Vives*  
 in *Ang. Civit. l. 8. c. 2.* gives him this great Character: ‘This is  
 ‘that *Socrates* of whom nothing can be sufficiently said for his Dig-  
 ‘nitie, who, as it’s manifest, was the wisest of al the Gentiles,  
 ‘and came nearest of al to the Christian Wisdome. He was borne  
 ‘at *Athens*, *Sophoniscus* being his Father, &c. He was a Man tem-  
 ‘perate, chaste, just, modest, patient of injuries; not greedy of  
 ‘riches, pleasures, no nor yet of glorie; for it’s certain he writ  
 ‘nothing. He was the first, who whilst others professed to know  
 ‘althings, professed himself to know nothing. To which may  
 be added that of *Hornius*, ‘*Socrates* was a man acute, pleasant, in-  
 ‘dustrious, teaching not so much by precept as example; whom  
 ‘*Lactantius* grants to be somewhat more sincere than the rest.  
 Yet some say, *Socrates* was not exempted from that great Gentile  
 uncleanness, which the wisest and best of those Gentile Philoso-  
 phers were guiltie of, mentioned *Rom. i. 21, 27.* as else-  
 where.

§. 8. Though *Socrates* writ nothing himself, yet his Disputes  
 were committed to Writing by his Scholars: amongst whom  
*Xenophon* was the first, and most punctual; for *Plato* useth a great

*Tandem cum  
 nonnullorum  
 odia in se con-  
 citasset, accusa-  
 tus quod corrump-  
 peret juventu-  
 tem, & novas  
 superstitiones in-  
 duceret, ad cicu-  
 tæ sorbitionem  
 condemnatus est  
 Socrates. Quint.  
 l. 4. c. 4. Apul.  
 10. miles. Horn-  
 nius, Hist. Phil.  
 l. 3. c. 13.  
 Socrates’s Cha-  
 racter.*

*Of Socrates’s  
 Scholars, and  
 their different  
 persuasions about  
 Morals, the  
 chiefest Good, &c.*

libertie in interlining his own Sentiments with his Masters Dogmes. And albeit *Socrates* confined himself to Morals, and in his Philosophifings thereon used a plain method, yet after his death, his Scholars fel into several Factions and Sects, which sprang from their differing Apprehensions about the chiefest Good, and the chiefest Evil. So *Austin, Civit. l. 8. c. 3.* 'Therefore *Socrates*, 'by reason of his so great Fame, both living, and dead, left be- 'hind him many Sectators of his Philosophic, whose Eristic studie 'was, to be versed in the Controversies of Moral Questions, 'wherein the chiefest Good consisted? which not evidently ap- 'pearing in *Socrates*'s Disputes, whilest he started and asserted, 'and destroyed every thing, every one formed such a chief Good, 'as seemed most pleasing to him. Thus had these Socraticis differ- 'ing persuasions about this last end; some placing the chiefest 'Good in Pleasures, as *Aristippus*; some in Virtue, as *Antisthenes*, ' &c. Indeed al the Sects of the Ionic Philosophic, seem to owe their Origine to *Socrates*'s Schole, specially the Cyreniac, Cynic, Eleatic, Megaric, Academic, Platonic, Stoic.

**Xenophon.**

1. Of *Socrates*'s Scholars, *Xenophon*, and *Æschinus*, the Socratic clave fast to their Master, without founding a new Sect.

**Aristippus**  
Founder of the  
Cyreniacs.

2. *Aristippus* the Cyrenian, another of *Socrates*'s Scholars founded the Cyreniac Sect, whose main Principe was, that the chiefest Good lay in Pleasure, whence the whole Sect was called ἡδονικῆ, as the Epicureans after them.

**Antisthenes** of  
the Cynics and  
Stoics.

3. *Antisthenes*, another of *Socrates*'s Scholars, founded the Cynic Sect. His chief Position was, that Virtue was the chiefest Good, κατ' ἀρετὴν ζῆν, wherein he was followed by *Zeno* his Scholar, who was the Founder of the Stoic Sect, which as to Morals held a great communion with the Cynics, and they both with *Socrates*, &c.

**Euclid** of the  
Megarics.

4. Another of *Socrates*'s Scholars was *Euclid* the Megaric, whole Followers were thence called Megarics, and afterwards Eristics, and by some Dialectics; because they exercised themselves chiefly in Dialectic Questions; which humor *Euclid* suckt in, not from *Socrates*, but *Parmenides* and *Zeno* the Eleatic.

**Phædo** of the  
Eleatics.

5. *Phædo* of *Elia*, another of *Socrates*'s Scholars, established the Eleatic Sect. He writ many of *Socrates*'s Elegant Speeches.

**Plato** of the A-  
cademics.

6. But the most renowned of al *Socrates*'s Scholars, was *Plato*, that famous Founder of the old Academic, whence the new Academics descended, as it follows.

CHAP. II.

*Of the Platonic Philosophie, its traduction  
from the Jews.*

*That Plato borrowed his Philosophie from the Jews, proved by the universal consent, 1. Of Pagans. Plato's own Confessions, that he received his choicest Principles from the Barbarians, Phenicians, and Syrians, i. e. the Jews. Plato's παλαις λόγος, and λόγος θεῶν, some Jewish Traditions: His Traditions of the Divine Ideas, Providence, Immortalitie of the Soul, and Origine of the Universe from the Jews. The Testimonie of Numenius. 2. The Testimonies of Jews, Aristobulus, Josephus. 3. Testimonies of Christians. (1.) More ancient, as Clem. Alexandrinus, Just. Martyr, Jo. Grammaticus, Ambrose, Austin. (2.) Moderne, Lud. Vives, Selden, Jackson, Cudworth, Stillingfleet, and Hornius.*

§. I. **H**AVING given some cursorie account of the Socratic Philosophie, we now procede to the Platonic (the main Branch of the Socratic) to demonstrate its traduction from the Jewish Divine Oracles. And herein we shal take up the same method we laid down in our Discourse of Pythagoric Philosophie; namely, first to give that which the Scholes terme ἀπόδειξις τῶν ὀντων, a Demonstration that 'tis so; and then to procede to the severall Causes, Methods, and waies by which *Plato* traduced his Philosophie from the Jewish Church, and Oracles. As for the first Branch of our Demonstration, to prove the *quod sit*, that *Plato* indeed borrowed the choicest parts of his Philosophie from the Jews, and sacred Scriptures, we shal endeavor to make it good by an universal consent, or Testimonie, which though but (as they phrase it) an inartificial Argument, yet wil it prove strong and binding as to our present designe: For we shal produce Testimonies from all parties, both Pagans, Jews, and Christians, and those most able and faithful Recorders of and Searchers into Antiquitie: so that there wil not be place left for doubting (so far as such a human Faith wil reach) that parties so diametrically opposit in their inclinations, persuasions, humors, principes, spirits, and interests, should universally conspire to impose a cheat and falsitie on all their

*That Plato borrowed the choicest of his Notions from the Jews, proved by Testimonies of Heathens.  
1. Plato himself.*

posteritie in a mater, concerning which they had sufficient advantages to satisfie themselves, and their posteritie. That Grecian Philosophie in general was traduced from the Jewish Church, we proved by universal consent, *Book 2. Chap. 1.* which might serve as to our particular case. But we shal now give you some particular Testimonies to prove, that *Plato* derived his Philosophie from the Jews, and Scriptures. And amongst those from Pagans, we shal begin with some Confessions dropt from *Plato's* own Pen, which seem to give some grounded evidence, if not full conviction to our Conclusion.

2. *Plato* acknowledgeth his choicest Traditions to be from the Barbarians, by whom he means the Jews.

*Testatur Plato Græcos à Barbaris didicisse, sed ab eis accepta meliora fecisse.*  
*Stench. Eugebinius de Peren. Philos. l. 2. c. 2.*

1. *Plato* confesseth ingenuously, that he, together with the rest of the Grecians, received their choicest Traditions and Learning, from certain Barbarians more ancient than themselves. So in his *Cratylus*, *Page 426.* *Plato* acknowledgeth, *That the first Institution of Letters was from the Gods, by certain Barbarians, &c.* so in his *Epinom.* he saies, *What the Greeks received, κάλλιον ἔθετο εἰς τέλει ἀπεργάζονται, they put into a better mode, i. e. they cloathed in a Greek fashion, thereby to disguise it.* That by Barbarians can be meant no other than the Hebrews, we have endeavored to prove out of *Iustin Martyr, Clemens Alexandrinus, Epiphanius, Nicephorus,* and *Serranus,* before *Part 1. Book 1. Chap. 2.* Also this *Part*

2. *B. 1. C. 4. §. 1. and B. 2. C. 1. §. 1.* This is farther evident by what we find in *Tatianus (contra Græcos Oratio.)* thus. 'It be-  
 ' comes not you, O Grecians, to prosecute the Barbarians with so  
 ' much enmitie, and to be so invidious against their Placits: For  
 ' what is there of Studie among you, which drew not its Origine  
 ' from the Barbarians, &c? Then having largely explicated the  
 ' chief parts of the Grecian Learning, he procedes to demonstrate,  
 ' that the *Mosaic* Wisdome, which he calls *Barbaric*, was most ancient.  
 ' Therefore, saith he, I have bid adieu to the vain Glorie of the  
 ' Romans, to the frigid Eloquence of the Athenians, and their con-  
 ' tentious Studies: and have embraced our *Barbaric* Philosophie,  
 ' which how it is more ancient than your Disciplines, I now pro-  
 ' cede to explicate. This he demonstrates very accurately, by evin-  
 ' cing, that *Moses* was more ancient than *Berosus*, who writ the  
 ' Chaldean Annals, yea then *Cadmus*, &c. whence he concludes  
 ' thus: 'Hence it appears, that *Moses* was more ancient than those  
 ' ancient Heroes: and it is but equal, that we give credit to the  
 ' elder, rather than to the Grecians, who drew their Dogmes, not  
 ' rightly understood, from the others Fountain. For many of the  
 ' Grecian

‘ Grecian Sophists, being induced by a certain Curiosity, ideavoured to deprave, and pervert whatever they learned from *Moses*, or the like wise Men; which they did partly, that they might make that their own, which they drew from others; partly, that under a feigned Composition of Speech, concealing what they understood not, they might corrupt the Truth by their Comments. Thus *Tatianus*.

2. *Plato* makes mention of certain Σύριοι and Φοινικῶν μῦθοι, Plato's Syrian, Syrian and Phenician Fables, which he calls ἀπόρητοι, ineffable, &c. and Phenician Fables Jewish. So *repub. l. 3. p. 414.* he tells us, of a Phenician Fable touching the Fraternitie of a' men made out of the Earth, &c. where *Serranus* observes, ‘ That this Fable is but a foot-step of the Primitive Truth, touching the formation of *Adam* out of the Earth, and that by the name of the Phenician Doctrine is noted the Jewish. So *Plato* in his *Symposium*, speaks of a Phenician Fable touching the ἀνδρῶν γυνον, or man and woman conjoyned; which *Eusebius* with others, makes to be but a Jewish Tradition of *Eves* formation out of *Adam*. Yea, the Jews themselves had this Cabbalistic Fable of an *Androgynon* commun amongst them, as *Grotius* has observed on *1 Tim. 3. 4.* And *Hammond*, on *Matth. 15. 22.* tells us in expresse termes, ‘ That when the Heathens speak of the Original of their Literature from the Phenicians, they mean the Hebrews. *Bochart* (*Phaleg. l. 4. c. 34.*) saith, that *Herodotus* calls the Jews Phenicians. So *Xenophon* tells us, the Jews were called Syrians, as before, *Part I. Book I. Chap. 2. Parag. 9.*

3. *Plato* makes mention of a παλαιὸς λόγος, an ancient Plato's ancient Discourse, or Tradition, which he elsewhere calls λόγος θεῖος, a Divine Traditions Jewish. Word, or Tradition, received from the Ancients, who lived near the Gods, &c. which cannot be understood of any more probably, than of some Jewish Traditions, as appears by particulars.

1. *Plato*, in his *Philebus*, *Pag. 17.* confesseth, that *The know-* Plato's Tradition of the Ancients. ledge of τὸ ὄν, &c. the one infinite Being was from the Gods, who communicated this knowlege to us by a certain *Prometheus*, together with a bright Fire. And then he addes; καὶ οἱ μὲν παλαιοὶ, &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, &c. This Tradition of ὄν καὶ πολλὰ, One and many, was Originally traduced from the Jewish Church, and the Scripture account of God; the Unitie of his Essence, and the Pluralitie of his Decrees; which *Pythagoras* first brought into *Greece*: and after him *Parmenides* assumed the same,

same, as the foundation of his Metaphysic Philosophings about the Divine Ideas; as before, *Part 1. B. 1. C. 2. §. 6.*

Plato's ancient Tradition.

2. *Plato, de leg. l. 3.* makes mention of a *παλαιὸς λόγος*, an *Ancient Tradition*, which assumed God to be *the beginning, end, and middle of althings, &c.* This *Plutarch* calls *παλαιὴν πίστιν*, *the old Faith*; which surely could be nothing else, but the old Jewish Tradition, which they had received touching God's Creation of, and Providence over althings. Thus *Steucrius Eugubinus, de Percn. Philos. l. 2. c. 2.* *Justin Martyr* conceiveth, that where you find in *Plato*, or other Philosophers, mention of *παλαιὸς λόγος*, the *Ancient Fame*, they meant it of *Moses*. The like *Plato*, in his *Philebus* affirms, *That al wise Men grant, ὡς νῦν εἶναι βασιλεὺς ἡμῖν ἐρανὴ καὶ γῆς*, that the *Divine mind is to us King both of Heaven and Earth*; neither does anything happen fortuitously. This *νῦν* he elsewhere calls *the Soul of the World, informing, and governing althings*, as the *Soul the Bodie*: which the Learned suppose to be but a Tradition, from *Gen. 1. 2. The Spirit, &c.*

Plato's Divine Word.

3. *Plato*, in his *Phædo* *Pag. 85.* treating of the immortallie of the Soul, confesseth, that the safest and most certain way to prove it, was *διὰ λόγου θεῖου τινός*, by some *Divine Word, or Tradition*. Now what this *Divine Word* should be, if not some Jewish or Scriptural Tradition, cannot be imagined. This *Divine Word* he elsewhere calls *γνώσις ἐπίκτητος*, a *Traditional Knowledge, &c.* Of which see more, *Part 1. Book 1. Chap. 2. §. 5.*

Plato's probable Tradition, or Fable.

4. *Plato* in his *Timæus*, *Pag. 29.* being about to treat of the Origine of the Universe, laies down this preliminarie Conclusion: 'It is just that both I, who 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*, it's meet, that we inquire no farther into them. That this probable Fable was some Jewish, or Scriptural Tradition of the Origine of the Universe, will be sufficiently evident, when we come to prove, that al *Plato's* Philosophemes, touching the Origine of the Universe, were but Traditions from *Moses's* description of the Creation.

Plato's Fable of the Golden Age.

5. *Plato* in his *Politicus*, *pag. 272.* gives us a large account of *Adam's state of Innocence*, under the Symbolic Image of *Saturn's Golden Age*. He tells us, 'The Fruits of the Earth grew of their own accord, without labour; that Men were naked, and had Conference with the Beasts. And then he concludes; 'But these thing,

‘things we must omit, *ἕως ἄν ἡμῖν μωυσῆς τις ἱκανὸς φανῆ*, until  
‘there appeare to us some fit Interpreter. Serranus on these Words,  
*Pag. 251.* tells us, ‘that *Plato* acknowledgeeth he received this Nar-  
‘ration from elfewhere, in that he calls it *μῦθον*, a *Fable*, for the  
‘unfolding whereof he expected a fit Interpreter. Wherefore he  
‘signifies, that the truth hereof was delivered to him by Tradi-  
‘tion from the Primitive Times, &c. And I think it will appear  
very evident to any, that considers the whole *Storie*, that *Plato*  
refers to some Jewish Records, or Traditions, whence he traduced  
these his Notions about the Golden Age. So in like manner  
*Plato* in his *Symposium*, describes the fall of Man under the Fable of  
*Porus*, &c. And I conceive, wherever we find *Plato* making men-  
tion of any Barbaric, Egyptian, or Phenician Fables, handed over  
to him from the Ancients, specially if they relate unto any Scrip-  
ture Narration, we may safely conclude, that by these Ancients  
he meant the Jewish Church, or Patriarchs, whose names he con-  
celed; as also clothed those Jewish Traditions with a Grecian  
Mythologic habit, thereby to avoid that odium, which lay upon  
the Jewish Nation; as also to gratifie the curiolitie of the Fabu-  
lous Greeks, and render himself more esteemed amongst them.  
That this was the reason why *Plato* disguised his Jewish Traditions,  
and conceled the names of the Jews, whence they came, is asser-  
ted by *Origen*, against *Celsus*, *lib. 4.* of which hereafter. Thus *Sir*  
*Walter Raleigh*, *Hist. Part. 1. B. 1. C. 6. §. 7.* ‘But whether it were  
‘out of the same vanitie, which posselt al those Learned Philoso-  
‘phers and Poets, that *Plato* also published not under the right  
‘Authors names those things, which he had read in the Scriptures;  
‘or fearing the severitie of the *Areopagites*, and the example of  
‘his Master *Socrates*, by them put to death by Poyson, I cannot  
‘judge. *Justin Martyr* (as it seemeth) ascribeth it wholly to  
*Plato’s* fear, whose Words are these: *Plato* fearing the *Areopagites*,  
thought it not safe for him, among the Athenians, to make mention of *Mo-*  
*ses*, that he taught there is but one God. But for that Divinitie, which  
he hath written in his *Timæus*, he discoursed, and taught the same of  
God (saith *Justin Martyr*) which *Moses* did.

Why *Plato* con-  
celed the Jewish  
name and Tra-  
ditions.

6. Yea farther *Plato* seems to use the very same expressions  
(though in another Tongue) that *Moses* does in his Description  
of God. For whereas *Moses* describeth God, *Exod. 3. 14. I AM*,  
*Plato* termes him, *τὸ ὄν αὐτόν*, &c. which differs only in Gen-  
der, not really from *Moses’s* description. Whence the Learned,

both

both Moderne and Ancient have concluded, that *Plato* drew this Notion of God out of *Moses*. So *Justin Martyr*, and *Ludovicus Vives* after him; as also *Raleigh*, *Hist. Part 1. B. 1. C. 6. §. 7.* For where it pleased God, by his Angel to answer *Moses*, *Ego sum existens*, which is, *I AM*; and *existens misit me ad vos*, *I AM hath sent me unto you*, herein did *Plato*, saith *Justin Martyr*, no other-wise differ, than that *Moses* used the Word [*Qui*] and *Plato* the Word [*Quod*] *Moses enim qui existit* (inquit,) *Plato quod existit*. For *Moses* saith, *He who is: Plato, That which is*, &c. Of this see more largely what precedes, *B. 2. C. 8. §. 4.*

*Numenius.*

7. To these tacite acknowledgements of *Plato* we may adde the full Testimonie of *Numenius* the Pythagorean Philosopher, quoted by *Clem. Alexandrinus*, *lib. 1. §. 30. μ.* Νυμένιος ὁ Πυθαγόρειος φιλόσοφος ἀντικρὺς γράφει τί γὰρ ὄτι Πλάτων ἢ Μωϋσῆος ἀντικρίσαν; But *Numenius the Pythagorean Philosopher plainly Writes: What is Plato, but Moses Atticising?*

Testimonies of  
Jews.  
*Aristobulus.*

§. 2. Amongst the Jews we have the testimonie of *Aristobulus*, who flourished about 200 years after *Plato*, cited by *Clemens Alexand. §. 30. a.* (as also by *Eusebius Præp. Evang. l. 9. c. 6.*) where he brings in *Aristobulus* thus speaking of *Plato*, καθηκολέθηκε τῇ καθ' ἡμᾶς νομοθεσίᾳ, καὶ φανερός ὄτι πειρευγασμένον ἕκαστα ἴσσι ἐν αὐτῇ λεγομένων, *He followed our Law, or Institution, and diligently inspected, or searched into all those things mentioned therein.* The same is mentioned by *Ludov. Vives*, in *Ang. Civ. l. 8. c. 11.* ‘*Aristobulus* the Jew to *Philometor* *lib. 1.* as *Eusebius* cites him, saith, that *Plato* in many things followed our Law: for he seems in many things to have diligently examined every particular. For *Moses's* Books were translated before *Alexander*, and before the Persian Empire, whence this Philosopher, as well as *Pythagoras*, received many things. I am not ignorant, that his opinion about the translation of *Moses's* Books into Greek, before the Persian Empire, is rejected by some Learned men; therefore I shal not lay much stresse on it, yet why may we not assent with *Eusebius*, that *Plato* (as *Pythagoras*) might have a sight of *Moses's* writings (not as translated into Greek, but) by reason of his skill in the Oriental Languages, specially the Egyptian, which was but a Dialect of the Hebrew, as has been before mentioned, *Book 2. ch. 5. §. 2. & 8.* of *Pythagoras*, of which more hereafter. To this testimonie of *Aristobulus* is consonant that of *Josephus* the Jew, as *Selden*, *de jure Nat. Hebr. l. 1. c. 2.*

*Josephus.*

§. 3. To these Testimonies of Pagans and Jews we may add many of the learned Christians, both Ancient and Moderne. As for the Ancients, *Clemens Alexandrinus* does once and again inculcate, That *Plato* derived his *Philosophie* from the Jews. *Sostram.* I, 5. and he expressly calls him, τὸν ἐξ Ἑβραίων φιλόσοφον, the Hebrew Philosopher. And in many places he does affirme this, That the Greek Philosophers generally were Thieves, παρὰ Μουσαίου καὶ τῶν προφήτων τὰ κλειώτατα καὶ δογματικὰ ἐκ ἐυχαιέως, εὐληθίας, Taking the choicest of their Dogmes from *Moses*, and the Prophets, without thankful acknowledgement. So *Justin Martyr* *Apol.* 2. (and after him *Theodor.* *Just. Martyr.*) affirmeth that *Plato*, ἐκ τῶν Ἑβραίων ποταμῶν, drew many things from the Hebrew Rivulets; yea, and that whatsoever he said devoutly of God, or of his Worship, he stole from the Hebraic Philosophie. The same *Johannes Philoponus* frequently asserts: So of the Creation of the World, *l. 6. c. 21. pag. 249.* he tells us, 'That, what *Moses* affirmed of man, that he was made after the image of God, *Plato* transferred to the whole visible World, calling it εἰκὼν τοῦ θεοῦ αἰδιδτου, a visible image of the invisible God. The like he mentions, *l. 7. c. 11, 12.* where he shews, how *Plato* imitated *Moses*, *Gen. 1. 31.* in bringing in God rejoycing and recreating himself in the workes of his hands, as very good, &c. *Eusebius* *Eusebius.* *lib. 2. pr. ap. Evang.* conceives, that *Plato* learned from the *Mosaic* Doctrine, both the Transmutation of the World, and the Resurrection, and the last Judgement, &c. Amongst the Latine Ancients, *Ambrose* gives a full Testimonie hereto; who affirms, that *Plato*, for Learning's sake, took a journey into *Egypt*, to informe himself touching the things done, and written by *Moses*, the Oracles of the Law, and the sayings of the Prophets, &c. of which see *Selden de Jure Nat. l. 1. c. 2.* But amongst all the Ancients, none speaks more fully to this, than *Austin*, *de Civit. Dei* *Augustin.* *lib. 8. cap. 11.* 'Some saies he, joynd to us in the grace of Christ, wonder when they hear and read, that *Plato* conceived such things of God, which they acknowledged are most congruous to the truth of our Religion. Whence some have thought, that he, when he went into *Egypt*, heard the Prophet *Jeremie*, or that he read in his peregrination the Prophetic Scriptures; whose opinion I have laid down in some of my Books: But the account of times being diligently computed according to the Chronic Historie, it appears, that *Plato* was borne almost 100 years after *Jeremie* Prophecyed: wherefore *Plato* in that his peregrination

could neither see *Jeremy*, who dyed so long before, nor yet read the same Scriptures, which were not as yet translated into the Greek Tongue: unlesse peradventure in as much as he was of a sharp judgement, he, by an Interpreter, learned, as the Egyptian mysteries, so the sacred Scriptures; not that he did by writing translate them, as *Ptolomy*, by the LXX. but by conference he understood what they contained, so far as his capacitie would reach. That which inclines us to this persuasion is, that the Book of *Genesis* begins, (*chap. 1. v. 1.*) *In the beginning God made Heaven and Earth, &c.* which *Plato*, in his *Timæus*, also declares: *God*, saith he, *in that work, first joyned Earth, and Fire.* For it's manifest that by Fire he understands the Heaven. Thence those two middle Elements, which by their interposition joyn together with these extremes, he calls Water and Air; whence 'tis thought he understood this from what is written, *Gen. 1. 2.* The *Spirit of God moved upon the Waters.* For, he little attending in what manner the Scripture was wont to style the Spirit of God, and because the Air is called a Spirit, he thought that the Four Elements were mentioned in that place. Again, in that *Plato* saies, a Philosopher is a lover of God, nothing is more manifest in the sacred Scriptures. And specially (that which has almost brought me fully to assent that *Plato* was not without those sacred Books) when it is said to *Moses* (*Exod. 3. 14.*) *I am that I am. He that is has sent me, &c.* This *Plato* vehemently held, and diligently commended, &c. Thus *Austin*. By which it's evident, what a full conviction he had of the truth of our conclusion. As for the particulars, of these Platonic notions, we shall hereafter, we hope, examine them, and prove that they were traduced from the sacred Scriptures.

Moderne Christians.

As for Moderne Christians, we find the most learned of these last Ages of this persuasion, that *Plato* derived the choicest of his Contemplations, both *Physic* and *Metaphysic*, from the sacred Scriptures, and Jewish Church. So *Lud. Vives*, on this text of *August. Civ. l. 8. c. 11.* *Iustin Martyr*, (saith he) in *paraclesi ad Gentes, & Euseb. in preparat. evang.*; and *Theocritus*, of the Greek affections, write, that *Plato* translated many things out of the Hebrew Books into his own. Hence *Numenius* the Philosopher said, *what is Plato, but Moses Atticising? &c.* The same is affirmed by *Stenachus Engubinus*, on *Plato's Timæus*, and *Selden de iure Natur. Hebr. l. 1. c. 2.* Where he proves our conclusion at large. Thus *Luther, Tom.*

Luther.

1. *Genes.*

1. *Genes. I. a. in cap. 1.* 'Plato, saith he, while he was in *Egypt*,  
 'Collected as it were some sparks out of the Speeches of the Fa-  
 'thers, and Prophets, therefore he comes nearer (than *Aristotle*)  
 'as to the Origine of the Univerſe, &c. Also Dr. *Jackson*, of the *Jackson*.  
 'Scriptures *Pag. 55.* speaketh thus: 'That *Plato* had either read,  
 'or been instructed by some, who had read the Books of *Moses*,  
 'wil easily appear, &c. The like we find asserted by *Cudworth*, in *Cudworth*.  
 his Discourse of *Union with Christ*, *pag. 22.* 'I cannot (saith he)  
 'consent with *Eusebius*, that *Plato* had seen *Moses* his workes, but  
 'that he certainly received by Tradition many things, when he  
 'was in *Egypt*, or some other of those Oriental parts bordering  
 'upon the Jews, &c. But Sir *Walter Raleigh*, *Hist. of the World*, *Raleigh*  
*Part. 1. Book 1. c. 6. §. 7.* speaks more Categorically thus: 'As  
 'for *Plato*, though he dissembled in some things, for fear of the  
 'Inquisition of the *Areopagites*, yet Saint *Augustine* hath alrea-  
 'die answered for him as before, *Et mirificè iis delectatus est, que de*  
 '*uno Deo tradita fuerant, And he was greatly delighted in the Doctrine*  
 'of one God, saith *Iustin Martyr*. Now howsoever *Lactantius*  
 'pleased to reprehend *Plato*, because (saith he) *Plato* sought  
 'knowlege from the Egyptians, and the Chaldeans, neglecting  
 'the Jews, and the Books of *Moses*; *Eusebius*, *Cyryllus*, and *Origen*  
 'find reason to believe the contrarie; thinking that from thence  
 'he took the grounds of al by him written of God, or favoring  
 'of Divinitie: the same opinion had Saint *Ambrose* of *Pythagoras*.  
 Thus *Stillingsfleet*, *Orig. Sacr. Book 3. chap. 3. pag. 502.* 'The *Platonicists* of *Alexandria* (saith he) stole their choicest Notions out  
 'of the Scriptures, but would not acknowledge it: which was the  
 'grand artifice of their Master *Plato*, who doubtless by means of  
 'his abode and acquaintance in *Egypt*, about the time when the  
 'Jews began to flock thither, had more certain knowlege of many  
 'truths of grand importance concerning the Deitie, the nature of  
 'the Soul, the Origine of the World, than many other Greek  
 'Philosophers had: but yet therein lay his great fault, that he  
 'wrapped up and disguised his Notions in such a fabulous, and am-  
 'biguous manner, that partly it might be lesse known, from  
 'whence he had them, and that they might find better entertain-  
 'ment amongst the Greeks, than they were ever like to do in their  
 'plain and Native dresse; which *Plato* himself seems to intimate,  
 'when he saith, that what the Greeks received from the Barba-  
 'rians, they put into a better fashion, *i. e.* they disguised it by a

‘Greek habit, that it might never be suspected for a Forreigner, &c. The Testimonies of *Origen*, and *Vossius*, see §. 4. of this next Chapter. To conclude this Argument, we have a pregnant Testimonic of *Hornius*, *Hist. Philos. l. 3. c. 14.* ‘It was an ancient ‘opinion, and now very much inveterated, that *Plato* drew many ‘things out of *Moses*, and inserted them into his Writings. For ‘*Numenius* of greatest Authoritie amongst the Pythagoreans, ‘saies, that *Plato* stole out of *Moses’s* Writings, whatsoever he has of ‘*God*, and the *Universe*. To whom the more sage Fathers giving ‘heed, hence it came to passe, that the Platonic Philosophie was ‘of highest Authoritie among them. For it was the commun ‘vogue, that it differed little from *Moses*. Yea *Calius Rhod. l. 16. cap. 65.* thinks, that *Plato* differs little from *Christ’s* Placits. And *Eusebius lib. 13. prep. c. 1.* writes, that the Platonic Philosophie was as it were translated out of the Hebrew tongue into Greek. ‘*Justin Mar-* ‘*tyr, in Apol. ad Anton.* will needs shew, that *Plato* borrowed ‘whatever hath any verisimilitude, or shadow of truth, from the ‘sacred Scriptures. The same *Eusebius* attempts in his Book against ‘the Philosophers. As for the manner how *Plato* transferred his Jewish Traditions from Hebrew into Greek I shal shew in the following Chapter, §. 4. &c.

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## C H A P. III.

## Of Plato's Life and Travels for Oriental Traditions.

Plato's Origine and Instruction under Socrates. His travels into Italie, to acquaint himself with the Pythagorean Philosophie, which he was instructed in by Archytas the Tarentine, Timæus the Locrian, Epicarmus, &c. His travels into Egypt where he informed himself in the Jewish Wisdome and Mysteries, viz. touching the Origine of the Universe, the Immortalitie of the Soul, the Fal; also concerning God, his Nature, Ideas, Providence, &c. How Plato might receive information from the Jews and Jewish Oracles, whilst in Egypt, by reason of his skil in the Egyptian tongue, or by some Interpreter. What improvement Plato received as to Jewish Traditions from the Phenicians, their Theologie and Philosophie, &c. Plato's Academie, his Character, and Workes.

§. I. **W**E have, in the foregoing Chapter, by inartificial Demonstration or Testimonies proved, that Plato tra- The Historie of  
Plato's life.  
duced the choicest of his Contemplations from the Jewish Church and Scriptures. We now procede to the *διότι*, to demonstrate the same from the causes, means, and wayes by which Plato gained these Jewish traditions. For the clearing whereof we shal give some brief historic relation of *Plato's Life, Preceptors, and Travels*; whereby it will be manifest, what advantages he had to acquaint himself with the Jewish Philosophie and Mysteries. *Austin, de Civit. l. 8. c. 4.* gives us this good, though short, account hereof: 'But amongst the Disciples of *Socrates*, Plato indeed, 'who altogether obscured the rest, deservedly shines with most 'excelling glorie. Who being an Athenian, of a good familie, 'and of an admirable ingenie, far excelled his Condisciples: yet 'counting his own capacitie and endeavors, with the improvement of *Socrates's* Instructions, insufficient for the perfecting of 'Philosophie, he travelled far and near, wherever the fame of 'gaining any noble Science led him. Therefore in *Egypt* he learned whatever was greatly esteemed and taught there; and thence 'coming into those parts of *Italie* where the fame of the Pythagoreans

‘goreans was celebrated, he learned there the whole of Italic  
 ‘Philosophie, which then flourished, having heard the most emi-  
 ‘nent of the Doctors thereof, &c. Thus *Austin*; wherein he  
 gives us a full relation of *Plato’s* Travels, though he differs some-  
 what from *Laertius*, and others, as to method, &c. as hereafter  
 it will appear when we shall consider this general storie in its fe-  
 verals.

Plato’s origi-  
 nal.

§. 2. *Plato* was borne at *Athens*, in the 88<sup>th</sup> *Olympiad*, as *Ludov. Vives* in *August. l. 8. cap. 4.* *Apuleius l. 1. de Dogm. Plat.* tells us, ‘That *Plato* was so surnamed from the large habitude of his  
 ‘bodie (which was the commun opinion) for he was at first cal-  
 ‘led *Aristocles*: though some think, he was called *Plato* from the  
 ‘amplitude of his Speech, and Eloquence. His Parents were *Arist.*  
 and *Perictione*; his Fathers stock related to *Codrus* the last King of  
*Athens*, his Mothers to *Solon*, that famous Athenian Legislator; whence *Plato* (as I take it in his *Timæus*) speaking of *Solon*, calls him his Kinsman, &c. *Plato’s* first Preceptor was *Socrates*, with whom it’s said he lived Eight years: in which time he committed the substance of *Socrates’s* discourses to writing, but with great mixture and addition of his own; which gave much offence to *Xenophon*, his condisciple; who in an Epistle to *Aeschines Socraticus*, (mentioned by *Eusebius Præpar. Evang. l. 24.*) upbraids *Plato*, for corrupting *Socrates’s* Philosophie by Pythagorean, Barbaric, Egyptian, and his own intermixtures. And *Diogenes, lib. 3.* writes, ‘That there was little friendship, but much emulation twixt *Plato*  
 ‘and *Xenophon*: For they both writ their *Symposium*, their Apologie for *Socrates*, and their Moral Commentaries. *Plato*, in his  
 ‘Books of Laws, saies, that *Xenophon’s* *νῦν παρὰ δὲ αὐτῶν* was fictitious.  
 ‘Though they both greatly extol *Socrates*, yet they make little  
 ‘mention each of other. From *Socrates* it was that *Plato* received the chiefest of his Morals, as ’tis generally confest; and shall be hereafter mentioned. After *Socrates’s* death *Plato* applied himself to *Cratylus*, the Disciple of *Heraclitus*, from whom, we may presume, he received good instructions: for he makes him the chief subject of one of his Dialogues. *Plato primitus Heracliti sc̄ta imbutus, postea vero Socratis Disciplina traditus, Clarissimus omnium Philosophorum evasit. Plato being first of all of the Heraclitian Sect; and afterwards giving up himself to the Socratic Discipline, became the most famous of all the Philosophers. Apul. l. 1. de Philos.* *Plato* afterward addresses himself to *Hermogenes*, who followed *Parmenides’s* Philosophie,

His institution  
 under Socrates.

lofophie, from whom we may fuppofe he borrowed many of his Metaphyfic Contemplations, about Divine Ideas, of which he difcourfeth at large in his Dialogue called *Parmenides*. After thefe *Plato* had recourfe to *Euclid*, the Founder of the Megaric Sect: whence he went to *Cyrene* to be instructed by *Theodorus* the Mathematician, &c.

§. 3. *Plato* having a natural affection and ftrong inclination unto the Pythagoric Philofophie, as that which carried with it moft of Divine Myfteries, and therefore fuited beft with his luxuriant Phanfie, he travels into *Italie*, that part which was called *Magna Græcia*, where *Pythagoras* had Philofophifed, and left behind him many Admirers and Sectators of his Difcipline. Amongft thefe Pythagoreans *Plato* heard at *Tarentum* *Archytas* the Elder, and *Euritus*. Amongft the Locrians he heard *Timæus* the Locrian, from whom he borrowed many of his Traditions touching the Origine of the Univerfe, its parts, &c. So *Ludov. Vives* on *Aug. in Civ. lib. 8. c. 11.* fpeaking of *Plato's Timæus*, faies, 'he called this Book fo, becaufe *Timæus* the Locrian is induced difputing of the Univerfe, whom he heard in *Italie*, who alfo writ in the Doric tongue of the Univerfe; from which Book *Plato* borrowed many things. So alfo *Jerome*, in his Apologie againft *Ruffinus* tels us, 'that *Plato* was instructed in the Pythagorean Learning by *Archytas* the Tarentine, and *Timæus* the Locrian. Farther, at *Croto* *Plato* heard *Philolaus* the Pythagorean. Befides, *Plato* received light and instruction from other Pythagorean Authors, namely, *Lysis* the Pythagorean, whom he makes the fubject of his Dialogue called *ἑρμιότιμος*: alfo from the Books of *Epicarmus*, aliàs *Cous*, that famous Pythagorean Philofopher. So *Lud. Vives, in Aufin. Civ. l. 8. c. 11.* 'Alcinus (faies he) in his Books, he writ 'to *Amyntas*, teacheth, that *Plato* borrowed his opinion of Ideas 'out of the Books of *Epicarmus*, who was *Cous* a Philofopher of 'the Pythagorean Sect, whom in times paft they make to excel 'others of the Learned, as the Sun amongft the Stars, and the Sea 'amongft the Rivers: He writ of the Nature of things, &c. From *Plato's* great affectation, and imitation of the Pythagorean Philofophie it came to paffe that in the writings of the Ancients, the Names of Platonifts and Pythagoreans are oft confounded. So *Eusebius, lib. 14. Prepar. c. 2.* confidering *Plato* himfelf in himfelf, we call him a Pythagorean. The like *Apuleius, Flor. 15.* *Plato* differing little, or nothing from this Sect does Pythagorife. And the fame

*Plato's travels into Magna Græcia and instructions from the Pythagoreans.*

*Plato Pythagorice, præter cæteras omnes difcipline participes est. Euf. contra Hieroc.*

same *Apuleius*, lib. 1. de *Philos.* gives this account of *Plato's* diverting from the Socratic Philosophy to the Pythagorean: 'When *Socrates* had bid farewell to Human affairs, *Plato* desisted from the Socratics; whose affairs were then doubtful to the Pythagoreans, seeking what proficiencie he might gain among them. And he went twice into *Italie*, where he heard the Pythagoreans *Euritus*, and *Archytas* the Senior. Thus *Hornius*, *Hist. Phil.* l. 3. c. 14. And that *Plato* indeed greatly valued Pythagorean Philosophy, is evident by what *Laertius* relates, namely that three Pythagoreans Books cost him no less than One Hundred Attic Pounds, i. e. 3000. Karoles; for an Attic pound consists of 20 Karoles, as *Vossius de Philos. Sect. cap.* 12. §. 2. As for the time of *Plato's* abode in *Italie*, *Cicero* in *Catone* writes, that *Plato* came to *Tarentum* when *L. Amilius*, and *Ap. Claudius* were Consuls: though according to *Livie* this account wil not hold. Now that the Pythagoric Philosophy was traduced from the Jewish Oracles we have before sufficiently proved, *Book 2. chap.* 5. §. 2.

*Plato's Travels into Egypt, where he informed himself in the Jewish wisdom.*

§. 4. But the greatest advantage that *Plato* had to informe himself in the Jewish wisdom and mysteries, was his travels into *Egypt*; which *Laertius* makes to have been after his departure from *Italie*; though *Austin*, in what was before cited, supposeth him to have travelled from *Egypt* into *Italie*: Others reconcile both, by affirming that *Plato* went first unto *Italie*, thence into *Egypt*, from whence he returned back again into *Italie*. *Quintilian*, l. 1. c. 19. saith: *Plato non contentus disciplinis quas prestare poterant Athenæ, non Pythagoræorum, ad quos in Italiam navigaverat, Ægypti quoq; Sacerdotes adiit, atq; eorum arcana perdidicit.* *Plato* not satisfied with what Learning Athens could afford, nor yet with that of the Pythagoreans, to whom he had made a Voyage into *Italie*; had recourse also to the Priests of *Egypt*, and became thoroughly acquainted with their Mysteries. But the account of *Laertius* seems most probable, (which *Vossius* adheres unto) who supposeth, that *Plato's* last Voyage was into *Egypt*, wherein he was accompanied with *Euripides*; or, as *Vossius*, with *Eudoxus*; where he had 13 years conversation with the Egyptian Priests, as *Strabo*, lib. 17. *Cicero* tels us, 'that *Plato's* design in Travelling to *Egypt*, was to informe himself in Arithmetic, and the Celestial Speculations of the Barbarians, &c. That under this notion of the Barbarians must be understood, if not exclusively, yet inclusively the Jews, is a common received persuasion of the Learned both Ancient and Moderne,

derne, as *Justin Martyr, Clemens Alexandrinus, Origen, Epiphanius, Serranus, &c.* And this is most certain, that about the time of *Plato's* abode in *Egypt*, there were great numbers of the Jews, who resorted thither, and we may no way doubt, that he, who had such an insatiable thirst after Oriental Traditions and Mysteries, for the satisfying whereof he left no Persons, Places, or Records unexamined, would let pass such a considerable partie of men as the Jews were, who pretended unto, and that upon good grounds, the most ancient Records, Traditions, and Mysteries. Surely we cannot rationally judge, that *Plato's* curiositie, or humor, so greedie after mysterious wisdom, would neglect so great opportunity, as he had for the instructing himself in the Jewish Wisdom, whilest he was in *Egypt*. Besides, we have before, *Book 1. Chap. 2.* proved, that the choicest parts of the Egyptian Philosophie, were of Jewish extract: so that what *Plato* gained here, may wel be reckoned to be of Jewish Origine. This wil be farther evident, if we take a view of some particular Collections which *Plato* made whilest he was in *Egypt*. We are told, (1.) *Epist. Socrat. 26.* 'that *Plato* having taken a view of the chief parts of *Egypt*, at last settled himself in the Province of *Sais*, where he was instructed by the Wise men, touching their Opinions of the Universe, whether it had a beginning? &c. Now that *Plato's* Traditions about the Origine of the Universe were of Jewish Origination, we shal hereafter prove. (2.) *Pausanias* affirms, 'that *Plato* learned also from these Wise men of *Sais*, the 'immortalitie of the Soul, &c. which was evidently a derivation from the Jewish Oracles. (3.) *Origen*, against *Celsus*, *lib. 4. pag. 189.* conceives, 'that *Plato*, by converse with the 'Jews in *Egypt*, received some notices of *Adam's* fall, which 'in his *Symposiacks*, he Symbolically sets forth under the Fable 'of *Porus* (*i. e. Adam*) his being Drunk with Nectar, and 'going into *Jupiters* Garden, (*i. e. Paradise*) &c. This he conceives more probable, because of *Plato's* manner, τὰ μεγάλα ἐαυτῷ φαινόμενα δόγματα κρύψαι μὴ διὰ τῆς πολλῆς ἐν τῷ τῷ μύθῳ χημάτι, to hide his great Phænomena's, or Dogmes, under the Figure

*Que ejus pervinatio omnium celeberrima fuit. Nam in Agypto Præcipuum Sacerdotem Sechnuphim Heliopolitanum, ut Conuphim, Eudoxus audiivit. Hornius Hist. Phil. l. 3. c. 14.*

*What Plato, whilest in Egypt, learned from the Jewish Doctrine.*

of some Fable by reason of the vulgar. And in what follows, he makes mention of *Plato's* Artifice in discoloring, and disguising those Traditions he received from the Jews, lest by owning them as the Authors of his Learning, he should disgust the Fabulous Greeks, who had no respect for the Jews, &c. (4.) Yea, indeed the chiefest part, if not the whole, of those Divine Mysteries touching God, his perfection and unity; his Divine *Ideas*, and Providence; also concerning the Universe, its Origine from God, its formation and animation by the Spirit of God, which he calls *Anima Mundi*; in like manner touching the Soul, its Nature, Perfection in Innocencie, and corruption by the fal; and such like Divine Traditions, which *Plato* pretends to have learned from the Egyptians, &c. are plainly Jewish, as hereafter. *Plutarch*, de *Iside*, & *Osiride*, tells us, that *Plato*, whilest in *Egypt*, *Χορέφωσ Μερμήτις Διακῦβος*, is said to have heard *Chonuphis* the *Memphite*. *Clemens Alexandrinus* saies, that he did *μαθητῆσαι Σεχνυβίδε πρὸ Ἀργυαλίου*, use for his Preceptor *Sechnuphis* the *Egyptian*, perhaps the same with *Plutarch's* *Chonuphis*, and both one and t'other refers to some Jewish Master he found in *Egypt*. *Austin* lib. 2. de doct. makes mention of *Plato's* converse with *Jeremie*, the Jewish Prophet in *Egypt*, where he went with the Tribe of *Juda* and *Benjamin*, &c. but this Opinion he in his *de Civit. l. 8. c. 11.* refutes, 'for that *Jeremie* dyed before the Persian Empire began, whereas ' *Plato's* being in *Egypt*, was about the end of the Persian Empire. Yet we need no way dout, but that the memorie of *Jeremie*, who was so famous a Prophet, and had foretold such great events of Providence, even the destruction of his own People, &c. could not but remain very fresh and illustrious even to *Plato's* time: especially if that storie prove true, 'that *Jeremie* being buried under 'a heap of stones at *Tanis* in *Egypt*, was worshipped by the Inhabitants for a present remedie they found at his Sepulchre against 'the biting of Serpents. *Eusebius* refers the beginning of *Jeremies* Prophecie to the 36<sup>th</sup> Olympiad; and *Plato's* birth to the 88<sup>th</sup> Olympiad: so that we may better, with *Lud. Vives*, suppose ' *Pythagoras*, whilest in *Egypt*, to have had conference with *Jeremie*, as before. Yet may we safely conjecture, that *Plato*, whilest in *Egypt*, received some notices of *Jeremie* his Fame and Prophecie, which might engage him to inquire thereinto, as also into the Mosaic Books. So Learned *Vossius*, de *Philos. sect. par. 2. cap. 2. §. 3.* having shewen the invaliditie of that Opinion, touching *Plato's* personal

How *Plato* might receive information from the Jewish Records whilest in *Egypt*.

personal Conference with *Jeremie*, adds thus : *Plato* might notwithstanding read *Moses*, if there were any Version of him before that Translation of the LXX : of which we have elsewhere debated. And although this might not be, yet it is granted, he might have conference with the Hebrews, and be taught by them ; which is made very likely by that Agreement there is of *Plato* with *Moses* in many things : whence that of *Numenius* the Philosopher, *τί ἔστι Πλάτων ἢ Μωϋσῆς Ἀττικίζων* ;

1. We shal not insult upon any Version of *Moses's* Books into Greek, as ancient as *Plato*, though *Lud. Vives* asserts it, as before, *chap. 2. §. 2.* yet may we, and that upon warrantable grounds, suppose, that *Plato*, (as *Pythagoras* before him) had some sight of, and capacitie to read *Moses's* Books, with *Jeremie's* Prophecie, &c. not by means of any Greek Version, but by virtue of the skill he had in the Egyptian Language, which differed from the Hebrew only in some Dialect, as has been before once and again asserted and proved. Neither can we wel imagine, that *Plato*, who is said to have continued in *Egypt* 13 Years, could be unacquainted with the Egyptian Language. Who knows not, but that a Scholar when he Travels for Learning, the first thing he does, is to get the Language of the Countrey ? Thus, as we afore observed, *Pythagoras* did in his Travels into *Egypt* and *Chaldea* ; and this we need no way dout, *Plato* made his first businesse after his coming into *Egypt*. (2.) Yea, it seems to me somewhat probable, that *Plato* wanted not skil in the Hebrew Tongue : For in his *Cratylus*, where he gives us the Origination of many Greek Words, he saies such and such came from the Barbarians, implying (as before) the Jews. Amongst many others, he mentions these, *ἔρεβος*, which signifies *darknesse*, and is evidently derived from the Hebrew *עֵרֶב* *Gen. 1. 1. 5.* for so *Plato* useth the Greek *ἔρεβος* to expresse the *Chaos* by. The like he saies of *τέτλια*, which came from the Hebrew *תִּירָה* *exploration* : and *μῦσα*, from *מוֹסֵר*, &c. as *Serranus* in his Preface to *Plato's Cratylus*. Now how could *Plato* so exactly know, that these, with other Greek words, were of Barbarian or Hebrew origination, if he had not some skil in the Hebrew Tongue ? This is the Opinion of *Austin, de Civit. Dei, l. 8. c. 18.* where he shews, that *Plato, while he was in Egypt, learned the Hebrew Tongue*. But this is refuted by some, as *Hornius, Hist. Phil. l. 3. c. 14.* (3.) There is very great ground to think, that *Plato* had skil in the Phenician Tongue, by those many Fables and Traditions he quotes

*Plato's skil in the Egyptian Language, gave him advantage to read the Jewish Records.*

Plato drew  
much of his Phi-  
losophie from the  
Phenicians.

thence. Now the Phenician Tongue was evidently the same for substance with the Hebrew, as before. That *Plato* drew much of his Philosophie from the Phenicians, is the Opinion of *Scaliger*, *Excr.* 61. *sect.* 3. and of *Serranus*, according to the Citation of *Hornius*, *Hist. Philos.* l. 3. c. 14. ‘*Joh. Serranus* wil have it, that *Plato* spake many things, which he understood not, drawn out of ‘the Theologie and Commentaries of the Phenicians, which ‘seems most probable to me. For as to the Phenicians, they were ‘*ὀμιλιητικοὶ*, given to Mercature, familiar to the Greeks: also they ‘sent several Colonies into various parts of the World. Nothing ‘hinders therefore, but that *Plato* might attain to a more intimate ‘Knowledge of their Theologie. Now the Phenicians had many things commun with the Hebrews, &c. see more of this, *Book* 1. *Chap.* 3. §. 19. That *Pythagoras* was rendred capable of understanding the sacred Scriptures, by reason of his skil in the Egyptian Language, see *Book* 2. *Chap.* 5. §. 8. which is also applicable to *Plato*; or else, if this may seem too bold, because a novel Assertion, (4.) We may with *Austin*, and other Learned both Ancient and Moderne, groundedly conclude, that *Plato*, whilst he was in *Egypt* (amongst those many Jews who had recourse thither) learned by an Interpreter, or by personal Converse with the Jews, many of their Divine Doctrines and Mysteries, though he understood not the genuine import thereof: as in the fore-going *Chap.* 2. §. 3. This is the Opinion of Learned *Serranus*, in his Preface to *Plato*, *Truly* (saies he) *Plato*, while he was in *Egypt*, might have conference with the Jews, who were there in great numbers after their dissipation, and transmigration, &c. Though he conceives, that *Plato* could not read the Scriptures in his own Greek Idiome, into which they were not Translated, til after *Alexander*’s time: of which more hereafter.

Plato’s Collec-  
tions from the Phe-  
nician Theolo-  
gie, and Philo-  
sophie.

§. 5. Though we find no expresse mention of *Plato*’s Travelling to *Phenicia*, yet that he visited that Countrey also, either in his Travels to or from *Egypt*, seems very probable. For the Phenicians being every way wel furnished with Jewish Traditions and Mysteries, we cannot conceive that *Plato*, who was so great an Admirer thereof, would let passe such an opportunitie for satisfying his Curiositie therein. At least, that he had some view of Traditions from the Phenician Philosophie and Theologie, seems more than probable from *Plato*’s own Confessions; for he oft makes mention of a *Σύβη* & *ἡ φοίνικ* & *μῦθ*, a Syrian and Phenician Fable.

ble.

ble or Tradition; which he calls ἀπόρητος, ineffable; because he neither understood, nor could expresse the mind thereof. These Syrian or Phenician Fables, which *Plato* gathered out of the Phenician Theologie, I have before proved to be of Jewish extract, and therefore unintelligible by the wisest Heathens; and thence 'tis no wonder, that *Plato* calls them ineffable Fables. Indeed, the most of his Jewish Traditions, which he gleaned up in those Oriental parts, specially such as referred to the Jewish Mysteries and Divine Worship, were to him ἀπόρητοι, ineffable and unintelligible, and therefore he calls them, μῦθοι, Fables: for μῦθος, according to its Philosophic notion, signifies some Philosophic Mysterie traduced from the Ancients, the reasons whereof were concealed or hidden: and because the first Philosophers, specially *Pythagoras* and *Plato*, were great admirers of these Oriental μῦθοι, Fables, they are called by *Aristotle*, φιλόμυθοι, Philomythists, Lovers of Fables, or Mystic Traditions; which *Aristotle* rejected, because his Reason could not comprehend them. These Phenician Fables *Plato* much studied, and recreated his curious humor withal, which gives us some ground to conjecture, that he was not without skil in the Phenician Tongue, and so by consequence in the Hebrew, which differs only in some Dialect therefrom. That *Plato* took many things out of the Phenician Theologie, which he himself understood not, is an assertion of the learned *Julius Scaliger*, Exercit. 61. I suppose he means out of the Theologie of *Sanchoniaton*, and *Mochus* the Physiologist, wherein he follows the steps of *Pythagoras*; as before, Book 2. Some tel us, that *Plato* had designed a journey to visit the *Persian Magi*, and *Chaldeans*; (as *Pythagoras* before him did) but was prevented by the War, which happened betwixt the Grecians and Persians. By al which it is most evident, what an infinite thirst *Plato* had after Oriental Wisdom, and Traditions originally Jewish: also, what a great advantage he had for the gratifying his Curiosity herein; first by his Travels into *Italie*, and conversation with *Pythagoreans* there; and thence into *Egypt*, and as we may presume, into *Phenicia* also, where he met with many Jews, and Jewish Records or Traditions touching Divine Mysteries; which he greedily embraced, without any real understanding of their genuine import and sense: whence he turned the glorie of God into a Fable, as he calls his Traditions; or as the Scripture termes them, a lie, Rom. 1. 25.

who

who changed the truth of God into a lye. We have a brief Synopsis of Plato's Travels and peregrinations, given us by *Hornius, Hist. Philos. l. 3. c. 14.* out of *Madaurensis*, thus: 'Plato went to Theodorus Cyrenes to learne Geometrie; and he went so far as Egypt to fetch Astrologie, as also to learne the Rites of the Prophets. He came again into *Italy*, and followed *Euritus*, and *Archytas* the Pythagoreans. He had also bent his mind towards the Indians and Magi, had not the Asiatic Wars hindered him. He also went sometime into *Sicilie*, to understand the cause of *Aetna's* Fire, and to learne their Laws.

Plato's Academie.  
*Academia à Cadmo nomen accepit non ad Academo: Erat Aedificium nobile, amplum, amenum, multis arboribus constitum, umbraam præventibus, Hornius Hist. Philos. l. 7. c. 3. Mortuo (Platoni) summus ac pene Divinus honor à Discipulis habitus. Singulis annis ejus memoriam tanquam Herois celebrabant. teste Eusebio, l. 10. præp. c. 1. Horn. Hist. Philos. l. 3. c. 14.*

§. 6. *Plato* having collected what stock he could of Oriental Wisdome and Jewish Traditions, he returnes home laden (as a Bee with honey) to *Greece*, where he institutes his Schole in a Village near *Athens*, called *Ἀκαδημία*, *Academie*, which was, as *Laertius* tels us, a woody and marshy place, and so very unhealthie; in former times possessed by one *Ecademus* an Heroe; who after his death became a Demon; for *Eupolis Comicus* calls him a God. *Plutarch*, in his *Theſeus*, tels us, that this *Ecademus* was the first who made discoverie of *Castor* and *Pollux*, of *Helena* stolen away by *Theſeus*; whence the Lacedemonians had him always in great honor. From him this Place was called first *Ἐκαδήμια*, as *Laertius*, *Hesychius*, and *Stephanus* in *Ἐκαδήμια*: whence afterward, by the change of a Letter, it was called *Ἀκαδημία*, *Academie*; (though *Hornius* derives it from *Cadmus*.) Here *Plato* founded his Schole, which after the new Academie was raised, received the stile of the old Academie, as hereafter. *Laertius* writes, that *Plato* was honorably Buried in this Academie, and that *Mithridates* King of *Pontus*, when *Athens* came under his Jurisdiction, dedicated *Plato's* Image to the Muses in this place. And *Ælian*, lib. 3. saies, That the ancient Philosophers so revered this place, as that they counted it not lawfull to laugh here, because they would have it kept pure from *dissolution of mind*. There were at *Athens* besides the *Academic*, other Scholes, the *Lyceum*, *Prytaneum*, *Canopum*, *Stoa*, *Tempe*, *Cynosarges*, &c. as *Lud. Vives*, in *August. Civit. l. 8. c. 12.* *Athens* was indeed the Eye of *Greece*, thence called by *Euripides*, *Ἑλλάδος ἑλλάς*, the *Greece* of *Greece*; by *Diodorus*, *κοινὸν πάντων ἀνθρώπων παιδευτήριον*, by *Thucydides*, *παιδείσις Ἑλλάδος*, by *Strabo*, *σοφῶν οἰκητήριον*, &c.

Plato's Character.

§. 7. As for *Plato's* Character we find him greatly, and I think

too greatly extolled by some. *Lud. Vives in Aug. Civit. l. 8. c. 4* saies of *Plato*, 'That many have written his Life and famous Acts: many place him for his Wisdome and Morals above all human elevation; but truly I would count them so far short in their Estimation and love of him, as that if I were not assured they were greatly addicted to him, I would suspect they envyed his praises. He is deceived in my Opinion, whosoever he be, that counts *Plato* not something more than a Man, or truly not of the best and rarest sort of Men. So again, in *Aug. Civit. l. 22. c. 28*. 'There are three things (saies he) which gained not only *Grece*, but the whole World to *Plato*; namely, his Integrity of Life, his Holie Precepts, and his Eloquence. *Seneca, Epist. 44.* gives *Plato* this concise Character, *Platonem non accepit nobilem Philosophia, sed fecit. Philosophie found not Plato noble, but made him so. Eusebius lib. 10. prap. c. 3.* saies, that *Plato* excelled al that went before him in *Philosophie*; also in *Eloquence* and in *Prudence*. The usual Title they gave him, was the *Divine*, which was the highest Honor. Others there are who depresse him as much. But it is most certain, *Plato* was a Person of vast Naturals: he had a Spirit sublime, penetrant, and comprehensive, even to marvel; a Phancie most luxuriant and pregnant; a Conception readie and vivid; a Discourse mature, yet weightie; a Reason harmonious and masculine; a Pen polite and flourishing. In brief, his Natural Capacity seems clothed with many eminent Qualities, seemingly opposite, with great Lights and heats, force and stability, moderation and promptitude, extension and profoundness, &c. Yet was he not as to Morals, without great Blemishes, which stained al the Glorie of his Intellectuals. Pride, which is the Philosophers Original Sin, had a great predominance on his Spirit: whence *Antisthenes*, seeing a Vessel wherein *Plato's* Vomit lay, said, *I see Plato's bile here, but I see not his pride*: meaning, that his pride stuck too close to him to be vomited up. So *Diogenes* the Cynic coming into *Plato's* Schole, tramples upon his Bed, saying, *here I trample on Plato's vain-glory, &c.* He seemed also addicted to covetousness, which he is accused of for receiving 80 Talents from King *Dionysius*, (contrary to the practice of his Master *Socrates*) which occasioned that question, *εί χρηματίζεται ὁ σοφός*, whether a wise man should study gain? &c.

*Philosophorum quis dubitet Platonem esse precipuum sive acuminem disserendi, sive Eloquentie facultate divina quadam & Homericam? Fabius, l. 10. c. 1.*

§. 8. Touching *Plato's* workes they are commun and well known. There are ten Dialogues in which the whole of his Philosophy

loſophie is thought to be comprehended. In which we muſt diſtinguiſh betwixt Plato's proper opinion, and the opinion of others. His own he layes down in the perſon of *Socrates*, *Timæus*, &c. other mens opinions he layes down in the perſon of *Gorgias*, *Protagoras*, &c. Amongſt theſe Dialogues ſome are Logic, as his *Gorgias* and *Eutydemus*: ſome are Ethic, as his *Meno*, *Eutyphro*, *Philebus*, *Crito*: ſome are Politic, as his *Laws* and *Commonwealth*: ſome are Phyſic, as his *Timæus*: ſome are Metaphyſic, as his *Parmenides* and *Sophiſta*, which yet are not without ſomewhat of Logic. His Epiſtles are by ſome thought ſpurious. The Platonic Definitions, adjoined to his Workes, are ſuppoſed to be compiled by his Succeſſor *Pſeuſippus*; of which hereafter.

## CHAP. IV.

### *Of the Academics and New Platonicks of Alexandria.*

*The difference 'twixt the Old and New Academics, as to their ἐποχή. Plato's ἐποχή limited to maters only doubtful. Whether Plato Dogmatized? The New Academics and their ἐποχή, or ἀκαταληψία. The difference betwixt the New Academics and the Scepticks, &c. The Origine of the New Platonicks, and their famous Schole at Alexandria. Of Potamon, Ammonius, Plutarch, and Philo the Jew. Of the great Ammonius, the head of the ſacred Succeſſion at Alexandria. How he borrowed the choiceſt of his Platonic Notions from the Scriptures, and the advantages he had for ſuch a deſigne. Of Plotinus, Porphyrie, Iamblichus, Syrianus, Proclus, Johannes Grammaticus. Theſe New Platonicks choſe out the beſt of al Sects, and were thence called Electicks: The general deſigne of theſe New Platonicks to reforme Philoſophie: Ammonius the head of theſe Reforming Platonicks: The deſects of this Platonic Reformation, with its evil Effects. (1.) In delivering Scriptural Myſteries, as the ταῖς, &c. under a concealed Forme of Platonic Traditions. (2.) Too great Idolizing of Platonic Philoſophie. More particularly, The ſad Effects of this Platonic Reformation. (1.) As to the ſtrengthening of Paganisme. (2.) As to the corrupting of Chriſtianitie.*

§. I. **H**AVING given some relation of *Plato's Travels*, and the various waies by which he informed himself touching the Jewish Wisdome and Mysteries, we now procede to his Schole, Disciples, and Successors; and the waies by which they gained further information in the Jewish Doctrine and Institutes. The Schole where *Plato* Philosophised was (as we have observed) siled 'Ακαδημία, the Academie; whence his Sect was called Academics: amongst whom there was a considerable difference, which arose from the firmness of their Assent, or Suspension as to the truth of things. The Origine of this difference was laid in *Socrates's* Schole; who, out of his modestie, pretending to know nothing, would not, in maters dubious, assert any thing peremptorily, but left his Scholars to dispute *pro* or *contra*, as they listed. This Problematic mode of Philosophising, was followed by *Plato* in his Academie; yet with a considerable difference from the New Academics. For in *Plato's* Academie, they affected not an universal ἐποχή *suspension*, but limited the same to things disputable and dubious. *Plato* (and the Old Academists) held, τὸ οὐ μὲν εἶ ἐξ ὅσων γένεσιν ἴδιον ἔχον, *That Being was always one and the same without generation*, and that therefore it was truly ἐπίστων, *knowable*. In which rank he placed al notions of God, of happiness, of the other Life, wherein there is a discrimination of good from evil Men. Of these maters *Plato* allowed not a libertie of Disputing *pro* and *contra*; but either laies them down peremptorily as certain and indubitable Principles; or else from infallible Principles proves the same infallibly; whence he draws down true and eterne Conclusions. But as for things natural and sensible, wherein there was little Certaintie or Evidence, he taketh and alloweth his Scholars a Latitude of asserting and denying things; which laid the foundation of the Academic ἐποχή, or *suspension*. And that *Plato* made this difference betwixt assent to things certain, and things dubious, is evident from his distinction, ἐνδέξι καὶ ἀποδεικτικῆ χαρακτῆρος, of *Opinionative, and Demonstrative Character*. He held, that al things were not to be believed, nor al things to be disbelieved; but that things certain were certainly to be believed, and things dubious to be left ἀδιόριστα, *undetermined*; wherein he allowed λόγου πειραστικῆς, a *Problematic Libertie* of disputing *pro* or *contra*. This gives us a good decision of that great question amongst the Ancients: *Whether Plato Dogmatized?* By δογματι-

*Of the old Academie, and its difference from the new in point of Suspension.*

Col. 2. 20.

ζην they mean to impose a Dogme, as νομοθετεῖν, to impose a Law : in which sense 'tis used, Col. 2. 20. where it signifies not only a Dogme decreed, but the Decree it self, and its imposition. *Laertius lib. 3.* gives us a good solution hereof. ὁ Πλάτων ἀεὶ μὴ ἐν κατέληπεν ἀποφαίνεται, τὰ δὲ ψευδῆ διελέγχετο, ἀεὶ δὲ τῶν ἀδήλων ἐπέχετο, *those things Plato comprehended, he asserts ; those things which are false, he refuted ; and about those things which are uncertain, he suspended.* We find much the same mention'd by *Sextus Empiricus* the Sceptic, cap. 31. 'Some (saies he) hold *Plato* to be Dogmatic : others 'conceive him to be Aporematic or suspensive : others think him 'in some things Dogmatic, in some things Aporematic : For in 'his Gymnastic Discourses, where *Socrates* is brought in disputing 'with the Sophists, they affirme, he has a Gymnastic or Aporematic Character ; but when he declareth his own opinion, he is 'Dogmatic, &c. We have this more particularly expressed by *Diogenes Laertius, lib. 3.* where he distinguisheth betwixt what *Plato* asserted as true, and what he left uncertain by the persons whom he brings in disputing, ἀεὶ μὲν τῶν αὐτῶν δοκούντων ἀποφαίνεται διὰ τετράρων προσώπων Σωκράτους, &c. *Concerning the things which he asserted, he produced his opinion by four persons, Socrates, Timæus, his Athenian Host, and his Eleatic Host. But in the refining of falsehood he introduceth Trasymachus, Callicles, Polus, Gorgias, and Protagoras : adde moreover Hippias, and Euthydemus, &c.* By all which we see, how far the Academic ἐποχή *si* suspension was allowed in the Old Academie, instituted by *Plato*, who was succeeded therein by *Speusippus* his Sister *Potona's* Son ; who taught in the Academie 8. years, but for Hire, contrarie to the practice of *Socrates* and *Plato*, for which he was upbraided. This *Speusippus* is supposed to be the compiler of the Platonic Definitions subjoynd to, and (as I gather by comparing them) abstracted from *Plato's* Workes. After *Speusippus* succeeded *Xenocrates* the Chalcedonian, who was of a dul wit ; wherefore *Laertius* tels us, that *Plato* should say, *Xenocrates* wanted Spurs, but *Aristotle* a bridle. Unto *Xenocrates* succeeded *Polemo*, who was followed by his Disciples *Crates* the Athenian, and *Crantor* ; who is said to be the first that Commented on *Plato* : so *Proclus, in Timæus l. 1.* ὁ πρώτος τῶν Πλάτωνος ἐξηγητῶν Κραντῶς, *The first expositor of Plato was Crantor.* And thus far continued the Old Academists ; who insisting on *Plato's* steps, neither asserted nor denied althings, but what they comprehended, they affirmed, and what they found uncertain, they left so, without any peremptorie definition. §. 2.

The Successors in  
the old Academie.

§. 2. After *Crantor* succeeded *Arcefilas* who founded the second The New Academics, and their ἀκαταληψία, or ἐποχή, with its origine. *Academie*, wherein they maintained an universal ἀκαταληψία ἢ ἐποχή, *incomprehension and suspension*. The ground which *Arcefilas* proceeds upon to defend his ἐποχὴ or *cohibition of assent*, was indeed originally laid in *Socrates's* Schole, and therefore he makes use of *Socrates's* Authoritie to defend himself, who affirmed he knew nothing, that so, by this his modest concession, he might refute the immodest and proud assumings of his Adversaries, who pretended to know althings. So *Lud. Vives* in *August. de Civit. lib. 8. cap. 12.* This (saies he) is the old *Academie*, which by *Polemon*, the Disciple of *Xenocrates*, was delivered over to *Arcefilas*, who eslayed to reduce the mode of disputing to the Socratic manner, to affirme nothing himself, but to confute what others maintained: which was called the *New Academie*: whence the name *Academic* was appropriated to *Arcefilas*, &c. It cannot be denied, but that *Socrates* (and *Plato* after him) specially in his *Gymnastic* disputes used and allowed a λόγος πηγρισιδος, a *probationarie mode* of disputing, for, and against both parts: but yet his designe was not to introduce an universal suspension in things certain; but only to beat out Truth in things uncertain. For it is most certain that *Socrates* and *Plato* both asserted and determined many things: whence they are generally accounted *Dogmatic*, though in things doubtful they used to suspend, and allow a *Libertie* as before. But now these *New Academics*, *Arcefilas*, and his adherents, asserted, that althings were ἀκατάληπτα, *incomprehensible*, and therefore that there was no room for a firme assent, but that we ought ἐπέχειν to *suspend* in althings; wherein they differed greatly from the old *Academics*, instituted by *Plato*: though it must be stil confessed, they received their origine from them, as it is wel observed by *Serranus* in his Preface to *Plato*. There is no doubt, saies he, but that the ἐποχαί, and dubitations of the *New Academics* were καρρινέματα, and corruptions of the old opinion, &c. This Old Opinion he elsewhere acquaints us withal, shewing how it was the mode in *Plato's* *Academie* in matters sensible, such as were only probable and doubtful, to give and take a *Libertie* of disputing for either part, the Affirmative or Negative; so that the Position was stil left ἀδιόριστον *undetermined*: whence by these and such like *Quodlibetic* Disputes, or Sceptic Questionings of every thing, men at last began to believe nothing: for nothing is more natural, saith *Fanjenius*, than for men

from Peripatetics (*i. e.* contentious disputers) to become Academics. But that which superadded much strength to this Academic *ἐποχή*, or suspension, was the *λόγος εἰσιπτικός* *Eristic Logic*, founded in the Eleatic Schole, and assumed by the New Academics, of which before. Unto *Arcefilas* succeeded *Lacy's* his Disciple, who had for his Successors, *Telecles*, *Evander*, and *Hegesippus*, the last of this second Academic. For *Carneades* the *Cyrenean*, who succeeded, is made the Institutor of a Third Academic, which differed from the Second, Instituted by *Arcefilas* in two Points: (1.) In that *Carneades* acknowledged something true and something false; only he affirmed there was not in us a *κρίσις*, or skill to difference the truth from falsehood. (2.) *Carneades*, though he asserted an *ἐποχή* and *ἀκαταληψία*, yet he denied not, but somewhat was probable, or not. Others there be who adde a Fourth and Fifth Academic. We have a good account of al in *Sextus Empiricus Pyrrhon. Hypoty. lib. 1. cap. 33.* ' There were Academics, as they say, more than Three: The first and most ancient of *Plato*: the second and middle of *Arcefilas*: the third and new of *Carneades* and *Clitomachus*. There are who adde a fourth of *Philo* and *Charmidas*; and a fifth of *Antiochus*, &c. As for *Philo's* Academic, it came near the old, in that it allowed a Wise man to Opine or Entertain some opinions, which *Carneades* denied. And *Antiochus Philo's* hearer, who lived about *Cicero's* time, seemed wholly to restore the old Academic save only in this, that as to the *κρίσις*, or facultie of Judging, he inclined to the Stoics. But these four last Academies are usually comprised al under the stile of the New Academic, (though some came nearer to, and some were more remote from the old) which some confound with the Sceptics: but *Sextus Empiricus (cap. 33.)* gives us this difference: ' Those of the New Academics (*saies* he) though they affirm *althings are Incomprehensible*, yet they differ from the Sceptics, perhaps in saying, that *althings are Incomprehensible*; for they assert this: but the Sceptics admit it possible, that they may be Comprehended. We differ also from the New Academic as to what belongs to the end: They use in the course of life what is credible: we, following Laws, Customes, and Natural affections, live without engaging our opinion, &c.

The difference  
'twixt the New  
Academics and  
Sceptics.

The origine of  
the New Platonics,  
and their  
chief Seat or  
Schole at Alex-  
andria.

§. 3. After various transformations of the Academic, those who adhered to *Plato's* Dogmes, rejected the name of Academics, and espoused that of Platonics; so that the stile of Academics

was confined to the Sectators of *Arcefilas*, who maintained ἀνα-  
 ταληψία, and ἐποχὴ, an *Incomprehension*, and *Suspension*. Thus *Lud.*  
*Vives*, on *August. Civ.* l. 8. c. 12. ‘*Arcefilas* who attained to bring  
 ‘in the Socratic mode of disputing, to affirme nothing, but to  
 ‘refute the affirmations of others, constituted the New Academie.  
 ‘Hence they who illustrated things and asserted certain Dogmes,  
 ‘which they conceived to be the opinions of *Plato*, were called  
 ‘Platonics, not Academics: for I conceive, the name Academic  
 ‘stuck too fast in the Schole of *Arcefilas*. The first revivings of  
 the old Academie or Platonic Philofophie seems to owe its origine  
 to the famous Schole of *Alexandria* in *Egypt*, instituted by *Ptole-*  
*maeus Philadelphus*, who, out of his great zeal for the advancing of  
 Learning, caused the Egyptian Wildome, which had been before  
 confined to the Egyptian Priests and Language, to be translated  
 into the Greek tongue: to which he added the Greek version of  
 the sacred Scriptures, commonly called the LXX; which rendred  
 this Schole of *Alexandria* most renowned. He also called hither  
 Learned Men from al parts, as wel Jews as Grecians, erected a  
 famous Librarie, searched farre and near for Learned Records to  
 adorne the same withal, and instituted Colleges for the encourage-  
 ment of the Learned Professors and Students. This same designe  
 was carried on by his Son *Euergetes*; who gave great encourage-  
 ment to the Jews and others to resort to this famous Schole of  
*Alexandria*, which proved the most flourishing that ever was before  
 or since, specially for Platonic Philofophie, which revived and  
 flourished here for many Generations, as has been before observed,  
*Book I. chap. 3. §. 10, 11.*

§. 4. The first famous Platonist (according to what observation  
 we have made) that flourished in this Schole of *Alexandria* was  
*Potamon*; who lived in the times of *Augustus Casar* and *Tiberius*,  
 as *Laertius* in his Preface. So *Suidas*, Ποτάμων Ἀλεξανδρεὺς φιλοσο-  
 φῶν γεγονὸς πρὸ Ἀυγύστου, καὶ μετ’ αὐτόν, *Potamon* the *Alexandrine*  
*Philosopher*, who was before and after *Augustus*, &c. The same *Sui-*  
*das* tells us, that he left behind him, εἰς τὰς Πλάτωνος πολιτείας  
 ἰσομνημα, a *Commentarie* on *Plato’s Books of Commun-wealth*. And  
 we may presume he writ other pieces, though he has nothing ex-  
 tant at present. To *Potamon* we may adde *Ammonius* (not the fa-  
 mous Master of *Origen* and *Plotinus*, but) the Master of *Plutarch*,  
 who lived in the time of *Nero* and *Vespasian*. Yea *Plutarch* him-  
 self, who had his education in this Schole of *Alexandria*, and  
 flourished

*Arcefilas recte  
 aliorum sustulit  
 disciplinas, sed  
 non recte funda-  
 vit suam ---  
 Quid ergo pro-  
 movit Arcefi-  
 las, nisi quod  
 confectis omni-  
 bus Philosophis  
 seipsam quorū  
 eodem mucrone  
 confixit? Gla-  
 dium igitur ha-  
 bebant, non scu-  
 tum. Last. de  
 Vita Dei l. 3,  
 c. 3. 4.*

*Potamon.  
 Ammonius.  
 Plutarch.  
 & Philo-  
 Judæus.*

flourished under *Domitian*, was not only famous for Philologie and Historie, but also for Philosophic, and principally the Platonic, as appears by his Writings, &c. To whom we may subjoyn *Philo* the Jew, who was of this Schole of *Alexandria* and drencht in Platonic Philosophie, as it appears by his workes. So *Lud. Vives*, in *August. Cr.* l. 17. cap. 20. 'This Book (saies he, speaking of that *Apocryphus* Book called the *Wisdome of Solomon*) is thought to have been composed by *Philo* the Alexandrine Jew, who lived in the times of the Apostles, and was a Friend to them, and was so much adorned with the Greek Speech and Eloquence, as that the Greeks said of him, ἢ φίλον πλατωνίζε, ἢ Πλάτων φιλονίζε, either *Philo* doth *Platonise*, or *Plato* doth *Philonise*.

Ammonius the  
Platonist.

§. 5. But Platonic Philosophie never flourished more than under *Ammonius*, that famous head τῆς ἱεραῆς γενεᾶς, of the sacred succession of this Schole of *Alexandria*, continued by *Plotinus*, &c. This *Ammonius* is supposed to be different from *Ammonius* the Preceptor of *Plutarch*, as well as from *Ammonius* the Monk, Disciple of *Proclus*, and Interpreter of *Aristotle*, as *Vossius de philos. sect.* cap. 21. §. 6. There was a great Controversie betwixt the Learned Christians and the later Platonists, whether this great *Ammonius* dyed a Pagan, or Christian. *Eusebius Eccles. Hist.* l. 6. c. 18. and *Jerome* assure us, he was a Christian; though *Porphyrie* denies the same. Thus much is generally confessed, that he borrowed the choicest of his Contemplations from the sacred Scriptures, which he mixt with his Platonic Philosophemes. And indeed he had a mighty advantage to informe himself, not only in the sacred Scriptures of the Old Testament translated by the LXX, but also in the New Testament Records, and Doctrines propagated by the Disciples and Apostles of Christ. For without doubt *Philo*, that learned Jew bred up in this Schole of *Alexandria* (and as *Lud. Vives* tells us, a friend to the Apostles) with the rest of the Jews there, could not but have a full relation of Christ, his Acts and Doctrine. Besides, there was in this Town of *Alexandria*, a famous Christian Church and Schole, settled by *Mark* the Evangelist, and continued by *Pamphenus*, *Clemens Alexandrinus*, &c. whose Doctrine, Discipline, and sacred Mysteries, we cannot conceive such a person as *Ammonius* would let passe unexamined. Yea farther, so glorious and ravishing were the first dawns of Gospel-light, which brought such glad tidings of Salvation to Mankind, as that not only the Jews, but also some sober-minded

His borrowing  
the choicest of  
his Notions from  
Scripture.

minded inquisitive Gentiles rejoiced in this Light for a season, (according to that Observation *John 5. 35.*) who yet never had a thorough work of Conversion on their hearts. Amongst this number we may reckon *Seneca*, (whom some think to have had conference by Paper with *Paul*) *Epiſtetus*, *Plinie* the younger (who Apologised unto *Trajan* in the behalf of the Christians) and this famous *Ammonius* of *Alexandria* with some others. Yea I see no reason to the contrarie, but that we may allow these and some other unprejudiced Noble Gentiles, as wel as the unbelieving Jews, to have had some commun irradiations and illuminations of the Spirit over and above that objective Light and Revelation of the Gospel, which shone so brightly round about them. He that shal read the Workes of *Seneca*, *Epiſtetus*, *Hierocles*, and these later Platonists of *Alexandria*, who had the glorious beams of Gospel-Light waiting on them, wil find their Philosophisings about Divine Mysteries, to be of a much higher Elevation and Raifure than any of their Predecessors: which we may impute, not only to the objective Revelation of Gospel-light externally communicated to them, but also to some internal subjective, though but commun, and transient irradiation of the Spirit, which usually attends in some degree the externe Revelation of the Gospel, specially at the first publication thereof in any place. That it was thus with many carnal Jews at the first publication of the Gospel by *John*, and *Christ*, is most evident: and why may we not asſirme the fame of many Gentiles, who being of more raised and generous spirits, could not but make some inquisition into those stupendous Miracles and Reports, touching *Christ*, and that Redemption brought to light by him; which Inquiries of theirs, being attended with some Commun Light and Heat of the Spirit, raised their Spirits and Philosophic Contemplations to some higher Elevation, than what their Predecessors attained unto. And that which might animate the later Platonists to such Inquiries into those Divine and Sacred Mysteries, was their correspondence and agreement with the choicest of their Master *Plato's* Contemplations; who treated much (though without understanding rightly the maters he treated of) concerning τὸ ὄντως ὄν, αὐτοὸν, λόγος, νῦς, ἰδέα, ταραδὲ, ψυχὴ τοῦ κόσμου, χάρις, &c. *The very Being, Self-Being, Word, Mind, Idea of the choicest Good, Soul of the World, Chaos, &c.* And the later Platonists, *Ammonius*, &c. finding these their Masters Notions so fully and clearly explicated in sacred Revelations,

tions, both of the Law and Gospel, this made them more affectionately inquisitive thereinto, and after their curious inquisitions finding a great Symbolisation and Harmonic betwixt many of their Platonic Principles and the Divine Scriptures, they made what use they could of the Later to Reforme, Refine, and Strengthen the Former. This designe was first set on foot by *Ammonius* the chief of that Sacred Succession, who, if he were not a real Christian, yet he seems to have had, with *Agrippa*, some almost-persuasions and affectionate inclinations to the Christian Religion; the Principes whereof he does incorporate, so far as he durst, with his Philosophic Notions, with endeavors to infuse the same into his Scholars, *Origen*, *Herennius*, *Plotinus*, with the rest. Some conceive that *Ammonius* imparted those more divine Mysteries, which he collected out of Sacred Revelations, into his Platonic Philosophisings, with an adjuration of Secrecie to his Scholars. How far this designe of *Ammonius* to reforme Platonic Philosophic, by mixing Divine Revelations therewith, took place, and what improvement Platonisme received hence, together with the poisonous influences it has had on the Christian Faith, we shal hereafter shew. What we have already mentioned sufficeth to prove, that Platonic Philosophie received a mightie elevation and advance in this Schole of *Alexandria* under *Ammonius*, by virtue of his affectionate searches into, and Collections from the Sacred Scriptures; attended with some commun illuminations, though perhaps without any saving light of Life, from the Spirit of God. Whence also his Scholars, *Origen*, *Herennius* and *Plotinus*, together with their Successors in this sacred Schole of *Alexandria*, *Porphyrie*, *Iamblichus*, &c. received their choicer and more sublime contemplations; albeit they concele the same, pretending, these more refined Notions to have been derived to them from the Pythagorean and Platonic source; whereas they were indeed no other than derivations from the sacred fountain of Divine Revelation, communicated by the hands of *Ammonius* the chief of that Sacred Succession, as they cal it.

Of Plotinus his  
Character.

§. 6. To *Ammonius* Succeeded *Plotinus*, borne at *Lycopolis* a Citie of *Egypt*, and instituted in the Platonic Philosophie at *Alexandria*, under *Ammonius*. He left behind him, besides other things, 54. Books divided into *Enneades*, which though obscure and cloudie, according to the Platonic mode, yet are they esteemed the most exact

exact model of Platonic Philosophie extant. So *August. de Civit. l. 9. c. 10.* ‘Truly *Plotinus*, who lived near to the times of our ‘memorie, is extolled for his understanding *Plato* more excel- ‘lently than others, &c. So again, *Austin lib. 3. Acad. writes*, ‘that *Plato* seemed to be revived in *Plotinus*. Thus was he *Plato*’s most refined and lucid Mouth in Philosophie, and abstracting the Clouds of error; *Macrobius* makes him the Prince of Platonic Philosophers, next *Plato*, as *Lud. Vives, in Aug. Civ. lib. 9. cap. 10.* *Plotinus* had for his Disciples *Amelius* and *Porphyrie*. He lived under the Emperors *Galerius* and *Probus*. His Life is writ by his Disciple *Porphyrie*, and premised to his workes. *Porphyrie* gives him this Character: ‘Who expounded the principes of Pythagoric ‘and Platonic Philosophie, more clearly, as it seems, than al that ‘went before him: neither do the Writings of *Numenius*, *Cronius*, ‘*Moderatus* and *Thrasyllus* come near unto the accurate diligence ‘of *Plotinus*, &c.

§. 7. *Porphyrie*, Disciple first of *Plotinus* and then of *Amelius*, was borne at *Tyre*; and according to the Language of the Tyrians was called *Malchus*, after his Fathers name, which signifies a Prince or King. So *Suidas*: Πορφύειος κυεῖας ἰκαλεῖτο βασιλεὺς, τύειος φιλόσοφος μαθητὴς Ἀμελίου, τὸ Πλωτίνου μαθητὴς, διδάσκαλος ἢ Ἰαμβλίχου, γαγονὸς ἐπὶ τοῦ χεῖρον Ἀυρελιάνου, καὶ πρεσβύτερος ἕως Διοκλητιανῆος τοῦ βασιλέως, *Porphyrie* was properly called a King. He was a Tyrian Philosopher, Disciple of *Amelius* the Scholar of *Plotinus*, but the Master of *Iamblichus*. He lived in the times of *Aurelianus*, and reached even to the times of *Diocletian* the Emperor. *Suidas* here rightly translates *Porphyrie*’s Phenician name *Malchus*, βασιλεὺς a King; for so in the Hebrew, (from which the Phenician Language differs only in some Dialect) מלך signifies, as *Vossius*. Yea *Porphyrie* himself, in the Life of *Plotinus*, gives us the reason, why he was called a King: ‘*Amelius*, saies he, Dedicated his Book to ‘me, and in the Inscription named me βασιλέα King: for that was ‘my Name; and in the Language of my Country I was called ‘*Malchus*; by which Name my Father was also called. And ‘*Malchus* translated into Greek signifies a King. *Eunapius*, in the Life of *Porphyrie*, gives us an account, how his name came to be changed: Μάλχος καὶ τὴν Σύρων πόλιν ἰκαλεῖτο πρώτα, &c. According to the Syrian tongue, he was first called *Malchus*; which word signifies a King: but afterwards *Longinus* named him Πορφύειον, *Porphyrie*. He was called *Porphyrie* from Purple, which is the color of

In Plotino privatum quicquam non est quod admireris, qui se undique præbet admirandum, quem de Divinis divine, de Humanis humane longe super hominem doctæ sermonis obliquitate loquentem sudantes Platonicum vix intelligunt, Pic. Mirandul. in Apol. 90. thes. Of Porphyrie.

Kings, as *Vossius*; or perhaps because Purple was the great Commodity which *Tyre* afforded. *Austin de Civit. Dei* hints, that this *Porphyrie* was first a Christian, but afterwards apostatized, and a bitter Enemy of the Christians. He was a great admirer of *Apollonius Tyanicus*, that Pythagorean Sorcerer, and endeavors to make him equal, in point of Miracles, unto Christ; wherein he was refuted by *Eusebius*. *Ludov. Vives in August. lib. 8. cap. 12.* doth thus Characterise him: ‘*Porphyrie* was a person of an unsound ‘*bodie and mind, of a judgement unconstant, and of an hatred ‘sharpe and cruel, even unto madnesse. He had notwithstanding ‘the name of a great Philosopher or Sophist, as wel as Historian. He writ the Lives of the Philosophers, whereof there is extant only the Life of Pythagoras, which was at first published under the Name Μάχης ἡ βασιλέως; which Book Cyril cites against Julian, and ascribes to Porphyrie. Concerning Porphyrie see more largely Lucas Holstenius and Vossius de Histor. Græcis lib. 2. cap. 16. Edit. 2. pag. 244.*

*Iamblichus.*

*Lud. Vives, on Aug. de Civit. l. 8. c. 12. Voss. de Script. Græc. lib. 2. c. 10. p. 208.*

§. 8. After *Porphyrie*, succeeded *Iamblichus* his Disciple; who was borne at *Chalcis* in *Syria*, and flourished in the times of *Constantine the Great*, and his Sons; as also in *Julian’s* time. ‘He was, saith *Lud. Vives*, of a better natural Disposition and Manners, than his Master *Porphyrie*. *Vossius* calls him a Platonic Philosopher, though *Lud. Vives* saies (according to *Jerom*) he was not so much a Platonic as a Pythagorean. Yet he confesseth, that as to Divine matters, al the Platonists did Pythagorise. There are extant two of his Protreptic Orations for Philosophie; also his Historie of *Pythagoras’s* Life, wherein he follows his Master *Porphyrie*, *ἡ πόδα*: out of whose Book he transcribes many things with very little if any alteration of the words. There are three Epistles of *Julian* the Apostate to *Iamblichus* yet extant, which argues a Friendship betwixt them, and ’tis likely the same continued even whilest *Julian* made some profession of the Christian Religion. *Suidas* tels us, out of *Damascius*, that *Isidorus* esteemed *Iamblichus* the most excellent of Writers after *Plato*. We have *Iamblichus’s* Life described by *Eunapius*, also by *Vossius, Hist. Græc. l. 2. c. 10. p. 208. August. de Civit. l. 8. c. 12.* saies, ‘that amongst ‘the Platonists, *Plotinus, Iamblichus, and Porphyrie*, were greatly ‘noble, &c.

*Syrianus.*

§. 9. *Syrianus Alexandrinus*, Fellow-Citizen and Sectator of *Iamblichus*, follows next in this Sacred succession of Platonic Philosophers.

Iosophers. He lived about the Year 470. and writ four Books on *Plato's* Commun-wealth; also on *al Homer*; with other things, as *Suidas* relates. *Isidorus* the Philosopher had a great esteem for him, who after *Plato*, next to *Iamblichus*, placeth *Syrianus* his Sectator, as the most excellent of Writers. So *Suidas* out of *Damascius*.

§. 10. *Proclus Lyfius*, Disciple of *Syrianus*, succeeded him in this *Proclus his suc-*  
 famous Platonic Schole. This *Proclus* flourished about the Year *cession.*  
 500. as 'tis evident, though some, upon a great mistake, make him to have lived almost 300 Years before. *Suidas* calls him, Πλατωνικὸν φιλόσοφον, the Platonic Philosopher. He was usually called Διάδοχος & *Diadochus*, κατ' ἐξοχὴν, by reason of his succession in the Platonic Schole. He writ many things; as ten Books of the Agreement betwixt *Orpheus*, *Pythagoras*, and *Plato* in Oracles: also six Books of Platonic Philosophie, which are yet extant: likewise a Commentarie on *Plato's Timæus*, and on his Books of Commun-wealth, yet extant also; with other pieces lost, of which *Suidas* makes mention. *Proclus's* Life was writ by his Scholar and Successor *Marinus*; who tels us, ' that he had some taste of *Aristotle's* Philosophie from *Olympiodorus*, which he cursorily ran ' thorough in two Years space. The same *Marinus* tels us also, that ' he was accurately skilled in Grammar, Historie, and Poesie: in ' the Mathematics perfect; and wel versed in Platonic Philo- ' phie. His Mode in Philosophising is cloudie, and obscure; as that of *Plotinus*, and the rest of the New Platonists. He endeavours, according to the Symbolic mystic manner of Platonists, to reduce althings to their *τετράδας*, *Tritinities*. He took (as *Vossius* thinks) the occasion of heaping up so many *Tritinities*, from *Plato's lib. 2. de Repub.* where he treats of those three Types of God, Bonitie, Immutabilitie, (or Unitie) and Veritie. Whence *Aristotle* also received his three affections of *Ens*, Bonitic, Unitie, and Veritie. This *Proclus* was a bitter Enemy to the Christians, and the first, after *Porphyrie*, that turned his Pen dipt in Gal against the Christians. He is answered by that great Christian Philosopher, *Johannes Grammaticus*, as hereafter. *Proclus* in his *Platonic Theologie*, See *Suidas. lib. 1. cap. 1.* gives us some account of this Sacred Succession in this Platonising Theologic Schole; how that after many Ages, *Plotinus the Egyptian* succeeded therein, who was followed by *Amelius*, and *Porphyrie* his Disciples; as also these by *Iamblichus*, and *Theodorus* their Successors, &c.

§. 11. We may not omit here the mention of *Johannes Gram-* *Johan. Gram-*  
*maticus,* *maticus.*

*maticus*, that famous Christian Philosopher, who, though the most of his Workes extant are Commentaries on *Aristotle's* Text, yet it's evident, that his Spirit was deep drencht in *Platonic* Philosophie, specially as it was refined by *Ammonius*. that famous Head of the sacred succession at *Alexandria*: For so the Title of his Commentaries runs, *Extracts out of Ammonius, &c.* Indeed most of those Greek Philosophers, who take *Aristotle's* Text for their subject; namely, *Porphyrus*, *Proclus*, with his Scholar *Ammonius*, and *Simplicius*, were in their Spirits Platonists. For *Aristotle* came not to be Master in the Scholes, til *Abenroes*, and the rest of the Arabians advanced him in *Plato's* Chair. Such was this *Johannes Grammaticus*, who for his unwearied Studies, was called φιλόπονος, *Philoponus*. He follows exactly the Designe of *Clemens Alexandrinus*, *Origen*, *Eusebius*, and more particularly of the great *Ammonius* (whom he owns as the source of his Philosophie) in endeavoring to prove, that *Plato* borrowed his choicest Notions touching the Origine of the World, &c. out of *Moses* and the Prophets: he gives sundry Instances herein, as that of *Plato's* calling the World a visible Image of the invisible God, 'which, saies he, 'was but a mistaken Tradition of *Gen. i. 27.* Also he makes *Plato's* Discourse of God's beholding the Works of his hands as very perfect and rejoycing therein, &c. to be taken from *Gen. i. 31.* This *Johannes Grammaticus*, in his excellent Treatise of the Soul (*proem. ad Arist. de anima*) endeavors to prove, that *Aristotle* asserted God to be the first Mover and Cause of althings, &c. Also he proves out of *Aristotle's* Canons, touching the Soul its immaterialitie, spiritualitie in operation, and immortalitie, &c. *Proem. Pag. 6. &c.* In his choice Piece of the Creation, he proves the World's Origine by God out of *Plato*, &c. And whereas *Proclus* endeavors to reconcile *Plato* with *Aristotle*, shewing how *Plato* when he treats of the World's Origine, meant it not as to time, but Causality, &c. this learned *Philoponus* writes two Books against *Proclus*, confuting these his false Impositions on *Plato*, &c.

*Maximus Tyri-*  
85.

§. 12. To the fore-mentioned Greek Platonists, we may adde *Maximus Tyrius*, who flourished in the time of *Commodus* the Emperour, as *Suidas*, and was well versed in *Platonic* Philosophie, as it appears by his Writings, wherein we have many of *Plato's* choicest Notions delivered to us more clearly and nakedly, than in other Platonists of greater vogue.

§. 13. Neither must we let passè *Alcinous*, another Greek Platonist, who hath left us a short Abstract of *Platonic Philosophie*, on which *Jacobus Carpentarius*, that *Cluromontane* Professor (an inveterate Enemy of *Ramus*, and, as it's said, the Original Author of his being Massacred) hath given us a Commentarie. In what Age this *Alcinous* lived, it's not certain. *Eusebius de Preparat. Evang. lib. 11.* cites a good part of this *Alcinous's Epitome*, under the name of *Didymus*: whence it is conjectured, that *Didymus Alexandrinus* was the Author of this Book; or that he transcribed that place quoted by *Eusebius* out of *Alcinous*. So *Vossius de Philos. sect. cap. 16. §. 5.*

§. 14. Amongst the Latin Platonists, we may reckon *Apuleius*, whose Book *de Dogmate Platonis*, is yet extant. *August. de Civit. Dei, l. 8. c. 12.* tells us, that *Apuleius*, the African Platonist, grew very famous in both Tongues, &c. *Augustin* often quotes him, and makes much use of his Notions and Testimonie to confirm the Christian Religion. To him we may adde *Chalcidius*, another Latin Platonist, whose Commentarie on *Plato's Timæus* is yet extant. Neither should we forget *Marsilius Ficinus*, who though but a Moderne Author, and Roman Catholic, yet deserves praise for his elaborate Studies and endeavors to explicate Platonic Philosophie: specially for his Treatise *de Immortalitate Anima, of the Soul's Immortalitie*, which he proves by strong convictive Arguments; wherein he takes occasion to illustrate the chief Points of *Plato's* Philosophie.

§. 15. Thus we see how the Old Academie or Platonic Philosophie was revived by the New Platonists, specially those of the Sacred Succession in the Schole of *Alexandria*, where the Platonic Philosophie was mostly in vogue, though not exclusively, as to the other Sects. For we must know these New Platonists did not, at least the most of them, wholly devote themselves to *Plato*, so as to exclude al other Sects; but made it their business to choose what they found excellent in any other Sect: whence they were called, *αἵρεσις ἐκλεκτικὴ*, an *Electric Sect*; also *ἐκλεκτικοὶ*, *Electics*; because, saies *Snidus*, *ἐκλεξάμενοι τὰ ἀρίστοντα ἐξ ἑκάστης ἡ αἵρέσεως*, They chose out their Placites from every Sect. Thence *Festus Pompeius* calls them *Miscelliones*. *Potamon Alexandrinus* is said to be the first of this Sect. So *Diogenes Laertius*, in his Preface; There is, saies he, of late an *Electric Sect*, introduced by *Potamon Alexandrinus*, who chose what he pleased out of every Sect. *Sotion*, *Seneca's Preceptor*,

Preceptor, was of this Sect, who, though he past under the name of a Stoic, yet was he a great Admirer of *Pythagoras*, &c. as *Seneca*, *Epist.* 58. *I am not ashamed to confesse, what a love of Pythagoras Sotion infused into me*, saies *Seneca*, who was also of this Sect. The like may be said of *Hierocles*, who though mostly Stoic, yet was he a great estimator of Pythagorean Philosophie, as appears by his Commentarie on *Lysis's Golden Verses*, which passè under the name of *Pythagoras*. *Ammonius*, *Plutarch's* Master, is said to be of this Electic Sect. That *Plotinus* affected an universal mixture of all Philosophie, is evident, partly by what was before-mentioned, §. 6. how he mixed Platonic and Pythagoric Philosophie, &c. as also by what is mentioned of him by *Porphyrus* in his Life, *That he mixed in his Writings the secret Dogmes of the Stoics and Peripatetics*. So *Iamblichus* mixeth Pythagorean and Platonic Philosophie. *Porphyrus*, *Proclus*, *Johannes Grammaticus* and *Simplicius*, mixe Platonic and Aristotelian Philosophie. And it is an Assertion generally owned by the Learned, that all those New Platonists of this *Alexandrine* Schole, did, as to Theologie, Pythagorise; wherein they did no more than their Master *Plato*: for *Proclus* spends ten Books in drawing a parallel betwixt *Plato*, *Pythagoras*, and *Orpheus*, as to Divine Oracles, &c. This Electic Sect of Philosophers is mostly approved by *Clemens Alexandrinus*, *lib.* 1. *ερωμ.* *Φιλοσοφίαν ἢ λέγω ἐ τῶ Στωικῆν, ἢ δὲ τῶ Πλατωνικῆν, ἢ τὴν Ἐπικυρεϊόν τε, ἢ Ἀριστοτελικῆν, ἀλλὰ ὅσα εἴρηται παρ' ἑκάστη ἢ αἰρέσεων τέτων καλῶς δικαιουμένω καὶ εὐσεβῆς ἐπισήμης ἐκδιδασκόντα, τὸ σὺμπαν τὸ ἐκκλητικόν, φιλοσοφίαν οἰμί, I cal Philosophie not the Stoic, neither the Platonic or the Epicurean and Aristotelic; but whatever is said to be taken from each of these Sects rightly, teaching righteousness with pious Science, this altogether selected, I cal Philosophie.* *Origen* also seems to have been of this same persuasion. And that, which made these generous Spirits to keep themselves disengaged from any particular Sect, was their φιλαλήθεια, love to Truth, commended so much by *Plato*. So *Ammonius*, on *Arist. Categor.* pag. 4. *Πλάτωνός ἐστι λόγος, φίλος μὲν Σωκράτους, ἀλλὰ φίλοτέρου ἢ ἀλήθεια, ἢ ἀλλαχῆ, Σωκράτους μὲν ἐπ' ὀλίγον φροντισίον, τῆς ἢ ἀληθείας ἐπὶ πολὺ,* *It was Plato's Speech: Socrates truly is dear, but truth is dearer to us. And elsewhere, We must regard Socrates in some things, but Truth much more.* Thence *Porphyrus*, in the Life of *Pythagoras*, tells us, τὸ ἀληθεύειν μόνον δύναται τὸς ἀνθρώπους ποιεῖν θεῶν παραπλησίους, that Truth only can make men near to God. So *Iamblichus*, expressing the mind

mind of the Pythagoreans, saies, *that next to God, Truth is to be worshipped, which alone makes men next to God.* Yet in as much as they thought Truth was no where so fully, so lively represented to them, as in *Plato's* Workes, they judged it their intereit and honor to be *Φιλοπλάτωνες*, *Philoplatonists*: wherefore they usually passe under the name of the New Platonists, though indeed their Principles were not so confined, but that they could embrace Truth, where ever they found it, amongst any of the other Sects, specially the Pythagoreans; with whom they ever held an intimate Fraternitie and Consociation. See more of this Electic Sect, in *Vossius, de Philos. sect. cap. 21.*

§. 16. What has been mentioned gives us some discoverie of the general Designe of these New Platonists; which was not to espouse any particular Sect, so far as to exclude al the rest; but to make an universal Inquisition into al Opinions, which carried a shew of Wisdome. This Noble Designe, had it been as nobly managed as they pretended, without prejudice and private affection, it had led them into higher discoveries of Truth, than ever they attained unto. For they had the greatest Advantages that might be (as before §. 5.) to informe themselves fully touching the great Doctrines and Mysteries of Sacred Philosophie and Wisdome, that shone so brightly in the Christian Churches: but this was too glorious and dazling an object for their carnal and weak mindes to gaze long upon: only some of the more Noble and Ingenuous of that Sacred Succession at *Alexandria*, seemed pretty willing to be disabused from some of those grosser Conceptions they had sucked in, together with their Platonic Infusions: in order whereto, after inquirie made in the Sanctuarie of Sacred Scriptures, they find a necessitie of Reformation. The head of these Reforming Platonists was that great *Ammonius*, Master of *Plotinus* and *Origen*; who, if he were not really and altogether a Christian, yet certainly he had a great kindnesse for those of that Profession; and a particular affection for their Sacred Oracles; which put him not only upon the studie of the same, but also on this great designe of Collecting what he could out of these Holy Scriptures, and incorporating or contempering the same Collections with the Systeme and Bodie of his Platonic Philosophemes. And certainly these endeavors of his could not but give a great sublimation, refinement, and advance to Platonic Philosophie, though al proved but a bitter, yea poysonous root of those dangerous

*The general designe of these New Platonists to reforme Philosophie.*

gerous Errors and Apostasies, which have ever since beset the Churches of Christ, besides the advantages, which those of that Alexandrine Succession, who continued Pagans, got hence to refine and strengthen Paganisme. The evidence both of the one and the other, wil follow upon some particular reflections on this Platonic Reformation.

The defects of this Platonic Reformation begun by Ammonius.

§. 17. First, *Ammonius*, the great Promoter of this Platonic Reformation, if he were really a Christian (as *Eusebius* and *Ferome* affirme him to be) was in this greatly blameable. (1.) That he durst not make open Profession of the Christian Religion, which he believed to be the true. But more particularly, (2.) For bringing the Sacred Scriptures into one and the same contemperament or composition with Platonic Philosophie; whereby the former was greatly adulterated, though the later received a great improvement. This *Tertullian* takes special notice of, with complaints that such stript Christianitie of her Mantle, to cloth Philosophie therewithal; or plundered Divine Truth, to maintain and enrich Philosophie; with such like Expressions. (3.) But *Ammonius* was yet farther blameable, in that he following *Plato's* steps, conceled, at least from his Pagan Disciples and Successors, the Sacred Fountaine and Origine from whence he derived his more sublime and choicer Notions; which he delivered over unto them as Platonic Derivations; whereas they indeed owed their Origine to the Divine Scriptures. 'Tis possible his designe in thus concealing the Sacred source of his Philosophemes, if it proceeded not from carnal fear, might be pretty tolerable, though the effects

I. In Concealing the Original of these Scriptural Notions.

of it were very sad. For hereby, (1.) Many of those more sublime and mysterious Revelations, which he got from the Sacred Scriptures, and foisted into his Philosophie, passed for Platonic Contemplations. In this series, I presume, we may rank the Platonic *τριάς*, *Trinitie*, on which *Plotinus* his Scholar, and *Proclus* after him, spend such Mystic and sublime Discourses. It's confessed, that *Plato* gave some foundation for such an imaginarie *Trinitie*: for he makes mention of, *ὁ πατὴρ, λόγος, or νῦς*, and *ψυχή τῆ κόσμου*, *The Father, the Word, or Mind, and the Universal Spirit or Soul*. Also in his *Rep. l. 2.* he speaks of *Bonitie, Immutabilitie, and Veritie* as before; which Mystic Contemplations I have elsewhere proved were traduced to him originally from the Jewish Church. But yet I cannot remember, that I ever met with in any part of *Plato's* Workes, any particular expresse mention of a *τριάς*,

*Trinitie,*

*Trinitie*, in such a sense as *Plotinus* and the rest of the New Platonists Philosophise thereon; and therefore we have ground sufficient to conclude, that this Platonic Trinitie was traduced to these later Platonists, not from *Plato*, but from *Ammonius* their more immediate Master, who had it from the Sacred Scriptures; though concealing the same, and finding some imaginarie Conceptions thereof in *Plato*, he delivers it over to his Disciples as a Platonic Tradition. The like may be said of many other of those more refined and raised Notions, which we find amongst the New Platonists, which were communicated to them by *Ammonius*, under the forme of Platonic Derivations, though they were Originally Christian Traditions. (2.) Whence followed another general Evil of this Concelement, which *Ammonius* made touching the Sacred Fountain of his choicest Notions; namely, hereby Platonic Philosophie, being clothed in the beautiful dresse of Divine Revelations and Mysteries, grows more desirable in the eyes, not only of Pagans, but also of some carnal Christians, than her Mistressse the Divine Scriptures, clothed only in her own naked garb of Gospel simplicitie. And in truth; this Idolising humor of crying up Platonic Philosophie, and making it equal to, if not above the Scripture, did not only diffuse it self amongst the Pagan Platonists, but had too great influence on many of those whom we count Christian Fathers, specially *Origen*; and does continue to this very day among many Platonists; who finding many excellent Notions amongst those *Alexandrine* Platonists, *Plotinus*, &c. and some affinitie betwixt their Philosophic Contemplations and Scripture Revelations, are very apt, at least in their inward estimate to equalise, if not prefer their Platonic Philosophie to the sacred Scriptures, as it has been excellently well observed by Learned *Stillingsfleet*, *Origin. Sacr. Book 3. Chap. 3. §. 13.*

2. The too great extolling of Platonic Philosophie.

§. 18. We have shewen what are the general Evils, that attended this Platonic Reformation, begun by *Ammonius* in the Schole of *Alexandria*; we shal procede to particulars, with endeavors to demonstrate what sad Effects this mixture of Divine Revelation with Platonic Philosophie had both on Pagans and Christians. First, as for Pagans, *Plotinus*, *Amelius*, *Porphyrie*, *Iamblichus*, *Hierocles*, *Syrianus*, *Proclus*, *Marinus*, *Damascius*, and the rest of that Sacred Succession in the Schole of *Alexandria*, altho' the use they make of this Platonic Reformation begun by *Ammonius*, is, (1.) To enhance and greaten the value of Platonic Philosophie. (2.) To

Particular Evils, that followed upon that Platonic Reformation.

1. As to Pagans.

cast the greater slur and contentment on the Christian Religion and Scriptures, as wanting those Flourishes, which their Philosophie was adorned withal. (3.) Following *Ammonius's* steps, they pick out of the Christian Faith what ever might suit with their Platonic Contemplations, or any way serve their turnes: and to concele their stealth, they artificially disguise their stol'n Notions, by wrapping them up in a cloudie Symbolic Forme, after the Platonic mode; as also by professing inveterate prejudices against and opposition to the Christian Religion. (4.) But the worst use they made of this their Platonic Reformation, was thereby to refine and reforme their *θεολογία φυσική*, *Natural Theologie*, commended to them by *Pythagoras* and *Plato*; specially their *δαιμονία*, or *Demon-Worship*. For these New Platonists of the Alexandrine Schole, observing, upon dayly contests with the Christians, many things in their Natural Theologie grossly absurd and contradictorie to the remains of Natures Light, they endeavor to remove these prejudices by some gradual refinement, or partial reformation of their Demon-Worship, which carried in it the Spirit of their Natural Theologie. Hence they contract the infinitie of their fictitious Gods unto a smal number; asserting but one supreme God, whom they make to be the Sun; which seemed to them the most glorious Being, and that which influenced al lower affairs, as it appears by *Julian's* Oration to the Sun. As for al other Gods, they esteemed them no other than the *Papists* do their Saints, Demons or Mediators betwixt them and the Supreme God, &c. Thus they pare off many luxuriant branches, which their Natural worship had in the course of time produced, and reduce it to a more natural and, as they conceive, rational account; and al this by virtue of that Platonic Reformation begun by *Ammonius*, &c.

The sad effect of  
this Platonic  
Reformation in  
the Christian  
Churches.

§. 19. Neither did the noxious influences of this Platonic Reformation seize on Paganisme only, but also on the whole bodie, yea (may we not say) on the vitals of Christianitie. For *Origen*, Scholar to this famous *Ammonius*, though a professed Christian, yet he follows his Master's steps, in mixing Platonic Philosophie and the Doctrines of the Gospel together, hoping thereby to gain credit to the Christian Religion; though indeed it proved only the sophistication thereof, and an effectual door to let in al the great errors and Antichristian Abominations, which have layen in the bosome of the Church ever since. Thus *Aquinas*, *Sum. Part. 1.*

Q. 32. A. 1. shews, how *Origen*, following the *Platonists*, touching the *Ideal λόγος*, gave foundation to *Arrianisme*. So also *Jansenius*, *August.* Tom. 1. Lib. 6. Cap. 13. demonstrates, That *Origen* by following the *Philosophers* gave being and foundation to the *Pelagian Infusions*. The like may be demonstrated of the whole Masse of *Antichristianisme*, that it received its main lineaments from *Pagan Philosophie*, as *Part 3.* We shal demonstrate. So long as the *Christian Religion* kept her self in her own native beautie and virgin *Simplicities*, she was not troubled with these great errors, which beset her upon this cursed mixture of *Platonic Philosophie* with *Christianitie*. Had these *Christian Platonists*, *Origen* and his followers, made it their designe to reduce their *Platonic Notions* unto, and reforme them by *Scriptures*, they might have proved useful; but on the contrarie, they rather affected to reduce the *Scriptures*, and make them stoop to *Plato's Dogmes*, and *Schole*; which proved a mighty honor and improvement to *Platonisme*, but a reproche and corruption to *Christianisme*, of which see *Stillingfleet's Orig. Sac. Book 3. c. 3. sect. 13.* The full demonstration hereof is a main subject of the following *Part 3.* where we endeavor to prove, (1.) That the great corruptions amongst the *Fathers*, had their origine from this *Platonic Schole* at *Alexandria*, as *Book 2. Chap. 1.* (2.) That *Samosatenus* received his poison from *Plotinus's Philosophisings* in this *Schole* about the *λόγος*, as *Arrius* his, *Ibid.* (3.) That al *Pelagianisme* had its rise from this *Schole*, *Ibid.* (4.) That al *Antichristianisme* received its rise from this *Schole*, as *C. 2.* [1.] *Monastic Life* and *Institutes*. [2.] Al their *Mystic Theologie*, *Ibid.* [3.] Al *Antichrists Σεισαυμογία Demon*, or *Saint-worship*. [4.] Al *Popish Abstinences*, *Satisfactions*, *Merits*, &c. [5.] *Purgatorie*. [6.] Al *Papal Hierarchie* had its foundation here. By al which we see, what cursed *Fruits* followed this un-*Christian* designe of drawing the *Christian Religion* into one *Systeme* with *Platonic Philosophie*.

## CHAPTER V.

## Plato's Pythagoric and Socratic mode of Philosophising, with the Origine of both from the Jewish Church.

Plato's Pythagoric and Symbolic mode of Philosophising. The advantages of Symbols, as wel for the illustration of truth, as for the delighting of phansie, and fixing the memorie. The regular use of Symbols, not so much for pleasure, as truth. Plato's Symbolic mode of Philosophising from the Jews. How far Plato affected the Socratic mode of Philosophising, with his difference there-from. (1.) Plato was more Dogmatic than Socrates. (2.) Plato's mode of Dialogising was more Symbolic and Metaphoric than that of Socrates. Plato's mode of Philosophising by Dialogues of Jewish origine. Luke 5. 21, 22. *διαλογίζεσθαι*. Luke 6. 8. *διαλογισμῶς*. Luke 11. 35. *ἀπομαρτίζειν*, to dispute by Questions. Luke 22. 68. *ἐὰν ὅτι ἐρωτήσω*, if I propose any Arguments, &c.

§. 1. **H**AVING given some Historic account of the Platonists, both Old and New, with the particular advantages they had to acquaint themselves with Jewish and Christian Mysteries, we now procede to the Essential parts of Platonic Philosophie, and their traduction from the sacred Scriptures. First, as for the Forme or Mode of Plato's Philosophising, it is partly Pythagoric or Symbolic, partly Socratic, with somewhat peculiar and proper to himself. Of each distinctly. 1. That Plato abounded much in the Pythagoric or Symbolic mode of Philosophising, is evident to any that is versit in his Philosophie. So *Vossius de philos. sect. cap. 12. §. 16.* Plato, according to the Pythagorean mode, very oft abounds in Symbolic Philosophie. The like *Cæl. Rhodig. lib. 9. cap. 12.* He is no Platonist who thinks that Plato must not be understood Allegorically, unless he wil, with Aristotle, triumph over Plato's words, and not regard his profound sense. So *Serranus*, on Plato's *συμπόσιον* symposium, or Dialogue of Love. 'It was (saies he) the mode of the Ancient Philosophers to represent Truth by certain, *συμβόλοις*, Symbols, and hidden Images. That Plato followed these, is put beyond doubt by this his Symposiac Disputation; in which he makes ex-  
 presse

Plato's Symbolic mode of Philosophising.

'preſſe mention of *Hefiod* and *Homer*, with whom we find the firſt  
 'true rudiments of Ancient Philoſophie. And truly this mode of  
 'Philoſophiſing was accurately poliſhed by the *Pythagoreans*;  
 'the whole of whoſe Philoſophie was wrapped up in the covert of  
 'Symbols or Allegories. The like he mentions, in his *Preface* to  
 '*Plato*, where he alſo gives us the advantages of this Symbolic  
 'mode of Philoſophiſing. 'It was (ſaies he) the Ancient man-  
 'ner of Philoſophers, to ſet forth Truth by Symbolic Images.  
 'That *Plato* followed this cuſtome is no way to be doubted, whileſt  
 'he diſcourſeth of Learning received from them. Neither are  
 'there wanting reaſons which incline unto ſuch a method of  
 'teaching: For, *εἰκαſία*, ſuch a Symbolic Image of things, is ex-  
 'ceding efficacious to ſtrike mens minds, who are greatly moved  
 'with ſuch Images. For ſeeing the truth of things lies wrapt up  
 'in much obſcuritie, we more compendiouſly, and ſafely arrive  
 'unto it, by ſuch Corporeal gradations: ſhe lying couched under  
 'theſe ſhadows, does more powerfully inſinuate into mens minds.  
 'Neither is there wanting pleaſure (the guide and promoter of  
 'Diſquiſition) in ſuch Symbolic ſtudies, and indagations. Theſe  
 'Corporeal Images, and designations of things by their Notes, do  
 'very much conduce in like manner to Memorie; which being  
 'excited by the Novitie, Beautie, and mater of admiration, which  
 'it finds in theſe Symbols, receives a more deep, firme, and con-  
 'ſtant impreſſion of theſe things wrapped up therein. The like  
 'he mentions again in *Plato's Symposium*, Pag. 167. ſhewing how  
 'this *εἰκονοποιία*, or *Image-coyning Philoſophie* leads men gradually  
 'and ſweetly, yet moſt powerfully towards the contemplation of  
 '*τὸ ὄντ' ἑ*, the *Firſt Being*, &c. And indeed *Plato* himſelf gives us  
 'the beſt account of the many excellent advantages which accrew  
 'by this Symbolic imitation, if duely regulated, and managed. So  
 '*Phedr.* Pag. 229. he tels us, 'that under the covert of his Fables,  
 'Truth lay wrapped up, and therefore we muſt not acquieſce in  
 'the Symbol or Fable, but make inquirie after that truth, which  
 'lay hid under it. So, in his *Repub.* 6. Pag. 510. he admoniſheth  
 'us, ſo to read his *σειλιωδεις*, or *Allegoric Images*, as not to ter-  
 'minate in the Images themſelves, but to penetrate unto the  
 'things couched under, and repreſented by theſe Symbolic Im-  
 'ages. But more fully in his *Repub.* 10. Pag. 598, &c. he acquaints  
 'us, that this his Symbolic imitation did only repreſent the  
 'Image or Shadow of the thing, which is far remote from the  
 'truth,

*How Symbolic  
 Philoſophie  
 ought to be re-  
 gulated.*

'truth, as a Limner gives the Picture of a man; and therefore  
 'he that would get the true knowlege of the thing, must not ac-  
 'quiesce in the Symbolic Image, but search after the thing it self.  
 The same he inculcates often; as in his *de Legib.* 2. *Pag.* 669.  
 where he laies down and insists much upon this general Principe,  
 'that in such Symbolic Imitations, *Truth, not pleasure or delight*  
*must be the measure of our disquisitions, &c.* ἢ πᾶσαι μίμησιν ἢ δὸν ἡρε-  
 ἦκεν κείνεσθαι ἢ δόξῃ, *All Imitation must be judged, not by pleasure, or*  
*opinion, but by Truth.* So in his *de Legib.* 5. as elswhere, &c.

Plato's Symbolic  
 mode of Philoso-  
 phising from the  
 Jews.

§. 2. That Plato, as Pythagoras before him, traduced this Sym-  
 bolic mode of Philosophising from the Jewish Church originally,  
 is a general presumption of the Learned. So *Serranus*, in his Pre-  
 face to *Plato*, adds: 'Al which *Plato* uttered not from himself, or  
 'his own human reason, but from the more happie doctrine of  
 'Moses, and of the Prophets, &c. And more particularly he  
 'concludes thus; That *Plato* drew these Symbols from the do-  
 'ctrine of the Jews, *i.e.* from *Moses* and the Prophets, al Anti-  
 'quitie of Christian Doctors hath judged. But that he abstained  
 'industriously from naming the Jews, because their name was  
 'odious among other Nations: Although he sometimes makes  
 'mention Συείς, Ἐ Φοινικῶ μύθη, of a Syrian and Phenician fable,  
 'or ἀπόρητες, of an ineffable Mysteric, to shew, that he designed  
 'not the Egyptians only, but also their neighbors the Jews. Truly  
 'Plato might when he was in *Egypt*, have conversation with the  
 'Jews, of whom there were great numbers in *Egypt*, after their  
 'dissipation, and transmigration. Lastly, whereas in those *σπρ-  
 ῆτοις*, ineffable Mysteries he recites, there lie some footsteps of  
 'truth mixt with many trifles, who would not judge, he derived  
 'them immediately from the Egyptians rather than from the Jew-  
 'ish Monuments? But that the Egyptians retained many things  
 'received by tradition from the Patriarchs, *Moses's* most ancient  
 'Historie demonstrates. Neither is it to be douted, but that they  
 'drew many things also from the clear fountains of the Sacred  
 'Bible; which yet they Contaminated with their own muddy  
 'mixtures. Hence *Plato* acquired the name of the Allegoric Phi-  
 'losopher; because he used that peculiar way of teaching, *συμ-  
 βόλοις*, by Symbols, or εἰδώλοις by Idols; and from their more ab-  
 'struse doctrine asserts many Paradoxes. Thus *Serranus*: wherein  
 he fully grants, that *Plato's* Symbolic mode of Philosophising  
 came originally from the Jews, though immediately from the  
 Egyptians.

Egyptians. And the reason he gives, why *Plato* could not derive them immediately from the Jews, is because the Scriptures were not translated into Greek till after *Alexander's* time. But this being granted (which *Lud. Vives* denies) why might not *Plato*, by reason of his skil in the Egyptian and Phenician tongues, understand the Scriptures, as well as the Egyptians? or else might he not understand them by an Interpreter, as *Austin* seems to grant, as before *chap. 3. §. 4.* That *Plato*, as *Pythagoras*, received this Symbolic mode of Philosophising from the Oriental parts, is well observed by *Cudworth*, *Union of Christ*, pag. 28. 'The Oriental Nations were wont to couch their greatest Mysteries and pieces of Wisdome, which they conveighed by tradition one to the other, in the covert of some Fables; and thence *Pythagoras* and *Plato* afterward brought that manner of Philosophising into Europe, &c. And the same *Cudworth* elsewhere gives some particular Fables, which *Plato* traduced from the Jews, as that of his *Androgyon*, or *Conjunction of man and woman as one flesh*; which he makes to be but an imitation of *Eve's* being taken out of *Adam's* side, and joyned to him in Marriage, &c. Yea, *Serranus* is inclined to think, that *Plato's* whole *συμπόσιον*, or *Love-Dialogue*, was but an imitation of *Solomon's* Song. So *Serranus*, on *Plato's* *Symposium*, Pag. 176. 'Hence (saies he) as the holie Writer had his *Epithalamium*, namely his *Canticles*; so *Plato* his *συμπόσιον*, or *Love-Dialogue*; not that I would seem willing to compare *Plato's* *ἔρωτινὰ*, or *Love-Songs* with Sacred *ἔρωτινὰς*, or *Love Songs*; but I am only willing to shew, th at this manner of Teaching things, otherwise true and certain, by Symbols and Mysteries, was not unusual, &c. See more of this Symbolic mode of Philosophising, and its traduction from the Jewish Church, *Book 2. chap. 9. §. 2.* touching *Pythagoras's* Symbolic Philosophic, &c. Only there lay this difference betwixt *Pythagoras* and *Plato*, as to their use of Symbols: *Pythagoras's* Symbols were for the most part Enigmatic, answerable to the Egyptian Hieroglyphics, and the Jewish Enigmes, or Riddles; but *Plato's* Symbols are not so Enigmatic and obscure as those of *Pythagoras*; but only Metaphoric and Allegoric, answerable to the Jewish Types and Parables. See more of this difference, *Book 2. Chap. 2. §. 6, 7.*

§. 3. *Plato* abounds also much, yea mostly in the Socratic mode of Philosophising. So *August. de Civit. l. 8. c. 4.* 'And because *Plato* loved his Master *Socrates*, with such a singular affection, he

*Plato affects the Socratic mode of Philosophising yet with some superaddition of his own.*

'brings

‘brings him in speaking almost in al his Discourses: yea those very  
 ‘things which he had learnt from others, or had acquired by his  
 ‘own intelligence, he tempers with, or wraps up under his Ma-  
 ‘ster *Socrates*’s Ironic mode, &c. And more particularly, some  
 ‘few lines after he addes: ‘And seeing he affects an observation  
 ‘of his Master *Socrates*’s known mode of dissembling his own  
 ‘knowledge and opinion, because this manner pleased him so much,  
 ‘hence it comes to passe, that it is very difficult to perceive *Plato*’s  
 ‘opinion, even concerning the most Weightie maters: Touching  
*Socrates*’s Dissimulation in conceling his own sentiments, without  
 positive Affirmation or Negation, under pretence of knowing no-  
 thing, thereby to draw forth (in an inductive way) and to con-  
 fute the opinions of his opponents, see what precedeth touching  
 the Socratic Philosophie, chap. 1. §. 6.

wherein Plato  
 differed from  
*Socrates*, as to  
 his mode of Phi-  
 losophising.

1. *Socrates* was  
 more Aporematic,  
 but *Plato*  
 more Dogmatic.

This Mode of Discourse *Plato* very much affected, as it appears  
 in his Dialogues, where he brings in *Socrates* discoursing after his  
 own forme, yet not without a considerable difference from, or su-  
 peraddition to his Masters Method. For (1.) *Socrates* in his own  
 Schole very seldome or never asserts any thing Dogmatically; but  
 under a modest pretension of ignorance he conceals his own judge-  
 ment, with endeavors to evince and confirme the Hypothesis he  
 designs to prove, from the concessions of his Opponents, which  
 he draws forth by a powerful Induction. Hence *Arcefilas*, the  
 founder of the New Academie defends his ἀκαταληψία, and ἐποχή  
 by the Authoritie of *Socrates*, as before chap. 4. §. 2. But now *Plato*,  
 though he allowed in many natural and abstruse Questions, an ἐπο-  
 χή, or suspension, and thence λόγῳ πειραστικός, a probationarie  
 mode of disputing pro & con. yet he greatly asserted some things,  
 and strongly proved others, as necessarily true; whence the New  
 Academics and the Sceptics, ever reputed *Plato* and his Successors  
 of the old Academie as Dogmatists, as before chap. 4. §. 1, 2. Yea,  
*Ammonius*, on *Arifot. Categor.* tells us, that *Plato* himself confuted  
 this Sceptic ἀκαταληψία, as that which was most irrational and  
 absurd: of which elswhere: (2.) *Socrates*’s mode of Philoso-  
 phising was more plain and familiar. ’Tis true, it had much of  
 Ironie mixed with it, specially as to moral conversation, yet that  
 did not render it cloudie and obscure. But now *Plato*, though he  
 imitates his Master in Dialogising, yet he mixeth therewith so  
 many darke Symbols and Poetic Metaphors, as that he seems to  
 act the part of a Poet or Orator, rather than of a Philosopher.

*Plato*’s mode of  
 Philosophising  
 differed from  
*Socrates* in  
 point of Sym-  
 bols, and Alle-  
 gories.

’Tis

'Tis confess'd, such Poetic and Metaphoric flourishes, wherewith *Plato's* Dialogues so much abound, are extreme useful to illustrate and brighten Truth, yet it cannot be denyed but that *Aristotle's* Syllogistic, naked and closer mode of Disputing more conduceth to the Conviction and Demonstration of Truth. Whence that old saying, *Plato teacheth and Aristotle proves*. Hence also the Greeks usually stiled *Plato δειον*, *Divine*, and *Aristotle δαιμονια*, a *Demon*. And they say, if *Jupiter* had been minded to discourse in Greek, he would have used *Plato's* tongue; so eloquently and floridly is he conceived to have Philosophised. Yet learned *Vossius*, *de philos. sect. cap. 12. §. 15.* gives him this dash. 'Mean while 'the discourse of *Plato* is lesse proper for Philosophie: For he 'fails in this (some *φιλοπλάτωνες* must pardon me) that he much 'delights in Metaphors; and those not befeeming, but presumptuous, and altogether Poetic; whereas a discourse more proper, 'or Metaphors more received, and commun agree better with 'Philosophie, &c. But to give a just Character of *Plato's* mode of Philosophising: It's evident, he had a most prodigious and luxuriant Phansie, which could not confine it self to the severe Rules of artificial Logic and method: neither indeed was it the mode or fashion of those times to dispute in Mode and Figure; for this Forme of Syllogising owes its origine to his Scholar *Aristotle*, that great artificial Methodist. Before *Aristotle*, the great Logicians were those of the Eleatic Schole, *Zeno* the Eleatic, and his Successors; whose mode of Disputing was by Dialogues, or Interrogations and Answers, as it is evident by the Dialogues, which *Zeno* the Eleatic writ. This mode of Disputing was followed by *Plato*; (who derived much of his Logic from the Eleatic Schole) only to render his Philosophie more Beautiful and grateful, he clotheth her, after the Oriental fashion, with many Metaphoric Images, and Symbolic shadows. For that this Symbolic way of Philosophising was most in fashion amongst al the Oriental Philosophers, specially the Jews, Egyptians and Phenicians has been before proved. This garbe *Plato* (as *Pythagoras*) most affected, as that which suited best with his *φαντασία μιμητική*, *Pregnant Mimetic Phansie*, which greatly recreated it self in those Jewish Mysteries, he had gleaned up in his Oriental travels: but not thoroughly understanding the same, he wraps them up under Symbolic and Metaphoric shadows, thereby to render them more intelligible and delightful. That which made *Aristotle* reject this Symbolic

mode of Philosophising, was the humor of rejecting all Oriental Jewish Traditions, which his discursive reason could not comprehend. To conclude, we have a full though but brief Character of Plato's Philosophic mode given us by *Jerome*, *lib. 1. advers. Jovin.* where he styles Plato's works *Divine, Profound, yet not easily to be understood by raw, young wits, &c.* Though Plato's Mythologic, Symbolic, and Allegoric Images render his Notions to such as do not understand them, more cloudie and dark, yet when they are understood, they give a very beautiful glosse, or amiable face unto Truth: in some degree answerable to Christ's Parables, which to the unbelieving Jews were but Riddles, yet as he explained them to his own Disciples, they were very lively and significant.

*This Platonic mode of reasoning by Dialogues of Jewish Origin.*

§. 4. That this Socratic and Platonic mode of Philosophising by Dialogues, or Interrogations and Answers was exactly the same with, and, as we may presume, originally from the Jewish mode of Ratiocination, is evident by what footsteps we find hereof in the sacred Scriptures, where we find the words *διαλέξις*, *διαλογίζεσθαι*, and *διαλογισμὸς* frequently used to expresse the Jewish mode of Disputation. So *Luke 5. 21.* (who was exactly skilled in the Greek Dialect) expresseth the Scribes and Pharisees their disputings against Christ, by *διαλογίζεσθαι* to *Dialogise*, or to *reason by Interrogations and Answers*. So again, *v. 22.* 'tis said that *Jesus* knowing their *διαλογισμὸς*, *Reasonings by Dialogues*, he said, *τί διαλογίζεσθε*, *why do you Dialogise, or reason by Dialogues?* &c. The like we find *Luke 6. 8.* *He knew their thoughts*, *τῶν διαλογισμῶν*, *their reasonings, or conferences*, &c. We might produce Multitudes of Scriptures of the same import, which clearly discover, that the Jewish mode of Disputing was by Dialogues, or by Interrogations and Answers. This is farther confirmed, not only from the import of words, but also from the thing it self. For we find those Disputes which were betwixt Christ and the Jewish Doctors, to be carried on by way of Dialogue or Conference, by Questions and replies. So in that famous Disputation betwixt Christ and the Pharisees, *Luke 11. 53.* 'tis said *the Scribes and Pharisees began to urge him vehemently*, *δεινῶς ἐνέχον*, *i. e.* to urge him vehemently for an extemporary replie to their interrogations. Thence it follows: *and to provoke him to speak*, *σποσματίζεν*. 'This word, saies *Grotius*, is one of those wherein *Luke* discovers his intimate skil in the Greek: for *σποσματίζεν* is a word evidently taken from the Scholes, where the Masters were wont to place their

*Luke 11. 53.*

'riper

‘riper Disciples over the younger; that so the former might pose the later by Interrogations, which was stiled *ὑποματιζεν*, and *μανθάνειν*. Therefore *Luke* does Learnedly use this word to shew, that the Pharisees used all endeavors to draw from Christ’s Mouth many replies. The Syriac does rightly expresse the sense by a word that signifies to Ensnare, and the Arabic by a word that imports to make one Dispute. What they designed thereby is evident by what follows, *verse 54. Laying wait for him, and seeking to catch [ἄρπάζειν] something out of his mouth.* By which it’s apparent, this their dispute was managed by Interrogations. So again, *Luke 22. 68.* saies Christ, *If I ask you, &c. Ἐάν τι ἤ ἐρωτήσω* which *Grotius* renders, *If I propose any argument.* ‘For (addes he) the Hebrews, as wel as the Greeks, were wont to dispute by Interrogations. But more of this, when we come to *Plato’s* Logic.

## CHAP. VI.

### *The several Distributions of Platonic Philosophie.*

*Platonic Philosophie, as to its Mater distributed into* 1. *Pythagoric.*  
 2. *Heraclitic.* 3. *Socratic.* 2. *Into Contemplative, and Active.*  
 3. *Into Moral, Natural, and Rational.* 4. *Into Theoretic, and Practic.* This distribution suits not with *Plato’s* Philosophie. 5. *The Adequate division of Platonic Philosophie, 1. Into Organical, which is Logic, and 2. Essential, which is* 1. *Natural, wherein is comprised (1.) Physics, both Contemplative and Active, and (2.) Mathematics. 2. Moral, which is either Ethic, Oeconomic, or Politic. 3. Supernatural, or Theologic.*

§. 1. **H**AVING discoursed of *Plato’s* Forme, or Mode of Philosophing, we now procede to the Mater of his Philosophie, with its traduction from the Jewish Church, and Sacred Scriptures. *Plato’s* Philosophie, as to its Mater in general, admits of fundrie distributions. (1.) As to its Origine, it was reduced by the Ancients unto the Pythagoric, Heraclitic, and Socratic. So *Laertius* in the Life of *Plato*: *Μίξιν ἐποίησατο ἥ τε Ἡρακλειτείου λόγων,*

*The distribution of Platonic Philosophie as to its Mater into*  
 1. *Pythagoric.*  
 2. *Heraclitic.*  
 3. *Socratic.*

1. Plato as to  
Theologics Py-  
thagorifeth.

λόγων, ἢ Πυθαγορικῶν, ἢ Σωκρατικῶν. τὰ μὲν γὰρ αἰσθητὰ καὶ Ἡρακλειτον τὰ δὲ νοητὰ καὶ Πυθαγόρεον τὰ δὲ πολιτικά καὶ Σωκράτην ἐπιλοσόφη, He mixed the Discourses, or Reasons of the Heraclitics, Pythagorics, and Socraticis. For in Sensibles he follows Heraclitus, in Intelligibles Pythagoras, in Politics Socrates. 1. That Plato collected the choicest materials of his Philosophie, specially of his Theologie, out of the Pythagorean, has been before demonstrated, chap. 3. sect. 3. where we have shewn, how he was instructed by *Archytas* the Tarentine, *Timæus* the Locrian, *Epicarmus* and other Pythagoreans, whilst he had his abode in *Italie*; besides the Instructions he gained from Pythagorean Books. *Aristotle*, in his *Metaph. lib. 1. cap. 6.* stiles the Platonic Philosophie, τὰ πολλὰ τοῖς Πυθαγορείοις ἀκολουθεῖσαν, in many things conformable to the Pythagoreans. And *Lud. Vives* tells us, that the Platonists, as to Theologics, do generally Pythagorife. More particularly; *Plato* Symboliseth with, and therefore seems to have derived from *Pythagoras* these following Notions: (1.) That God is τὸ ὄντως ὄν, αὐτοῦ, &c. according to his description, *Gen. 3. 14.* (2.) That God is μονὰς, Unitic, &c. (3.) That God is ἓν καὶ πολλὰ, One, and many; One in Divine Essence, and many as to his Divine Ideas or Decrees. (4.) That all things are made, Governed, and Ordered by God. (5.) *Plato* follows *Pythagoras* exactly; as to the constitution of Divine Worship, and its Regulation by the Divine Wil, and Rites, against al Images, Superstition, or Wil-worship. (6.) *Plato* Symboliseth with *Pythagoras* in Demons, and Demon-worship. (7.) *Plato* held also with *Pythagoras* the Soul's Immortalitie, Metempsychosis, with other opinions, of which see *Book 2. chap. 8.* Now that al these Pythagoric Principles were of Jewish origination has been sufficiently proved.

2. Plato as to  
Sensibles follows  
Heraclitus.

2. As to Sensibles, *Plato* is said to follow *Heraclitus*, whose Philosophie, as we may presume, he suckt in from *Cratylus*, *Heraclitus's* Disciple, whom *Plato* after *Socrates's* death heard. The main Principles, that *Plato* imbibed from the Heraclitic Philosophie, referred to the first Principles of the Universe, specially touching Fire; which *Heraclitus* made to be the first great principle of all things: wherein *Plato* very far Symboliseth with him, asserting, that the Sun was Fire; of which hereafter. Yea *Plato* in Imitation of *Heraclitus*, makes fire to be the Universal Mundane Spirit, or Spirit of the Universe, which next under the Spirit of God, fomented and animates al Fossiles, Minerals, Vegetables, and Animals.

mals. Fire indeed is the great active Spirit in Nature, as well as Art, as c. 9. §. 5. Now that *Heraclitus* was (according to *Aristotle's* Character of those Ancient Philosophers) φιλόμυθος, one that greatly affected, and admired Oriental, Jewish Traditions, touching the first Origine of the Universe, is evident by what *Plutarch* in the Life of *Coriolanus* reports of him: where, having discoursed of Gods Omnipotence, and man's Incredulitie thereof, he addes, ἀλλὰ ἴσ' μὲν θεῶν τὰ πολλὰ καὶ Ἡράκλειτον ἀπιστία διαφυγάνει μὴ γινώσκουσαι, Many of the Divine operations, or traditions, according to *Heraclitus*, slip from our notice by reason of unbelief. By which it seems evident, that *Heraclitus* had some notices of, and great reverence for the Oriental Jewish Traditions, which, I suppose, he received, if not immediately from these Oriental parts or persons, from the Pythagoreans; for he was a Sectator of the Italic Sect, with whom he Symbolised in many principles, specially in that of *Fire to be the great principè of althings*: as before chap. 7. §. 10.

3. *Laertius* tells us, that as to Politics, *Plato* followed his Master *Socrates*. *Apuleius de dogm. Plat.* addes, that *Plato* received not only Moral, but also Rational Philosophie from *Socrates's* fountain. Yea *Plato* himself, in his Dialogues, attributes unto *Socrates* some of his Natural Philosophie. By which it's evident, that this Distribution of *Plato's* Philosophie is not to be taken strictly, but ἐπὶ τὸ πολὺ: for it's evident, that he received also from the Pythagoreans not only Theologic, but also some Politic and Natural Principles, as his Communitie from the Pythagorean Schole; his Notions about the Origine of the Universe from *Timæus Locrus*, of which more hereafter. Yea in al these, both Sensibles, Intelligibles, and *Morals*, *Plato* received much improvement from *Egypt*, &c. as before.

§. 2. A Second Distribution of Platonic Philosophie is into Contemplative and Active. So *Austin, de Civit. Dei lib. 8. cap. 4.* Therefore (saies he) seeing the studie of Wisdome consistes in Action and Contemplation, hence one part thereof may be said to be Active, the other Contemplative; whereof the Active appertains to the government of Life, i. e. the institution of Manners, but the Contemplative to the inspection of Natures causes, and the most sincere Truth. *Socrates* is reported to have excelled in the Active, but *Pythagoras* to have insisted, so far as his Intelligence would reach, on the Contemplative. Thence

Plato

‘*Plato* joyning both together is commended for having perfected ‘*Philosophie*. Indeed this Division of *Philosophie* into Contemplative and Active, seems to have had its foundation in the Jewish Scholes, under their Babylonian transmigration, specially amongst the *Essenes*; who seem to have been the first that addicted themselves to Monastic life, (occasioned from their persecuti- on) which drew on this distribution of their life into Active and Contemplative; whence *Pythagoras* traduced the same, as before *Book 2. chap. 6. §. 7, 8.* Though we must confesse, that none of the Ancients treat so fully and distinctly of Contemplative, and Active *Philosophie* as *Plato*. So, in his *de Repub. 2.* he distributes Discipline into γυμνασικὴν *Gymnastic* or Active, and μουσικὴν *Musical*, whereby he expresseth Contemplative Sciences. Under the *Gymnastic* or Active Discipline he rangeth such virtues as conduce to practice or moralitie; as Temperance, Fortitude, Justice, &c. Unto *Musical* or Contemplative Discipline he reduceth the μουσικὰς θεωρητικὰς *Musical Theoretic* virtues, which consist ἐν θεωρίᾳ, *in Contemplation*; and the Queen of al he makes to be Religion. Whence he calls the Contemplation, ἡ τὰ ἀγαθὰ ἰδέσθαι, *of the Idea of the chiefest good*, μέγιστον μάθημα, *the highest Discipline*, &c. *Philo Judæus*, that great Platonist, discourseth at large partly on Jewish, partly on Platonic principles, touching Contemplative and Active *Philosophie*. *Aristotle* also seems to approve of the same distribution, though under different termes of φιλοσοφία πρακτικὴ, ἢ θεωρητικὴ, *Practic and Theoretic Philosophie*. The Origine of this distinction came from the different products and objects of the one and other, according to that famous Maxime, ἡ ἐν τῇ ἡρώδῃ πρακτικὴ φιλοσοφία ἀρετῆς ποιητικὴ, ἢ τῇ θεωρητικῇ ἀληθείας. *Practic Philosophie is effective of Virtue, but Theoretic of Truth*. As for the subdivisions of this distribution, they are comprehended in what follows.

Plato's third distribution into Moral, Natural, and Rational.

§. 3. But the chief Distribution of Platonic *Philosophie* in regard of its mater, is into Moral, Natural, and Rational: which also comprehends the foregoing, of Contemplative, and Active. So *Austin, de Civit. lib. 8. cap. 4.* having spoken of Contemplative and Active *Philosophie*, ‘Thence (saies he) *Plato* by joyning ‘both together, is said to have perfected *Philosophie*: which he ‘distributes into three parts. One Moral, which chiefly consists in ‘action; another Natural, which is deputed to contemplation; ‘and a third Rational, whereby Truth is differenced from false- hood;

hood; which though it be necessary both for Contemplation and Action, yet Contemplation chiefly appropriates to her self the consideration of Truth. Wherefore this threefold partition of Philosophie is not contrarie to the foregoing, whereby it is distinguished into Contemplative and Active. That this partition of Platonic Philosophie was of Jewish origination, is affirmed by *Eusebius, preparat. Evang.* where he tels us, 'That this Section of *Plato's* Philosophie had its derivation from the Hebrews: for the proof whereof he brings the opinion of *Atticus* a Philosopher; who opens this division more fully, and shews how *Plato* connected al the parts of Philosophie into one bodie, which lay before dispersed, like *Pentheus's* Members. For *Thales*, and his Disciples addicted themselves wholly to Physics: the Sixe other Wise men to Ethics; *Zeno* the Eleatic and al his adherents, to Logic. *Plato* collected al these together, and brought forth to men a Philosophie not broken, but intire, and absolute. Whereunto accords *Laertius* in *Plato*: 'Philosophie in times past was employed only about Physics: *Socrates* came, and added Ethics; *Plato* added a third part to Philosophie, namely Logic, whereby he gave a ful consummation thereto. *Apuleius* (in *Dogmate Platonis*) speaking of *Plato*, saies; 'Wherefore he exactly inquired into the inventions of *Parmenides*, and *Zeno*: thus he filled his Books with whatever was singular, and admirable: so that he was the first who connected a threefold Philosophie, and shewed that these parts, so mutually necessarie each to other, did not only not differ amongst themselves, but also afforded mutual assistance each to other. Thus also *Lud. Vives* in *Aug. Civ. l. 8. c. 4.* This distribution of *Plato's* Philosophie seems very natural and comprehensive of al parts of Philosophie, as it is easie to demonstrate: for Natural Philosophie takes in Physics and Mathematics; Moral Philosophie comprehends Ethics, Oeconomics, and Politics; Rational Philosophie, according to *Plato* takes in, not only Logic, but Metaphysics, or the Contemplation of the first truth, and principle, &c.

*This division of Jewish extract.*

§. 4. *Ammonius*, (the Disciple of *Proclus*) in his Comment on *Aristotle's Categories*, pag. 11. distributes Philosophie in general into Organic, and Essential or Principal. By Organic Philosophie, he understands Logic, or (as he stiles it from the principal part) Demonstration, which he calls *ὄργανον διακριτικόν*, a *Discritic or discretive Organ*, whereby Truth is severed from Falshood

*Ammonius's distribution of Philosophie into Organic, Theoretic and Practic.*

in Contemplatives, and Good from Evil in Actives. As for Essential or principal Philosophie, he divides it, first into τὸ θεωρητικὸν, καὶ τὸ πρακτικὸν, *Theoretic* or *Contemplative*, and *Practic* or *Active*. 1. Theoretic Philosophie he makes to be that which regards Truth and Falshood; Practic that which considers Good and Evil. Theoretic Philosophie he subdivides into (1.) Physiologic, which is the Contemplation of Sensibles, not in their Individuals, but as they lie in their abstract specific Idea, or univocal commun nature and principes. (2.) Mathematic, which is the Contemplation of Sensibles in their Quantitic chiefly, and as abstracted from their Materialitie. (3.) Theologic, which is the Contemplation of Beings Metaphysic, and purely abstracted from al Corporeitie and Mater. 2. As for Practic, or Active Philosophie, he subdivides it into, (1.) Ethics, which respects men in their single capacities, or personal Morals. (2.) Oeconomics, which respects mens Morals, as in Familie consociation, or capacite. (3.) Politics, which considers men under Cities, or National confederation. This Distribution of Philosophie, though it seem more Comprehensive and Artificial, yet it suits not so wel with *Plato's* Philosophie, as the forementioned, but seems rather to be calculated for *Aristotle's* method, as hereafter. For *Plato*, though he makes use of this Distribution of Philosophie into Contemplative and Active, yet he seems to make these members thus distributed to be as Disparates only, not as diametrically opposites, *i. e.* he makes Contemplation though different from, yet not opposite unto Action. Yea following the designe of his Master *Socrates* (of which before *chap. 1. §. 5.*) he reduceth al Contemplative Sciences unto a subordination and subservience unto Active: he accounts no speculation regular, but what ends in practice; no Contemplation legitimate, but what ends in the admiration, affection, and imitation of God: whence he calls the knowlege of God, μέγιστον μάθημα, *the Supreme Discipline*, and his Logic he stiles, *the Introduction of the Soul, from its night-ignorance to the knowlege of the first Being*, as *Repub. 7.* Hence also he makes the end of his Philosophie to be ὁμοίωσις πρὸς θεῶν καὶ τὸ δυνατόν, *assimilation to God, so far as 'tis possible*. This he makes the Forme, Spirit, Soul, and Measure of his Philosophie, which ought to informe and influence al maters, parts, and things, as the Soul the Bodie. So *Ammonius*, in *Arist. Cat. pag. 7.* ἢ ἡ τῆς φιλοσοφίας πρῶγμα, τίλει ὃ ἢ πρὸς θεῶν ὁμοίωσις, *The Mater of Philosophie is things,*

*The imperfection of this distribution as to Plato's notion of Philosophie.*

but the end is Assimilation to God. By which it's evident, that the commun distribution of Philosophie into Theoretic and Practic, as understood by Aristotle and the Scholes, for a division of the whole into opposite parts, is no way agreeable to Plato's Philosophie; who following Socrates herein, makes Contemplative Philosophie subservient unto Active, specially to Divine affection and assimilation to God. And thus indeed Grotius in Epist. 16. ad Gallos p. 39. giving his advice about the studie of Philosophie, addes this caution: 'Whereas Philosophie is divided into Contemplative, and Active, you ought chiefly to studie the later; and the former no farther than it subserves this later. The commun Instrument of both is Logic, with which you are to begin, &c. A Golden Rule indeed for young Students.

§. 5. Having laid down these Four Distributions of Philosophie, we shal take up a Fifth, which seems most Platonic and native, as the framé of this discourse, yet not without some addition from the rest, so far as it may conduce to our more methodic procedure. For whereas Plato seems to reduce the contemplation of God, &c. to Dialectic or Rational Philosophie, we shal give it a distinct place of its own, confining rational Philosophie unto Logic. And so Platonic Philosophie may be distributed into Organic or Rational, and Essential or Real. 1. Organic Philosophie is Logic, which Plato calls Διαλεκτική Dialectic (from διαλέγεσθαι to dialogise, which was his mode of disputing) and sometimes προαγωγή, the manuduction of the Soul, as also πορεία a way, or method, with other such expressions; which suppose it to be a rational Organ, or Key to al other parts of Philosophie; whence it is rightly stiled by Aristotle ὄργανον λογικόν, and διακριτικόν, a Logic, Diacritic, or discretive organ. 2. As for Essential, or Real Philosophie, it may be, according to Plato's mind, distributed into Natural, Moral, and Supernatural. (1.) As for Natural Philosophie, it either regards things Natural as Natural, under that reduplication, or mode of consideration; or else it regards things natural, as abstracted from their naturalitie, materialitie and sensibilitie, with respect only to their Quantitie. [1.] Natural Philosophie, that considers things Natural as natural, (i. e. under that reduplication, χέσις, or mode of considering) may be subdivided into Contemplative, and Active. 1. Contemplative Natural Philosophie is comunly stiled in the Scholes Phisics, or Physiologic, (from the Greek φύσις Nature) whereof they constitute

*The Distribution of Platonic Philosophie.*

1. Logic.

2. Natural Philosophie.

1. Contemplative.

two parts, one General, which treates of Natural Bodies in general, their first Principes, Affections, Generations, and Corruptions: another particular; which discourseth of particulars, as 1. touching the Heavens. 2. The Meteors. 3. Minerals, &c. 4. Plants. 5. Animals, which have not only growth, but also Sense, and Motion, though without Reason. 6. The Rational Soul, and human Bodie, their nature, parts, affections, and operations. These are the particulars which come under Contemplation in Physiologie. Though *Plato* seems to make the main of his Physicks to be no other than a Natural Historie of the Creation, or Origine of the Universe, as it appeareth by his *Timæus*, which is the seat of his Physiologic Philosophemes. 2. Active or Operative Natural Philosophie (which is the end of Contemplative) refers either to Plants and Animals, and thence is stiled *γεωργία* Agriculture, &c. or else to the Human bodie, and so 'tis stiled Medicine, whereof *Plato* does much Philosophite. [2.] Natural Philosophie, as it considers Naturals, under an Abstraction from their Naturalitie and Materialitie, with respect only to their Quantitie, is communly stiled *μαθηματικὴ*, *Mathematics*, which regard, 1. either the corporeitie, Dimensions, and Figures of Bodies; and so 'tis called, *γεωμετεία*, *Geometrie*, from the measuring of Grounds at first in *Egypt*: 2. or the description of Countries and Places, and so 'tis named, *γεωγραφία*, *Geographie*: 3. Or the account of Numbers, and so 'tis *ἀριθμητικὴ*, *Arithmetic*: 4. Or the Situations, Constellations, Motions, Conjunctions, Influences, and Effects of Celestial Bodies; and so they call it *Ἀστρονομία*, or *Astrologie*. 5. Optics, which regards Vision. 6. Music, which refers to sounds. 7. Navigation. 8. Tactics, or Militarie Discipline. 9. Architecture, with other Mathematic Sciences. *Plato* studied the Mathematics under *Euclid*, and *Theodorus*, &c. (2.) Moral Philosophie respects Men: [1.] In their individual personal capacitie, in relation to their Morals, and so 'tis termed *ἠθικὴ*, *Ethic*: or [2.] It considers Men in their Domestic relation, and thence 'tis stiled *οἰκονομικὴ*, *Oeconomic*: or [3.] It refers to Mens Politic capacitie, as under civil combination and confederation, and so they call it *πολιτικὴ*, *Politic*. *Plato* discourseth of each, but most largely of Politic. (3.) As for Supernatural Philosophie, communly called Metaphysic, or Natural Theologie, *Plato* abounds mostly herein. [1.] He treats very Metaphysically of God, whom he termes, 1. τὸ πρῶτον ὄν, αὐτόθεν,

2. Active.

Moral Philosophie.

Plato's Metaphysic.

*αὐτοῦ, ὄντος, &c.* according to *Exod.* 3. 14. 2. He asserts also the Unitie, Simplicitie, and Immutabilitie of God. 3. He proves likewise the Eternitie of God, from this, that he was the first Principle of althings. 4. He demonstrates the Al-fufficiency of God, from his being *ἰδέα τ' ἀγαθῆ*. 5. Whence also he stiles God, *ὑπερῆσιθ*, *Supereffential*; and *τὸ ἀπείρον*, *Infinite*: 6. Hence also he demonstrates the Incomprehensibilitie, and Omnipresence of God. 7. He also clearly proves the Holiness, Justice, and Faithfulness of God. 8. He makes some mention of God's Omnipotence, as also of his Goodness, &c. 9. He treats very largely and Metaphysically of the Divine Ideas and Decrees of God, with his provision of althings resulting thence. 10. He discourseth very Divinely of God's production of and Providence over althings; as also of his particular regard to good Men. [2.] *Plato* seems to have had very great notices of Religion and Divine worship, according to the Scriptural notion. He positively affirms, 1. That the Divine Wil and Pleasure, is the only rule and measure of Divine Worship. 2. Hence, that an *εὐφημία*, or *Worshipping of God accordingly*, is more acceptable to God, than al the pompous inventions of Men, whereby the superstitious (*Heathen*) endeavored to pacifie the angry Deitie. 3. That none can worship God aright but the pure and holie. So in his Book *de Legibus*, *Parmen.* &c. [3.] *Plato* Philosophiseth very Metaphysically of the human Soul, its resemblance to God, immaterialitie, infinite capacitie, immortalitie, and perfection: likewise of its faculties, offices, objects, acts, &c. [4.] *Plato* in like manner seems to discourse, though imperfectly and under Symbolic Images, of the state of Innocence, the fall of *Adam*, the restoration of Mankind by Demon Mediators, the infusion of Divine knowlege and Grace, against Freewil, &c. [5.] Yea, *Plato* seems to give some hints of the Divine Scriptures, which he expresseth by Divine Oracles, Enthusiasmes, Traditions. [6.] Lastly, *Plato* is supposed also to discourse of the last Judgement and future state, which he expresseth under Symbols. Of these fundry parts of Platonic Philosophie we intend more copiously to philosophise in what follows, c. 8, 9, 10, 11.

## CHAPTER VII.

General Ideas of Platonic Philosophie,  
and Philosophers.

Plato's Ideas 1. of Natural Philosophie. (1.) Its Genus ὄρεξις. (2.) The object. [1.] Complexe, Intelligence, Science, Faith, Imitation. [2.] Simple. (3.) The Act θεωρητική. (4.) The End, Truth. 2. Plato's Idea of Divine Philosophie, in the contemplation of God, &c. which he stiles, (1.) διαλεκτικὴν, (2.) νόησιν, (3.) φρόνησιν, (4.) σοφίαν. Which is, [1.] The supreme, [2.] Most ravishing, [3.] Genuine, [4.] Affective, [5.] Transformative. Characters of a Philosopher, (1.) ὑποϋις, (2.) Good institution, (3.) φιλαληθείας, (4.) Devotion to Philosophie, (5.) Liberal, (6.) Music, &c.

§. 1. **B**Efore we enter upon the Severals of Platonic Philosophie, we shal give some general Characters of Philosophie, and Philosophers, according to what we find laid down in Plato. Philosophie, according to Plato's mind, has not one and the same Idea, but may be distributed according to its object into Natural, and Divine. The Idea of Natural Philosophie, is thus given us in the Platonic Definitions: φιλοσοφία ἐστὶ τῆς ἄβ' ὄντων αἰεὶ ὁμημήμης ὄρεξις θεωρητικὴ τῷ ἀληθῆς πῶς ἀληθῆς, Philosophie is the appetition of the Science of Beings always the same, Theoretic (or contemplative) of Truth, as Truth. In which Definition we find as Considerables, a Generic Notion, an object, a Specific Act, and a Terme, or End.

Plato's Idea of  
Natural Philo-  
sophie.

The Generic no-  
tion of Philoso-  
phie is Appeti-  
tion.

1. The Generic Notion of Philosophie is an appetition, &c. and so much the very Notion φιλοσοφία imports; as also that other Terme φιλαληθεία, whereby Plato expresseth it. This Plato in his Parmen. stiles a Divine impetus, or impulse towards the studie of Sciences, καλὴ μὲν ἔν χ' εἰα ἢ ὄρημ' ἐπὶ τὰς λόγους. There is a beautiful and Divine impulse, by which men are impelled towards reasonings. This ὄρεξις, appetition, is wel defined by Simplicius, in Epiet. cap. 1. ἔκτασις τῆς ψυχῆς ἐπὶ τὸ ὀρεκτὸν, the extension of the

the Soul towards its object desired; which, as applied to our present purpose, implies the natural inclination of the mind to knowlege. For the Mind, as 'tis observed, has its *ἐκτασιν*, extension or inclination to its object, as wel as the Wil. Yea, as *Aquinas* notes, 'every Forme has some inclination appendent to it: and 'by how much the more perfect the Forme is, by so much the 'more impetuous and strong is the inclination. Whence the mind, which is a Rational Forme, must needs have a very strong impulse or inclination to its object, which is the knowlege of things.

§. 2. The object of this appetition appendent to Philosophie, is *Knowledge of things always the same* wherein we have somewhat complexe or notional, and somewhat simple and real. The complexe notional object of Philosophie and its appetition, is expressed in that notion τῆς ἐπισήμης, of Science, or Knowlege. Now the Sciences, which Philosophie is conversant about, are either contemplative or active. So *Plato* acquaints us, that the mind's τὸ ἀκήρατον, καὶ ἀδιάφθορον καλὸν, chiefest incorruptible beautie, consists, ἐν τῇ θεωρίᾳ καὶ πράξει, in Theoric and Practice. Theoretic or contemplative Sciences are such as properly refer to Truth: whereof *Plato*, de *Repub.* 6. Pag. 511. gives us these four Species, καὶ μοι ἐπὶ τοῖς τέτλασι τμήμασι τέτλαα ταῦτα παθήματα ἐν τῇ ψυχῇ γιγνόμενα λάβε' νόησιν μὲν, ἐπὶ τῷ ἀνωτάτῳ δianoian ὅ, ἐπὶ τῷ δευτέρῳ τῷ τρίτῳ ὅ πίσιν ἀπόδο, καὶ τῷ τελευταίῳ ἑκασίαν. And to these four Particles of knowlege oppose so many affections of the soul: Intelligence to the supreme it self: Science to the second: Faith to the third: Imitation to the last. (1.) *Plato* here mentions, Intelligence, 1. Intelligence which in the Platonic Definitions is defined ἀρχὴ ἐπισήμης, the be- the knowlege ginning of Science, i. e. (as *Aristotle* interprets his Master's mind) of first Prin- The Knowlege of first Principles: These first Principles are called by ciples. *Plato*, ὑποθέσεις, Hypotheses; which he makes to be certain indemonstrable Principles, on which Sciences are founded. So in *Platon.* ἀφανί. ὑποθέσεις ἀρχὴ ἀναποδεικτικὴς συγκεφαλαίωσις λόγου. An Hypothesis is an indemonstrable Principle; or the sum of an argument, i. e. it is a first Principle, which gives evidence to al following Conclusions, but receives evidence from none, being in it self most evident, &c. (2.) Next after νόησις, according to *Plato's* order, 2. Discourse, or follows δianoia, Discourse, or Science, properly so called, which he Science demon- thus describes, de *Repub.* 6. pag. 510. τὸ δ' αὖ ἔτερον τὸ ἐπ' ἀρχῶν ἀνοπόδεικτον ἐξ ὑποθέσεως ἴδεται. &c. Science is that, which precedes strative. from simple Principles, &c. *Plato* here makes Scientific Discourse,

to be φιλοσοφία ἀποδεικτικὴ, *Demonstrative Philosophie*, which proceeds from *firm and immobile Principes*, to the first ἀνυπόθετον ἀρχήν, *indemonstrable principle*, which no way depends on the foregoing Hypotheses, &c. This is well explained by *Johan. Grammaticus*, in *Arist. Anim. proœm. Διάνοια ἢ δὲ τὸ οἶον ὁδὸν τινα διατρέχον μεταβαίνουσαν ἀπὸ προτάσεων ἐπὶ συμπεράσματα ἐξ ἑ κὴ τὴν κλήσιν ἔλαττυεν*, *Discourse is a progress from Principes to Conclusions; whence the very name, Διάνοια, q. d. διὰ νῦ, passing through the understanding*. Then he gives us the office of this Discourse, *Διὰ ταύτης Διανοίας ἀνάγεται ἡ ἡμετέρα Ψυχὴ ἐπὶ τὴν ἄνω νοήσῃ θεωρίαν, ἥτις ἐστὶ τελειότης τῆς Ψυχῆς*, *By this Discourse our Soul is raised up to the contemplation of Intelligibles, which is the Souls perfection*. (3.) Next to *Διάνοια*, *Plato* addes *πίστιν*, *Faith*, which is an assent to a Conclusion upon the Testimonie and Authoritie of some other; whereby 'tis differenced from the fore-going Science, which is an Assent to a Conclusion, as grounded on some certain immobile Principes. (4.) Lastly, after Faith follows *εἰκασία*, *Imitation* (which elsewhere *Plato* calls *μίμησιν*.) which is nothing else, but the lively representation of notions, or things, by sensible Formes, visible Images, or any other Symbolic shadows; whereof *Plato* discourseth at large in his *de Repub. 6. p. 510, &c.* also *de Legib. 2. pag. 669, &c.* as elsewhere. But so much for the complexe Object of Natural Philosophie.

The simple Object.

As for its simple real Object, 'tis expressed under the notion *ἄντων αἰὲ* of things always the same: whereby we must understand, (1.) That Philosophie is employed, not only about the shadows of things, but about the things themselves. This *Plato* every where inculcates; namely, that the Object of true Philosophie, is *τὸ ὄν*, *that which truly is*: wherefore he stiles those, who are verst only, *περὶ τὸ μὴ ὄν*, *about that which is not*, or the shadows of things, *ψευδοφιλοσόφους*, *false Philosophers*. (2.) Whereas these real Beings, as the object of Philosophie, are said to be *always the same*, hereby we must understand them as existing in their specific Nature, not as subsisting in their Individuals, for so they are variable.

3. The Specific Act, Theoretic, or Contemplative.

§. 3. Having finisht the Generic Notion and Object of Philosophie, we now procede to its Specific Act, expressed under the notion [*θεωρητικὴ*] *Theoretic*, or *Contemplative*: *θεωρεῖν*, *to contemplate*, according to its native origination, imports *stedfastly to behold*. *Plato* discourses very much of Contemplation, which he makes to be the proper Motion, as Truth is the proper food of the

the Soul. So *de Repub.* 2. he divides Disciplines into *γυμνασικὴν*, *Gymnastic* or *Active*, and *μουσικὴν*, *Music* or *Contemplative*. These Musical Disciplines, he calls *θεωρητικὴς*, *Theoretic*; whereof he makes Religion the head; whence he affirms, that the Contemplation *τῆς τ' αγαθῆς ἰδέας* of the chiefest Idea of Good, is *μέγιστον μάθημα*, the supreme Discipline. Again he tells us, that God is the first Beautie, the Contemplation whereof makes us, *θεοφιλεῖς*, friends to God. Yea, he saies, that by Contemplation a man makes God familiar to, and in-dwelling in him. And lastly, he saies, the best Exemplar of Contemplation is in Heaven. As for the Qualities of this Contemplation, it must be, according to *Plato's* Doctrine and mind, (1.) Congenial and Natural, not forced or strained: whence he stiles a Philosopher, *ζυγγενὴς τῆς ἀληθείας*, one akin to Truth: For (saith he) as there is <sup>The Qualities of</sup> in our Eyes a congenial kind of cognation, or similitude to the Light, <sup>his Contempla-</sup> which renders the Contemplation thereof very pleasing; so 'twixt the <sup>tion.</sup> Mind, and Truth, &c. (2.) This Contemplation of Truth must be distinct, and evident: So in his *Rep.* 6. *Pag.* 504. *Plato* tells us, that a dark adumbration of things may not suffice, but there must be a perfect *ἀκρίβεια*, or exact Forme and Image of the thing impressed on the mind. (3.) This Contemplation must be firme and stedfast. This follows upon the former: for what is pleasing and distinct, is not soon worne off. Thence, saies *Plato*, *Rep.* 4. *Ψυχῆ ἢ βίαιον ἔδεν ἔμμονον μάθημα*, a Science forced upon the Soul is no way permanent. Hence also in his *Meno*, *Pag.* 98. *Plato* makes this difference 'twixt Scientific and Opinionative Contemplation: that the former is fixed and permanent, whereas the later is only fluid and transient. (4.) This Contemplation must be intuitive, and not only abstractive, *i. e.* a true Philosopher contemplates the things themselves in their proper existences, not only their abstract Species, Formes, or Images.

§. 4. As for the terme, end, and effect of this Contemplation, <sup>4. The Terme, or</sup> it is Truth, as Truth [*ἀληθὺς πῶς ἀληθές*] under that reduplication; whereby 'tis differenced from active Philosophie, which <sup>effect of Philosophers Truth.</sup> also contemplateth Truth, yet not as Truth, but as conducing to Action. That the great scope and designe of Philosophie is to discover and contemplate Truth, is evident from the whole of *Plato's* Philosophisings. So, *de Repub.* 6. *Pag.* 490. *Plato* tells us, *ἀληθεία νῦν ἀληθῶς ζῶν καὶ τρέφεται*, by Truth the mind truly lives and is nourished: whence he calls Philosophie, *φιλαλήθεια*, a love of Truth; and a Philosopher *φίλος τε ζυγγενὴς τῆς ἀληθείας*, a friend and kind-

man of Truth: also he makes this the main office of a Philosopher, ἀληθεία δαλεῦν, to serve Truth. Hence also Plato *Timæus*, Pag. 90. calls Φιλομαθῆς, a Philomathist, or Philosopher, one that burnes with impetuous desire after Truth, having this petty god indwelling in him, which renders him happy. Whence he concludes, δευραπεία ἢ πάντε παντὸς μία τὰς οὐκείας ἐκάσῳ τροφᾶς καὶ κινήσει ἀποδίδουαι τὰ δ' ἐν ἡμῖν θεῶν ζυγγυεῖς εἰσι κινήσεις αἱ τῷ παντὸς διανοήσεις, καὶ πειροαί, The universal Cure of every thing is only this, to render to al their proper foods and motions: the proper food and motion of the soul, whereby it most resembles the Divine Being, is the contemplation of Truth, &c. This (addes he) we lost in our Head (I suppose he means Adam) but we have it restored by Intelligence or Divine Wisdome, καὶ τὴν ἀρχαίαν φύσιν, according to our old nature. Yea Plato *de Repub.* 5. Pag. 475. affirms, that those only are true Philosophers, who are versed about the contemplation of the highest Truth, τῆς ἀληθείας φιλοδεάμονας. Thence he makes the mind to labor under an infinite thirst after Truth, which is never satisfied til it arrive to the contemplation τῷ ὄντι, ὄντι, of very Being, or the supreme Truth: as in his *Phædr.* Pag. 251. and in his *Symph.* Pag. 206, &c. Thus much for the Definition of Philosophie, as it regards natural contemplative Sciences.

5. Plato's Divine Philosophie in the contemplation, affection and imitation of God.

§. 5. But if we wil have the Genius, and Spirit of Plato's Philosophie, it seems evidently resolved into the Contemplation, Affection and Imitation of God: for, saies he, to Philosophise, is to know, to love, to imitate God. This affectionate active knowlege of God Plato calls ἰδέαν τ' ἀγαθῷ, the Idea of the chiefest Good, also μέγιστον μάθημα, the supreme Science: and more particularly he stiles it, ἀληθινὴ φιλοσοφία, the genuine Philosophie, which he describes, *Repub.* 7. p. 521. Ψυχῆς πειραγωγῇ ἐκ νυκτερινῆς τινος ἡμέρας εἰς ἀληθινὴν τῷ ὄντι ἐπάνοδον, The traduction of the soul from a kind of twilight (or natural darknesse) to the true knowlege of the first Being (or God.) This genuine Divine Philosophie Plato suppotheth to be affective, effective, and transformative of the Soul into the Image of God, which renders men θεοφιλεῖς Theophilos, or friends of God; and so 'tis opposed to the ἀχρηστοί θεαεῖα, Fejune, emptie Speculations; as also to the νυκτερινὴ φιλοσοφία nocturne Philosophie of the Ψευδοφιλόσοφοι. This Divine Philosophie Plato sometimes stiles διαλεκτικὴν, Dialectic; because it does, by a Divine kind of Ratiocination or Discourse reason men out of their dreaming ideas, or apprehensions, into clear discoveries of God:

ΔΙΑΛΕΚΤΙΚΗ.

So in his Book *de Repub.* 7. Pag. 521. *Plato* tels, ' that those, who  
 ' are bound in the chains of their native ignorance, contemplate  
 ' only the shadows of things : whereas his Dialectic is a Science,  
 ' that leads men from their night-dreaming knowlege, to the con-  
 ' templation of the First Being. Again, *Plato* sometimes termes  
 ' this his Divine Philosophie, νόσις, *Intelligence*. So in his Book νόσις  
*de Repub.* 7. Pag. 513. he makes νόσις *Intelligence*, to be the su-  
 preme Science, which is conversant περὶ δὲ, about the First Being,  
 and ἀνευ πασῶν αἰδήσιων τὰς ὑποδέσεις ἀναίρεσα, namely from  
 firme and eterne Principes, διὰ τῶ λόγου ἐπὶ αὐτὸ ὃ ἔστιν ἕκαστον πο-  
 ρευομένη, having banished the Ministrie εἰδῶλων of *Idols*, it puts  
 not its contemplation, until αὐτὸ ὃ ἔστιν ἀγαθὸν αὐτῆ τῆ νοήσι λάβη,  
*it graspe, by its Intelligence, the chiefest Good. Serranus* in this place  
 observes, ' that *Plato* makes νόσις *Intelligence*, τελευταία, the most  
 ' perfect and supreme Science, which is conversant περὶ τὸ δὲ, about Be-  
 ' ing it self, and al other Arts, even διάνοια Science it self, are but  
 ' περπαίδια, subservient thereto. Hence *Definit. Platon.* Pag. 513.  
 Νόσις ἀρχὴ ἐπιστήμης, *Intelligence is the Principe of Science*. Again,  
 sometimes *Plato* makes his Divine Philosophie the same with φρο- φρονησις  
 νησις *Prudence*. So *Repub.* 7. ἡ ἢ τὸ φρονῆσαι (τέχνη) παντὸς μᾶλλον  
 θειοτέρη τινὸς τυχεράν ἔσα ὃ τὴν δύναμιν ἐδέποτε ἀπώλλουσιν, *This Art*  
*of Prudence has of al the most Divine nature, which never loseth its*  
*efficace. But the most proper notion, whereby Plato* expreffeth  
 his Divine Philosophie, is σοφία *Wisdom*, which in the general is σοφία  
 thus defined, *Defin. Platon.* Σοφία ἐπιστήμη ἀνυπόθετος, *Wisdom* is an  
*indemonstrable Science* : again, ἐπιστήμη ἧς ὄντων αἰεί ὄντων, a Science  
 of things alwaies the same : and Lastly 'tis defined ἐπιστήμη θεωρητικὴ  
 τῆς ἧς ὄντων αἰτίας, a *Theoretic Science of the causes of Beings, i. e.*  
*of God. And Plato* treating of the *One Infinite Being*, tels us, ὃ ἢ  
 πρῶτον αὐτῷ γευσάμενος, &c. *He that once has tasted of this one In-*  
*finite Being, having got a Treasure of Sapience, is filled with joy. Hence*  
*also de Rep.* 5. Pag. 475. *Plato* defines a Philosopher σοφίας ἐπιθυ-  
 μητήν, one that thirsts after Sapience, i. e. addes he, not of any par-  
 ticular, but of *Universal Sapience* ; which he makes chiefly to con-  
 sist in the Contemplation of God ; which (saies he, *Phileb.* 16.)  
 gives light and evidence to al other Arts and Sciences. Again, *Plato*  
 termes his Divine Philosophie τὸ δὲ γνῶσις, the knowlege of the γνῶσις  
 First Being, i. e. God, as he explains it, *Theatet.* p. 176. τέτι γνῶ-  
 σις σοφία, καὶ ἀρετὴ ἀληθινή ἢ δ' ἀγνοια, ἀμαθία καὶ κακία ἐναργής, *The*  
*knowlege of this first Being God is Sapience, and true virtue; but the*

ignorance of him the worst barbarisme and vitiouſitie. And he gives this reason why true Philoſophie is moſt converſant about God, τὸ ὄντως ὄν, as very Being; becauſe τὸ μὲν παντελὸς ὄν παντελὸς γινώσκον, that which alwayes is, is alwayes moſt knowable: and therefore, addes he, they who contemplate, πολλὰ καλὰ, αὐτὸ ἢ τὸ καλὸν μὴ ὁρῶντες, Many Beauties, but not this firſt Beautie, or ſupreme Being, they can be ſaid only, δοξάζειν ἅπαντα, γινώσκον ἢ ἔδειν, to dream about althings, but to know nothing: whereas a true Philoſopher contemplates τὸ ὄν, the firſt Being, μὴ χεῖ δόξαν, not by opinion only, as other Arts, ἀλλὰ καὶ ἔſταν, but eſſentially; that his Soul may be converted to, yea transformed into τὰγαθὸν ἰδέαν, the Idea of chiefſt Good. This Divine Wiſdome, conſiſting in the contemplation of God, Plato calls, (1.) ἐπιſτήμη ἀρχιτεκτονικὴ, the ſupreme Science.

This Divine Philoſophie is  
1. The Supreme Science.

2. Affective and ſweet.

(2.) παſῶν ἢ ἐνθουſιαſτικὴν αἰεσὴν, the beſt of al Ecſtaſies. (3.) νόμισμα ὁρῶν, that genuine money or cuſtome, which leads the Soul to true Felicitie. (4.) Agen, Plato Repub. 9. Pag. 586. acquaints us, that this contemplation of God brings τὰς ἡδονὰς τὰς οἰκείας καὶ τὰς βελτίſτας, &c. the proper, beſt, and trueſt pleaſures. (5.) Laſtly he affirms, that this Divine Philoſophie makes men not only Θεοφιλεῖς Theophiles, lovers of God, but alſo one and the ſame Idea with God. So Rep. 6. Θείῃ δὴ κοσμίῃ ὄγε φιλόσοφοι ὁμιλῶν κόσμιός τε καὶ δεῖ, εἰς τὸ δυνατὸν ἀνθρώπου γίγνεται, The Philoſopher contemplating on this Divine Beautie, becomes, ſo far as man is capable, Divine and Beautiful. And then he addes; ταῦτα μιμεῖσθαι καὶ μάλιſτα ἀφομοιοῦσθαι, he becomes an imitator of, and alike to thoſe things Divine. Whence Ammonius, in Ariſt. Categ. pag. 7. ſaith, Ἰλη τῆς φιλοſοφίας πράγματα, τέλος ἢ ἡ πρὸς τὸ θεὸν ὁμοίωſις, The mater of Philoſophie is things, but the end is Aſſimilation to God.

Plato's Characters of a true Philoſopher.

1. Philoſopher muſt be ἐνφυὴς.

§. 6. Having given ſome general account of Platonic Philoſophie, in regard of its Natural and Divine Idea's, we now procede to Plato's Characters of a True Philoſopher, his Qualities, and Offices.

1. Plato requires, that a Philoſopher have ἐνφυῖαν, a good natural ingenie, which, in the Platonic Definitions, is thus defined; ἐνφυῖα τάχμαθήσεως, Good Ingenie is a quickneſſe in learning: agen, ἀρετὴ ἐν φύσει, a natural virtue; which is alſo ſtiled ἐμαθήσια, a facilitie in learning: which is defined thus; ἐμαθήσια ἐνφυῖα πρὸς τάχμαθήσεως. So Plato, Rep. 6. Pag. 486. tells us, that a Philoſopher muſt not be, δυſμαθὴς, ἀλλὰ ἐυμαθὴς, unapt, but prompt to learn: This good natural ingenie, or promptitude of nature to learne, Plato makes to conſiſt in a natural acumen, or ſagacitie of judgement, and a good memorie.

memorie. So *Epino. Pag. 976.* 'There remains an admirable fa-  
 cultie, which some cal *φύσιν nature*, others *σοφίαν Sapience*, which  
 'consists in this, that a man learns with facilitie and expedition,  
 'faithfully committing to memorie what he has learned, and as  
 'occasion serves recalling it again with an happie promptitude, al  
 which some cal *wisdome*, some *nature*, others *ἄσχινοισαν φύσεως*,  
*Sagacitie of nature*. This *ἄσχινοισα*, *sagacitie* is defined, *defin. Plat.*  
*εὐροιά ψυχῆς*, a good nature of Soul, &c. also *ὀξύτης νόου*, an acumen  
 of judgement. And touching the pregnancie of memorie requisite  
 to a Philosopher, *Plato* tells us, *Repub. 6. Pag. 547.* *Ἐπιλήσιμονα*  
*ψυχῶν ἐν τοῖς ἰκανῶς φιλοσόφοις μήποτε κείνωμα ἄλλὰ μνημονικῶν αὐτῶν*  
*ζητῶμα δεῖν εἶναι.*

2. *Plato* requires in a Philosopher good Institution. So *de Re-<sup>vel institu-</sup>*  
*pub. 6.* reckoning up the causes whence Philosophie comes to be <sup>ted.</sup>  
 corrupted, he mentions, as the main, *evil Institution of youth*. 'For  
 '(saith he) by how much the more generous their naturals are, by  
 'so much the worse Philosophers are they, if il instituted, *ἐκέν κ'*  
*τὰς ψυχὰς ἔτω φῶμα τὰς εὐφροσύνας κακῆς παιδαγωγίας τυχεύσας δια-*  
*φρείντως κακὰς γίνεσθαι;* may we not therefore say that the best natu-  
 red Souls by reason of il institution become most wicked?

3. *Plato* will have his Philosopher to be *φιλαληθῆς Philalethes*, a 3. A lover of  
 lover of truth. So *Rep. 6. Pag. 485.* This (saith he) is the nature of *Truth*.  
 Philosophers, that they hate falshood, but love Truth, *τιῶ δ' ἀλήθειαν*  
*ἐρέγειν.* And it being natural to him that loves, to love al that is *τὸ*  
*ξυγγαγῆς τε κ' οἰκῶν*, akin, and proper to what he loves; and because  
 nothing is more proper to wisdom than Truth, it is therefore impossible,  
 that the same should be, *φιλόσοφος τε κ' φιλοψευδῆς*, a Philosopher and  
 yet a lover of falshood. *ἢ ἄρα τῷ ὄντι φιλομαθῆ πάσης ἀληθείας δεῖ ἐυ-*  
*θύς ἐκ νέου ὄτι μάλιστα ἐρέγειν;* He therefore, who wil be a true Philo-  
 sopher, ought even from his youth greatly to thirst after al truth. And  
*Plato* in what precedes, *Rep. 6. Pag. 484.* limits this love of Truth  
 to such Truths as are invariable, *φιλόσοφοι μὲν οἱ τῶ ἀεὶ κ' ταῦτα ὡσαύ-*  
*τως ἔχοντες δυνάμενοι ἰσάπτεσθαι*, True Philosophers are conversant  
 about things always the same, i.e. about first truths. Whence *Plato*  
 makes his *φιλαλήθεια Philalethia*, to consist, not in any lower Acts  
 or Contemplations, but *πεὶ τὸ ὄντως ὄν κ' τὸ καλὸν πρῶτον*, in Con-  
 templating very Being, and the first Beautie. Thence, saies he, they  
 who contemplate beautiful Pictures, and shadows of truth, but delight  
 not in Beautie, and Truth it self, such are *φιλόδοξοι* lovers of opinion,  
*φιλήδονοι* lovers of pleasure, and *ψευδοφιλόσοφοι* Pseudophilosophers,  
 not true Philosophers.

4. Wholly devoted to Philosophie.

4. Plato requires in a Philosopher, that he devote himself to the studie of Philosophie. So Rep. 6. Pag. 485.  $\phi\ \delta\ \pi\epsilon\acute{\rho}\iota\varsigma\ \tau\alpha\ \mu\alpha\theta\eta\text{-}\mu\alpha\tau\alpha\ \kappa\acute{\alpha}\ \pi\acute{\alpha}\nu\ \tau\omicron\ \tau\omicron\iota\acute{\upsilon}\tau\omicron\ \epsilon\acute{\rho}\rho\upsilon\eta\kappa\alpha\sigma\iota\ \sigma\omega\iota\ \tau\iota\omega\ \tau\eta\varsigma\ \psi\upsilon\chi\eta\varsigma\ \eta\delta\omicron\iota\omega\ \alpha\upsilon\tau\eta\varsigma\ \kappa\alpha\theta'\ \alpha\upsilon\tau\omega\ \epsilon\iota\epsilon\nu\ \alpha\nu\tau\alpha\varsigma\ \delta\ \delta\iota\alpha\ \tau\omicron\ \sigma\acute{\omega}\mu\alpha\tau\omicron\ \epsilon\iota\lambda\acute{\epsilon}\iota\pi\omicron\iota\epsilon\nu\ \epsilon\iota\ \mu\eta\ \pi\epsilon\iota\pi\lambda\alpha\sigma\mu\acute{\epsilon}\nu\omega\varsigma\ \alpha\lambda\lambda'\ \alpha\lambda\eta\theta\acute{\omega}\varsigma\ \phi\iota\lambda\acute{\omicron}\sigma\phi\omicron\phi\omicron\varsigma\ \tau\iota\varsigma\ \epsilon\iota\eta$ , They therefore that wholly gives up themselves to disciplines, are conversant about the pure pleasures of the soul, being abstracted from corporeal pleasures; unless any feignedly not sincerely affect to be a Philosopher.

5. Not Covetous.

5. Another Character of a Philosopher is, that he be not covetous, &c. So Plato Rep. 6. Pag. 485.  $\Sigma\acute{\omega}\phi\rho\omicron\nu\ \mu\omega\ \delta\upsilon\gamma\iota\ \tau\omicron\iota\acute{\upsilon}\tau\omicron\ \kappa\acute{\alpha}\ \epsilon\delta\alpha\mu\eta\ \phi\iota\lambda\omicron\chi\rho\eta\mu\alpha\tau\omicron\ \omicron\nu\ \gamma\acute{\alpha}\rho\ \epsilon\iota\epsilon\nu\epsilon\alpha\ \chi\rho\eta\mu\alpha\tau\alpha\ \mu\upsilon\ \pi\omicron\lambda\lambda\eta\varsigma\ \delta\alpha\pi\acute{\alpha}\tau\iota\varsigma\ \sigma\omega\iota\delta\acute{\alpha}\text{-}\zeta\epsilon\tau\alpha\iota\ \alpha\lambda\lambda\omega\ \tau\iota\nu\ \eta\ \tau\acute{\epsilon}\tau\omega\ \pi\epsilon\rho\sigma\acute{\eta}\kappa\epsilon\iota\ \sigma\omega\iota\delta\acute{\alpha}\zeta\epsilon\nu$ , Truly such a man will be temperate, and no way avaricious: for those causes which make men labor so much in heaping up riches, belong to any man rather than to this: for, adds he, when the affections are vehemently carried to one thing, they are more infirme in others.

6. Nobly disposed.

6. Plato wil have his Philosopher to be of a Noble, not Sordid, Servile disposition. So Rep. 6. Pag. 486.  $\text{Μ}\eta\ \sigma\iota\ \lambda\acute{\alpha}\delta\eta\ \mu\epsilon\tau\acute{\epsilon}\chi\upsilon\sigma\alpha\ \alpha\nu\epsilon\text{-}\lambda\epsilon\upsilon\theta\epsilon\iota\alpha\varsigma\ \epsilon\nu\alpha\nu\tau\iota\omega\tau\acute{\alpha}\tau\omicron\nu\ \gamma\acute{\alpha}\rho\ \pi\epsilon\ \sigma\mu\iota\kappa\rho\epsilon\lambda\omicron\gamma\iota\alpha\ \psi\upsilon\chi\eta\ \mu\epsilon\lambda\lambda\acute{\epsilon}\sigma\eta\ \tau\omicron\ \epsilon\lambda\upsilon\ \kappa\acute{\alpha}\ \pi\alpha\nu\tau\omicron\varsigma\ \alpha\iota\ \epsilon\pi\omicron\sigma\acute{\epsilon}\gamma\epsilon\alpha\varsigma\ \delta\epsilon\iota\varsigma\ \tau\epsilon\ \kappa\acute{\alpha}\ \alpha\nu\delta\rho\omega\pi\iota\nu\alpha$ , Let not Illiberalitie secretly steal into that mind which thou wouldst have honored with this name: for that sordid servilitie or parvitie is altogether repugnant to that mind, who is, by a peculiar way of studie, to inquire into the ample Universe both divine and human. By which he teacheth us that Servilitie and Sordidnesse is contrarie to the Soul, that would contemplate things divine and human.

7. Courageous.

7. Plato requires in a Philosopher Courage; that he be not timorous or fearful of Death, &c. So de Rep. 6. Pag. 486.  $\epsilon\nu\kappa\acute{\alpha}\nu\ \kappa\acute{\alpha}\ \delta\acute{\alpha}\nu\alpha\tau\omicron\nu\ \epsilon\ \delta\epsilon\iota\omicron\nu\ \tau\iota\ \eta\ \gamma\eta\acute{\eta}\sigma\epsilon\tau\alpha\ \omicron\ \tau\omicron\iota\acute{\upsilon}\tau\omicron\ ;\ \Delta\iota\lambda\eta\ \delta\ \kappa\acute{\alpha}\ \alpha\nu\epsilon\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\omega\ \rho\upsilon\sigma\eta\ \phi\iota\text{-}\lambda\omicron\sigma\phi\omicron\phi\omicron\varsigma\ \alpha\lambda\eta\theta\iota\nu\acute{\eta}\varsigma\ \acute{\omega}\varsigma\ \xi\omicron\iota\kappa\epsilon\nu\ \epsilon\nu\ \alpha\nu\ \mu\epsilon\tau\epsilon\iota\eta$ , Wil he therefore count death an evil and terrible thing? for a timorous and servile nature never, as it seems, partakes of true Philosophie. Whence Philosophie is made a Contemplation of Death.

8. Not Morose.

8. Plato in the same place requires that a Philosopher be not morose, unfociable, unjust, &c.  $\text{Μ}\eta\delta\acute{\epsilon}\ \delta\upsilon\sigma\chi\acute{\iota}\mu\beta\omicron\lambda\omicron\ \eta\ \delta\acute{\alpha}\delta\iota\kappa\omicron\ \gamma\acute{\epsilon}\text{-}\rho\omicron\iota\tau\omicron\ \mu\eta\delta\acute{\epsilon}\ \delta\upsilon\sigma\chi\omicron\iota\nu\acute{\alpha}\nu\eta\tau\omicron\varsigma\ \tau\epsilon\ \kappa\acute{\alpha}\ \acute{\alpha}\gamma\epsilon\iota\omicron\ \kappa$ , Neither unfociable or morose, &c.

9. Of an Harmonious Nature.

9. Plato wil have his Philosopher to be a good Musician, of a Musical, Harmonious nature, thereby to allure men to the contemplation of the first Being, &c. So Rep. 6. Pag. 486.  $\epsilon\ \mu\eta\ \tau\eta\varsigma\ \alpha\mu\acute{\iota}\sigma\omicron\upsilon$

ἀμίσην καὶ ἀχρήμοντα φύσας, He must not be of an Immusical, indecent nature; and he gives the reason, because ἀληθείαν ἢ ἔυγενῆ εἶναι ἐμμετεία, Truth is akin to Emmetrie; whence he concludes, Ἐμμετρον ἀεὶ καὶ ἔυχαιεν ζητῶν περὶ τοῖς ἄλλοις διάνοιαν φύσει, ὡς ἐπὶ τιῶν ἄδ' ὄντων ἰδέαν ἐκείνην τὰ αὐτοφύεις, ἐνάγωγον παρέξει, Therefore let us attribute to him, besides what was above-mentioned, a composed and harmonious mind, with a bonitie of nature: which things wil sweetly induce him to the solid contemplation and knowlege of those things which really exist. This is more fully explicated by *Timæus Locrus*, Pag. 104. where he makes Philosophie to be the Music and Harmonie of the Soul, appointed by God for its emendation; which sweetly compels the irrational part to obey the rational; so that the affections neither move, nor stand still, but according to the dictates of reason, whence follows a Divine Chorus of Philosophie and Virtues. Hence *ψυχαγωγία*, the soul's traction, &c.

10. Lastly, Plato makes this an essential Character of a Philo- 10. Virtuous.  
sopher, that he be Virtuous. So de *Repub.* 6. Pag. 489, &c. Plato examining the ground, why Philosophie proved so uselesse, and even noxious, resolves al into some defect, not of Philosophie, but of the Philosopher. Wherefore Pag. 490. Plato requires, that a Philosopher be pious and good: ἡγέτω πρῶτον ἀλήθεια, ἢν διώκῃν αὐτὸν πάντως καὶ πάντῃ ἕδῃ ἢ ἀλαζόνι ὄντι μηδαμῶς μετέπειτα φιλοσοφίας ἀληθειῆς, Truth must first lead the way, which the Philosopher must follow step by step: for he that is vain and futile can never be partaker of true Philosophie. Whence he addes, that every one who is ὄντως φιλομαθῆς, a true Philosopher, must affectionately aspire to the knowlege of the first Being; neither must he acquiesce in mere opinions, but with a couragious mind pursue truth it self; neither must he desist from such a famous enterprisc, until he has arrived to the same, &c. Whence he concludes: Ἠγεμόνης ἢ ἀληθείας ἕκ' ἄν ποτε, δῖμαι, παῖδά αὐτῆς χορὸν κακῶν ἀκολουθεῖσαι, ἀλλ' ὑγιῆς τε καὶ μέτερον ἢ θ' ὧ καὶ σωφροσύνην ἐπεδεῖναι, Truth leading the way, it cannot be, as I conceive, that the Chorus of evils should follow, but wholesome regular manners, &c. And Pag. 492. he makes Virtue requisite to true Philosophie. Μαθήσεως προσκίεσθαι τύχη (sc. φύσις) εἰς πᾶσαν ἀρετὴν ἀνάγκη αὐξομένῳ ἀφικνεῖσθαι, The Philosophic nature having attained unto this Discipline, it is necessary, as I judge, that it be advanced to al virtue until it arrive to the top of Bonitie. Whence he concludes, Pag. 494. that there are very few who are conversant in Philosophie as they ought.

## C H A P. VIII.

Of Plato's Logic, and its derivation  
from the Jews.

Plato's forme of Logic consisting in Dialogues: their use in the Eleatic Schole, but their original use amongst the Jews. Scripture Logic in Dialogising, as in Job, the Prophets, Mark 8. 11. Luke 22. 68. Rom. 11. 1. Luke 11. 53, 54. Logic an Organ, or Key to al Sciences. Plato's Logic precepts. (1.) A Logician must be grave and moderate, not contentious. Contentious Disputes the cause of Scepticisme. (2.) The Mater of Disputes must be weighty. (3.) To lay down good principes. (4.) To procede Methodically from particulars to generals, &c. (5.) To illustrate by examples. (6.) To distinguish duely 'twixt Truth and falshood. (7.) To State wel the affirmative. (8.) Not to expect more exactnesse than maters wil bear. (9.) To keep the Judgement free. (10.) To make Reason, not Autoritie the measure of Truth. (11.) Modestie and Candor in Disputes. (12.) In refuting Errors to reduce to absurditie. (13.) To shew the rise of Error. Alcinous of Plato's Logic.

Plato's mode, or  
Forme of Logic  
consisting in  
Dialogues.

§. I. **P**hilosophie may be considered in its Essential constitutive particulars; or else in its introductorie universal Organ: The Introductorie universal Organ, or Key to al Philosophie, is Logic: which *Plato* makes much use of in al his Philosophizings, though not according to the mode, as now it is in use in our Scholes. For *Plato*, imitating his Master *Socrates*, and those of the Eleatic Schole, *Parmenides* and *Zeno* (who are supposed to be the first Inventors of Logic) affects a natural, plain, and familiar mode of Disputing by Dialogues, or Interrogations and Responses, much like the Scriptural and Jewish way of Disputation. That the Mode or Forme of Disputing in *Plato's* Academie was not by way of Syllogisme, (which *Aristotle* brought in) but by Interrogations and Answers, is apparent to any verfed in *Plato's* Philosophie, which is wrapt up in Dialogues, beginning with *ἐκείν*, or such like Interrogations. This is farther evident from the Origination of the name *διαλεκτική* (which *Plato* useth to expresse Logic by) Dialectic, which is apparently derived from *διαλέγεσθαι*; the primarie

marie notation whereof is to Conferre, or Dispute by Dialogues or Colloquies. Thus *Alexander Aphrod.* ἡ δὲ Διαλεκτικὴ λόγους ποιεῖται ἐν ἐρωτήσῃ καὶ ἀποκρίσει, ἀπὸ γὰρ τέτων καὶ ὅλον τὸ ὄνομα αὐτῆ, *Dialectic makes discourses consisting of Interrogations and Responses: for from these it wholly derived its name.* So *Laertius* l. 3. saies, *That a Dialogue is an Oration composed of Interrogation and Responſion, concerning maters relating to Philosophie, or Republic Affairs.*

As for the Origine of this Dialogising Mode, 'tis not certainly determined whence *Plato* had it. Some say he himself was the Author of it; others derive it from *Zeno* the Eleatic, others from others. So *Lud. Vives* on *August. Civit. Dei* lib. 8. cap. 7. 'There are some, who refer this kind of Dialectic Oration to *Plato*, as the Inventor thereof; as *Favorinus*: others to *Alexamennus Teius*, as *Aristotle*: there are not wanting some, who refer it to *Zeno* the Eleatic. Truly it is evident, that *Plato* polished and adorned this mode of Dialogising, which he fills with all kind of neatness and learning: wherein if the artificial formulæ of Dialectic are not delivered, yet all the precepts of this Art are really expressed; as also the method, how to use them. *Plato* gives us Demonstration in his *Timæus*: the specimens of Sophistrie are delivered in his *Eutydemus*: whence *Aristotle* translated not a few of his Sophistic Elenches or Fallacies: *Plato's* Socratic Induction is of all most potent, &c. Thus *Lud. Vives*: wherein he gives us a good account of *Plato's* Logic, and its origine; which, as it seems most probable, was by him, or by his Master *Socrates* derived immediately from the Eleatic Schole, from *Parmenides* and *Zeno*. - for the same *Lud. Vives* in *August. Civit. Dei* lib. 8. cap. 4. tells us, that *Plato* diligently examined the Inventions of *Parmenides* and *Zeno* the Eleatics. And *Aristotle*, in *Sophista*, as also *Laertius* in *Zeno* acquaints us, that Logic was first found out by *Zeno* the Eleatic. So *Vossius de Histor. Græc.* lib. 4. cap. 2. again, *Vossius de Philosoph.* Sect. lib. 2. cap. 11. §. 2, 3. and *Hornius*, who succeeded him in his Professorship, agrees with him in his Opinion hereabout, *Histor. Philos.* l. 7. c. 8. *Plato primus Dialogos introduxit, non quod ipse primus invenerit, (ante eum enim Zeno scripsit) sed quod expolierit.* Dialogues are said to have been first introduced by *Plato*; not as if he had been the first Inventor of them; (for *Zeno* writ in that way before him) but because he very much polished and perfected that way of Arguing. But whence ever *Plato* derived this Dialogising mode of Logic, that it came originally from the Jewish Church and

*The origine of this Dialogising mode from the Eleatic Schole of Zeno.*

and Sacred Scriptures, we shal endeavor to demonstrate both by Artificial and Inartificial arguments.

Plato's Dialogising Logic originally from the Jews.

§. 2. (1.) Suppose we grant, that *Plato* and *Socrates* received this forme of Dialogising Logic from *Parmenides*, or *Zeno* the Eleatic, yet that these had their choicest notions from the Jews, we have afore, in our discourse of the Eleatic Philosophie, endeavored to prove: and particularly that *Zeno* the Eleatic (who is supposed to be the Inventor of Dialectic Logic) was originally of *Tarsis*, or as others of *Sidon*, and so a Phenician, and borderer on the Jews, &c. (2.) But to come to *Plato's* own confession: In his *Theatetus*, Pag. 210. *Plato* brings in *Socrates* stiling this Art of disputing by Dialogues a playing the Midwife: 'The true way of teaching (saith he) is by apt Interrogations and Answers to bring forth the fetus, i. e. the sense of our minds into light: which is in regard of Discipline a commodious *μαία, obstetrication*, or doing the office of a Midwife. This art of playing the Midwife, or Dialectic Logic, *Socrates* (in the same place) confesseth that he received from God: his words are, *τῷ ᾧ μαίαιαν ταυτῷ ἔγαγεν ἡ μητις ἐκ θεοῦ ἐλάχουσα*, This Midwife-art I and my Mother received from God, i. e. the true God of Israel (of whom he seems to have had some notices) by some Jewish Tradition, as we may presume. He alludes to his Mothers vocation, who was, as he tels us, a Midwife.

The Scriptural mode of disputing by Dialogues.

3. That this Platonic mode of Disputing by Dialogues, or Interrogations and Answers, exactly answers to (and therefore as we may justly presume was derived from) the Jewish mode of disputing, will be more than probable to such, as shal consider such disputes as are mentioned in Scripture. We find in the Book of *Job* (one of the most ancient pieces of Scripture) several Disputes 'twixt *Job* and his Friends, carried on in a Dialectic mode, by questions and answers. So in like manner in the Prophets, God (condescending to the Jewish manner of reasoning) frequently argues, and debates maters with his people in a way of Dialoguc, or Interrogation, &c. Yea, this manner of disputing or debating maters continued amongst the Jews 'til our Savior's time, as appears by his Disputes with the Jewish Doctors, Scribes and Pharisees, as also their reasonings with him; which were, for the most part, if not altogether, managed by questions and answers, not by Syllogisme. So *Mark* 8. 11. The Pharisees are said to dispute with Christ: where *Grotius* on *συζητῶν* observes, 'that the  
'most

‘most ancient mode of Disputation was by Interrogations. Thus in like manner on *Luke* 22. 68. *Grotius* renders ἰσχυρισμῶ, if I shall propose any arguments; ‘for, addes he, the Hebrews, no lesse than ‘the Grecians, were wont to dispute by Interrogations. Again, *Rom.* 11. 1. He with whom *Paul* disputes propofeth a question, to which *Paul* answers, &c. So on *Luke* 11. 53, 54. *Grotius* observes, that the word ἀποσωματίζειν is taken from the Scholes, and signifies to pose by questions, &c. as before in *Socrates’s* mode of Philosophising.

Lastly, That the Ancients generally before *Aristotle* disputed by Interrogations, is evident by what is observed by *Aristotle*, in his *Sophistic Elenches*; where he makes mention of a Fallacie amongst the Ancients called a Fallacie of many Interrogations. By al which it manifestly appears, that the mode of disputing amongst the Ancients, particularly in *Plato’s* Schole, was by Interrogations and Responfions, conformable unto, and therefore as we may justly presume, in derivation from the Jews, their mode of Dialogising. Thus was Logic amongst the Ancients clothed in a more natural, familiar, simple dresse, fuitable to things, without those cloudie Niceties and dark crabbed Termes, which serve only to breed needlesse and endlesse contentions, as it has been wel observed by *Jackson*, on the *Scripture*, Pag. 57. ‘As al the principal ‘heads of the Grecian invention were derived for the most part ‘from the Hebrews; although by successive artificial imitation, ‘their varietie grows greater, and their resemblance of Divine ‘Truth lesse: so likewise were Logical conceits first clothed like ‘Natures Children, &c. Thus much for the Forme of *Plato’s* Logic, and its cognation with that in use amongst the Jews.

§. 3. We shall procede to make a more particular distinct inquisition into *Plato’s* Logic, which he makes to be a Key or induction to al Philosophie. So *Repub. lib. 7. Pag. 518.* *Plato* calls his Dialectic τέχνην προαγωγῆς, an introductorie Art. So again, Pag. 532. he calls it τὴν πορείαν, the way to other Sciences: and Pag. 533. he styles it a method, wherein by certain steps we at last ascend to the highest principles. Whence *Plato* makes his Dialectic but a gradation to his Metaphysics; and therefore he oft confounds them, and mixeth them together in his Discourses. So in his *Parmenides* and *Sophista*, he mixeth τὰ μὲν τὰ φυσικά, his Metaphysics and Dialectic discourses together, as ’tis wel observed by *Lud. Vives* on *August. Civit. lib. 8. cap. 4.* And herein *Plato* is followed by his Scho-

*Logic a Key, Organ, or Method for the disquisition of Truth.*

Iar *Aristotle*, who calls his Logic also ὄργανον, an *Organ*, or *Instrument*, for the discovery of other Sciences; only with this difference; whereas *Aristotle* seems to make Logic an *Organ*, but no part of *Philosophie*, *Plato* makes it to be both. So *Ammonius*, on *Aristotle's Categor. pag. 8.* ἢ πάλαι φιλοσοφούντων ἀνδρῶν, οἱ μὲν εἶναι τῆς φιλοσοφίας λογικῶ ἀπεφάναντο, οἱ δὲ γέγονεν ἅπαι ὁ ἐκ τῆς σοῶς χοεῖς· οἱ δὲ ὄργανον οἱοῖ εἶσι πάντες οἱ ἐκ τῆς περὶ αὐτῶν ἢ Πλάτων ἅμα μέρῃ· καὶ ὄργανον ἔλεγε τὴν λογικὴν, καθάπερ ὁ ξένης διτλῆς, ὁ μὲν μετρῶν, ὁ δὲ μετρώμεν· καὶ ὁ μὲν μετρῶν ὄργανόν ἐστι τῆς μετρήσεως, ὁ δὲ μετρώμεν· μέρῃ τῆ ὅλη ὑγρῆ ὡσαύτως καὶ ἡ λογικὴ, Amongst the ancient Philosophers, some made Logic to be a part of Philosophie, as the whole Chorus of the Stoa: others made it an Organ, as at those of the Peripatum: but Plato makes Logic both a part and organ of Philosophie, &c. The Ancients were wont to distribute their Sciences into three parts, τὸ δόγμα, τὴν μέθοδον, καὶ τὴν ἐμπειρίαν, the *Dogme* or *Principe*, the *Method*, the *Praxis*. The Method of al Sciences belongs to Logic; for so *Aristotle* and *Plato* define Logic μέθοδῃ περὶ παντὸς τῶ προτιθέντῃ προβλήματῃ, a *Method* for the right disposing of every *Probleme* proposed: only *Aristotle* calls this Method συλλογιστικὴ, *Syllogistic*, whereas *Plato* makes it to be *Dialectic*. So then we may, according to *Plato's* mind, define Logic, an *Organ*, means, way, or method for the disquisition, and finding out of Truth. This fully agrees with the definition *Plato* gives of a good Logician. *Plat. Repub. 7. Pag. 537.* διαλεκτικὸν καλεῖς ἢ λόγον ἐκείνῃ λαμβάνοντα τῆς οὐσίας· ὁ μὲν γὰρ συνοπισκῆς διαλεκτικὸς, Thou callest a Logician him who penetrates the essence of things: For a Logician is a very accurate Inquisitor, or Inspector. This being the nature of Logic, and office of a Logician to make a serious Inquisition into the nature of things, in order to the disquisition of Truth, we shal endeavor to pick up such Methodic Precepts, and Rules as lye scattered here and there in *Plato's* Philosophie, and seem to comprife the chief of his Logic, or Method for the finding out of Truth.

Plato's Logic  
Precepts for the  
disquisition of  
Truth.

I. A Logician  
must be of ripe  
age, Grave, Mo-  
derate, not vain-  
glorious, or con-  
tentious.

§. 4. First, As to the qualification of Logicians, and their regular procedure in Logic studies and debates, *Plato* requireth, That a Logician be of a mature and ripe judgment; moderate and calme as to his passions; modest, candid, and ingenuous in al his disputes; not vain-glorious, not contentious, but grave, and moderate in the whole of his deportment. Thus *Plato de Repub. 7. Pag. 539.* That the miserable issue of vain contention may be avoided, be it provided, that no one,  
under

under 30 years of age, shal taste of *Dialectic Ratiocination*; and then not without great caution and circumspection. Thus Plato, who in what follows gives his reason of this Institute: *Because young men, when engaged in Dialectic disputes, do rather aime at Victorie and vain-glory, than the discoverie of Truth: and thence abusing this Art of Logic, unto needlesse contradictions, ἀήεις ἀντιλογίαν χρώμενοι, using it alwaies for contradiction, they, like young Puppies, often overcome, and are oft overcome again; so long 'til at last they come to believe nothing at al. But (addes Plato) your grave person of mature judgement, τῆς μὲν τοιαύτης μανίας ἐκ ἀν' ἐθέλοι μετέχειν, ἢ ὃ διαλύεσθαι ἐθέλοντα ἢ σκοπεῖν τ' αληθές, &c. would not willingly be partaker of this madnesse; because, in his disputing, he seeks rather Truth than Victorie or Glorie; which is the proper effect of Childish Contentious Disputes.* Again he addes, *πρῶβύτερ' μπειώτερ' ἔσαι ἢ ὀπτήδευμα τιμιώτερον ἀντι ἀτιμότερε ποιήσει, The Ancient Person wil be more moderate, or regular, and wil make his discourse of worse better: and so adorneth his Province with gravitie, candor, and moderation, &c.*

Albeit Plato is thus severe against Contentious wrangling Logic, yet it cannot be denied but that there were, at least after his death, many vexatious questions, and contentious disputes in his Old Academie, which laid the foundation of that ἐποχή, or suspension of judgement in the New Academie. For we must remember, there was allowed by Plato in his Academie, *πειραστικὸς λόγος*, a peirastic, or probational mode of disputing; the Laws whereof allowed, that in some dubious points it was free for any to dispute *pro* or *contra*, for, or against the position; and at last to leave it ἀδίδεικτον, undefined or undetermined. And that which gave an occasion to this Sceptic mode of disputing was this: Although Plato held some things certain and infallibly true, which ought to be certainly assented to, as the *Existence of God, &c.* yet he held also many other points, specially in Phylics, to be very dubious and uncertain; wherein he presumed there might be a Libertie granted of disputing *pro*, or *contra*, without prejudice to Truth: whence sprang many contentious disputes, which at last determined in the New Academic ἐποχή suspension, or disbelief of every thing. So Serranus in his Preface to Plato: 'It is no way to be doubted, but that the ἐποχαὶ and dubitations of the New Academics were the *καρκενόμενα*, and corruptions of the old opinion: for Plato in some Arguments disputes both waies, &c. And indeed nothing is more natural than that from disputes and conten-

How far the old Academie was guiltie of contentious Disputes, which gave rise to the new Academic ἐποχή.

See more of this Academic ἐποχή in what precedes of Plato's Academie.

tions *pro*, and *contra*, if not well managed, assent to Truth should be much weakened. This contentious kind of Logic made the Stoics and Cynics ('twixt whom there was a great *κοινωνία*, or symbolisation) reject rational and natural Philosophie; because it was man's *τὸ ἔργον*, and chief end, *τὸ κατ' ἀρετῶν ζῆν*, to live *virtuously*, as *Diog. Laertius*.

2. The mater of Logic debates must be momentous and useful.

2. Another Logic Precept, laid down by *Plato*, is this; *That the mater of Logic discussions be weighty and useful, not frivolous or unnecessary*. So in his *Phædrus*, Pag. 277. *Plato* compares a Logician to a skilful Seedman, who soweth such Dialectic artificial notions and discourses, as wil bring forth the best fruit for use and advantage. *Aristotle* gives us a good Character of a magnanimous man, μέλειν τῆς ἀληθείας, μάλλον ἢ τῆς δόξης, *that he minds truth more than glorie*. This is the more diligently to be heeded, because in Dialectic Debates nothing is more easie to be found, than an occasion of disputing about *Chimera's*, &c. This Rule follows on the foregoing, and therefore needs not farther illustration.

3. Rule for the laying good foundation Principes.

3. A Third Rule given by *Plato*, in order to a Logic disquisition of Truth, is, *That we be sure to lay down sound and substantial Principles, as the foundation of al following discourse and conclusions*. Thus *Plato* in his *Philebus*, being about to dispute, he wil have them first lay down, by commun consent, some few foundation Principes. His own words are Pag. 20. these, Σμικρὰ ἄλλα τοίνω ἔμπεσθαι ἐπι διομολογησόμεθα, *Let us lay down a few confessed principles before us, by mutual consent*: and then adds the reason: ἢ ὁρθῶν δοθέντων ἀραιρέσεις ἐκ ἔστι, *Principes fairly granted are immoveable*. So again, in his *Cratylus*, Pag. 436. δεῖ αὖτις τῆς ἀρχῆς παντὸς πράγματος παντὶ ἀνδρὶ ἢ πολὺ λόγον εἶναι, καὶ τὴν πολλὴν σκέψιν, ἢτε ὀρθῶς ἢτε μὴ ἰσχύεται, *Every man ought, about the first Principle of any undertaking, to discourse much, and to consider much whether it be rightly laid or not*. This is of great moment, because according to that measure of strength or weaknesse which is in the Principes, such wil be the strength or weaknesse of the Conclusions. Persuasions grounded on Arguments and Hypotheses, are stronger or weaker according to the force or infirmitie of those Arguments and Hypotheses on which they are grounded. If the principles and reasons on which we found our assent be not strong and certain, our assent cannot be such. Whence that old maxime, quoted by *Aristotle*, *The Principle is half the whole, i. e.* Lay a good Principle, and your work is half done. The first Principle gives light to al following Principles, but receives none from them.

4<sup>th</sup>. Rule for Dialectic discourse is this, *That there be a methodic procedure from certain plain Hypotheses, or evident concessions, to those things, which are more general, obscure, and of an higher contemplation.* Thus Plato *Repub.* 7. *Pag.* 533. ἡ διαλεκτικὴ μέθοδος μόνη ταύτη πορεύεται, τὰς ὑποθέσεις ἀναίρεσά ἐπ' αὐτὴν τὴν ἀρχὴν, ἵνα βεβαιωσάνται, καὶ συμπειραγωγῶσι χρωμένῃ τέχναις. *Dialectic method proceeds only thus, certain hypotheses being taken, it passeth on to the most simple principle, that it may lay a sure foundation, using other arts as subservient.* *4. A methodic procedure from particulars to generals, from part to the whole.*

Where Plato makes Logic to be nothing else but a Method, whereby we procede from some certain plain Hypotheses, by certain mediums to the highest and first Principle or Truth. This Method, which Plato commends, whereby we procede from the particular to the general, from the effect to the cause, and from the end to the beginning, is usually stiled in the Scholes Analytic method, whereof (as 'tis said) Plato was the first Inventor. Certainly such a procedure from effects to their causes, and from particulars to generals, must be of great use for the discoverie of Truth. For there is nothing can be rightly known, til the first causes, whence it sprang, be made manifest. Particulars receive strength and certaintie from generals, out of which they grow; and generals receive light and evidence from particulars. In al parts of knowlege things most general are most firme, on which the certaintie of particulars depends. See *les conferences par beaux Esprits, Tom. I. Conf. 1.* This also is commended by *Ammonius in Arist. Categ. pag. 13. διότι δὲ τὸν ἀκείβως βελομένον τὴν πᾶ ὅλη φύσιν μαθεῖν τὰ τέτε μέρη ἀκείβως ἐπιπέφθαι, He that wil exactly underst and the nature of the whole, must exactly consider its parts.*

5<sup>th</sup>. Rule. Plato prescribeth the use of Exemp'es, and clear illustrations, as necessarie in Logic discourse, for the evidencing of Truth. So in his *Politicus, Pag. 277. χαλεπὸν μὴ παραδείγμασι χρωμένον ἰκανῶς εἰδεικνύσαι, &c. It is very hard to demonstrate any thing that is great or transcendent without Exemples: for every ones knowlege seems to be but dreaming: we are indeed ignorant of every thing.* And *Servanus* on this place Comments thus: 'Plato wils, that in our inquiries into the natures of things more obscure, we place before our understanding προμελέτας, or προϋμνάσματα, the examples, and adumbrations of things more known, thereby to make our investigation more facile and speedie. So Plato, *leg. 5. τὸν τὸ παράδειγμα δεικνύοντα οἷον δὲ τὸ ἐπιχειρέμενον γίνεσθαι μηδὲν ἀπολείπειν τῶν καλλίστων τε καὶ ἀληθεστάτων, He that proposeth an apt example*

5. The use of Exemples.

ple of what he undertakes, omits nothing that belongs to the exact beautie and truth of a thing. A familiar and lively exemple gives great vivacitie and illustration to a discourse; in that it makes the thing more obvious to us. Therefore in searching into the natures of great things we are to make use of the examples of the least things. Neither was this *Plato's* advice only, but his practice also. For none of the Ancients (yea may not we say of the Modernes also?) may be compared with him as to the use of proper and accurate examples and instances for the illustration of Truth. Whence that Proverbial speech, *Plato teacheth, Aristotle proveth.*

6. To distinguish rightly 'twixt Truth, and Falshood.

6<sup>th</sup>. Rule for Logic disquisitions is this: *To distinguish wel betwixt Truth and Falshood.* *Vega*, in the Council of *Trent* shewed, That it was not convenient, nor ever used by any Council to condemn an opinion for heretic, without declaring first which was Catholic. And *Michael Oroncuspe* said, that being to qualifie or condemne a proposition, which hath many significations; it was necessary to distinguish them, and afterward to examine them one by one. For it is not just to condemne a proposition which is true in one sense, without distinguishing. So *Plato*, in his *Gorgias*, Pag. 507. tells us, that we must be exceeding exact in severing Truth from Falshood: for the better performing whereof, he acquaints us, *Repub.* 7. Pag. 537. that a Logician must be *σοφιστικὸς*, an accurate Inquisitor: and elsewhere he laies down this as requisite for one that would exactly difference Truth from Falshood, that he have *Sagacitie, good Disposition, and libertie of Judgement.* *Calvin* tells us, 'this is the best method for avoiding Error, to consider wel the danger imminent on both sides. And *Beza*, in the life of *Calvin*, gives him this Character: 'Amongst other excellent graces, these two shined most brightly in him; viz. (1.) A singular vivacitie to discover where the difficultie of maters lay: and (2.) A marvellous dexteritie to couch his responses without losing one word.

7. To state wel the Affirmative, and Truth.

7<sup>th</sup>. Rule. In order to the right distinguishing 'twixt Truth and Falshood, it's necessarie to state the Affirmative wel in some Theses, or Suppositions. So *Plato* tells us, 'tis but one and the same labor *ἀψευδῆν καὶ ἕναρον, καὶ ἢ ψευδομένου ἐμπαρῆζειν*, to establish the Truth, and revince the Error. So again, in his *Sophist*. *Plato* acquaints us, that he who wil understand τὸ μὴ εἶναι, the Negative, must wel understand τὸ εἶναι, the Affirmative. And the reason is evident: Because no Negative hath in it self the cause of its Truth, but it is so by the Truth

of the Affirmative: neither was there ever any proposition false, but because some other was true: nor can the falsitie of the one be known, but by the Truth of the other. Al error is but the extremitie of some Truth: and it is difficult to keep our selves from falling into error, because it's difficult to find out where the bounds are that part error from Truth. Thence saith Plato, *Prot. ἡ καὶ ἕνα- σορ τὼ ἐαυτῷ γνώμῳ σποραίνεσθαι*, every one ought exactly to state and manifest his own opinion.

8<sup>th</sup> Rule. *In the Definition or Description of things, we may not expect more certaintie or exactnesse than the mater affordeth or requireth.* He that seeks for more evidence than the mater wil afford, doth but seek for error: to endeavor to establish truth by reasons not evidently contained therein, is but to shake it. Thence Plato assures us, in his *Critias*, pag. 107. that when we discourse of things Celestiall and Divine, we think our selves abundantly satisfied if there be the least evidence brought for the explication of their nature; but on the contrary when we examine things mortal and human, we use greater diligence. And he illustrates this by the respect we give Painters in the limning things divine. When Painters (saith he) endeavor to Limne forth to us Divine things, we find our selves abundantly satisfied, if they expresse but some small image of those things. So *Arist. Ethic. lib. 1. cap. 3. πεπαιδευμένοι γὰρ ἐσιν ἐπὶ τοσούτων τ' ἀκευβέσι, ἐπιζητεῖν καὶ ἕκασον γένεσθαι, ἐπ' ὅσον ἢ τὸ πρῶτον οὐσίσι ἐπιδέχεται, &c.* It is the office of a learner to seek after so much exactnesse in every kind, as the nature of the thing admits. For (addes he) you must not put an Orator to demonstrate by Logic, nor a Mathematician to persuade by Oratorie, &c. in *Divinis & maximis minimum investigare maximum est*, In great and Divine matters to find out the least apex of Truth is of greatest moment, as Plato. 'It is a Ridiculous superstition (saith *Ciculus*) to be alwaies sollicitous about definitions: for some things wil not admit them.

8. We may not expect more exactnesse than the mater wil afford.

9<sup>th</sup> Rule. *In the examination of things there must be used Libertie of judgment, without partialitie or prejudice.* So Plato, *de Repub. 6. pag. 494.* Truth is acquired by none, *μὴ δαλεύσαντι τῇ κλίσει αὐτῷ*, but such as give themselves up as slaves to be possessed thereby. Hence that great saying, *It becomes a searcher after Truth, τῇ ἀληθείᾳ δύναι, ἢ δαλεῦσαι τῇ ἰσότησει*, to sacrifice to Truth, not to be enslaved to an opinion. When prejudice or obstinace in any opinion prevails, truth is not minded. So potent are the affections of men, that sometimes they suffer them not to see contradictions. If one is strongly

9. Libertie of judgment.

strongly inclined to his own opinion : Corrupt nature worketh in al a love to their own Councils and Sentiments : and the contradictions of others is but as a Fan to inflame that love. When mens Affections frame their opinions, they are oft more tenacious and vehement in the defence of an error, than the Orthodox are in the defence of truth. Whence *Aristotle* gives this good Character of a true Philosopher, *That he must yield himself up a captive to Truth, εις καθαιρεσιν ἑδ' ἰδίων*, to the extirpation of his own Phenomena. 'Libertie (saith *Cicero*) is an inestimable treasure, 'which some make to be the Soul of a true Judgement. 'Indifference of judgement (saith *Mede*) without prejudice, is sufficient to discover much Truth with little diligence, and without 'much Learning. 'But the miserie is, the world loves to 'be deceived, rather than to be taught ; addes another. *Cujus animo semel sedet pervicax opinio, desinit res verè discernere*, He, whose mind is prepossess'd with a pertinacious Opinion, ceaseth to be in a Capacitie for discerning of Truth.

10. Reason more to be valued than Authority.

10<sup>th</sup>. Rule. Whence it follows, *That the Authoritie of Persons is not so much to be valued, as the weight of their Reasons.* So *Plato*, *Phædo*, pag. 91. brings in *Socrates* advising his friends *Simia*, and *Cebes*, not to give credit to him with the losse of Truth. But do ye (saith *Socrates*) give credit to me only thus far, as to be sure ye make very much account of Truth, but very little of *Socrates*. Again, *Plato* tells us, that a man is soon deceived by Authority of others : there is but one good Authority, and that is of Reason. He that contents himself with the Authority of others, wil never find out Truth. Those that went before us have done much, but have not perfected every thing. Those who are credulous, are soon circumvented by such whom they highly esteem of. That which a credible person assures us of on his own authority, we judge probable if we are well-persuaded of him : but if two or many agree in the same persuasion, we then judge it beyond controversy, and so are oft overtaken for want of due consideration. We have an excellent rule given us by *Aristotle*, *Rhet. l. 2. c. 16.* where he saith, that those who are well-disposed towards truth, ἔτι πάνσι πιστεύοντες, ἔτι πάνσιν ἀπιστεύοντες, ἀλλὰ κατὰ τὸ ἀληθὲς κείνοντας μᾶλλον, do not rashly believe all things, nor disbelieve all things, but rather judge by Truth.

Non inventio-num acumen, sed rerum pondera amamus.

11. Modestie, Candor, and Moderation to be used in Disputes.

11<sup>th</sup>. Rule. Disputes must be managed with Modestie, Candor, and Moderation. So *Plato*, *Protag.* Pag. 337. They must debate things with

with an amicable familiaritie : the opinions and reasons of Adversaries must be related bona fide : neither καυρηστικόν ἐν λόγῳ, must they rail, &c. There must be Modestie used, which Plato defines thus : κοσμιότης ὑπειξίς ἐκείσι πρὸς τὸ φανὲν βέλτιστον, Modestie is a voluntarie yielding to what is best. We may sometimes be positive and affirmative in Negatives ; but we must be sober and modest in Positives and Affirmatives.

12<sup>th</sup>. Rule. For refuting Errors Plato gives this Rule, *Hippias*, pag. 362. This is a commodious way of refelling Sophisters, to reduce them to absurd Consequences, whence the falsitie of their Antecedents wil appear. See *Hoornebeck summa Controvers.* pag. 30. &c.

12. Of the manner of confuting Errors.

13<sup>th</sup>. Rule. To which adde this: In confuting Errors, we must shew, τὸ αἴτιον ψεύδους, the first rise, and spring of the Error. This is of great moment: for the origine of an error being laid open, it is more easily refelled. And here it wil be of great moment to observe and attend wel, not only the error defended, but also the mind of him that defends it, what he chiefly designs, and what he only by accident asserts.

§. 5. If any one expects or desires a more artificial account of Plato's Dialectic, the best, that I have met with, is that of Alcinous in his Institution to Plato's Doctrine; where having cap. 3. distributed Philosophie (according to Plato's mind) into Contemplative, Active, and Rational; and cap. 4. explicated the foundation of Dialectic, which has its seat in Nature, he procedes cap. 5. to discourse of the proper Elements of Dialectic, which he reduceth to these five heads; Definition, Division, Analysis or Method, Induction or Dijudication, and Ratiocination.

Plato's Dialectic according to Alcinous, cap. 5.

‘In the Elements of Dialectic (saith Alcinous) this was principally Plato's sentiment; that firstly the nature of every thing should be considered, and then its Accidents. What the Nature of every thing is, he searcheth out either from Superiors, by Division, and Definition; or from Inferiors, by Analysis, or resolution. As for Accidents, which inhere in Essences, he seeks them out, either from the Contents by Induction, or from the Continents by Ratiocination. So that Dialectic Reasons are deservedly comprehended under Division, Definition, Analysis, Dijudication, and Ratiocination. Division is either the Distribution of the Genus into its Species, or the Section of the whole into its parts, or the partition of the word into its significates. Again, Division is either of the Accidents into their Subjects, or of the Sub-

The Elements of Dialectic 5.

Division.

*Definition.* 'jects into their Accidents. The Division of *Genus* into its *Species*, 'is useful for the finding out the Nature of every thing, which 'belongs to Definition. Now Definition springs from Division 'thus: The *Genus* of the thing to be Defined must be taken, as 'Animal of *Homo*. Hence this *Genus* must be divided by its next 'difference, 'til we descend to the *Species*. And then by adding the 'next difference to the *Genus*, the Definition of the *Species* is con- 'stituted, as *Homo est Animal Rationale*, *Man is a rational Crea- 'ture*. *Analysis* has Three *Species*: the one whereby we ascend 'from Sensibles to first Intelligibles: another whereby we pro- 'ceede from Demonstrates, and Sub-demonstrates to first Proposi- 'tions, which want a *Medium*: the Third whereby we passe from 'a Supposition to those Principles, which are taken for granted, 'without a Supposition. The First kind of *Analysis* is thus exem- 'plified: as when we passe from the beautie of the Bodie to that 'of the Mind: from this, to that which appears in men's Mo- 'rals, or conversations; and from this to that, which shines in 'Politic constitutions, and Administrations: from which at last 'we arrive to that immense Ocean of the first Beautie. See the 'other Two *Species* of *Analysis* in *Alcinous*.

*Induction of 'judgments.*

Thence he procedes to Induction: 'which (saies he) is a ra- 'tional procedure from Like to Like, or from Singulars to Uni- 'versals. This is most advantageous to excite Notions implanted 'by Nature her self. As for that piece of Oration, which we cal 'Proposition, it has two *Species*: the one is Affirmation, the other 'is Negation. In Affirmations and Negations some are Universal, 'as *Al evil is base*, &c. some are Particular, as *Some pleasure is not 'good*. Of Propositions, some are Categorical, some Hypothetic, 'or conditionate. The Art of Ratiocination is used by *Plato* in

*Proposition Af- 'firmative, or Ne- 'gative, Univer- 'sal, or Particu- 'lar.*

*Ratiocination.*

'Arguing, and Demonstrating. He Argues, and Confutes what 'is false by Interrogations: but he Demonstrates by teaching 'what is true. Ratiocination is an Oration in which some Propo- 'sitions being laid down a conclusion by force of those Propositi- 'ons is drawn. Of Ratiocinations some are Categorical, some are Hy- 'pothetic, some Mixt, which have a complexion of both. *Plato* 'useth Demonstrative Ratiocinations in those Dialogues, wherein 'he explicates his own opinion: but against Sophisters, and young 'men, he makes use of probable arguments: and against those, 'who were properly contentious, he useth Eristic argumentation: 'as against *Enthydemus*, and *Hippias*. As for Categorical Ratiocina- 'tion

*Ratiocination 'Categoric.*

ction (which has Three Figures) Plato Interrogates in each Fi-  
 gure. As in the First Figure thus, in *Alcibiades*: *Just things are*  
*they not beautiful? and beautiful things are they not good? therefore*  
*are not just things good?* So in the Second, and Third Figure Plato  
 Interrogates in his *Parmenides*, &c. Touching Hypothetic Ra- *Hypothetic.*  
 tiocinations, we find many delivered by Plato, though by Inter-  
 rogations, specially, in his *Parmenides*. He also gives some hints  
 of Mixt Ratiocination. --- 'If we look for some account of So- *Mixt.*  
 phismes and Fallacies, we shal find it in *Plato's Euthydemus*. Also  
 he has given us some adumbration of the Categories in his *Parme- Categories.*  
*nides*, as in like manner in his Dialogues. He has comprehended  
 the universal Forme of Notation in his *Cratylus*. And truely this *Notation.*  
 man was admirably perfect in defining, and dividing: which  
 declareth that he had the chiefest force, or spirit of Dialectic. In  
 his *Cratylus* he queries, *whether names signifie from Nature, or*  
*from Institution?* And he determineth, *that what is right in names*  
*comes from Institution; yet not casually, but as such Institution must*  
*be consentaneous to the nature of the thing it self.* 'For the rectitude  
 of names is nothing else but an Institution convenient to the  
 Nature of the things. This also belongs to Logic to use names  
 aright. Thus *Alcinous*.

Albeit we may allow this learned Platonist, that some *vestigia*  
 of these several parts of Dialectic are to be found in *Plato's* writ-  
 ings: yet 'tis most certain, that *Plato* never intended to deliver  
 over to posteritie any such artificial mode or forme of Logic. Al  
 that he designs is, to give us some general Canons for a more me-  
 thodic Inquisition into the nature of things, and for regular Dis-  
 putation or Ratiocination. The first, that gave us an artificial  
 Systeme of Logic separate from the *Praxis*, was *Aristotle*, as here-  
 after. *Plato* affected a more natural, familiar, and simple method  
 of Ratiocination, as before. Yea, so far is he from delivering any  
 exact artificial forme of Logic, as that he confounds his Dialectic  
 with Metaphysic, and other contemplations. Yet as to the *Praxis*  
 of Dialectic, *Plato* abounds with accurate Definitions and Divi-  
 sions: also he gives us an excellent *Idea* of Analytic method,  
 whereof he is said to be the first Inventor. And as to Dijudica-  
 tion and Argumentation, he seems very potent in the use of the  
 Socratic Induction. And al this with much harmonie, simplicitie,  
 and plainesse, without that Artifice which *Aristotle* introduced.  
 Amongst our Moderne Writers, no one seems to have made a

better improvement of *Plato's* Dialectic Precepts, and *Praxis*, than *Peter Ramus*, who (notwithstanding the contumelies cast upon him by his bloudie Adversarie *Carpenter*) seems to have had a thorough insight into *Plato's* mind, and to have reduced his principles to the best method for the Disquisition of Truth. The Abstract of his Logic we intend to give, when we come to Treat of *Aristotle's* Logic.

## CHAP. IX.

### Of *Plato's* Physics, and their Traduction from Sacred Storie.

#### SECT. I.

##### *The Principles and Affections of the Universe.*

*Plato's* Storie of the Origine of the Universe, from Gen. 1. 1. &c. He asserted the Eternitie of the world, only in regard of Divine Idea's. He owns God as the first efficient, according to Gen. 1. 1. Gods Ideal efficiencie. His intelligible World. God's energetic efficiencie. *Plato's* Universal Spirit, or Spirit of the Universe, from Gen. 1. 2. Spirit. It's various regards. The bodie of the Universe, and its first mater, from Gen. 1. 2. The Parallel'twixt *Moses* and *Plato's* first mater in Six particulars. Of the Four Elements which immediately constitute the Universe, and their traduction from *Moses*. Gen. 1. 1. with its analysis. *Plato's* Forme of the Universe in Harmonie, and Order. The ~~addn~~ of the Universe. (1.) Perfection, from Gen. 1. 3 1. How *Plato* calls the Universe the Image of God, from Gen. 1. 27. (2.) The Unitie of the Universe. (3.) Finiteness. (4.) Figure, Round. (5.) Color. (6.) Time. (7.) Mobilitie. (8.) Generations. (9.) Duration, &c.

*Plato's* Physics, §. 1.  
a storie of the  
worlds Origine.

**T**HE first great piece of Philosophie in vogue amongst the Ancient Grecians, specially such as were of the Ionic Sect, was Physics or Physiologie, communly called Natural Philosophie. For *Thales* and his Successors wholly busied themselves in Natural Inquisitions and Disputes. Though *Socrates* perceiving the vanitie

of such Physiologic speculations, wholly addictees himself to Morals; *Plato* affecting an universal perfection in Philosophie, joyns both Contemplatives and Actives together. And thence his Physic may be distributed into Contemplative and Active. *Plato's* Contemplative Physic, or Physiologie is nothing else, but a Natural Hiltorie, or Historic account of Nature, *i. e.* the Universe, its Origine, Principes, Constitution, Affections, and parts; of al which he discourseth most amply and Philosophically in his *Timæus* (the chief feat of his Physiologic Philosophemes) and that in imitation of and by tradition from *Moses's* Historic Narration of the Creation; as, we no way dout, it wil manifestly appear by these following Demonstrations; as wel artificial as inartificial.

§. 2. That *Plato* derived his Physiologic Philosophemes, touching the Worlds Origine, &c. from *Moses's* Historie of the Creation, seems very probable by his own confession: for in *Timæus*, Pag. 29. being about to treat of the Worlds Origine, &c. he makes this Prologue, *It is meet* (saies he) *that we remember, that both I* *saes's* *Historie of the Creation,* *Gen. 1.* *who discourse, and ye who judge, οἷσιν ἀνθρωπίνῳ ἔχομεν, ὥς τε τὰ τῶν τὸν εἰκότα μῦθον ὑποδεχομένους, πρέπει μηδὲν ἔτι περὶ ζητεῖν, that we have human nature, so that having received some probable Fable, or Tradition concerning these things, it becomes us not to inquire farther.* Here *Plato* acknowlegeth, that concerning the Origine of the Universe, al the Notices they had were but some probable Fables, or Traditions; which without al peradventure were derived to them, if not immediately, yet originally from the Sacred Historie. This is farther confirmed by what we find in *Johannes Grammaticus, alias Philoponus, of the Worlds Creat. lib. 1. cap. 2. pag. 4.* 'It is no wonder (saies he) that *Moses*, who was most ancient, being about to draw men to the knowlege of God, institutes a discourse touching the Creation of the World, in this manner, Πλάτων τὴν ἐν τῷ θεῷ παντὸς διδάσκων παραγωγὴν ἐν πολλοῖς μὲν ἢ ἄλλοις αὐτὸν ἐμιμήσατο, whereas *Plato* discoursing concerning the production of the Universe by God, imitates him in this, as also in many other things, &c. Thus *Philoponus*; who frequently inculcates the same, as hereafter. Thus also *Ludovicus Vives, de Veritate fid. pag. 157.* 'The Genesis, or production of the World is so described by *Moses*, that thence the greatest wits have both admired the profunditie thereof, and also embraced the truth of the Narration. The Pythagoreans, and their follower *Plato* in his *Timæus* have imitated  
' that

‘ that Mosaic Description of the Worlds procreation, sometimes  
 ‘ almost in the same words. So in like manner that great French  
 Divine *Mestrezat* in his Excellent Treatise, *de la vertu de la foy*,  
 on *Heb. 11. 3.* Through faith we understand that the worlds were  
 made, observes thus: ‘ Those extravagances of the Philosophers,  
 ‘ even of the principal of them, *Aristotle* and the Stoics concer-  
 ‘ ning an eternal first mater, give us sufficiently to understand, that  
 ‘ they, who have spoken more Orthodoxely of the Creation, as  
 ‘ *Plato* did, took what they knew thereof from those raies, which  
 ‘ Divine Revelation had scattered in the World, by the Children  
 ‘ of *Noah*, or by *Abraham*, and his posteritie, amongst the Syri-  
 ‘ ans, and Egyptians. Thus *Mestrezat*: where he also gives us  
 some artificial Demonstration of the *διότι*, or manner how *Plato*  
 received these his traditions of the Worlds Origine from Sacred  
 Revelation. To which we may adde those Notices *Plato* received  
 hereof from the Pythagoreans, specially *Timæus* the Locrian, who  
 writ of the Origine of the Universe; from whom, we need no  
 way dout, *Plato* received many of his Philosophic traditions deli-  
 vered in his *Timæus*, as before *chap. 3. §. 3.* Now the Pythagoreans  
 were generally φιλόμυθοι affectors of *Oriental Jewish traditions*.  
 The same may be said for such Physiologic traditions as *Plato* de-  
 rived from *Heraclitus*, who was also φιλόμυθος, as before *chap. 6.*  
 §. 1. Yea ’tis not without probabilitie, that *Plato* might have a  
 sight of *Moses’s* own Historie, and read the same by vertue of his  
 skil in the Egyptian, or Phenician tongue, or at least that he might  
 understand the same by an Interpreter as before, *chap. 3. §. 4.* That  
*Plato’s* Physiologic discourses touching the Universe, its Principes,  
 Affections, and Partes, were really deductions from, and imita-  
 tions of *Moses’s* History of the Creation, wil more evidently  
 appear from the following enumeration and explication of par-  
 ticulars, and the parallel ’twixt the one and the other resulting  
 thence.

Plato follows  
*Moses, Gen. 1. 1.*  
 in asserting the  
 worlds begin-  
 ing.

§. 3. First that *Plato* followed *Moses, Gen. 1. 1.* In the Beginning,  
 in asserting the beginning of the World, &c. is most evident to any  
 that reads his *Timæus*, Pag. 28. &c. where he, (according to the  
 Socratic mode of disputing by Interrogations) puts this question,  
 whether the World had γένεσις ἀρχῆν a beginning of Genesis, or crea-  
 tion, yea or no? To which he reply’s, that the World γέγονεν was  
 made; and he gives the reason thereof, ὁρατὸς γὰρ ἀπὸ τοῦ οὐρανοῦ καὶ οὐρανὸς  
 ἄσπετος, for it is Visible, tangible, and Corporeal. And he afterwards  
 saies

saies more Categorically, that the World was made by God, &c. And that this was *Plato's* mind, is evident by *Aristotle* (who knew wel his Masters sense in this particular) his warme disputes against him, for the *Eternitie of mater*. I am not ignorant, that many of the New Platonists, namely *Plotinus*, *Porphyrus*, *Iamblichus*, *Apuleius*, *Alcinous*, and more particularly *Taurus* and *Proclus*, in their Commentaries on *Plato's Timæus*, did al endeavor to prove with *Aristotle*, an *Eternitie of Mater*, thereby to disprove the Christians Historie of the Creation. And being urged with these, and such like expresse quotations out of *Plato*, for the Origine of the Universe; they replied, that when *Plato* discourseth of the Worlds *γένεσις* *Genesis*, or *beginning*, he meant it not of a Principe of Duration, but of causalitie. So that the World, though eternal, might be said to be from God by Emanation, as light from the Sun. Thus they endeavor to reconcile *Plato* with *Aristotle*, for the defence of the Worlds Eternitie, wherein they are learnedly refuted by *Johannes Grammaticus*, in his defence for the Christians against *Proclus*; as also in his Book of the Worlds Creation. And whereas *Vossius*, de *Philosoph.* sect. c. 12. §. 7. blames *Plato* for asserting, that the World was made by God out of a coeternal mater, it seems evident, that *Plato* by his *Eterne Mater* or *World*, understands only that eternal *παράδειγμα Exemplar, Idea, or Platforme* in the Divine Decrees, which he calls *κόσμος νοητός*, the *intelligible world*; which he opposeth to the *αἰσθητός*, *sensible*. So *Timæus Locrus*, Pag. 97. tells us, that this *Sensible Universe* was created according to the patterne of the *Intelligible*, as time according to the *exemplar* of *Eternitie*. Where *Timæus Locrus*, (from whom *Plato* borrowed much of his *Timæus*) calls the Divine Idea's, *ἰδαικὸν κόσμον*, the *Ideal World*. By which it's evident, that *Plato* calls the World eternal only κατ' ἀναλογίαν, according to some proportion or relation to the Divine exemplar, or Decrees, not absolutely, and simply, as hereafter. Yea, it seems evident by *Aristotle's* own Confession, that al the Philosophers before him held the World to have had a beginning: his words are, *γενόμενον μὲν ὅν ἅπαντες εἶναι φασίν*, they al say, that it was made. *Johannes Grammaticus* of the Creation peremptorily asserts, that al the Philosophers before *Aristotle* held the beginning, and framing of althings to be from God. *Bochart* asserted the same in a Sermon at *Caen*, March 2. 1664. That which made *Aristotle* oppose this generally received tradition was his Philosophic humor of opposing every thing, that would not lye level with his Reason.

How Plato affirms the world to be eternal.

God the first  
cause of al.

§. 4. Hence *Plato* asserted God to be the first Effector, Composer, or Creator of the Universe, according to *Moses's* description, *Gen. I. I. God Created*. So in his *Timæus*, *Pag. 28.* τὸ δὲ γενόμενον παρὸν ὑπ' αἰτίας τινος ἀναγκῶν εἶναι γενέσθαι, τὸν ὡν ἔν ποικιλῶ, καὶ πατέρα τῶδε πατρὸς εὐεῖναι τὰ ἔργον καὶ εὐεργάτα εἰς πάντας ἀδύνατον λέγειν. *We say, that whatever is made, must necessarily have some cause: but here lies the difficulty to finde out who this Creator and Father of the Universe is; and having found him out, to discover him to vulgar capacities, is altogether impossible.* So in his *Sophista*, *Pag. 215.* he saies, that natural things could not spring up of themselves, but that they were γυνήματα θεῶν δημιουργῶν, *The products of Gods effiencie.* Whence he makes God to be αἰτίον αἰτιώτατον, *the most Sovereign cause*, and αἰτίον αἰτίων, *the cause of causes.* But to treat somewhat more distinctly of this Divine Efficiency; which, according to *Plato's* mind, may be distributed into Ideal or immanent, and Efformative or transient.

Gods Ideal Effi-  
ciencie.

I. As for Gods Ideal efficiency, it's wel known, that none treats more professedly and fully thereof than *Plato*. I shal not enter into a discourse of Platonic Idea's in general, because they properly appertain to Metaphysics, and are therefore more amply treated of by *Plato* in his *Parmenides*, which is the Seat of his Metaphysic Philosophemes: but I shal at present discourse of these Idea's only as they relate unto Divine Efficiency, exerting it self in the Worlds Creation, according to what I find of them in *Plato's Timæus*, where he discourseth more particularly of these Idea's, as they are the great exemplar, according to which God framed the Universe. So *Plato* in his *Timæus*, *Pag. 48.* Having discoursed of the Universe, he distributes it thus: δύο εἶδη διεκόμεθα ἐν ὡν ὡς παραδείγματι ἑῷ, ἑστῶτιν νοητὸν, καὶ αἰεὶ καὶ ταυτὰ ὄν, μίμημα δὲ παραδείγματι δεύτερον, γένεσιν ἔχον καὶ ὄρατον, *We did above divide the two formes: one that has the forme of a Paradieme, or Exemplar; which is an intelligible subject, and alwaies the same in Being: But the second, which is the imitamen of the exemplar, had a Genesis, or beginning, and is visible.* Where it's evident, *Plato* distinguisheth the Intelligible world, which he calls the exemplar subsisting in the Divine mind, from the sensible, which is but the imitamen of the former. And it seems evident that *Plato* by his κόσμος νοητὸς Intelligible World, which he here calls παραδειγμα an Exemplar, as elsewhere κόσμον ἰδανικόν, αὐτοζῶν, παντὶ ζῶν, *the Ideal, self-living, alwaies-living world* (I say by these he) meant no other, than that Divine

of Plato's In-  
telligible world.

Divine

Divine Idea, Image, or Exemplar inherent in the Divine Essence; according to which the whole Universe was delineated, and fashioned. For the more full understanding whereof, take these propositions.

1. *Plato* supposeth, that God, who is the most wise Agent, acted not rashly, but as a skilful Artificer, had τὸ κάλλιστον τέλει, *some most beautiful Ende, or Designe*, which was the measure, rule, or square in this great work of Creating the World.

2. Hence the infinite Wisdom of God, which the Scholes call His *Simple Intelligence*, having a full comprehension of all possible means, which might any way conduce to the promotion of Divine Glorie, the supreme end of this undertaking, and the Divine Sovereign Wil, or Pleasure Decreeing what it judged most expedient in order hereto, seems to passe according to *Plato's* mind, under the Forme or Notion of Divine Ideas, which he makes to be ἀύλης, ἀειγενής, ἀμείβητος, *Immaterial, Eternal, Immixed*, and the original *Prototype* of the Universe.

3. These original *Idea's* which comprehend the Divine Wisdom and Decrees, *Plato* makes to be productive of a *Secondarie Idea* (yet still immanent in the Divine Essence) which he calls sometimes *παραδείγμα*, an *Exemplar*, sometimes *εἰκόνα*, an *Image*. The original *Idea* he supposeth to be αὐθυπόστατον, ἀμερής ἢ ἀειγενής, *the self-subsistent, indivisible, and eternal efficient* of the *Second Idea*, or *Exemplar*, which he makes to be the more immediate Delineation, or Image of the whole work. For thus his words run: τοῦτο τι παραδείγματι τὴν ἰδέαν, ἢ δύναμιν ἀπεργάζεται, *making use of this Exemplar he frames the Idea, and Power, i. e. the sensible World*. So that 'tis evident he distinguisheth his original *Idea* from his *Exemplar*, making the former to be first, more Noble, and Causative of the later: this seems to be much the same with that, which the Scholes call *Gods Science of Vision*, whereby he contemplates things Future, which is the result of his Decrees, and so differing from his *Simple Intelligence*, whereby he contemplates things Possible. I find all this excellently explicated to us by Learned *Serranus* in his Comment on *Plato's Timaeus*, Pag. 12. 'Whence, saies he, the first, and κυριατάτη Sovereign cause of this whole worke, which existed in the Divine mind, was his supreme End. For the effecting this end, there was an *Idea*, i. e. an *Eternal Decree*: This *Idea* delineated to it self *παραδείγμα*, an *Exemplar* of the future work, which was various, ac-

*The Difference 'twixt Plato's Ideas, and Exemplar.*

‘cording to the varietie of the work. Or else we may, if we please, refer this Original Idea of *Plato* to Gods Simple Intelligence, and his Exemplar to Gods Science of Vision, of which see *Book 2. chap. 8. §. 8. of Pythagoric Idea’s*. This gives us a more full account what *Plato* meant by his Intelligible, Ideal, and Eternal World, which he so stiled analogically only with relation to Divine Decrees. The foundation of these Divine *Idea’s*, *Plato* seems to have taken from *Moses, Gen. 1. 31. And God saw every thing, that he had made, and behold it was very good, i. e. answerable to his own Divine Exemplar, or Platforme. Plato in his Timæus, Pag. 37. speaks almost in Moses’s words, thus: After the Father of the Universe had beheld his workmanship, the framed image of the Eternal Gods, he recreated himself, and rejoiced therein. That Plato herein imitated Moses, see Johannes Grammaticus of Creation, lib. 7. cap. 11, 12. of which more hereafter. This gives us to understand how unjustly Aristotle, and his followers, have with so great heat contended against Plato’s Universal *Idea’s*, as though they were but Brainfick figments, no where existing, but in *Plato’s* vain imagination: whereas it seems evident, that *Plato* by these Universal *Idea’s*, understood no other (though more darkly) than what our Divines generally understand by the Universal *Idea’s* inherent in the mind of God as the Exemplar of all things created. Thus much for Gods Ideal Efficiency.*

Gods Energetic  
Efformative Ef-  
ficiency.

2. As for Gods Efformative or Productive Efficiency, according to *Plato’s* Philosophising, he is in general stiled ἀρχηγός, τελεσιουργός, ἐσιοποιός ἢ ὄντων, the Supreme Fabricator, Perfecter, and Essentialiser of things. The notions, by which *Plato* sets forth this Divine Efficiency, are these, διακόσμιος, δίαταξος, διασηματίσασα, συνέσσειεν, ἐδημιούργησεν, He adorned, ordered, figured, constituted, framed althings, &c. And more particularly as to the mode or manner how God framed althings, we are told θεογενέσιος λόγους τὰ πᾶν ἐσιώται, every thing was Essentialised by certain Prolific, or Efformative words. This seems exactly to answer to that of the Psalmist, *Psal. 33. 6. By the word of the Lord were the Heavens made, and al the Host of them by the breath of his Mouth*: which the Author to the Hebrews, *chap. 11. 3. more fully explains: The worlds were framed by the Word of God, i. e. Gods Fiat, or Word, was the Seminal prolific principle of albeings, as Gen. 1. 3. So the Stoics, reducing the whole of the Universe to two Principes, τὸ ποιητικὸν the efficient, and ἡ ὕλη the mater: as to the former, they say, τῶν*

σπερματικῶν

σπερματικὸν λόγον ὄντα τῷ κόσμῳ, *this being the Spermatic or Seminal Word of the Universe, which formes and shapes it, as the Seed the Fatus.* Which suits wel with the Scripture account hereof: or else we may reduce this λόγος σπερματικὸς, *Spermatic Word*, which the Platonists and Stoics speak so much of, to Christ, who is by Solomon stiled Wisdome, *Prov. 8. 27, 28.* and by *John 1. 1. λόγος.* The *Essential word*, Coeffector with God the Father, in the Creation of the Universe: though the former seems more adequate to the Platonic mind.

§. 5. We may reduce also to the foregoing Divine Efficiency, *Plato's Universal Spirit.* Plato's ψυχὴ τοῦ κόσμου, *Soul of the Universe, or Universal Spirit*, which is so much spoken of, but as little understood in the Scholes. For the full understanding whereof, we must remember that *Plato*, according to his Allegoric humor, fancies the Universe to be ζῶον ἑμφυλον καὶ ἔννοον, *a living and intelligent creature, composed of bodie and soul.* As for the bodie of the Universe, what he means thereby is evident; for he calls it, τὸ ὁρατὸν καὶ ἀπλόον, *the visible and tractable mater.* All the difficultie lies in stating what he intends by the *Soul of the World.* For the understanding whereof we are to remember, (which is a general *Clavis* to *Plato's* Philosophie) that *Plato* affected an Allegoric mode of Philosophising; wherefore his sense is more to be attended than his words, as *Celius Rhodig. l. 9. c. 40.* hath wel observed. *He shal never be a Platonist, saith he, who thinks that Plato is not to be understood Allegorically: unlesse peradventure he wil according to the manner of Aristotle, triumph over Plato's words, and never look into his hidden mind and sense.* And this discovers the great injustice of *Aristotle*, and his Adherents in their Disputes against *Plato*, in that quarrelling with and triumphing over his words, they regard not his sense or mind wrapped up under those Symbolic and Metaphoric Notions. Thus here, when *Plato* Philosophiseth of the *Soul of the Universe, or the Universal Spirit*, that animates this Universe, not minding his hidden sense they cavil against his Notion; as if he did indeed make the Universe a Monstre. But to come to the right understanding of this Notion, we shal endeavor to draw forth *Plato's* mind in these Propositions.

1. The original and primarie notion or mind of *Plato's* ψυχὴ τοῦ κόσμου, *Universal Spirit, or Soul of the Universe*, seems to be but a broken Tradition from *Gen. 1. 2.* *And the Spirit of God moved upon the face of the Waters:* and so an imperfect reference to the

*Plato's Universal Spirit answers to the Spirits Efformative Virtue; Gen. 1. 2. third Moved, &c.*

third person in the Trinity, whom *Moses* makes to be the more immediate fomenter, and influencer of allthings. Hence the Platonists, in their *τριάς*, *Trinitie*, make *ψυχὴ τῷ κόσμῳ*, their *Universal Spirit* to be the third *ὑπόστασις*, or *person*. That *Plato*, by his *Spirit of the Universe*, or *Universal Spirit*, meant the *Spirit of God*, or *God*, is evident by his description thereof, in his *de Legib. lib. 10. Pag. 896.* *ψυχὴ ἢ πάντων πρεσβυτάτη, γενομένη τε ἀρχὴ κινήσεως. ἢ τε ἀγαθῶν αἰτίαν εἶναι ψυχλῶ, καὶ καλῶν καὶ κακῶν, καὶ δικαίων τε καὶ ἀδίκων, καὶ πάντων ἢ ἐναντίων,* *The Soul or Spirit of althings is most ancient, and the principle of motion.* Whence he addes: *must it not also be necessarily granted, that this spirit is the Cause of Good things and Evil, of just and unjust things, and of alcontraries?* This is a full description of the spirits operation and influx on althings both good and evil materially considered. But *Plato* discourseth more fully, and particularly concerning this Universal Divine Spirit, his Prolific Seminal Efformation of the Universe in what follows: *ψυχλῶ ἢ διοικῶσαν καὶ ἐνοικῶσαν ἐν ἅπασιν τοῖς πᾶσι κινουμένοις,* *The Soul or Spirit permeating and inhabiting althings that are moved.* *Plato* here proves, that *God* is the Soul of the World, from the Analogie or Proportion he bears to the living Soul. For look as the Sensitive Soul, conveyed from the Parent together with and in the Seed, does, by its Prolific Efformative Virtue, forme and shape the *fatus*, til it be perfected; so *God*, whom he here stiles *the Universal Soul permeating and inhabiting althings*, is the *πρωτεργός*, and (as before) *λόγος θεοειδής*, or *πνευματικός*, *the first Fashioner, or the Efformative and Spermatic principle of the Universe.* Or look as the human spirit, though precedent to and no way dependent on the bodie, is notwithstanding *ἐντελέχεια* (as *Aristotle* phraseth it) *the perfection, or perfective principle* of the man; so *Plato's Universal Spirit*, or *Spirit of the Universe*, though it be precedent to, and independent on the said Universe, yet is it *ἐντελέχεια*, *the Efformative and perfective principle* thereof. This *Plato's* indwelling Soul of the Universe is the same with that *δύναμις πλαστικὴ*. *Plastic, Efformative Power, Spirit, or Principle*, which Chymists take to be the Universal Spirit, informing althings. And that al these Platonic notions of this Soul or Spirit of the Universe were but broken traditions derived originally from *Gen. 1. 2.* *The Spirit of God moved, &c.* wil, I think, be evident to any that shal consider how parallel they are. For whereas 'tis said, *Gen. 1. 2.* *the Spirit moved*; some wil have the Hebrew *נָפַח* to imply such a motion, or agitation as carries  
with

with it an Efformative fomentation; like to that of a Broodie Hen, fomenting her Egges. The Spirit of God as it were (to ſpeak with Reverence) ſat abroad upon the Waters, til he Hatched, and brought-forth the Univerſe. To which *Plato's Spermatic*, Efformative ſpirit of the Univerſe exactly answers, as alſo to that *Pſal. 33. 6. By the breath of his mouth.*] Hebrew ברוח פיו, by the Spirit of his Mouth. Neither is this only a Novel Obſervation: for *Ludovicus Vives*, who was wel verſt in *Plato*, is fully of this perſuaſion, as he layes it down in his Comment on *Auguſt. Civit. lib. 10. cap. 23.* 'If we wil (ſaies he) more exactly follow *Plato*, it's eaſie to defend, that the *Soul of the World* is that ſpirit which moved upon the Waters, *Gen. 1. 2.* which they ſeem to make imparting life, and eſſence to althings, through the maſſe of the Univerſe. Thus he; who gives us a good explication of *Plato's*  $\psi\upsilon\chi\acute{\eta}$  τῷ κόσμῳ, πρωτεργός, ἐπιποιός, &c.

2. *Plato's Soul of the Univerſe* ſeems to refer ſometimes to the *Plato's Universal Spirit*, his Providential influence on, and concurſe with althings. This indeed follows upon, and differs not really from the foregoing notion of *Plato's Universal ſpirit*. For look as the ſpirit of God was the firſt Fomenter, Framer, and Perfectioner of the Univerſe; ſo does he ſtil continue the ſupreme Governor, Orderer, and Influencer of it, and of al its motions, &c. Parallel hereto does *Plato* make his *Universal ſpirit* to be not only the firſt Compoſer, but alſo the Diſpoſer, and Orderer of the Univerſe, and al its Motions: ſo in his *de Legib. lib. 10. Pag. 897.* δῆλον ὡς τὴν αἰεὶς ψυχὴν φατέον ἐπιμελεῖσθαι τῷ κόσμῳ παντὸς, καὶ ἀγεῖν αὐτὸν τὴν τοιαύτην ὁδὸν ἐκείνην, *It's manifeſt, that we muſt confeſſe, the ſupreme ſoul provides for the whole world, and governes it in the ſame manner.* This is another reaſon, why *Plato* ſtiles the Univerſe a living Creature, as he himſelf acquaints us in his *Timæus, Pag. 30.* δεῖ λέγειν τὸν ἢ τὸν κόσμον ζῶον ἑμψυχον ἔννευτε τῇ ἀληθείᾳ διὰ τὴν τῷ θεῷ γενέσθαι πρόνοιαν, *we ought to ſay, that this world is truly a Living and Intelligent Creature, becauſe it comes under the Providence of God.* Hence *Plato* ſtiles this *Universal Divine ſpirit*, γῆς, for that he does moſt wiſely and methodically diſpoſe, and order al Providential occurrences, and natural affairs. So in his *Phileb. Πάντες γὰρ συμφωνῶσιν οἱ σοφοὶ ὡς γῆς ὁ βασιλεὺς ἡμῖν ἐστὶ καὶ γῆς, Alw ſe men agree, that, γῆς, the Divine mind is King to us, both of Heaven and Earth.* So again, *Phædo, Pag. 97.* καὶ ἡμεῖς ἀμὲν ἐῖ τῷτο ἔτος ἔχθ, τὸν γε γένεον κοσμοῦντα, πάντα κοσμοῦν, καὶ ἕκασον τιθέναι τὰ ἅλη ὅπῃ ἀν βελτίονα ἔχῃ.

And



4. Some by *Plato's* Universal Spirit understand that Ignific virtue, or Vivific natural heat, which in the first Creation was infused into the *Chaos*, and afterward diffused through every part of the Universe, for the fomenting and nourishing thereof.

This, say they, *Plato* calls πῦρ ἀνωμαλότετον, *δημιουργον*, *The encrgetic Universal Fire, or Ignific Spirit*, which fashioneth divers Effects, which *Moses* calls the *Spirit of God*, *Gen. 1. 2.* Thus *Beza*, and out of him *Serranus* on *Plato's Timæus*, *Pag. 10.* But though *Plato* seems to own such a prolific fire, or ignific spirit diffused through the Universe, yet his Universal spirit, or chief Soul of the Universe seems distinct here-from, as much as the cause from its effect. Yet we may take in both, by distinguishing the Mundane Universal Spirit, into Increate and Create: The Increate Mundane Universal Spirit, is the Spirit of God, as before: the Create Universal Spirit is that vivific fire, which the Spirit of God diffused thoroughout the whole Universe, for the fomentation, vegetation, animation, and actuation of al material beings. This create ignific Spirit, I conceive, is expressed by *Moses*, *Gen. 1. 3.* under the notion of אור light or fire: Part of which was diffused thorough the bowels of the Universe, to be the principal Agent, under the Spirit of God, of al fermentation, animation, generation, and motion in things corporeous, whether Fountains, Fossiles, Plants, or Animals. Of this Create Universal Spirit, see *Philos. General. P. 1. l. 3. c. 3. f. 1. §. 4.* and *f. 2. §. 2.* and *f. 6. §. 1.*

§. 6. Having endeavored to explicate *Plato's* Universal Spirit, or the Spirit of the Universe, we are now to procede to its Bodie, and material Principe. The proper Bodie of the Universe, according to the mind of *Plato*, is composed of the Four Elements, Fire, Water, Earth, Air: but the original mater of these Elements he makes to be the *Chaos*, which being first in order of Nature and existence, ought firstly to be discoursed of. It was a *ἀϊδέμενον*, or principe universally granted by al the Ancient Philosophers before *Aristotle*, that the Universe had an origine; and that this Origine was from God. So that the great *ἐπιπέμενον*, or question was, what the material principe, or first mater of the Universe was? We find the severall persuasions touching this mater distinctly, though concisely, given us by *Clemens Romanus*, *Recognitionum lib. 8.* *Pythagoras* said, that the Elements, or principes of althings were Numbers; *Callistratus*, Qualities; *Alcmæon*, Contrarities; *Anaximandrus*, Immensitie; *Anaxagoras* Similaritie of parts; *Epicurus*, Atomes;

4. *Plato's ignific virtue how far it may be stiled the Universal Spirit.*

*The Bodie of the Universe, and its original mater.*

Atoms; Diodorus, ἀμερῆ, i. e. Impartibles, or Indivisibles; Asclepias, ὄσους, which we cal Tumors, or Elations; Geometers, Fines, i. e. Bounds; Democritus, Idea's; Thales, Water; Parmenides, Earth; Plato Fire, Water, Air, Earth; Aristotle also a fifth Element, which he named ἐὺ ὀνομαστὸν, Unnamable. Thus Vossius, de Philos. part. 1. cap. 5 §. 13. Although this relation needs some emendation, yet 'tis the best I have met with in this kind, and therefore it must passe. Only as to Plato, we must know, that though he made the Four Elements before named, the complete bodie, yet he made them not the first original mater of the Universe. For Plato, in his *Timæus*, describes his ἕλην, or first mater thus: It is, saies he, γένος, or ἡ δὲ ἐξ ἧ τὸ πᾶν συνετέθη, The Genus, or Species out of which every thing is composed; and he expressly saies, that it is neither Fire, nor Water, nor Earth, nor Air; but the Commun Mother, and Nurse of al these, which effi'seth its seed and virtue, ὑπεγαυνομένῳ, περιμέλω, ἀέρος ἕγῃς μορφᾶς ἐισδεχομένῳ, Watrrie, Firie, and receptive of the formes of Air and Earth. And indeed this Plato's ἕλη first mater, or χάος Chaos, seems exactly the same with, and we need no way dout but was originally traduced from, that of Moses, Gen. 1. 2. And the Earth was without forme, and void. Thus Richardson in the Exposition on his Divinitie Tables, Table 5. MSS. *Materia*] 'This the Philosophers did find, stumbling upon it, but mistaking it very much. Aristotle had it from Plato; he had it from the Egyptians, they from the Jews. This wil easily appear by paralleling the affections of the one and the other: which we shal endeavor in these following Propositions.

The Parallel  
twixt Moses  
and Plato in  
description of  
the First Mater  
of the Universe.

I. In its Creation.

1. Moses makes Divine Creation the origine of his *First Mater*, or Chaos, Gen. 1. 1. So does Plato, as before, §. 4. answerable to that of Hesiod, ἦτοι μὲν πρῶτα χάος γένητο, First of al the Chaos was made: That Peripatetic dream of an Eternal first mater never came into Plato's head, though some impute it to him, as before, §. 3.

II. Moses's רִוּוּ  
the same with  
Plato's ἕλη.

2. Moses calls his *First Mater*, Gen. 1. 2. רִוּוּ, without forme, which P. Fagius renders out of *Kimchi* ἕλη, the very same word, which Plato useth to expresse his *First Mater* by; and little different in sound, but lesse, or nothing at al in sense from Sanchoniathon's ἰλύς, slime, which Philo Byblius stiles μῶτ, as Bochart conceives from the Phenician and Hebrew מוד Mod, which signifies Mater, as before, Book 1. chap. 3. §. 13, 14. Aquila on Deut. 32. 10. renders this רִוּוּ by ἀτακίον confused, or without order; and

Plato

*Plato* describes his *first mater* by the same word, calling it ἀτακτον, *confused*, τὸ τῆς πλανωμένης εἰδ᾽ αἰτίας ἀτακτον, χαλεπῶ καὶ ἀμυδραν, δύσφρασον, namely because it was without any substantial forme, order, or perfection: yea *Plato* expressly stiles his *first mater* ἀμορφον, *without forme*, as *Moses*. Hence those Peripatetic descriptions of this *first mater*, that it is *nec quid, nec quale, nec quantum, indefinite and informe, yet capable of any forme*, which have caused so much dispute in the Scholes.

3. *Moses* makes his *First Mater* to be *Gen.* 1. 2. ובהו and *void*; whence some conceive, that *Plato* with the rest of the Greeks translated their χάος: for by an usual change of ב into כ, בהו is turned into כהו, which *Bochart* makes the original of χάος, *Chaos*. But if we cannot argue fully from the Names, yet as to Things we may draw an exact Parallel 'twixt *Moses*, and *Plato* as to this particular. For *Plato*, as well as *Moses* makes his *first Mater* to be void of any *Forme*, or perfect principles, but yet the *Seminarie* or *Masse* out of which althings were framed. So *Plato* tells us, that this *Chaos* was πάσης γενέσεως ὑποδοχὴ οἷον τιθήνη, *The receptacle, and as it were the nurse of al generations, though it were nothing perfectly*. So again, in the same *Timæus*, he acquaints us, that it was ἀνομάλως πάντη ταλαγμένω· again, ἑστίας ἀμοσγέπως ἀντεχομένη καὶ μηδὲν τοπαρόπαν αὐτῷ εἶναι, *i. e.* 'that it was a kind of anomalous thing, not clothed with *Essence*, yea little better than nothing, yet the commun subject out of which althings were formed. In sum, this *first mater* is, according to *Plato*, stiled χάος καὶ ὑποδοχὴ καὶ μήτηρ καὶ τιθήνη τῶ ὅλου, *The Seat, Receptacle, Mother, and Nurse of the Universe*: proportionable to that of *Sanchoniathon*, (quoted by *Eusebius*) who treating of the *Chaos*, saies, ἐκ ταύτης ἐγένετο πάντα πρὸς κτίσεως καὶ γενέσεως ὅλων, *out of this came al the seed of the Creation, and the Generation of the whole*. So *Timæus*, *Pag.* 94. saies, τὰν δ' ὕλῳ καὶ ματῆρα τιθάναντε — τὸ μὲν εἶδ᾽ λόγον ἔχει ἄρρενός τε καὶ πατρός, *Mater is as the Mother, and Nurse — but the Forme is as the Male, and Father of the Universe*. Thus we see how *Plato*, in imitation of *Moses*, describes the *first mater* as void of al substantial forme and perfection; yet the seed, and receptacle of althings. Hence also we learne, whence *Aristotle* had his *Physic Privation*, which he makes one of his *Principes* necessarily antecedent to the production of *Bodies*. Hence also he calls his *first mater* a passive power, or *Principe* void of al formes, but inclinable to, or receptive of any forme. These Peripatetic notions,

tions, which make so great noise in our Scholes, were evidently but fragments of *Plato's* Mosaic Traditions.

Plato's  $\Upsilon\epsilon\beta\Theta$   
from Moses.  
Gen. 1. 2.

4. *Moses* describes his First Mater or Confused Masse to be, Gen. 1. 2. *Darknesse, &c.* Hence *Plato*, in imitation of him, titles his first Mater  $\Upsilon\epsilon\beta\Theta$ , *tenebrous obscuritie*. The like we find mentioned in *Hesiod*, and by him applied to the *Chaos*,  $\epsilon\kappa\ \chi\acute{\alpha}\omicron\varsigma\ \delta\prime\ \Upsilon\epsilon\beta\omicron\varsigma\ \tau\epsilon,\ \mu\acute{\alpha}\lambda\alpha\iota\acute{\alpha}\ \tau\epsilon\ \nu\upsilon\grave{\xi}\ \epsilon\gamma\acute{\epsilon}\nu\omicron\upsilon\tau\omicron$ , *From the Chaos sprang the Erebo, and the dark night*. And indeed both *Plato* and *Hesiod* seem to have traduced this affection of the *Chaos* from *Sanchoiathon*, who calls it  $\chi\acute{\alpha}\Theta\ \epsilon\epsilon\beta\omega\delta\epsilon\varsigma$  the *tenebrous Chaos*: which Learned *Bochart* supposeth to have been in the Phenician tongue (in which *Sanchoiathon* writ) ערב כהור, *Evening darknesse*. כהור he proves was taken from Gen. 1. 2. but  $\Upsilon\epsilon\beta\Theta$  from Gen. 1. 5. ערב יהי, *and it was Erebo, or Evening*: this (*saies* he) *Varro* thus imitates; *Erebo creata fuscis crinibus nox te invoco*: So *Bochart Can. lib. 2. cap. 2. Pag. 783.*

5. Gen. 1. 2.  
Face of the deep.

5. Whereas *Moses* saies Gen. 1. 2. *Darknesse was upon the face of the deep*: *Plato* also seems to comprehend the same under his  $\Upsilon\lambda\eta$ , or *first mater*, which, as we have before mentioned, is the same with *Sanchoiathon's*  $\iota\lambda\upsilon\varsigma$  *waterie mistion, or slime*: So *Orpheus*  $\epsilon\kappa\ \tau\upsilon\ \Upsilon\delta\alpha\tau\Theta\ \iota\lambda\upsilon\varsigma\ \kappa\alpha\tau\acute{\epsilon}\sigma\eta$ , *Ilus, or slime was made out of water*. This slime or fluid waterie mater, the seed of al Creatures, is the same with *Thales's*  $\Upsilon\delta\omega\varsigma$ , *water*, which he made the first principe, or mater of althings: and al but broken traditions of *Moses's* description, Gen. 1. 2. as we have proyed at large, *Book 2. chap. 3. §. 4.*

6. Gen. 1. 2.  
Moved on the  
face of the wa-  
ters.

6. Lastly, *Moses* saies, Gen. 1. 2. *The Spirit of God moved upon the face of the Waters, i. e.* The Spirit of God by a Divine fomentation, agitation, or motion on this fluid mater, communly called the *Chaos*, formed and shaped every Creature, and brought it to that forme and perfection as was appointed for it, by the Sovereign Eternal Idea, Wisdome, and Pleasure. And does not *Plato* also give us a description hereof much to the same purpose? Thence he saies, in his *Timæus*,  $\upsilon\chi\ \eta\ \sigma\upsilon\chi\iota\alpha\iota\alpha\ \acute{\alpha}\gamma\omicron\upsilon\alpha\ \alpha\lambda\lambda\acute{\alpha}\ \kappa\iota\upsilon\tau\acute{\epsilon}\mu\epsilon\mu\omicron\upsilon\alpha\ \pi\lambda\eta\mu\mu\epsilon\lambda\omega\varsigma\ \kappa\acute{\iota}\ \acute{\alpha}\tau\acute{\alpha}\lambda\eta\omega\varsigma$ , that is, (as some render it) *by an importune motion fluctuating, and not quiescing*. This Divine fomentation and agitation of the Spirit on this fluid mater, in order to the formation of every Creature, is by *Sanchoiathon* stiled  $\pi\omicron\nu\lambda\acute{\omega}\ \acute{\alpha}\epsilon\rho\Theta\ \zeta\omicron\phi\acute{\omicron}\delta\omicron\upsilon\varsigma$ , *the spirit of dark air, or a blustering wind*. To conclude: *Plato* in his *Timæus* tels us, that God out of this first mater  $\acute{\alpha}\lambda\omicron\gamma\omega\varsigma\ \kappa\acute{\iota}\ \acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\tau\omega\varsigma$ ,

ἀμείρους, disorderly and irregularly indigested, διακόμισε, διέταξε, ἢ διαχηματίσατο, beautified, ordered, and configured, or formed the Universe: Yea, he undertakes to expound the mode or method, which the Divine Spirit took in thus fashioning and reducing every Creature to its proper Forme: *The mater*, saies he, of althings being subtracted, the mind of the Divine Opificer, by a prudent kind of persuasion compelled the same, which otherwise was tenebrous, fluid, inordinate, and informe, to passe into light, and order, &c. of which see *Serranus* on *Plato's Timæus*, Pag. 12. By al which laid together, I think, 'tis very probable, that *Plato* traduced these his Physiologic Philosophifings, touching the First Mater, or Material Principle of the Universe, if not immediately, yet originally from *Moses's* description of the Creation, *Gen. 1. 2.*

§. 7. Having dispatched the Origine and First Mater of the Universe, we now procede to its complete Bodie, which *Plato* stiles τὸ ὁρατὸν ἢ τὸ ἀπλὸν the visible and tangible. This bodie of the World he makes to consist of the four Elements, Fire, Water, Air, Earth conjoined together by a friendly proportion or harmonie. So in his *Timæus*, Pag. 32. he saith, διὰ ταῦτα ἕκτε δὴ τέτων τοιέτων ἢ ἢ ἀειδμόν τετάρων [sc. ἐκ πυρὸς, ὕδατος τε ἢ ἀέρος ἢ γῆς] τὸ τῷ κόσμῳ σῶμα ἐγεννήθη δι' ἀναλογίας ὁμολογήσαν φιλιάντε ἕχεν ἐκ τέτων, By these, and of these four Elements the bodie of the Universe is composed with an harmonious proportionable friendship, &c. Yea *Plato* undertaketh to give us some account of the necessitie, and mutual combination of these four Elements. He tels us, that the Earth is the most ponderous, least mobile, and the most impertransmutable of al the Elements, and therefore the basis of the rest. So *Timæus*, Pag. 98. βαρύτερόν τε ἢ δυσκίνητον ἀ γὰ ἀμεταβλητόν τε σῶμα εἰς ἄλλα διὰ τὸ ἀκοινώνευτον — μόνα γὰρ ἀ γὰ, αἰθιον σοιχεῖον ἔχει τὸ ἀμιμιτεράγων' τῆτο ἢ σοιχεῖον ἢ ἄλλων σωματων βῆ πυρὸς, ἀέρος, ὕδατος, The Earth is most ponderous and immobile, and a bodie impertransmutable into others, by reason of its being incommunicable, &c. Then he addes: πῦρ μὲν ἄν διὰ τὰν λεπτομέρειαν διὰ πάντων ἦεν ἀήρ τε διὰ ἢ ἄλλων, ἕξω πυρὸς ὕδατος ἢ, διὰ τῆς γῆς. ἄπαντα δ' ἄν πλήρη ἐντὶ, ἐδὲν κενὸν ἀπολείποντα, Fire, by reason of its tenuitie, penetrates through every thing: Air, through every thing save Fire: Water, through the Earth: by means whereof althings being filled there is nothing left vacuumous. Whence *Timæus* *Locrus*, Pag. 93. concludes: τέτοις ἢ ποτιχερόμεν ὁ θεὸς τότε ἢ κόσμον κατεσκεύαζεν ἀπλὸν μὲν, διὰ τὰν γὰν ὁρατὸν ἢ, διὰ τὸ πῦρ ἄπερ δύο ἀκκα. δι'

*The bodie of the Universe, and its constitutive parts the four Elements.*

*ἀέρες ἢ κ' ἵδαλι* συνειδήσατο δεσμῶν καλίστη ἀναλογία, *Of these Elements God composed the world: which is tangible by reason of the Earth; but visible by Fire; which are two extremes. But he compacted the world and united its extremes by fire and water, together with proportion that most firme bond of Union. In which Timæus Locrus, (from whom Plato borrowed the Autographe of his Timæus) informes us, that the next mater or bodie of the Universe was the four Elements; but the bond of Union, that which knits al together, was ἀναλογία, the proportion or harmonie of al. Thus also Plato in his Timæus, Pag. 32. as before. Tullie interprets Plato's words thus: 'It's necessarië, that the world should be corporeal and visible, as also touchable: Moreover Fire penetrates althings, and 'nothing can be touched, which wants a solid basis. Now nothing 'is solid but what partakes of Earth: wherefore God being about 'to make the world, first joyned Fire and Earth together, &c. Lud. Vives in August. Civit. lib. 8. cap. 11. gives us Plato's mind touching the Combination and Proportion betwixt these Elements thus: 'To make a coherence 'twixt Earth and Fire, there is necessarily 'required a Bond: wherefore they needed two other Elements, 'which of themselves and of the other Elements connected, might 'make up one Composite or Bodie. Such are Air and Water, 'twixt 'Fire and Earth. For the same Analogie or Proportion that Wa- 'ter has to Earth, Air has to Fire: the same also Water, and Air 'have amongst themselves; which as Bonds do so copulate the 'extreme Elements, Earth and Fire, that by the almost imper- 'ceptible variations of Nature, either ascendent or descendent, 'there may be supposed to be one bodie, which waxeth hard in 'Earth, or is rarified in Fire. Plato also makes each of these Four Elements to have various Species and properties. So Timæus Lo- crus, Pag. 99. saies, πῦρ μὲν φλόγα, κ' φῶς, κ' αὐγάν, &c. Fire has flame, light and splendor, by reason of the inequality of the Triangles which are in each of these. Air is partly pure and dry, partly humid and cloudie. Water also is either fluid, or congeled, as Snow, Hail, Ice. Humor is either fluid, or compact: Fluid as Honey, Oil: Compact, as Pitch, Wax. Compact humor, is either fusile, as Gold, Silver, Brasse, Tinne, Led, Iron; or fragile, as Sulphur, Bitumen, Nitre, Salt, Alum, and [λίθοι ὁμογενεές] Stones Homogeneous. Also in the same Pag. 99. Timæus Locrus acquaints us, that heat has δύναμιν διασπαικνῶν, a disgregative faculty of the most tenuious parts, but τὸ δ' ἄψυχρον παχυμερέστερον πόρον κ' συμπιλωσικόν ἐστι, frigid is constrictive and complicative of the Pores. Lastly Plato informes us, that the more*

Noble parts of the Universe, as the Sun, &c. are composed of Fire, of which hereafter.

§. 8. That *Plato* received this distribution of the Universe its bodie composed of the 4. Elements from the Jewish Church, and particularly from *Moses's* description of the Creation, *Gen. 1. 1.* &c. is acknowledged both by Ancient and Moderne Writers. So *Austin de Civit. Dei, lib. 8. cap. 11.* 'Plato (saies he) in his *Ti-maus* affirms, that God in the first Creation, first joyned Fire and Earth together. It's manifest that he gives to Fire the place of Heaven. Therefore this opinion has similitude with that which is said, *Gen. 1. 1.* that *In the Beginning God made Heaven and Earth.* Thence those two middle Elements, by the interposure whereof these extremes are copulated, he calls Water and Air: whereby he is conceived to understand what is written, *Gen. 1. 2.* *And the Spirit of God moved upon the Waters.* For little heeding in what manner the Scripture stiled the Spirit of God, because the Air is also called a Spirit, he imagined the Four Elements might be commemorated in that Place. That *Moses*, in this *Gen. 1. 1, 2.* describes the Creation of the Four Elements, and that *Plato* speaks conformable thereto, is affirmed by learned *Serranus* in his Notes on *Plato* his *Timaus*, *Pag. 10.* thus: 'This is the common opinion of our Divines, that *Moses* in *verse 1.* of *Gen. 1.* teacheth, that the first mater was created by God: and that in *ver. 2.* he describeth the same by certain Notes. Yet as to the genuine and plain interpretation of this place, the opinion of *Theodore Beza*, my most Reverend Parent and Preceptor, doth mostly please me; who supposeth, that *Moses*, in this place, doth not treat of the first mater, but simply teacheth, that the Four Elements, *viz.* Earth, Water, Fire, Air, were in their order Created by God. And he gives these Reasons of this his opinion: First, that *Moses* was wont so to propose things Physic, that he might wholly accommodate his speech to the Vulgar Capacitie: neither does he treat of them subtilly, but *αιδητικῶς* sensibly, that they might be more comprehended by the ruder sort; wherefore the plain and true sense of this place seemed to him this: In *verse 1.* *Moses* proposeth after this manner, a sum of the whole Historie of the Worlds Creation, and that in an Analytic order, which truly is a forme of Demonstration most apt for the teaching of Sciences. *Moses* therefore teacheth *κεφαλαιωδῶς* summarily, that in the beginning God created the Heaven and the Earth, *Gen. 1. 1.*

*Plato received this distribution of the bodie of the Universe into four Elements from Moses, Gen. 1. 1.*

*Serranus his Analysis of Gen. 1. 1, 2. out of Beza.*

'When

' When yet nothing existed God created this Universe, and what  
 ' ever is comprehended in its compass: which, according to the  
 ' commun manner of speech, is understood by the termes of Hea-  
 ' ven and Earth. *Moses* having laid this summary *Substratum* of  
 ' his whole discourse, he then procedes to perue each part thereof,  
 ' and firstly to treat of the Elements: because they are the basis  
 ' of the Universe, and the Mater which the Vulgar might com-  
 ' prehend, as being discovered by certain effects. Therefore he  
 ' affirms, that *Moses*, in *verse 2.* teacheth the Creation of the  
 ' Elements, Earth, Water, Fire: but the Creation of the Air in  
 ' *verse 6.* These Elements he describeth as Created *καθ' αὐτά,* by  
 ' themselves, before their entering into the composition of Ani-  
 ' mants. Thus therefore *Moses* explains those first bodies, as that  
 ' he first treats of the Earth; affirming that the *Earth was in-*  
 ' *forme, &c.* Therefore there was not yet extant any certain Dif-  
 ' position of things; neither was there any certain forme in that  
 ' tenebrous Masse of the Elements: which notwithstanding God  
 ' conserved by an infused natural heat, which was as it were the  
 ' Seminarie of althings, and nothing else but the Element of Fire.  
 ' For the Element of Fire, in this first Creation, was nothing else  
 ' but that ignific force and efficacy, which is variously diffused in  
 ' the symmetrie of the Universe, for the fomenting and nourish-  
 ' ing of things according to their nature. This Natural and Vivi-  
 ' fic heat dispersed in things after their mode, even in Animants  
 ' themselves, is by *Moses* properly called the *Spirit of God, Gen.*  
 ' *1. 2.* Truly *Plato* calls this Natural heat *πῦρ ἀνωμαλότητος ἁμυ-*  
 ' *εργόν,* i. e. the Opificer of various effects. Thus, saies *Beza,* *Moses*  
 ' shews, how the Earth, Water, Fire, were Elements Created by  
 ' God the first day. That therefore the Air was Created the second  
 ' day, which *Moses* calls *רקיע* Expansion. Truly *Plato* makes men-  
 ' tion of *τάσις* expansion, as I conceive, in the same sense; which  
 ' word is wel accommodated to expresse the nature of the Air,  
 ' which is most liquid and expansive, &c. thus *Serranus.* Which  
 accurate *Analysis* of the first Creation, though it has something  
 novel and disputable, yet it gives us a good account of the Cog-  
 nation betwixt *Moses* and *Plato,* in their description of the first  
 Elements, which constitute the Systeme or bodie of the Universe.  
 Only that opinion of *Beza* and some others, that by the *Spirit,*  
*Gen. 1. 2.* we must understand, a created ignific Spirit, I conceive  
 no way agreeable to Sacred or Platonic Philisophie. It seems e-  
 dent

dent by parallel Scriptures, that by *Spirit* there we must understand the *Spirit of God*, the Increate Mundane Spirit. I should rather refer the create ignific Spirit to v. 3. where  $\text{אור}$  signifies both *light* and *fire*: out of which fire the create universal spirit was educed, as before §. 5.

§. 9. As *Plato* makes the bodie of the Universe to be composed of the Four Elements, so also the Forme thereof, according to his persuasion, is no other than the *ἀναλογία καὶ συμμετεία*, *Analogie and Symmetrie*, or *harmonious contexture* and friendly conjuncture of these Elements: whence results the Order, Beautie, and Perfection of the Universe. So in his *Timæus*, Pag. 32. *Plato* saies, that the Bodie of the Universe is constituted, *δι' ἀναλογίας ὁμολογησάν φιλιάντε*, by the Friendship and Analogie 'twixt these Elements, &c. *Plato* here in pursuit of his former Allegorie, supposeth, the Universe to be *ζῶον ἑμφυχον ἔννευτε*, a living intelligent thing, consisting of bodie and soul: the Bodie he calls, *τὸ ὁρατὸν καὶ ἀπιδν*, the visible and tractable part, or the Elements themselves; but the Soul he stiles *ἀναλογίαν, καὶ συμμετείαν*, that *Analogie and Symmetrie*, by which things in themselves contrarie are friendly, and by a kind of agreeable discord conjoynd together in the masse of the Universe. This Harmonie, Proportion, and Concent, which is found amongst the parts of the Universe, *Plato* makes to be the effect of the Divine Spirit, his Disposition and Providence: which is by him, on the same account but in a more eminent manner, stiled *ψυχὴ τῶ κόσμου*, the Soul of the World, as before §. 5. But here we are to take notice, that *Plato* makes a twofold Forme of the Universe, the first Intelligible, inhering in the Divine mind; the second Sensible, infused into singulars, consisting in their proportion, order, &c. So in his *Timæus*, Pag. 48. *δύο εἶδη διηλόμεθα ἐν μὲν, ὡς παραδείγματ' εἶδ', ἑσπεδὸν, νοητὸν, καὶ αἰεὶ καὶ ταυτὰ δὲν, μίμημα δὲ παραδείγματ' δευτερον, γένεσιν ἔχον καὶ ὁρατὸν*, We have divided two formes: -- One truly as the substrate intelligible forme of an exemplar, which is alwayes the same: the other the Imitamen of the exemplar, produced and visible. *Plato* here asserts a Twofold Forme of the Universe; the One Intelligible, which is that Idea or Paradeigme subsisting in the Divine mind, proportionable whereto althings were framed: the other Sensible, consisting in that Proportion, Harmonie, and Order, which God has put into every Creature, and their mutual combinations. This he more fully expresseth in the same *Timæus*, Pag. 69. *ταῦτα ἀτάκτως ἔχοντα ὁ θεός*

ἐν ἑκάστῳ τε αὐτῶν πρὸς αὐτὸ καὶ πρὸς ἄλληλα συμμετέρας ἐνεπόησεν, ὅσας  
 τε καὶ ὅπη δύνατον ἡ ἀνάλογα καὶ σύμμετρα εἶναι, These Elements lying  
 conjusely together, God inspired into each of them a certain order of  
 proportion, that they might agree among themselves and with other things,  
 so far as they are capable of order and proportion. These Platonic  
 notions of the Forme of the Universe seem very proportionable  
 unto, and therefore but derivations from, Gen. 1. 31. where 'tis  
 said, that God saw althings, that they were good, i. e. Harmonious  
 and proportionable amongst themselves, as also exactly propor-  
 tionable to their Divine Idea and Exemplar. So *Austin, de Civ.  
 Dei, lib. 12. cap. 5.* 'Al Natures, saies he, because they are, there-  
 fore also have they their Measure, Beautie, or Forme, and a certain  
 'peace amongst themselves; wherefore also they are good, &c.  
 Hence the Ancients made Love to be the bond of the Universe,  
 namely because its Perfection and Goodness proceeded from the  
 Harmonie, Order, and Beautie of the parts. Al which is fully  
 comprehended under *Plato's* Forme of the Universe, whereby he  
 understood no other than the Harmonie, Beautie, Order, and  
 Perfection of the Universe, and its parts, though never so con-  
 trarie amongst themselves, answerable to Gen. 1. 31. which is also  
 Essentially couched under the notion of Forme: for *μορφή*, by an  
 easy transposition of *φ* and *μ*, is the same with *μορφή*, which  
 signifies Beautie, &c. *Plato* never dreamed of that essential Forme  
 which *Aristotle* introduced, as educible out of the passive power  
 of the first mater, &c. No; he, conforming himself to *Moses's*  
 stile, by Forme understands nothing but that Beautie, Perfection,  
 and Goodness, which was in things resulting from their Order,  
 Proportion, and Harmonie amongst themselves; as also from their  
 conformitie to the Divine Exemplar and original Idea.

Gen. 1. 31.

The Affections  
of the Universe.

1. Perfection.

§. 10. Having discoursed of the Principes of Natural bodies,  
 both Effective and Constitutive; we now procede to their Ad-  
 juncts or Affections, which essentially and naturally flow from  
 their Principes. And the first great πάθος, or Affection, which  
*Plato* attributes to the Universe and its parts, is Perfection. So  
 in his *Timæus, Pag. 32.* discoursing of the πάθη, Affections of the  
 Universe, he saies, Πρῶτον μὲν ἵνα ὅλον ὅτι μάλιστα ζῶν τέλειον ἐκ τε-  
 λείων καὶ μερῶν εἴη, First, that the whole Universe, because it is an ani-  
 mal greatly perfect, consists of perfect parts. This Perfection of the  
 Universe he had before given some intimation of under the notion  
 of Goodness: So *Timæus, Pag. 30.* Βυληθεὶς γὰρ ὁ θεὸς ἀγαθὰ μὲν

πάντα,

πάντα φλαῦρον ἢ μηδὲν εἶναι -- θεῖμις ἢ ἔτ' ὡς ἔτ' ἔστι τὸ ἀείρω δεῖν ἄλλο πλὴν τὸ κάλλιστον, *God would, that althings should be good, and nothing evil.—For 'twas never, neither is it now lawful for him, who is the best Good, to make any thing but what is most beautiful and perfect.* Plato here sheweth, how God of the first confused mater and Elements efformed a most Beautiful World: the word he expresses this by is *διεκδομῆσι*, *he beautified, adorned the world;* whence 'twas called by the Ancients *κόσμος*. Again he saies, *διεχηματίσατο*, *he shaped, configured, or conformed the Universe, i. e. made it conformable to the Eternal and most perfect Exemplar of his own Decrees:* whence we read *1 Cor. 7. 31.* of τὸ ἅψμα τοῦ κόσμου, *the* *1 Cor. 7. 31.* *Scheme, Scene, Figure, or Forme of this World.* Farther, Plato saies, that God did, *δέταξε*, *accurately dispose, order, or methodise the Universe, placing each part in its proper place and rank, ἐξ ἀταξίας εἰς τάξιν ἀγαθῶν*, *reducing every Creature from that Ataxie or disorder it lay under in the confused Chaos, unto an admirable order and goodnesse:* which he elfewhere stiles *εὐταξία*, *the good order or right disposition of every thing.* Lastly he saies, that God *συνέσπεν* *constituted, or gathered into one Systeme each part of the Creation:* whence Aristotle (his Scholar following his Master herein) defines the World *σύστημα*, *&c. a Systeme, or ordinate compages of natural bodies, &c.* By al these expressions Plato sets forth to the life the incomparable Structure and admirable perfection of the Universe, as it came forth of the hands of God, and that exactly conformable unto, and, as we have reason enough to judge, by traduction from Moses's description thereof, *Gen. 1. 31.* *And Gen. 1. 31.* *God saw every thing, that he had made, and behold it was very good: i. e. most perfect.* Indeed Plato gives us an excellent comment on these words of Moses, wherein we have Moses his sense fully, and that almost in his own words laid open to us: So in his *Timæus*, Pag. 37. Therefore (saies Plato) after the Father of the Universe had animadverted or considered his work, *αἰδίων θεῶν γεγονὸς ἄγαλμα*, *ἠγάδητε καὶ ἐυραχθεῖς*, *the made-image of the Eternal Gods (or Trinitie) he rejoyced, and recreated himself therein greatly.* Thus Plato, who does here, as the Learned conclude, speak by tradition from Moses. So *Jo. Grammaticus Of Creation, lib. 7. cap. 11, 12.* 'Rightly therefore does that great Moses, concluding the Creation of the World, say *Gen. 1. 31.* *And God saw* *Gen. 1. 31.* *every thing, &c.* And Plato here again does imitate him, who 'speaking of Gods making the Universe, saies, that when the Fa

'ther beheld this Mobile Animal, the image of the Eternal Gods,  
 ' which he had begotten, he rejoyced and was recreated, *ἔτι ἕ  
 μᾶλλον ὁμοιον πρὸς τὸ παρδείγμα ἐπεργάσασθαι*, and by so much the  
 more, when he considered that it was made exactly conformable to its  
 Paradeigme, or Eternal exemplar. Austin, de Civit. Dei, lib. 11.  
 cap. 21. interprets Moses in the same manner, that Plato does.  
 ' In that (saies he) 'tis said Gen. 1. 31. *God saw althings that they  
 ' were good.* We must understand the approbation of his work  
 ' made according to Art, which is the Wisdome of God, &c.  
 God's seeing althings to be Good implies their Conformitie to  
 that Original Idea, or Eternal Platforme of Divine Wisdome and  
 Decrees. Whence also Plato stiles the Universe a visible image of  
 the invisible God; namely by reason of its exact conformitie to  
 its Original Forme or Idea in Divine Decrees: So in his *Timæus*,  
*Pag. 92. δηται γὰρ ἡ ἀθάνατα ζῶα λαβὼν, ἡ ξυμπληρωθεὶς ὁδε ἰόσι-  
 μῳ, ἔτω ζῶον ὁρατὸν, τὰ ὁρατὰ φειέχον, εἰκὼν τῆ νοητῆ δεῦ αἰδητὸς,  
 μέγιστῳ, ἡ αἰεστῳ, κάλλιστὸς τε ἡ τελειώτατῳ γέγονεν, εἰς ἕρανδς ὁδε,  
 μονογενεὺς ὢν,* For this world comprehending things mortal and immortal,  
 and being every way perfect becomes a Visible Animal comprehending  
 things Visible, a Sensible Image of the Intelligible God the greatest,  
 and best, and most beautiful, and most perfect; This one Heaven, and the  
 unigenite. Plato here calls the Universe a Sensible image of the Intel-  
 ligible God, in that it was made exactly conformable to Gods Eter-  
 nal Exemplar; which in his *Timæus*, Pag. 69. he calls *παραδείγματῳ  
 εἰδῳ νοητῶν*, the Intelligible Forme of the Exemplar: as elsewhere,  
*κοσμοῦ νοητοῦ, ἰδανιδε*, the Intelligible Ideal World: according to  
 which Exemplar or Platforme this sensible world was made,  
 whence it became a reflex image thereof, and so a sensible image of  
 the insensible Deitie. Or else we may refer this Platonic description  
 of the Universe to Moses's Character of Man, Gen. 1. 27. And God  
 created him in his own Image, &c. So Johan. Grammaticus of the  
 Worlds Creation, lib. 6. cap. 21. pag. 249. *Μουσειῶς ἢ ἐπ' ἀνθρώπου  
 κειώτατα ἐπίοντῳ καὶ εἰκόνα γεγονέναι δεῦ, ἡ καθ' ὁμοίωσιν Ἑλλά-  
 τῶν δὲ τὰ ἐν τῷ κόσμῳ πάντα τῶτο μετήγαγεν, &c.* Whereas Moses  
 spake properly of Man, that he was made after the Image of God, and  
 according to his likeness; Plato translates this to althings in the World.  
 And indeed it's evident, that Plato comprehendeth under his no-  
 tion of the Universe, as wel Rationals as Sensibles; and therefore  
 from Man its more noble part, he stiles the whole, the Image of  
 God, according to and in derivation from Moses's description, Gen.

1. 27. We may take it either way, and yet no way doubt, but that *Plato* had this, as the former Notions touching the perfection, goodness, order, beauty, and exact proportion, or conformitie of the Universe, from the *Mosaic* description. This perfection of the Universe *Plato* makes to be the immediate product and first issue of its formal constitution; namely, the result of that friendly proportion, sweet harmony, and beautiful order, which is between all the parts of the Universe, though in themselves never so disagreeing. This is fully expounded by *Austin*, (who did mostly *Platonise*) *de Civit. lib. 11. c. 18.* the ‘*Antitheta*, or opposites (saies he) are accounted most decent in the ornaments of Elocution: as therefore those Contraries do give a beauty to Speeches; so the Beauty of the Universe is composed of a certain Eloquence not of Words, but of Things resulting from the opposition of Contraries. Thus much for the perfection of the Universe.

§. 11. The second  $\pi\acute{\alpha}\delta\theta$ , or affection, which *Plato* gives the Universe, is *Unitie*: So in his *Timæus*, *Pag. 33.* having discoursed of its perfection, he addes, *πρὸς ἃ τέλει ἐν, To these we may adde that 'tis one.* So in his *Parmenides*, *Pag. 144.* *Plato* having distinguished *ἐν one*, into *infinite*, and *finite*: As for *finite unitie*, he makes it to be a proper affection of his sensible Idea, whereby he means the Universe. And the reason he gives why the Universe should be one, is this; because  $\tau\acute{\alpha}\ \kappa\alpha\theta'\ \epsilon\kappa\alpha\sigma\alpha$ , the singulars contained therein are all determinately reduced to their proper Classe. *Aristotle* also asserted the same.

2. Affection of the Universe is its Unitie.

3. Another  $\pi\acute{\alpha}\delta\theta$ , or affection, which *Plato* gives the Universe, is *Finitude*. So in his *Parmenides*, *Pag. 144.* having spoken of his sensible Idea and its Unitie, he addes, *πεπερασμένον ἀν ἢν ἢ τὸ ὅλον τὸ ἔν. ἢ ἢ πειπέχεται ἐπὶ τῷ ὅλῳ τὰ μέρη; ἀνάγκη. Ἄλλα μὲν τὸ γὰρ πειπέχον, πέρας ἀν ἔιν. — Ἄρ' ἔν ἐκ ἐπέπερ πεπερασμένον, ἢ ἔχεται ἔχον; τί δ' ἐἰ ὅλον, ἢ ἢ ἀρχὴν ἀν ἔχοι, ἢ μέσον ἢ τελευτήν;* Therefore one according to the nature of the whole shall be finite. Are not all parts comprehended by the whole? It is necessarily so. But that which comprehendeth will be the terme.— Therefore if it be finite, hath it not also extremes? Moreover if it be finite, wil it not also have beginning, and middle, and end?

3. Finitude.

4. Thence follows another affection of the Universe, which *Plato* calls *Figure*. So in his fore-cited *Parmenides*, *Pag. 145.*  $\kappa\acute{\iota}\ \chi\eta\mu\acute{\alpha}\lambda\theta\ \delta\acute{\epsilon}\ \tau\iota\ \nu\ \tau\omega\iota\acute{\epsilon}\tau\omega\ \epsilon\acute{\nu}\ \mu\acute{\epsilon}\tau\acute{\epsilon}\chi\omega\ \alpha\acute{\nu}\ \tau\acute{\omega}\ \epsilon\acute{\nu}$ , *And this one being such,*

4. The Universe has a Figure round.

must also partake of some Figure. And in his *Timæus*, Pag. 33. he speaks more particularly and fully thus: *ἡ γῆμα ἡ ἔδωκεν αὐτῆς τὸ πρῶτον, ἡ συγγενῆς, &c.* And he has given to it (i. e. the Universe) a Figure most becoming and most congenial: For it is meet, that he should shape it into such a Forme, or Figure, as might comprehend al other Figures. For which cause the World is made *σφαιροειδῆς*, round, so that its whole circumference is touched with Rayes equally distant from the Centre, *πάντων περιώλιον, ὁμοιωτάτερον αὐτῷ ἑαυτῆς σχημάτων*, This being the most perfect and most like to it self of al Figures. Thus Plato, wherein he fully informes us touching the Worlds Rotunditie, and the reasons thereof: namely, because it ought to comprehend al Animals. Now a round Figure is of al (1.) Most capacious and perfect: (2.) Most like to it self, or uniforme: (3.) Most content with it self, and without need of other. *Aristotle* also follows him, in asserting the Worlds Rotunditie.

5. Color.

5. Another *πᾶθος*, or attribute, which Plato gives natural Bodies, is Color, which in his *Timæus*, Pag. 67. he thus describes: *χρῆμας ἐκαλέσασθαι, ὁλόγα ἢ σωματῶν ἐκάστων ἀπορρέουσιν ὄψιν, σύμμετρα μόρια ἔχουσιν πρὸς ἀἴθρην*, We call Colors a flame, diffusing it self from particular Bodies, having parts symmetrical to the sight in order to sensation. By Flame he means Light, which he elsewhere termes a Flame: and so Plato is herein followed by the New Philosophers, who make Colors to be nothing but the various reflexions of Light. *Timæus Locrus*, Pag. 101. gives some distribution of Colors, with their proper effects: *τὸ μὲν ἄν λευκὸν διακρίνει τὴν ὄψιν, τὸ δὲ μέλαν συμμετρεῖ*, White Color disgregates the sight, whereas black does congregate it. To which the *Peripatetics* assent, &c.

6. Time, another Affection of Bodies.

6. Plato also makes Time another special propertie, or Affection of the Universe, and al natural Bodies. So in his *Parmenides*, Pag. 151. treating of the Universe under the notion of *τὸ ἓν*, One, he saies; *ἡ χροῖα μετέχει τὸ ἓν, ἡ ἔστι τε ἡ νεώτερόν τε, ἡ πρεσβύτερον αὐτὸ τε αὐτῆς ἡ ἢ ἄλλων, ἡ ἔστι, ἡ ἔσται, ἡ ἐγένετο, &c.* One partakes of Time, and is younger and elder than it self, and than other things, and it is, and it was, &c. His meaning is, that al natural Bodies admit of variations and differences of time, &c. And in his *Timæus*, Pag. 13. he describes time to be *εἰκὼν κινήτη αἰῶνος*, a moveable Image of Eternitie. Again, *ἡμέρας ἡ νυκτὸς διορισμός*, the definition or boundarie of day and night. So *Timæus Locrus*, Pag. 97. saies, *χρόνον ὁ θεὸς σὺν κόσμῳ ἐκόσμησεν* — *εἰκὼν δὲ ἔστι τῆς ἀγεννάτω χρόνῳ, ὃν αἰῶνα πολλαγορούμεν, &c.* God has framed Time together with

with the World: — for it is an Image of the ingenerable time called Eternitie: for look as this Universe is created according to the exemplar of the Intelligible Ideal World, so is this Time composed in some sort according to the exemplar of Eternitie. Lastly, as to the formal measure and product of Time, we find a good description thereof in the Platonic Definitions, Pag. 411. thus, *χρόνον ἢ κίνησις, μέτρον ποσειδῶν*, Time is the motion of the Sun, and the measure of motion, i. e. Time is measured by the motion of the Sun, but the measure of all sublunary motions. Which agrees well with Moses's description in Gen. 1. 14. for seasons, and for daies, and years, &c.

7. Hence follows another Affection, which Plato attributes to the Universe and natural Bodies, namely *Mobilitie*. So in his *Parmenides*, Pag. 145. *ἔτι δὲ περὶ τοῦ ἐν ἅρ' ἕκ ἀνάγκη κ' κινήσεως, κ' ἰσθῆναι;* But seeing the nature of one [i. e. the Universe] is such, is it not necessarie, that it be capable both of Motion and Rest? &c. Herein also Aristotle follows him, making Motion and Rest affections of natural Bodies.

8. Hence also follows *Generation*, which may be ranked amongst the Affections, which Plato gives to natural Bodies, and is thus described, *Platon. definit. Pag. 411. Γέννησις κίνησις ἐς ἑστίαν*, Generation is a motion to Essence. Again 'tis called, *μετάληψις ἑστίας*, a participation of Essence, &c.

9. Whence lastly follows *Duration*, which Plato makes another affection of the Universe. So in his *Timæus*, Pag. 32. having spoken of the Worlds perfection, and unitie, he addes, *ἔτι δὲ ἵνα ἀγήραον, κ' ἀνοσον ἦ*, It must also continue without old age, and sickness, &c. He peruses his Allegorie, wherein he styles the World a Living Creature; which (saies he) must continue in youthful vigor and healthie. His meaning is, that though Individuals and Singulars decay daily, yet the Species, and whole of the Universe is continued durable, and vigorous, by means of successive generations. For they are Individuals only, not the Species that die: thus according to Aristotle's Maxime, the Corruption of one is but the Generation of another. Thus much of the Affections of the Universe.

§. 11. Having discussed the *prime, insensible Principles* of the Universe, with its general Affections, we should now procede to its next, *sensible, Physic Principles*, with their Affections: but having philosophised on these more largely, in our *Philosophia Generalis*, P. 1. l. 3. c. 2. sect. 2. we shal here only give a brief Schematisme thereof.

*Sensible Physic Principles of Bodies.*

Fire.

thereof. *Plato, Timæus*, p. 53, 54. in Imitation of *Moses, Gen. 1. 3, 4, 5, 6, 9, 10.* constitutes four sensible physick Principles, *Fire, Air, Earth, Water.* (1.) *Fire*, termed by *Moses, Gen. 1. 3.* **אֵשׁ**, is threefold: *It either burnes but shines not; or shines but burnes not; or shines and burnes.* [1.] There is a fire that burnes and shines not. This they call *Potential fire*: which lies latent in *Chalke, Horsedung, wet Hay, Blood, &c.* [2.] *Fire that shines and burnes not, is Light*: which, according to Platonic and New Philosophie, is but a more tenuious pure fire. To which we may also adde *Colors*; which *Plato, Timæus*, p. 67. calls **φλόγα τῶν σωμάτων**, &c. a certain flame defluent or flowing from Bodies, having parts accommodate to sight. Of which he treats more largely, p. 68. That Colors are nothing else but *Light*, in a certain manner determinate, either congenite to the thing colored, or rather extrinsically diffused from some luminose Bodie, together with the interne disposition of the bodie affected thereby, is now the general sentiment of New-Philosophers, of which see more largely, *Philosophia General. P. 1. l. 3. c. 2. f. 2. §. 2.* [3.] *Fire that both shines and burnes*, is either *Celestial or Terrestrial*: of which hereafter. Fire indeed is the most potent principle of Nature and Art: it is under the Spirit of God, that Create, Universal, Mundane Spirit, which fomentes, animates, perfects, and agitates all bodies, as *Philos. General. P. 1. l. 3. c. 2. f. 1. §. 4.* (2.) The next sensible physick Principle of Bodies is *Air*, mentioned by *Moses, Gen. 1. 6.* and by *Plato, Timæus*, p. 58. which is more pure, or caliginose and nebulose. The more pure Air is that we call *Ether*, or the *Ethereous Heaven*, the seat of the fixed Stars, &c. The more impure Air is that in these our inferior Regions, which being mixed with varietie of vapors and exhalations, deserves not the name of pure Air. (3.) *Water* is described by *Moses, Gen. 1. 9.* and by *Plato, Tim. p. 58.* by means of which Fire and Air, those active principles, exert and conserve themselves. (4.) *Earth* is the lowest principle of bodies, and as it were the sediment and dregs of matter, yet very useful for the consistence of Bodies. Thence *Plato, Timæus*, p. 55. ascribes to the Earth a *Cubic figure*; because of its Immobilitie and Firmitie. And that the Earth is founded on most firme immobile bases, sacred Philosophie instructes us, *Psal. 104. 5.* And as the Earth is most firme in it self, so also it communicates firmitude, stabilitie, and consistence to all bodies composed thereof. For in as much as it fills up the empty spaces of Salt and Sulfur, as also separates

Air.

Water.

Earth.

rates the *Active Principles*, and hinders them from consuming each other, it thence gives itabilitie and consistence to things mixed, and preserves them from dissolution; specially when by a more long and vehement heat it is commixed with *Salt*: for then it can hardly, either by Art or force be separated. Thence Stones and Metals attain unto the greatest firmitude and permanence; in the former Earth, in the later Salt being most predominant.

These are the next sensible physic Principles of Bodies; unto which *Chymic Principles* we may reduce the five Chymic Principles; *Spirit, Sulfur, Salt, Water* and *Earth*. For (1.) what is Spirit, but an *ethereous, subtile, volatile substance*, which the wise Creator hath invested Bodies, specially animate with, as the Principle of sense and motion? And are not all Vital and Animal Spirits in animate bodies composed principally of Air? From Spirits the *Animation* of bodies, the *Vegetation* of Plants, the *Maturation* of Fruits, the *Fermentation* of Liquors, the *Vigor, Activitie, Vertues*, and *perfection* of Bodies arise. (2.) As for *Sulfur* it differs but little if at all from Fire, of which hereafter, *Sect. 2. §. 5.* (3.) That *Salt* is very much the same with the Earth, see also *Sect. 2. §. 5.*

Here we might also discourse of the Elementary Affections, *Caliditie, Frigiditie, Fluiditie, and Firmitie*: but these being only different Modifications of the forementioned Elements; as also they having been well discussed by the most learned as well as Honorable *Boyle*, and *Du Hamel, de Affect. Corp.* I shal here give the World but a brief account of mine own sentiments; which are cursorily laid down, *Philos. Gen. P. 1. l. 3. c. 2. sect. 2. §. 7.* *Plato*, in his *Timaeus*, p. 61, 62. expresseth the prime *Elementary Affections* thus: τὸ θερμὸν, ψυχρὸν τε, σκληρὸν, μαλακὸν δὲ, *Calid*, and *Frigid*, *Dure* or *Firme*, and *Soft* or *Fluid*. *Calid* or *Hot*, and *Frigid* or *Cold*, are the *Active Affections*, by which things *Firme* and *Fluid* are mixed: *Firme* and *Fluid* are *passive Affections*, which afford mater for the composition of bodies. As for the Origine and Nature of these *Elementary Affections*, it is very difficult to give any rational conjecture thereof. That they are not *Qualities* really diverse from the Elements themselves, is now generally acknowledged by the more awakened Philosophers, who make them to be only the *Figure, Contexture, Magnitude, Motion* or *Cessation* of *Elementary Particles*. For (1.) What is *Caliditie* or *Heat*, but the swift motion of the most minute Particles of Fire? What this Motion of the most minute parts of Fire is, the greatest wits can neither well understand, nor explicate. Yet some have endeavored

vored to explicate it by the motion of other bodies. For [1.] Nothing waxeth hot but by motion: yea how frequently doth vehement motion in things frigid produce heat? [2.] They explicate this Hypothesis by Flame, which they make to be nothing else but the sulphureous Particles of the combustible bodie in motion and mixed with Air. (2.) As for Frigiditie or Cold, *Plato* Philosophiseth of it in his *Timæus*, p. 62. where he makes *ῥεῦσις* & *ἄγος*, Tremor and Rigor to attend Cold in its extremitie. Indeed extreme Frigiditie doth coarctate the Air, and restrain its expansive spirall motion, but dilate the parts of water: but temperate cold doth only impede the agitation of heat, contract and condense bodies. As for the Origine of Cold, *Cartesius* and his Sectators resolve it into a celeste and subtile substance; others into nitrose and frigorific Spirits; others into a certain Mistion of Vapors or Exhalations. See Honorable and Learned *Boyle* of Cold, and *Du Hamel*, de Corp. Affect. l. 1. c. 5. So much for the Active Affections of the Elements: The passive are, Dure or Firme, and Soft or Fluid. In lieu whereof *Aristotle* and his Sectators place Drie and Moist: But albeit whatever is drie, is also firme; and whatever is moist, is also fluid: yet on the contrary, althings that are firme are not drie; neither are althings that are fluid, humid: whence it appears, that Humiditie is but a Species of Fluiditie, as Siccitie of Firmitie, as *Gassendus*, & *Du Hamel*. (3.) Firme or Dure is defined by *Plato*, *Tim.* p. 62. That which yields not to the touch: and he makes it to be an Affection proper to the Earth, arising from the Crassitude and Densitie of its parts: For if an exiguitie and thinnesse of parts be for the most part found in things humid and fluid, it seems very probable, that firme bodies consist of more crasse parts, and lesse apt for motion; which cannot, by the intervention of Air or subtile mater be dissected into minuter parts. See *Du Hamel*, De Corp. Aff. l. 1. c. 7. (4.) Fluid or Soft is defined by *Plato*, *Tim.* p. 62. That which with facilitie yields. Things fluid are as glue to connect the parts of things dure and firme. What may be the natural cause of Fluiditie, is difficult to determine: *Du Hamel* conceives, that it may be either from varietie of Spirits included in things fluid, as in Bloud and Wine; or else from ignite Atomes, as in melted Metals, and boyling Water; or else from Particles of pure Air concluded in the Pores of things liquid: whence things fluid have parts easily dissolved and apt for motion.

## S E C T. II.

*The Macrocosme, and its parts.*

*The Empyreous or third Heaven, and its Inhabitants, Angels, &c.*  
*The Ethereous Heaven, and its nature. The Sun and Stars Fire.*  
*The Aereous Heaven. Fiery Meteors. Winds, Vapors and Wa-*  
*tery Meteors. The Sea, its Saltness and Estuation. The Origine*  
*of Fountains. Medicinal Waters. Fossiles; Glebes, Sulfur,*  
*Bitumen, Niter, Alum, Vitriol, Arsenic. Stones, common and*  
*precious. Metals; Gold, Silver, Tin, Copre, Iron, Steel, Lead.*  
*Metallics; Quick-silver, Antimonie. Plants: Ignite liquors; Wine,*  
*Oyl, Honey, Manna, Sugar, Tabaco. Animals: The Souls of*  
*Brutes material, and fiery. The Sensitive facultie, Externe senses,*  
*Phantase, and animal passions. The Distribution of Brutes.*

§. 1. **T**HE parts of *Physiologie* are either General, or Particular: the General part of *Physiologie* treats of the first Principles and Affections of Nature, which we have dispatched. *Physiologie* in particular discourseth of the Severals or Particulars of the Universe, which make up the whole of Nature. Now of these in their order, so far as they come under *Plato's* Philosophings. The whole Universe may be divided into two summary parts, the *Macrocosme*, and *Microcosme*: The *Macrocosme* also may be divided into two general parts, the Celestial and the Terrestrial Universe. The Celestial Universe or Heavens are three. (1.) The Supreme Heaven, stiled in Scripture, *the third Heaven*, or *Heaven of Heavens*, or simply *Heaven*. (2.) The *Ethereous* or *Astriferous* Heaven. (3.) The *Aereous* Heaven. This Distribution of the Heavens is most simple and agreeable to the Scripture Phraseologie, and not without some notices in *Plato's* Philosophie. The Supreme or third Heaven is stiled by the Philosophers the *Empyreous Heaven*; because they supposed it to be made of fire, as *Philos. Gen. p. 1. l. 3. c. 2. sect. 3. §. 1.* And here we may begin with Angelic Beings, who are called the first-borne Sons of God, and are indeed the most noble Pieces of the Universe; which *Plato* makes the first-fruits of Gods Creation. So *Lud. Vives*, in *August. Civit. Dei, lib. 11. c. 9.* 'The Greek Divines

The parts of the Universe.  
1. The Creation of the Angels.

Y y  
(saies

‘(saies he) wil, that Spiritual Beings precede Corporal, and  
 ‘that the great Parent of the Universe used them, *i. e.* Angels,  
 ‘as Ministers for the procreation of other things: which Opini-  
 on *Plato* follows in his *Origine of the Universe*. So *Sanchoniatron*  
 sets forth the Creation of the Angels under the *Σωφρονισμοῦ*,  
*צופה שמיים*, *Contemplators of the Heavens*. Whence also *Aristotle’s*  
 conceit of the Heavens being moved by Intelligences,  
 seems to have had its origination. Al which Contemplations  
 about Angelic natures, and their production seem to have been  
 but corrupt Derivations from *Job* 38. 7. *When the morning Stars*  
*sang together, &c.* But because the Discourse of Angels belongs  
 not properly to Physicks, but to Metaphysics, we shal engage  
 no farther on it at present. To descend therefore to the Mate-  
 rial and more natural parts of the Universe; and first to the  
 Heavens, which *Plato* in his *Timæus*, *Pag.* 36. describes after  
 his Metaphoric mode thus: τὸ μὲν ἢ σῶμα δεκτὸν ἕρηνῶ γίνονεν, αὐτὴ  
 ἢ ἀόρατον μὲν λογισμῷ ἢ μετέχουσα καὶ ἀρμονίας ψυχῆ ἢ νοητῶν,  
*The Bodie of the Heavens is visible, but the Soul of these Intelligences*  
*invisible partaking of reason and harmonie.* Whence, I presume,  
*Aristotle* derived his Celestial Intelligences, which he presumed  
 to be the first movers of the Celestial Spheres. But as to the  
 Mater and Nature of the Heavens what *Plato’s* Opinion was,  
 is somewhat difficult to conjecture. *Augustin* affirmes peremto-  
 rily, that *Plato* made the Heavens to be of an ignific, or fierie  
 nature, and that herein he followed *Moses*, *Gen.* 1. 1. So *August.*  
*de Civit. Dei*, *lib.* 8. c. 11. ‘*Plato*, in his *Timæus*, affirmes, that  
 ‘God in the first Creation joyned the Earth and Fire together.  
 ‘It’s manifest that he attributes to Fire the place of Heaven.  
 ‘This Opinion therefore has some similitude with what is said  
 ‘*Gen.* 1. 1. *In the beginning God made heaven and earth.* By Hea-  
 ven here we are to understand the Heaven of Heavens, called  
 by *Paul* the third Heaven, but by the Philosophers the *Empyreous*  
*Heaven*; which they thought to be fire, as *Lud. Vives* on *August.*  
*Civit.* 1. 8. c. 11. where he addes, ‘That *Plato* thought the Hea-  
 ‘vens to be fierie; Not that the Heavens were of the same na-  
 ‘ture with our Culinarie fire, for he supposeth there are several  
 ‘sorts of fire.

2. The Creation  
 of Heaven, its  
 mater Fire.

The Ethereous  
 Heaven.

§. 2. Next to the supreme Heaven follows the *Ethereous Astri-  
 ferous Heaven*, stiled by *Moses*, *Gen.* 1. 14--17. קיע the *Expanse*,  
 from its *Expansion*, because it is expanded like a Cortain, as *Psal.*

104. 2. *Esa.* 104. 2. And *Plato* in his *Timæus* makes mention of it under the notion of *ἄϊθῆρ*, which is of the same import. Though the usual name he gives it is *ἄϊθῆρ*, *Aether*. That this *Ethereous Heaven* is of a liquid fluid nature is now generally asserted, and that on Sacred and Platonic principles, as *Philos. General. P. 1. l. 3. c. 2. sect. 3. §. 3.* The main thing we have here under Contemplation and Demonstration is the ignite nature of the Sun and Stars. And indeed that these Celestial Bodies (at least the more lightsome and glorious, namely the Sun, &c.) are of an ignite or fierce nature, seems probable from the very origination of the name *עֲרַבִּים*, *Heaven*; which is apparently derived from the Hebrew *אור* *Our*, or *Ur*, which signifies both Light and Fire, as hereafter. I am not ignorant, that some make the Heavens to be of a fluid, waterie (as others of an aerial) nature. So *Paulus Fagius* on *Gen. 1.* tells us, ‘that amongst the Hebrews the Heaven is called from its extension, *רָקִיעַ* the *Expanse*, and, ‘from its Waterie mater, *שְׁמַיִם* *Waters there*, which he also gathers from *Gen. 1. 6.* a *Firmament in the midst of the Waters, &c.* But this being granted, that the Firmament is of a waterie, or fluid mater, (see *Wendeline, de Cælo*; which is also the Opinion of some New Philosophers) yet it followeth not hence, but that the Sun, and those other more lightsome and glorious Celestial Bodies, may be composed of a fierce substance; which seemeth to have been the Opinion of the *Jews*, whence *Plato* and other of the *Greeks* derived the same, and that on these Probabilities.

1. That the Sun and Stars are composed of Fire, appears first from the very Text, *Gen. 1. 3. Let there be Light*: where the Hebrew *אור* *Our*, whereby the Sun is expressed, *Job 31. 26.* signifies as well Fire, as Light. This we have proved at large out of *Richardson*, and others, in our former part of *Philologie, Book 3. C. 3. §. 9.* So *Amesius*, in his *Medulla Theol. lib. 1. cap. 8. Thef. 50.* treating of the Creation of this Light, saies, ‘that Light, namely ‘lightsome fire, was made out of the most subtile part of this ‘Masse taken up, &c. So *Grotius* in his *Annotations on 2 Pet. 3. 7.* ‘The Fire (saies he) was not in that first humid Masse, ‘but afterward created by God, which *Moses* calls Light; because Light and Heat are one and the same. Out of this Light ‘compacted were the Stars composed; whence they diffuse Fires ‘upon the Earth: whence also Fires are generated under the

*The Sun and Stars Fire, Gen. 1. 3. אור. Fire as well as Light.*

‘Earth. From these Celestial and subterraneous Fires, meeting  
 ‘together, shal that great and last fatal conflagration of the World  
 ‘arise, as the former Deluge from the conjunction of the Celesti-  
 ‘al Waters with those of the deep. *Cacilius* in *Minutius Felix* af-  
 ‘firmes, that these Fires threaten conflagration to the whole  
 ‘World, yea to the Stars themselves. Thus *Grotius*, who in  
 what precedes, tels us, that besides the *Sibylles*, *Sophocles*, *Seneca*  
 and *Lucanus*, the Astrologers (particularly *Copernicus*, *Revolut.*  
*lib. 3. cap. 16.*) have observed the same, and that from the daily  
*appropinquation* or nearer approaches of the Sun towards the  
 Earth. Indeed I find this to have been the firme persuasion of  
 the *Pythagoreans*, as before in the *Pythagorean Philosophie*, chap. 7.  
 §. 10. *Heraclitus* also received the same by Tradition from the  
*Pythagoreans*, affirming, that the World, as it was made of  
 Fire, so it should again *ἐκπυρῆσθαι*, be burnt by fire. It was the  
 commun persuasion of the *Platonists*, that the more noble parts  
 of the Universe, namely the Sun and Stars, were Celestial Fires;  
 whence also they asserted the last conflagration of the World  
 by fire, which they called *ἀναπύρωσις*. *Plato*’s own Words are,  
*διὰ μικρὸν χρόνον γινομένη ἔσ’ ἐπὶ τῆ γῆ, πῦρ πολλὸ φθορὰ*, In a short  
 time there shal be a destruction of all things on the Earth by much fire.  
 The *Stoics* held the same, calling it *ἐκπύρωσις*. And *Grotius* in  
 the fore cited place, on *2 Pet. 3. 7.* saies, ‘That these Tradi-  
 ‘tions came originally from the *Jews*: For there is mention  
 ‘made hereof in the Book called *Cedrus Libani*, that as God in  
 ‘times past let loose the reins to the Waters, so he shal again to  
 ‘the Fire, &c. But to returne to our Argument.

Gen. 1. 3. *אור*,  
 the same with  
 Ur, Gen. 11.  
 28.

2. That the Hebrew *אור* Gen. 1. 3. may be rendred Fire as  
 well as Light, is evident from the use of the word elsewhere.  
 So in *Gen. 11. 28, 31.* we read of *Ur* of the *Chaldees*, which is  
 of the same origination, and signification: this place being (as  
 ’tis conceived by the learned) called *Ur*, from their Sacred Fire,  
 worshipt here, as a Symbol of the Sun: of which see more of  
 the *Chaldee Philosophie*, *Book 1. Chap. 4. §. 6.* Hence also we may  
 adde,

*πῦρ*, Fire, the  
 same with *אור*,  
 Gen. 1. 3.

3. That the *Greek* *πῦρ*, which signifies Fire, owes its origi-  
 nation to the Hebrew *אור* *Ur*: for cast away only *π*, and *ῦρ* (or  
 as it was at first *ῦρ*) is the same with *אור*. And indeed, I  
 find *Plato* making use of the word *πῦρ* promiscuously to expresse  
 Light as wel as Fire by. So in his *Timæus* he saies, the world was

ἰεατὸν δὲ τὸ πῦρ, *visible or lightsome by fire, or light*: and in what follows he expressly saies, that πῦρ μὲν φλόγα, καὶ εἶς, καὶ αὐγὰν, *Fire has flame, and light, and splendor*; which is every way as applicable to the Celestial, as Terrestrial Fires; specially if that be true which some New Philosophers and those of greatest repute affirme, that *Light is but a flame, &c.* yea indeed *Plato* calls the Sun in expresse termes πῦρ, *Fire*, as hereafter.

4. The *Greek* ἰεαυός, *Heaven*, seems also to owe its derivation to the *Hebrew* אור *Our*, whence עֵץ, as before.

5. Whereas 'tis said *Psal.* 104. 2. *God covered himself with Light*, אור; 'tis elsewhere expressed by *Fire*.

6. But to argue not only from Names, but from the thing it self; we find frequent mention in Scripture of *Fire* coming down from Heaven. So in the burning of *Sodom*; but more particularly in that saying of the Disciples, *Luke* 9. 54. *That we command fire from Heaven*: which though it implie a Miracle, yet it argues, they conceived the heavens to be the proper seat of fire. The like *Revel.* 20. 6. *Fire out of Heaven*. It seems to have been a fixed opinion amongst the Jews, that the Heavens were the seat of *Fire*.

7. Yea, *Mark* 14. 54. *Fire* is expressly termed εἶς, which properly signifies *the light of the Sun*; whereby it seems evident that *Mark*, with the rest of the Jews (as wel as the ancient *Grecians*) judged *Fire* and *Light* equipollent or convertible, and therefore promiscuously used those termes. Moreover that the Sun is *Fire*, and its *Light* or *Heat* a *Flame*, seems very evident from *Joel* 1. 19. *For the Fire hath devoured the Pastures of the Wildernesse, and the flame hath burnt all the trees of the field*. That by fire must be meant the Sun, and by flame the light or heat thereof is apparent: for what can we imagine should devour the Pastures of the Wildernesse, and the Trees of the Field, but the scorching heat of the Sun? Whence the light and heat of the Sun is stiled a flame by the new Philosophers.

8. Farther the Scripture and *Hebrews* call the Sun חמה, which properly signifies *Fire*. Whence we read, *Lev.* 26. 30. of אומנים which properly denotes those *Hearths* whereon these Idolaters preserved their Sacred *Fire* as a Symbol of the Sun, which they worshipped after the *Sabian* mode: whence the *Greek* κάμινος, and the *Latin* *Caminus*, a *Chimney*, or *Hearth*: as before, *Book* 1. cap. 4. §. 8.

9. That *Plato* held the Sun to be a Celestial Fire is evident from his Definitions, (Collected by his Successor) where we find the Sun thus defined; Ἡλιος πῦρ ἑρβνιον, &c. *The Sun is a Heavenly Fire.* So also *Xenophanes* (the Founder of the *Eleatic* sect) held the Sun to be a collection of little Fires. The like was asserted by *Heraclitus*, who had these traditions from the *Pythagoreans*, as these derived them from the *Jews*, according to *Grotius*, &c. Neither are there wanting some of great vogue amongst the New Philosophers, who defend this Platonic persuasion; that *The Sun is Fire*, &c. So *Dr. Willis*, in his Treatise de Febribus saies: *Light seems nothing else but a flame kindled into a greater dimension*, &c. And *Comenius* in his *Physics* makes the first Light, *Gen. 1. 3.* to be no other than Fire. And this Hypothesis is now generally espoused by the more renowned Philosophers.

10. That the Sun and the Stars are of a fierce nature was the common persuasion of the Ancient Philosophers. So *Stobæus Eclog. Phys. lib. 1. cap. 25.* gives us a large account, touching the fiery nature of the Stars. He saies, Θαλεις γάρη μὲν ἔμπυρα ἢ τὰ ἄστρα, *Thales supposed the Stars to be Terrene, but fiery.* And he adds the fame of *Empedocles*, Ἐμπεδοκλῆς σπεινά ἐν τῷ πυρῶδες, ὅπερ ὁ αἶθρ, ἐν αὐτῷ σπειέχων ἔξανλαμψε καὶ τινὲ πρόηιν διακείσιν, *Empedocles also held the Stars to be Ignite*, &c. He likewise affirmed, that the *Heaven was compacted of Air, and Fire*, i. e. Air in regard of the Firmament, and of Fire, as to the Celestial Lights, as *Stobæus Eclog. Phys. p. 52, 53.* Ἐμπεδοκλῆς σερμένιον ἔδ ἕρανδν ἔξ αἰῆρος παγκόσμιον ὑπὸ πυρῶς κρυσαλλοειδῶς, τὸ πυρῶδες καὶ τὸ αἰρῶδες σπειέχοντα. The like is said of *Anaximander*, Ἀναξίμανδρος πιλίματα αἶρος τροχειδῆ, πυρῶς ἔμπυρα, κατὰ τι μέρος ἀπὸ σφίμων ἐκπνέοντα φλόγας, καὶ ἀνωτάτω τῶ πάντων ἢ ἥλιον τετάχθαι, *Anaximander said, that the Stars were Globes of Air ful of Fire, breathing out flames on one side; and that the Sun was seated in the supreme place.* The same is said of *Parmenides* and *Heraclitus*: Παρμενίδης καὶ Ἡρακλειος πιλίματα πυρῶς τὰ ἄστρα, &c. *Parmenides and Heraclitus said, that the Stars were Centones of Fire, and that they were nourished by terrene exhalations.* And *Posidonius* defined a Star, σῶμα θεῖον, ἔξ αἰθέρος συνεσκηδς, λαμπρὸν καὶ πυρῶδες, *a Bodie Divine, Ethernous, Splendid, and Ignite*, &c. But more particularly touching the Ignite nature of the Sun, *Anaximenes* affirmed πεινδν ὑπάρχην ἢ ἥλιον, *that the Sun is Ignite, or Fiere.* *Anaxagoras*, μῦθρον ἢ σέτρον διάπυρον ἔδ ἢ ἥλιον, *that the*

*Sun was an Ignite Iron, or Stone.* The same was affirmed by *Democritus*. *Zeno* also held, ἢ ἥλιον ἢ τὴν σελήνην ἢ τῶν ἄλλων ἀστέρων ἕκαστον ἔδ νοεῖν ἢ φρονίμων πνευγόν πῦρ, that the *Sun, and Moon, and each of the Stars were an Intelligent, Wise, and Ignite Fire.* The like *Chrysippus* asserted. Neither was this the persuasion only of the *Wiser Philosophers*, but also of many of the *Ancient Greek Poets*; *Euripides*, in *Phaniffis* saies,

Ἥλιε θεαῖς ἰσποισιν εἰλίτων φλόγα,

ἰν ὃ φαεθόντι.

And *Homer*, though he saies not positively that the *Sun is Fire*, yet he makes it to be of like nature, as *Stobaeus Eclog. Phys.*

pag. 57.

II. Thus also *Shepherd* in his parable of the *Ten Virgins*, chap. 8. §. 2. 'It is (saies he) a question, whether the beams of the Sun are Fire: which some demonstrate thus: *Take a Glasse, and gather together the beams, and it burns*: and indeed this argument from the Ignific virtue of Beams contracted in a Burning-glasse gives us a great probability of the Ignite nature of the Sun; at least, it may suffice to ballance al the seeming probabilities of other opinions. Neither may we expect in maters of this nature more than Conjectures or Probabilities. But to returne to and conclude this with *Plato*; he frequently cals Light, Fire. So in his *Repub.* 6. speaking of the Natural Cognation which is 'twixt the Eye and Light, he addes, that when the Eye comes into darknesse, it loseth or fals from τῷ συγγενῶς πνεύς, its cognate Fire or Light. Hence Night is defined in the Platonic Definitions thus: Νύξ σκότος τὸναντίον ἡμέρα: ἥλιος σέρησις, Night is darknesse, contrary to the day: the privation of the Sun. As also Light is defined thus: φῶς τὸναντίον νυκτί, Light is contrarie to darknesse. Which answers unto *Moses's* description, *Gen.* 1. 5. And God called the Light Day, and Darknesse Night. More of the Celestial bodies and their Ignite nature see *Philos. General.* P. 1. l. 3. C. 2. sect. 3. §. 4.

§. 3. Touching the Aereous or lowest Heaven, we find mention *Gen.* 1. 20. where γῆ the *Expansfe* may not be understood but of the lowest Aereous Heaven; which is judged to be nebulose impure Air, infected with Clouds and Vapors: whereby it is distinguished from the Ethereous, Astriferous Heaven; which is said to be more pure Air, or Ether. That it is not unusual, both in Sacred and Commun stile, to cal these Regions of Air, Heaven, is evident from those wonted expressions, *The Fowls of Heaven; The*

Heaven

Of Light, and  
Darknesse,  
*Gen.* 1. 5.

The Aereous  
Heaven.

*Heaven is serene or cloudy:* which must be understood of this Aereous Heaven. In this lower Heaven of the Air are lodged varieties of Meteors, or Concrete imperfect bodies; which are either Ignite, Aereous, or Aqueous.

*Fiery Meteors.*

1. As for Ignite or Fiery Meteors, they are thought to be composed of Nitroſe and Sulphureous exhalations: of these Thunder and Lightning are counted the chief; which are said to be Sulphureous exhalations involved in the Clouds, and inflamed by Agitation, or the fall of superior Clouds. Thunder is in scripture frequently stiled *the voice of God*; as *Psal. 29. 2-9,* and *68. 33, 34. Esa. 30. 30.* because oft miraculously effected by God, used by him as providential Sermons to teach and terrifie Sinners, specially at the promulgation of the Law. Yea, after the cessation of prophetic God oft delivered the more important Revelations of his mind in and by Thunder from Heaven, as *John 12. 29.* Of Thunder and Lightning, with the other Ignite Meteors, see *Philos. General. P. 1. l. 3. c. 2. sect. 4. §. 3.*

*Winds.*

2. Among the Aereous Meteors the chief, if not the only, that deserves mention is the Wind; which *Des. Platon. pag. 411.* is thus defined; *Wind is the motion of the Air about the Earth.* That *the Wind is nothing else but the Agitation of the Air affecting larger space,* is agreeable, not only to the sentiments of *Plato, Anaximander,* and the *Stoics*; but also of most of the new Philosophers, *Cartesius, Du Hamel, &c.* The effects of the Winds are various and notable. The North-wind, in as much as it doth cool, exsiccate and serene the Air, is generally esteemed more salutiferous and healthy. Moreover it binds the pores, foment the native heat, and quickens the stomach. Whereas the South-wind opens the pores, causeth the natural spirits to expire, and lets in all manner of Pestilential Fumes, Vapors, and ill humors. Yet it is many ways advantageous both for the facilitating the working of Physic, and drawing forth sweet Fumes, and Odors from odoriferous bodies. Hence that prayer of the Spouse, *Cant. 4. 16. Arise (or depart) O North-wind, and come thou South-wind, and blow upon my Garden.* She had endured an hard sharp Winter, under the maligne influences of the North-wind of Tentation and Desertion; and now the Spring being come, she prays, that the North-wind might depart, and the South-wind come with its benigne influences, and draw forth the sweet odoriferous fumes of her Spices. See *Philos. Gener. P. 1. l. 3. c. 2. sect. 4. §. 1.*

*Cant. 4. 16.*

3. The

3. The Air is replenished with watery Meteors, as Clouds, Mistes, Vapors and Aqueous Meteors. Rain, Snow, Hail, Dew, Frost. Al Aqueous Meteors are composed of Vapors, as their original Mater. So Job 36. 27. They pour down rain according to the vapor thereof. 1787, i. e. being composed of Vapor. So Psal. 135. 7. and 148. 8. where Vapor is brought in as the mater out of which Hail, Snow, and other aqueose impressions are framed. And indeed what is the whole Air, yea, may we not adde, this whole lower World, but a great Vaporarie or Alembic always exhaling and breathing forth Vapors? That al Aqueous Meteors are composed out of Vapors, Plato, in his Timæus, pag. 59. intimates. (1) As for Clouds and Mistes, that they are no other than Vapors condensed, is agreeable not only to Scripture, but also to New-Philosophie. The difference between these two seems only this, that Mistes are in this lower Region more grosse vapors; whereas Clouds are in a superior part of the Air. Some take Mistes to be nothing else but the sweat of the Earth. (2) Rain is the Cloud dissolved into water: just as in the head of an Alembic, the vapor growing cool, is soon turned into water. (3) Snow is said to be the froth of the Vapor condensed by cold. Its white color some make to arise from its spheric Atomes, which cast back a more abundant light: others, from its Aëreous parts. (4) Hail is a drop of Rain condensed by intense cold in falling. (5) Dew and Frost are of one and the same nature, and no other than a Vapor exhaled by day, not remote from the Earth; and thence falling down by night. If the cold of the night be moderate, it turns to Dew; if rigid and severe, to Frost. It's thought that the Vapor, out of which these watery Meteors are caused, hath much of Nitro in it, and thence it proves so fructifying to Plants, and so nourishing to some Brutes. Of Aqueous Meteors see more *Philos. General. p. 1. l. 3. c. 2. f. 4. §. 3, 4, 5.*

§. 4. Having discussed the three Heavens, with the subjects therein feated, we now descend to the Earth, the lowest part of the Macrocosme, and the Waters therein contained. The whole Glöbe of the terrestrial World is by Moses distributed into waters and drie land. Gen. 1. 9. Let the waters be gathered into one place, that the drie land may appear. Now the first thing here to be considered is the Sea, and the Fountains springing thence. The Sea is an universal Receptacie of al waters collected into one, &c. We find an excellent Exposition of this Collection in Paulus Fagius on Gen. 1. 9. Let the waters, נַיִם, be gathered. The Ancients have derived

The Sea its Collection.

Gen. 1. 9.

derived this word from the Noun *קָד*, which ſignifies a *Perpendicular*, *Square*, or *Rule* uſed by Maſons, &c. As if God ſhould have ſaid: 'Let the Waters be gathered together unto one certain place, as by *Measure* and *Rule*, according to the manner of *Architects*, who in the building of houſes, to the intent that they may bring the parts to a cloſe and firme conſiſtence and uniformitic, meaſure al by their *Perpendicular* or *Directoric*. Therefore *Mofis* ſeems not without great Emphaſis to make uſe of this word, thereby to expreſſe the Infinite power of God, whereby he compels that fluid and boundleſs Element, poſſeſſing the whole ſuperficies of the Earth, even as it were by a *Measure* or *Rule* into one place. This *Scripture* alludes unto *Job* 26. 10. *He hath compaſſed the waters with bounds, &c.* *Pſal.* 104. 5, 6, 7, 8, 9. *Thou haſt ſet a bound.* *Pſal.* 33. 7. *He gathereth the waters as an heap, &c.* So *Job* 12. 15. *Behold he withholdeth the waters, &c.* Which certainly is mater of infinite admiration, that an Element ſo ponderous and boundleſs, ſhould be confined againſt its proper Nature, within ſuch exact bounds and meaſures. Gods Providence in ſetting bounds to the Sea is wel deſcribed, *Job* 12. 15. And *Plato*, according to the *Scripture* ſtile, makes God to be the great Moderator of the Sea. So in his *Cratylus*, pag. 402. he brings in God under the name of *Posidon*, ſetting bounds and reſtraint to the proud waves of the Sea.

Its Salineſs and Eſtuation.

The ſalt and brackiſh nature of the Sea is acknowledged by *Plato*, *Leg.* 4. pag. 705. but whence this *Salineſs* ſhould ariſe, is greatly agitated among Philoſophers. The moſt probable opinion ſeems to be that of our famous *Lydet*, *de Orig. Font.* cap. 9. pag. 176. where he demonſtrates, that this ſaltneſs of the Sea ariſeth from Bituminofe exhalations diffuſed thoroughout the Sea, by ſubterraneous or ſubmarine fires. Which he proves from this, that Sea-water is fat, oily, and ſlimy, becauſe deterſive; which are al proper to *Bitumen*, as it appears by the Lake *Aſphaltites*, full of *Bitumen* and *Salt*. The ſame reaſon alſo he gives of the *Flux* and *Reflux* of the Sea: which, albeit it may receive ſome impreſſion and diſpoſition from the Moon, yet the main ferment of this Eſtuation he makes to be Bituminofe exhalations diſperſed throughout the Sea, by ſubterraneous fires, of which ſee more fully, *Philof. Gen.* P. 1. L. 3. c. 2. ſ. 5. §. 1.

The Origine of Fountains.

Hence alſo we may make ſome conjectures of the Origine and Nature of Fountains and Baths, whereof both Sacred and Platonic Philoſo-

Philosophic treat. Touching the *Origine of Fountains* So'omon saith positively, *Eccles. 1. 7. That they arise out of the Sea.* Whence *Eccles. 1. 7.* 'Prov. 8. 28. he calls them עֵינֵי תְהוֹם, *the Fountains of the Abyffe, i. e. Fountains flowing from the Abyffe in vapors breathed forth by subterraneous fires, through the venes of the Earth.* For look as in the Animal bodie, there is now generally acknowledged a circulation of blood from the heart, and back again to the heart as the vital fountain; so in like manner there is a circulation of Waters from the Sea first into Fountains, and thence back again to the Sea, as *Eccles. 1. 7.* Whence *Moses* opening the causes of the Deluge, *Gen. 7. 11.* he saith, *The Fountains of the great Abyffe were broken open: i. e. the great Abyffe being rarified by subterraneous fires, sent up a vast quantitie of vapors, which fed the Fountains, and supplied them with fresh waters for the drowning of the World.* Thence *Gen. 8. 2.* when God would diminish and remove that Deluge of Waters, it's said, *The Fountains of the Abyffe were shut.* And we find frequent mention in Scripture of *the Fountains of the Abyffe*, as *Gen. 49. 25. Deut. 8. 7. & 33. 13. Ezek. 31. 4-- 15.* which give us demonstrative notices, that the Fountains are derived from the *great Abyffe.* But what this great Abyffe is, and how Fountains are derived thence, is mater of great inquirie: wherein none, as I judge, has travelled with greater successe than our learned and pious *Lydiat*, so famous among the Learned for his excellent discourse of the *Origine of Fountains*, so much commended by *Gassendus* and others: The sum of whose Notions I shal briefly lay down, and then compare them with *Plato's* Philosophemes of like import.

*Lydiat de Orig. Font. cap. 1.* lays down this as his Hypothesis, *That Fountains, or the heads of al running Waters both hot and cold, do arise out of Vapors supplied in great abundance, and diffused throughout the bowels and venes of the Earth, by bituminose and sulfureous fires burning in the great Abyffe.* By the *great Abyffe* *Lydiat*, with others understand, not the Ocean or Sea simply considered; but that part of it which is conveighed by certain Canals or Cavernes into the Bowels of the Earth, and stil retains a commerce with the Ocean. In this Abyffe he supposeth are loged bituminose and sulfureous fires, which exhale or breathe forth abundance of vapors; which ascending up through certain venes to the surface of the Earth, are there condensed by the cold, and turned into water. Just as in an Alembic, the vapor when ascended up to

the head, is there by the circumambient cold again dissolved into Water. And indeed *Plato*, in his *Phædo*, *Pag.* 109, has a large discourse of the Origine of Fountains, much to the same purpose: which we have largely cited and illustrated, *Philos. Gen. P. 1. l. 3. c. 2. sect. 5. §. 2.* wherein there are these observables. (1) He styles the great Abyss, according to the Phrasologie of *Homer*, *Barathrum*, and *Tartarum*. (2) He notes that under the Earth there is  $\pi\omicron\lambda\upsilon\ \pi\upsilon\rho$ , *Much Fire*, by the force of which those marine Waters exhale or breath forth Vapors; out of which Fountains are generated. (3) That these vapours ascend through the venes of the Earth, as blood circulates in our Venes. And *Philo* the Jew, that great Platonist, elegantly expounds the mind both of *Moses* and *Plato* on this Theme, *de mundi Opific. Pag.* 23. ‘Deservedly, saith he, there is given to the Earth, that ancient and fruitful Mother of al, *Dugs*, which are Fountains, whereby she gives suck to al Plants and Animals. And indeed his comparing Fountains to the Dugs of a Mother is beyond compare elegant: for look as the Milk is conveyed by the milky venes to the Dugs; so are the vapors, by the venes of the Earth to the Fountains; whereby the Earth that common Mother gives suck to Plants and Animals.

Medicinal  
waters and  
Baths.

*Plato* speaks in his *Phædo*, *p.* III.  $\theta\epsilon\rho\mu\omega\upsilon\ \upsilon\delta\acute{\alpha}\tau\omega\upsilon\ \kappa\alpha\iota\ \iota\upsilon\chi\theta\acute{\omega}\omega\upsilon$ , of hot and cold Waters, which are both produced by Subterraneous Fires. Among these we are to reckon *Medicinal Waters* and *Baths*. *Medicinal Waters* are usually known by their Qualities and Effects; such as *Tunbridge*, *Epsom*, *Northal* waters: which receive their Medicinal virtue from some Fossile Juice, or *Mineral*, with which they are tinctured, as *Alum*, *Vitriol*, *Sulfur*, or the like. *Alum-waters* are astringent; *Vitriol* are tinctured with a black color, and of a more harsh Sapor. *Medicinal waters* are usually more weighty than others, and not without some sapor, specially if impregnated with Salts. *Hot Baths* being sulfureous and bituminose are useful for the strengthening the Nerves, &c. Of these see more fully, *Philos. Gen. P. 1. l. 3. c. 2. sect. 5. §. 2.*

Of Fossiles.

§. 5. That which next occurs in the Terrestrial world are *Fossiles*, or such things as are digged out of the Earth; which are by some called *Minerals*, from the *Chaldee*  $\text{מִינְרָא}$  *Min ara*, from the Earth; though *Minerals* properly are one kind of *Fossiles*; in which we may consider, first their *Universal active principle*, and then their *Species*. The *Universal active principle* of al *Fossiles* is *Fire*; which,

which, next under the Spirit of God, the prime supreme efficient of all things, is the *Universal Spirit* of all Sublunarie bodies, especially of *Fossiles*. The Earth indeed is a vast *Laboratorie*, wherein are framed all manner of bodies both *Natural* and *Artificial*: and what is Fire but that *Universal Mundane spirit*, which gives forme, virtue, perfection and operation to all the great works of *Nature* and *Art*? That Fire is the great efficient of all *Fossiles*, *Agricola*, *de Nat. Fossil. l. 1.* and *Lydiat, de Origine Font. c. 5, 6.* sufficiently demonstrate. As for the several kinds of *Fossiles*, we may thus distribute them. *Fossiles* are either *Glebes*, *Juices*, or *Minerals* Glebes. strictly so termed. *Glebes* are usually divided into *Commun* and *Precious*. *Commun Glebes* are either *Sterile*, or *Fat* and *Fruiferous*: *Sterile Glebes* are for the most part *White*, *Leight*, and *Sandy*. *Precious Glebes* are *Wax*, *Ochre*, &c. Of these nothing in *Plato*.

*Fossile Juices* are *Sulfur*, *Salt*, *Niter*, *Bitumen*, *Album*, *Vitriol*, *Sulfur*, *Arsenic*: of which *Plato* in his *Timaeus*, *Pag. 60.* (1) *Sulfur*, according to *Commun* estimation, is hot and drie, the *Vehicle* and *Food* of *Fire*, the *Fatness* and as it were the *Marrow* of the *Earth*, and the *Parent* of *Metals*. The *co gnation* between *Sulfur* and *Fire* seems intimated, *Job. 28. 5.* *And under it is turned up as it were Fire*, i. e. *Sulfur*. That *Fire* lies hid in *Sulfur* is evident from *Gen. 19. 24.* *Sulfur and Fire*, i. e. *Fierie Sulfur*, or *Sulfureous Fire*. Moreover, how soon is pure *Sulfur* inflamed? And is it not also digged out of *Mines* near *fierie Mountains*, as *China*, &c. *Sulfur* is reckoned by *Chymists* as a *principe* of *consistence* in *bodies*, somewhat more *crasse* than *Spirit*, and next to it most *active*. For upon the *Solution* of the *principes* in any *natural* *body* the first that *evaporates* is *Spirit*; next follows *Sulfur*. The *Spirits* reside in the *bosome* of *Sulfur*, by the *embraces* of which they are *retain'd*. The *good Temperament*, *Consistence*, *amiable Texture*, and *heat* of *bodies* depend much on *Sulfur*: hence also the *diversitie* of *Colors*, *Odors*, and *Sapors*; the *Pulchritude* and *Deformitie* of *Bodies* receive great *Impression* and *Improvement*. For the *Particles* of *Sulfur* being softly *agitated* give *Digestion*, *Maturitie*, *Sweetness* and various *Perfections* to *Bodies*: which yet under a more *violent Commotion*, cause *Corruption*, and sometime *Inflammation*.

(2) *Salt* also is ranged, by the *commun consent* of *Chymists*, among the *principes* of *natural* *bodies*. For it being not *volatile*, Salt.  
but

but of a more fixed Nature than either *Spiritu* or *Sulfur*, it hence gives natural bodies their *Compaction*, *Soliditie*, *Weight*, and *Permanence*: whence it promotes *Congelations*, and *Coagulations*; retards the dissolution of bodies, and resists putrefaction, corruption and inflammation: and all this by fixing the Spirituous and Sulfurous particles, which are in themselves very volatile. Salt is either Fixed, as in Stones, Minerals, and other Fossiles; or Solute, as in Liquids, &c.

Bitumen.

(3) *Bitumen* is very near akin to *Sulfur* and *Pitch*. It is indeed a kind of *Terrestrial Pitch*, the *Fatness* of the Earth, called by the Greeks ἀσφαλτος: whence the lake *Asphaltites* received its name. That the valley of *Sodome* abounds with *Bitumen* is evident from *Gen. 14. 10*. Whence God, after the destruction of *Sodome*, by his prodigious judgement, causing a confluence of Bituminose waters to meet in this valley, this Lake was thence called the *Lake of Sodome*; also the *Salt Sea*, and the *dead Sea*; because no fish can live in it; yea they say the Birds flying over it are smothered by its noisome and crasse vapors. There are various kinds of *Bitumen*: some is liquid like Oyl swimming on the Water: other more compact and hard is digged out of the bowels of the Earth. Liquid *Bitumen* if white is stiled *Naphtha*: The black retains the name *Bitumen*, and is noisome and bitter. Hard Fossile *Bitumen* receives many names: among which are our Fossile Coles.

Niter.

(4) *Niter*, so called from נתר *Nether*, *Niter*, is reckon'd among the miracles of Nature, being composed of Elements most repugnant, namely of sulfurous and acid Salt. It's stiled a *Fierie Water* or *Watery Fire*: it penetrates and dissolves Metals: by its Aciditie it easily diffuseth it self through althings; by its sulfureous, unctuose and pinguid particles it makes althings fruitful. Some are so confident as to determine, that the *Plastic Virtue*, and *Seminal Reasons* of the *Mundane Spirit* are lodged in *Niter*, as in their proper seat; and that the whole contemplation of Nature depends hereon. Whence is the fecunditie of Earth and Sea but from Nitrofe Salt? Hence Soils near the Sea are most fruitful. And what makes *Nile* so fruitful, but the *Niter* with which it abounds. *Niter*, by reason of its acrimonie, is very absterfive. Whence it was anciently used to wash Garments, as *Jer. 22. 2*. *Vinegar* is irritated by *Niter*. Thence *Prov. 25. 20*. Exhortations to an heavy heart are said to bite, as *Vinegar on Niter*.

Jer. 22. 2.  
Prov. 25. 20.

Alum.

(5) *Alum* is a salt humor, called by the Greeks συττηεία, from σύρην,

σύρειν, because it greatly binds. It is either *Fossile* or *Facilitious*; also *Liquid* or *Congelate*. Of each there are divers kinds.

(6) *Vitriol* is affine to Alum: some say it is composed of Alum *Vitriol.* and Sulfur: it is certainly akin to both, in that it's found in the same vene with Alum, neither is it facile to sever the Spirit of Vitriol from the Spirit of Sulfur: the forces of both are much the same.

(7) *Arsenicum*, or *Auripigmentum* is a kind of Fossile like un- *Arsenicum.* to Gold, which may be drawn forth into leaf, or beaten into powder. See more of these Fossile Juices, *Philos. General. P. 1. l. 3. c. 2. §. 6. §. 2.*

Of the Concretion and Nature of Stones *Plato* Philosophiseth *Of Stones.* in his *Timæus*, p. 60. and that in a mode not altogether unlike to that of our New-Philosophers; who make the mater of al Stones to be either a tenacious Clay, or viscose humor, or Salt, or lapidific Juice, or Bituminose oily humor. As for the efformative cause of Stones, *Du Hamel* makes it to be a *Lapidific Spirit*: but *Lydiat* speaking more particularly and properly, affirms that it is no other than that subterraneous fire, which is the Universal mundane Spirit, whereby al Fossiles are formed, and made spirituoso. As for the several kinds of Stones, they may be reduced to these four heads. (1) *Stones* strictly so termed. (2) *Marmor.* (3) *Rockes.* (4) *Gems.* 1. Among *Commun Stones* the Load-stone is of great- *Loadstone.* est estimation, by reason of its attractive virtue, which is seated chiefly in its *Poles*; whence it is said to send forth spiritual effluvia, whereby the Iron is drawn, of which see our learned *Gilbert de Magnete.* 2. *Marmor* takes its origine and splendor from *Marmor.* a Juice well subacted and tintured with various exhalations. It has very narrow pores; whence its Gravitie and Hardness: also much of Earth but little of moisture; whence it is Calcinated, but not melted. It suckes not in water, because its pores are so narrow; thence in moist weather it seems to sweat. *Alabaster* is much the same with it. 3. *Rockes* are more soft than Marmor, neither are they Polisht, being composed of more compact and rough Sands; and thence most fit for building.

4. As for *Gems*, they are thought to have one and the same *Gems.* Origine with Metals; which the New-Philosophers prove hence; because a humid and soft Earth abounding with mineral waters gives mater to most Gems. Moreover they who adulterate Gems, usually make use of Metals in order thereto. Al Gems may be ranged under these three general Heads. (1) Some are *Transpa-*

rent but tintured with no color, as *Crystal* and *Adamant*. (2) Others are transparent and endowed with some one color, as *Carbuncles*. (3) Others are tintured with divers colors, and *pellucant*, or only *relucent*. (1) *Crystal* is esteemed the commun Mater, and first rudiment of al Gems; in that it is usually found with other pretious Stones. (2) The *Adamant* or *Diamond*, so called from the Arabic *دِيَامَنْت* *diamant*, is very near akin, and that both in figure and color, to the *Crystal*; yet much more hard; in so much that neither Fire nor Iron can conquer it. (3) The *Beryl*, which is oft confounded with the *Crystal*, is said, by *Agricola* and others, to be of a green color, very dilute: Others judge it to be of a *Smaragdine* color, yet not so lucid as the *Smaragdus*. Though others make its native color to be dark. (4) The *Smaragdus*, among the green Gems, is of al most pleasant to the sight. The *Oriental* are of al most in esteem, because they are more hard, translucent, and by their greeness tincture the circumambient Air. (5) Of *Carbuncles* they reckon diverse sorts. The *Rubine* is of a Scarlet red color, being nourisht as it were with a sanguineous juice. In its first composure it is more pale. Among the *Carbuncles* *Du Hamel* reckons also the *Hyacinth*, *Amethyst*, and *Sapphire*. The Gems in part only *pellucant*, are *Sarda*, *Onyx*, *Sardonix*, and *Chalcedonius*. Gems *relucent*, but not *translucent*, are *Achatas* and *Jaspis*. See more of Gems, *Philos. General. P. 1. l. 3. c. 2. f. 6. §. 4.*

*Metals.*

Touching *Metals* *Plato* treats in his *Timeus*, pag. 59. which are these, *Gold*, *Silver*, *Copre*, or *Brasse*, *Iron*, *Tin*, *Lead*. 1. *Gold*, stiled by the Latines *Aurum*, and by the Greeks *αὔρον*, from *אור*, *Anr* morning light, has indeed a very near affinitie with the Sun both in name and nature. Wherefore some stile *Gold* the *Terrestrial Sun*, as also the Sun, *Celestial Gold*. *Gold* receives its tincture from *Sulfur*: it contractes no rust or defilement: its parts and particles are intimately compacted: whence it is so ductile, weighty, and durable, beyond al other *Metals*. Hence also it is, that it gives not a sound, as *Brasse* and *Silver*; nor a tincture, as *Tin* and *Lead*; neither doth it lose by melting, as other *Metals*; namely, because its particles are most compact, and pores most narrow. Yet *Gold* is soon dissolved by *Quick-silver*, which by reason of its tenuious, subtil particles, soon penetrates the pores of *Gold*, and dissolves it into minute dust. (2) *Silver*, they say, abounds with *Mercurie* or *Quick-silver*. Also *Silver* melted rolls like *Quick-silver*, but

*Crystal.*

*Adamant.*

*Beryl.*

*Smaragdus.*

*Rubine.*

*Gold.*

*Silver.*

is calcinated by Sulfur added thereto. (3) *Tin* is a Metal composed of more impure and humid particles, and is found concreted with Silver, emulating its splendor, yet much softer. White Tin is fragile, founding, leight; neither ductile, unless mixed with Lead. (4) *Copre* or *Brasse* has much of Vitriol in it: it is also digged out of the same venes: neither is it unlike to Iron. Whence out of Iron Copre, and also out of Brasse Iron is extracted. (5) *Iron* has much of a terrene ficcitie in it: yet when taken fresh out of the vene it is soon melted, and drops like water: it's very difficult to melt it a second time; because in its first fusion it loseth most of its humiditie; and retains only more crasse and terrene parts, which are softened by fire, but not melted. It being mixed with Tin or Brasse, is made more fragile: it easily admits Tin, if when red hot it be persufed with a pinguious oily humor. *Steel* is but a kind of hard Iron: it is both native and artificial: both most hard; and therefore more fragile than Iron. Artificial Steel is made of the most hard Iron purified, and Marmor. (6) *Lead* is a more dul imperfect Metal, consisting of Mercurial and sulfureous particles more feculent, crasse, and leightly compacted. They make use of it to refine Gold and Silver, as *Jer. 6. 29.* There are various species of Lead, as *black, white, vulgar.* It has parts very incoherent: thence it takes off the dross of other Metals, contractes no rust, &c. Yea your more fordid Gems excoted in metled Lead are made much more pure and splendid.

As appendent to Metals we may subjoin *Metallics*; among which *Quick-silver* and *Antimonie* are prime. Quick-silver, stiled by the Latines *Mercurie*, is of a very penetrating eroding nature. It penetrates al Metallic Vessels of Silver, Brasse, and Lead: yea Gold it self anointed therewith becomes more fragile. It is pinguious, humid, and ponderous: thence al Metals but Gold wil swim in it. *Plinie* calls it the Poison of althings, specially of mankind; because it causeth Consumptions, Palsies, &c. As for *Antimonie*, Chymists greatly extol it; yet others as greatly crie it down, as a crude, impure Metallic, opposite to human Nature, most rapacious, ful of venomous fumes, which provoke vomiting: neither doth it spare any Metal but Gold. More of Metals their Transmutation, &c. see *Philos. Gen. part. 1. lib. 3. cap. 2. sect. 6. §. 5, 6, 7, 8, 9, 10.*

Plants.

§ 6. The next thing that occurs in the Terrestrial World is *Plants*, with the *Liquors* flowing thence. Of the first creation of *Plants* *Moses* treats, *Gen.* 1. 11, 12. and the first philosophic Question concerning them is, *Whether Plants really live?* *Plato's* Philosopheme is, *That Plants are Animals endowed with life and sense.* But you must understand him, according to his allegoric mode, as they are inspired by the *mundane universal Spirit*, which he makes to be the Soul of the Universe: whence also he stiles the whole Universe an Animal. Otherwise *Plants* have not a real life, but analogic only, which *Plato*, in his *Theages*, pag. 121. ingeniously illustrates. As for the several kinds of *Plants*, *Moses* distributes al under two general heads, *Gen.* 1. 11  $\alpha\upsilon$ , a *Tree*, and  $\beta\upsilon\upsilon$ , an *Herbe*. A *Tree* is produced out of a more viscosé and tenacious juice of the earth: it has a more solid humor, and terrestrious mater; and thence grows to a great magnitude, and preserves it self against al injuries of heat and cold. But an *Herbe* being produced and fed by a more aqueous thin humor, is soon withered; and thence made an Embleme of frail things, *Esa.* 40. 6. 2 *Pet.* 1. 24. *Jam.* 1. 9, 10. Others distribute *Plants* into *Trees*, *Frutices*, *Suffrutices*, *Herbes*. And they subdivide *Herbes* into such as are for *Food*, or *Physic*, &c. Of which see *Philos. Gen. P.* 1. l. 3. c. 2. f. 7. §. 1, 2, 3.

Gen. 1. 11.

Ignite Liquors.

*Plato* makes little mention of *Plants*, only of *ignite Liquors* distilling from *Plants*, he philosophifeth in his *Timæus*, pag. 59, 60. where he enumerates, *Wine*, *Oil*, *Honey*, *Pitch*, *Gum*. We may first in the general take notice that *Plato* mentions such *ignite Liquors*, wherein the prime sensible *Principes*, *Spirit*, *Sulfur*, and *Salt*, are most predominant. *Wine* abounds with *Spirits*; *Oil*, *Pitch*, *Honey*, *Gum*, with *Sulfur* and *Salt*. 1. As for *Wine*, it is thus described by *Plato*: τὸ μὲν τῆς ψυχῆς μετὰ τῆς σωματικῆς διαμαλινδύ, οἶνον, *That which has a facultie of heating the soul with the bodie, we cal Wine.* And indeed what *Liquor* more spirituofe than *Wine*? How soon doth it diffuse its *Spirits* throughout the bodie! Moreover *Plato*, *Leg.* 1. pag. 649. gives us various Characters of *Wine* and its efficacy. He assures us, that it exhilarates and recreates the spirits, quickens mens phantasies and wit, expels fears, and gives a presence and libertie of spirit. And Physicians farther inform us, that *Wine* is a good relief to infirm stomachs, as also to sorrowful spirits: it digests phlegmatic cold and crude humors: it quickens and corrects crasse and dul humors; and is of good use to phlegmatic or aged persons. Yet is it

Wine.

it not without great and dangerous abuses, as *Plato* indicates, *Leg. 2. pag. 666.* where he forbids youth the use of Wine, at least without a mixture of water, til they arrive to the age of thirty years. For, saith he, to give youth Wine, what is it but to adde fire to fire? Yea, *pag. 674.* he forbids Servants or Magistrates the use of Wine. It is greatly hurtful to youth; because it destroys their blood and native heat, accelerates old age, encreaseth adventitious humors, inflames and perverts the blood, fills with fumes and vapors. Whence the Ancients stiled it the Poison of Youth. We have sad instances of its abuse in *Noah*, *Gen. 9. 21.* and *Lot*, *Gen. 19. 33.*

2. The Use of Oil is either *natural* or *symbolic*. Its *natural* Oil use is very considerable both as to Food and Medicine. The Medicinal use of Oil is mentioned *Esa. 1. 6.* as also in the cure of the good Samaritan, *Luke 10. 34.* where Wine and Oil both apart, and mixed, which Physicians call *οὐνέλαιον*, are brought in as the most efficacious medicament for such wounds. The symbolic use of Oil both among the Hebrews and Heathens was various and great. (1) The Olive was ever accounted a Symbol of Peace, as it appears both from sacred and profane storie. The origine of which Symbol they deduce from the Olive-branch, which *Noah's* Dove brought in, *Gen. 8. 11.* as a symbolic Image of Peace between God and Man. That the Olive was a Symbol of Peace among the Gentiles is most evident. (2) Oil was also a Symbol of Joy, as *Exod. 30. 23--25.* *Psal. 45. 7. the oil of gladness.* (3) Oil was a Symbol of Reverence both Civil and Religious. That it was a symbolic Ceremonie of Respect in use at Feasts is manifest from *Eccles. 9. 10.* *Luc. 7. 47.* Also its symbolic use in divine Worship is evident from *Jacobs* anointing the stone, *Gen. 28. 17, 18.* which symbolic Ceremonie he received from his father. (4) Oil also was a Symbol of Sanctitie. Hence the holy Oil, wherewith both persons and things sacred were anointed, as *Exod. 30. 23.* (5) Oil was a great Symbol of Christ and his Church, *Rom. 11. 17. Hos. 14. 6.* For [1] hereby the Beautie of Christ and his Church is greatly illustrated. The Olive being always beautiful. [2] The Olive is always green and flourishing: so is Christ and his Church, *Psal. 52. 8.* [3] The Olive is always fat and fruitful: so Christ and his Church, *Jer. 11. 16. Rom. 11. 17.* [4] The wood of the Olive is full of vivacitie and very durable. Pierce it with nails, it stil retains its vigor: so Christ and his Church.

Honey.

3. *Honey* is called by the Latines *Mel*, from the Greek *μέλι*, as this from the Hebrew *מַלַּח* *malats*, *to wax sweet*, *Psal.* 119. 103. It is no other than a viscid and fat *halitus* or exhalation breathed forth from herbes and flours, and mixed with a subtile aqueous dew. This the laborious Bee collecteth from all sorts of flours, fills his mouth and stomach with it, and being over-charged therewith vomits it up again; and then logeth it in his Cel: where after some days it ferments like new Wine. So that to this delicate compolition of Honey there concurs (1) a rorid dew or vapor, (2) a pinguious exhalation from herbes and flours, (3) a certain peculiar concoction, which it receives in the ventricule of the Bees. The moderate use of honey is very beneficial. It refresheth the spirits, and nourisheth much: it is a bland purgative. Yet the immoderate use thereof is very noxious, provoking to vomit, as *Prov.* 25. 16. *Hast thou found honey? eat so much as is sufficient for thee: lest thou be filled therewith and vomit it.* Where he sheweth, that the moderate use of Honey is useful and pleasant, but the immoderate, noxious, and that which provoketh to vomit. So *v.* 27. *It is not good to eat much honey: so for men to search their own glorie is not glorie.* As they that exceed in the eating of Honey, whiles they endeavor to fill their stomachs therewith, vomit up all again: so men that seek their own glorie, thereby emtie themselves of glorie, and become inglorious. Besides, the immoderate use of Honey breeds cholera, &c.

Manna.

*Manna* is very near akin to Honey, nor is its origine much distant. Neither the one or the other are properly Dew, as the Aristoteleans would fain persuade us; but each has its permanent mistion and firme temperament. *Manna* receives its luscious sweetness from primigenious Honey. That nitrose Salt, which *Manna* has in it, greatly conduceth to its purgative facultie. Hence they estimate the Calabrian *Manna* most efficacious; because that Country abounds with nitrose Salt. It consistes also of a pinguious halitus. Of *Manna* its Nature, Causes, Kinds, and Uses see *Magnenus De Manna*.

Sugar.

4. *Sugar*, stiled by the Latines *Saccharum*, by the Greeks *σακχαρον*, from the Arabic *سكّر* *sachar*, as this from the Hebrew *שכר*; *to make drunk*, was anciently estimated by *Dioscorides*, to be a kind of Honey. But this mistake is rectified by *Strabo*, *lib.* 15. and late experience, which assures us, that Sugar is extracted out of a sweet Cane, whereof we find mention, *Esa.* 43. 24. *Jer.* 6. 20. It

Esa. 43. 24.

is

is indeed a kind of sweet Salt, yet tempered with a more pinguious juice. It has much of Sulfur and hot Spirits in it, which nourish much. Yet it is very noxious and hurtful to mans bodie, in that it causeth obstructions, heats; yea inflames the blood, breeds choler and scorbutic humors. And I no way doubt but that the prevalence of the Scurvey now in *England*, beyond former times, owes its origine much to our excessë herein.

5. We may adde *Tabaco*, which is an ignite Plant, called by the native Americans *Picielt*, by those of *Hispaniola*, *Pete be Cennuc*, *Tabaco its abuse, &c.* as by those of *New France*, *Pcti*, *Pctum*, and *Petunum*. It was called by the French *Nicotiana*, from *John Nicotius* Embassador to the King of *France*, who *An. 1559.* first sent this Plant into *France*. But now it is generally by us Europeans termed *Tabaco*, (which we improperly pronounce *Tobacco*) a name first given it by the Spaniards from their Iland *Tabaco*, which abounded with this Plant; whereof had *Plato* had as much experience as we, he would, without al peradventure, have philosophised thereon. They say we are beholding to *Sir Francis Drake's* Mariners for the knowlege and use of this Plant, who brought its Seed from *Virginie* into *England* about the year 1585. They recite many virtues proper to it, as that it voideth *Rheumes*, *tough Flegmes*, &c. I shal not denie but that *Tabaco* may have a good use both common and medicinal, when taken moderately, by such as it is proper for. As (1) I grant it to be useful for *Mariners* at Sea, if taken with discretion, for the evacuation of those pituitous humors, which they contract by the injurie of marine vapors; as also for *Soldiers* when in their *Campe*, for a parile reason. (2) Neither do I denie its medicinal use in many cases, specially for cold pituitous, phlegmatic bodies, when taken with discretion and moderation. Though I conceive the chewing of its leaf to be far more medicinal and less noxious, than the smoke in most cases, of which see *Magnenus, de Tabaco, Exercit. 9. §. 1, &c.* But whatever its virtues may be, when taken medicinally, it is without dout, as generally now taken in *England*, the cause of many great diseases. It is univerfally confessed, that its nature is *narcotic* and *stupifying*: whence it cannot but be very hurtful to the Brain and Nerves, causing *Epilepsies*, *Apoplexies*, *Lethargies*, and *paralytic Distempers*. I had three friends, and two of them worthy Divines, taken away by *Apoplexies* within the space of an year, al great *Tabaconists*. Again it fills the Brain with fuliginose

ginose black vapors or smoke, like the Soot of a Chimney. *Pauvius*, a great Anatomist, and *Falkenburgius* affirme, that by the abuse of this Fume, the Brain contractes a kind of black Soot; and they prove their opinion both by Experience and Reason. *Raphelwingius* relates, that *Pauvius* dissecting one that had been a great Smoker, found his Brain clothed with a kind of black Soot. And *Falkenburgius* proves by three reasons, That not only fuliginose vapors, but also a black crust, like that of the Soot on a Chimneys back, is contracted on the Skul, by the immoderate use of Tabaco. And *Magnenus* (who seems too much a friend to it, yet) *Exercit. 6. §. 13.* of *Tabaco*, grants, ‘That it is not easie to relate what are the damages, which the inordinate and immoderate use of this Fume brings to man: For, besides that inexplebile and greedy lust of taking it, by its daily use the Memorie is much hurt, the Brain exsiccat, the Ventricle or Stomach violated, the Life shortned: and if such have children, yet they are not usually long-lived, but consumtive. And §. 10. he proves strongly, That the immoderate use of smoke of Tabaco doth greatly hurt and impede fecunditie or the multiplication of children; in that it renders the Seed immature, &c. For which cause *Amurathes* the great Turke made an Edict against the smoking Tabaco. And the same *Magnenus*, *Exercit. 6. §. 12.* demonstrates nervosely, That the smoke of Tabaco greatly hurts the Memorie. Moreover it turnes the Head into an Alembic, and makes it the Receptacle of Rheumes, and adventitious humors very pernicious thereto: and look as vapors by the beams of the Sun ascend from the earth, and descend again in showers; just so do the Fumes of Tabaco cause vapors to ascend from al parts of the bodie into the head, and descend in al manner of Catarrhes, Rheumes, and Destillations. Whereas al Rheumes ought, in their natural course, to descend, not ascend into the head; which is of it self frigid. And whereas it is said, that Tabaco is useful to evacuate Rheumes, it’s found by experience, that it breeds more than it evacuates, and that by heating the blood, and causing obstructions to an excessive degree. It likewise dispirits the stomach, destroyes the appetite to natural food; as also the radical moisture and native heat, and dries the bodie excessively. That it has much poison in it, is most evident by its Oil, whereby a Dog is soon poisoned. Hence some of our Herbalists, from the resemblance it has to *Henbane* both in Figure and Qualities, cal it, and that perhaps not unaptly,

*The Henbane of Peru.* That it has been one main cause of those *scorbutic* humors, which of late have greatly infested our English bodies, beyond our Ancestors, I am no way doubtful. And indeed our excess in the use of Tabaco, is so far taken notice of by other Nations, that one saith of us, *That the bodies of English men, who so much indulge themselves in the use of Tabaco, seem to be degenerated into the nature of Barbarians.* And another saith, *That the abuse of this herbe in England and Holland is now growen to an excesse of madnesse.* But besides the *natural* evils that attend the abuse of this Weed, how many *moral* evils follow the same! What voluntarie slaves are most men to it, by their love thereto! What a strange bewitching qualitie has it to captivate both the Judgments and Affections of many wise and pious men! Is it not a prodigious consumer of time, and promoter of idle societie? But, because experience gives life and forme to general notions, I have prevailed with my self to offer somewhat on mine own experience, touching the noxious qualities of Tabaco. Having by a long sedentary life contracted an ill habit of bodie, I was advised to the use of Tabaco, for the voiding hot rheumes I labored under, as also for the keeping my bodie soluble: but after long experience I found quite contrary effects. It's true it brought away much rheume: but I am now convinced, that it caused as much, at least worse than what it brought away. For, besides that it made my head the commun receptacle of all rheumes, which is against Nature, and that which causeth great obstructions in the Brain and Nerves; I found my self more inclined to Fluxes of Rheume on my face and other parts, my bloud more inflamed by a serose salt Rheume, my bodie more hot and drie. And although it did sometimes open my bodie, yet afterward I found it more costive. And that which is generally pleaded for it, as a means to keep the body soluble, I conceive to be but a general and vulgar mistake: for it workes in the same manner that *Clysters* do, by forcing Nature, which makes her more spiritless, dul, and sluggish in the natural evacuation of excrements. Whence the frequent use of *Clysters*, save in case of absolute necessitie, is generally forbidden by the wisest of Physicians. I ever found Tabaco repugnant to my Nature, affecting the Nerves even in the extreme parts; inclining me to vomit and other unnatural motions; and yet so far was my bodie or fancie charmed by its bewitching fumes, as that I daily expected

it, at my wonted seasons (which were not many) as much as my daily food. But upon advice and observation of others in a neighbouring Nation, who are generally exempted from these scorbutic humors and rheumes, we are infested with, (as I conceive from the excessive use of hot things) I came under a fixed resolution to deliver my self from this vassalage. And this I account not the least deliverance of my life, having since enjoyed a much better and more healthful habit of bodie. In fine, I shal conclude with the cautions given by *Magnenus, Exercit. 4. §. 1.*, &c. touching the use of Tabaco. (1) *That Tabaco is not proper for persons of choleric or melancholic tempers, nor yet for hot and drie bodies.* (2) *That the frequent and familiar use of it is good for no man.* For the frequent and familiar use of any Medicament destroyeth the medicinal use thereof. Those that expect benefit by Tabaco, ought to use it very rarely. (3) *If the stomach be good, but the head infested with Catarrhes, the mastication or chewing of Tabaco is more proper than the fume or smoke.* I could wish King *James* advice and hatred against Tabaco were wel considered. Thou wilt, Reader, pardon this digression seemingly severe, which nothing but sincere love to the Good and Honor of my Nation, could have extorted from me.

Pitch.

6. Lastly, *Plato* reckons among ignite Liquors *Pitch* and *Gum*. *Pitch*, called by the Grecians *πίσσα* and *πίτσα*, from *πίτυς* the *Pine-tree*, according to *Plinie*, is nothing else but the flux of burnt *Resine*. The *Resine* destils from the *Pine-tree*, *Firre-tree*, *Cedar*, &c. which being burned in the *Furnace* produceth *Pitch*; which receiveth its blackness from the fire; and is received in little canals about the fire. That which destils first is more simple, and only liquid.

Gum.

*Gum*, called by *Plato* *κίμα*, is the *Tears* of certain *Plants* congeled in their *Trunc*. It has a resemblance to *Resine*, yet differs, in that *Resine* is more ignite, sulfureous and oily, *Gum* more watery. See *Philos. Gen. P. 1. l. 3. c. 2. f. 8. §. 7, 8.*

Animals.

§. 7. Next to *Plants* follow *Animals*, which *Moses* philosophiseth of, *Gen. 1. 20--25.* and *Plato* in his *Timæus*, pag. 38. and elsewhere. And the grand question which comes under debate in discoursing of *Animals* is touching their *Soul*, whether it be *Material* or *Immaterial*. And here are two extremes of dangerous consequence. The *Cartesians* make the *Souls* of *Brutes* to be so far immersed in mater, as that they partake neither of *Sense*

or *Apprehension*. Some Platonists, on the other hand, make the Souls of Brutes to be *Immaterial*, and *immediately created by God*. The former sentiment seems to be taken up against commun sense and reason; the later, against Faith and Theologie, as we have endeavored to demonstrate, *Philos. Gen. P. 1. l. 3. c. 2. §. 8. §. 1.* And because the later Hypothesis is asserted by some Divines of Note, as if bottomed on *Plato's Philosophie*, and in it self rational, I shal adde, that it seems altogether to contradict both Scripture, Reason, and *Plato's Sentiments*. As for the Scriptures, *Moses* positively affirms, *Gen. 1. 24.* that Brutes, both as to their bodies and souls, were produced out of the Earth as their proper Seminarie: whereby he distinguisheth them from the Soul of Man, which he assures us, was inspired by God, *Gen. 2. 7.* Moreover the Scripture frequently testifies, that *the soul of the beast is in its blood*: yea the blood is said to be the *very soul*, by a Metonymic, *Gen. 9. 4. Lev. 17. 11, 14.* Lastly, the Scripture informs us, that *the spirit of the beast goeth downward to the earth, and is turned into dust*, *Eccles. 3. 20, 21. i. e.* it is corruptible and material. And indeed this Hypothesis of the animal Souls being immaterial seems very repugnant to Reason, yea commun Sense. Is it not most evident, that there are innumerable quantities of Insects daily produced by the spermatic virtue of the Sun? And can we imagine, that all these have immaterial Souls? Is it not too great an infringement and imposition on the wisdom of God to conceive, that he has endowed every Flie or Worme with an immaterial and immortal Soul? But to conclude, that *Plato* was of a quite contrary persuasion, is evident by what *Hierocles*, in *Carm. Pythag. pag. 133.* cites out of him: φαίνεσθαι ἢ ἐπὶ μὲρ ἦν ἀνθρώπων ψυχῶν, ἐκάστω αὐτὸς ἑσώσθησθε· ἐπὶ ἢ ἦν ἀλόγων μόνον γένος, περὶ τὴν διαπλασίωσιν αὐτὰ φύσει, ὡς Πλάτωνι δοκεῖ καὶ Τιμαῖω τῷ Πυθαγορείῳ, ἵδεν μὲν περὶ τοὺς ἦν ἀνθρώπων δημιουργία ἐπὶ τοῦ Θεοῦ τιθεμένων, God seems to have produced at the Souls of men; but as for the sole kinds of Brutes, those were committed to the framing of Nature; as it seems to *Plato*, and *Timæus* the Pythagorean who held, that nothing of those things which are obnoxious to death should be immediately produced by God.

But *Plato's* genuine Hypothesis seems this, That the corporeous sensitive Soul is a subtle ethereous Fire, seated in the vital and animal Spirits. Thus in his *Timæus*, pag. 79. he saies, That every Animal has in its veins and blood, πηγὴν τινὰ ὑψίστων πνεύματι, an inexistant fountain

*tain of fire, &c.* The like in what precedes, pag. 76. 78. Also the Stoics held, *That there was in al Animals πῦρ ποικίλον ἢ τεχνικόν, an intelligent artificial fire.* Thus also *Verulam, Gassendus, Derodon, Willis, Fabry, and Du Hamel,* with others, generally concur in the maintaining this Hypothesis, as we have largely demonstrated, *Philos. Gen. P. 1. l. 3. c. 2. sect. 8. §. 2.*

*The sensitive Facultie.*

They generally make two parts of the *corporeous Soul*, the *Vital*, and *Sensitive* or *Animal* strictly so termed. The *Vital* facultie resides in the *Heart*, the *Animal* in the *Brain*. The *Vital* is fermented and preserved by the circulation and fermentation of the blood, as also by a more benigne heat: to which the *Ventricule, Liver, and Intestines* are subservient. But the *Animal* facultie has its principal seat in the *Brain*, as *Plato, Tim. p. 44.* Thence it becomes the fountain of al *Sense* and *Motion*. *Sense* is either *Exterior* or *Interior*. *Plato* defines *Sense, The communion of Bodie and Soul with things externe.* And, in his *Theatet. pag. 184.* he distinguisheth the *Facultie of sense* from the *Organ*: the *Facultie* he makes to be the *Principe by which, the Organ, that which* perceiveth. The sensitive Soul is affected by every impulse or touch of the externe object: and it has Organs accommodated to every object: in each of which there is a conformation of Pores, as also a disposition of animal Spirits, according to the various effluvia or species sent forth from the sensible object. Hence there are two things chiefly to be considered in *Sense*: The impression of the object on the *Organ*, and the perception of that impression. (1) The Object impressed on the *Organ* leaves its type, character, or image there; and so in a peculiar manner determines the animal Spirits, which reside in that *Organ*. (2) The type or character impressed on the *Sense* is conveyed to the commun *Sense*, which I conceive to be no other than the *Phantasie*, where the impression is perceived.

*Externe Senses. Sight.*

The *Externe Senses* are five, *Sight, Hearing, Smel, Taste, Touch.* Of which *Plato, Theat. pag. 156.* (1) *Sight* is of al the Senses the most acute, efficacious, and noble. So *Plato, Phadr. 250. ὀφθαλμοὺν ἡμῶν ἀξιοτάτην, &c.* Thus *Repub. lib. 6. pag. 507.* The excellence of sight consistes in this, that it apprehendeth things most remote, by the most subtile species, with the most swift perception, and with the highest delight. The Object of sight is *Light* and *Color.* So *Plato, Repub. 6. pag. 507, 508.* These the New-Philosophers make to be one and the same; and indeed both *Light* and *Colors* to be

be but *subtile Flames*: which seems also to be *Plato's* sentiment, *Tim. pag. 67. Color is nothing else but a certain flame or fulgur streaming from bodies, having parts accommodated to our sight.* So in like manner *Light*, according to *Plato*, and *Plotinus* his Interpreter, is nothing else but a *subtile Flame*, as *Philos. General. P. 1. l. 3. c. 2. sect. 2. §. 2.* The *Eye*, which is the *Organ of sight*, is one of the most beautiful structures in the bodie. How admirable is it, that in such a little mole or globe there should be such varietie of parts, order, and use! that it should move every way with such facilitie, specially in the human bodie! that it should have so many tunics and humors, so many Muscles and Bones, such Lids to defend and protect it!

(2) The *Audite* or *Hearing* is described by *Plato, Tim. pag. 67.* and by *Timens Locrus, pag. 100.* And it is judged by al next in dignitie to *Sight*. Its proper object is *Sound*: and the proper Medium; through which Sounds are conveyed to the Ear, is the *Air*; which yet *Willis* understands not of the whole masse of the *Air*, but of certain sonoric particles diffused throughout the bodie of the *Air*; which being more subtile, and of a more rapid motion, transmit the *Sound* to the Ear. These sonoric particles he makes to be certain little saline bodies intermixed with the *Air*.

Hearing.

(3) Touching the *Smel* *Plato* discourses, *Tim. pag. 66.* This sense is given Animals for the discerning of their food at a distance. And indeed Brutes have ordinarily a more acute smel than Man. The proper Organ of this Sense are certain *tubulate Membranes* within the cavernes of the *Nostrils*, which contain certain fibrose Nerves very thick interwoven therewith. For into those Membranes are conveyed from both *processus mammillares* very many smal Nerves; by means of which the impression received from odors is conveyed to the *striate bodies*.

Smel.

Taste.

(4) The *Guste* or *Taste* is very near akin to the *Smel*: for the *Smel* being il-disposed by any destillation, the *Taste* is also vitiated, if not taken away. And what things are pleasing or displeasing to the *Smel*, are so for the most part to the *Taste*. The *Taste* also is near akin to the *Touch*. So the Philosopher, γῦσις ἀπὸ τῆς, the *Taste is a kind of Touch*. The proper object of the *Taste* is *Sapor*. Al Savors are *simple*, or *composite*. The simple are *sharp*, *bitter*, *false*, *acid*, *sweet*, &c. These are the Elements of the compound Savors; which the sagacitie of Nature and luxurie of Art have invented, to gratifie delicate palates. The Organ of the *Taste* is the *Tongue*, with the *Palate*; which for the

Touch.

difolving of the object tasted are imbued with a menftruous liquor. Yet the immediate Organ of Tafte, as of al other fenfes, are the fibrofe Nerves. The life and growth of Animals depend much on this Senfe, which *Plato* treats of in his *Tim. pag. 65.* (5) The *Touch* is a more craffe, but ample Senfe, that which affords *Criteria* to the other Senfes. Its Organ is moft diffufed, and almoft coextended to the whole bodie, both within and without. Yet the proper and immediate Organ of *Touch* in every part feems to be thofe fibrofe Nerves filled with animal Spirits, which, like Lute-strings, affoon as they are touched, transfer the impreffion to the *Cerebelle* or *firiate Bodies*. See *Will's, de Anim. Brut. cap. 11.*

Phantafie.

That Brutes are invefted not only with externe, but alfo with *interne Senfe, Apprehenfion, and Affection*, is evident from the teftimonie of *Plato*, and, which is higher, of *Reason* it felf. The *Cartefian Antithesis* we have refuted, *Philof. Gen. l. 3. c. 2. f. 8. §. 5.* The prime interne Senfe is *Phantafie*, of which *Plato* philofophifeth, *Sophift. pag. 263, 264.* Which he feems, and that moft rationally, to make the *commun Senfe*, wherein al the externe Senfes lay up their *Ideas* or *Species*. So *Philo Judaeus*, that great *Platonift*, *pag. 234. φαντασία δὲ ἐστὶ τύπωσις, The Phantafie is the impreffion of figures in the Soul: for what ever each fenfe brings in, the Phantafie, as a Ring, doth feal with its Character.* Indeed the *Phantafie* feems to be juft like a *Palace* hung with al manner of *Pictures* or *Images*, brought in by the externe Senfes, and adorned by *Phantafie*. And that mere Brutes have admirable *Ideas* both *connate* and *acquired* lodged in their *Phantalies* is evident. (1) They have many *natural Inftincts* of *self-prefervation, procreation, &c.* which are part of the *Law of Nature* impreffed on their *Beings*. Hence by the fame *natural Inftincts* they profecute thofe means which are moft conducible to their good, and avoid fuch as are repugnant thereto. Whence Brutes, in the difcerning of *Plants*, are wifer than men: for they perceive by the firft tafte, yea fmel, what *Plants* are for food, what medicinal, and what venomous. Yea this *natural Inftinct* ftrongly impels them to actions not merely fimple, but moft complicate. To thefe we may refer thofe auguft and politic *Commun-wealths* of *Bees, &c.* (2) Brutes alfo have their *acquired Notices* of things, and thofe both from *Inftitution, Experience, Exemple, and Imitation*. Hence the *fagacitie* of *Dogs* and other Brutes arifeth fometimes fo high,

as that they seem to have some shadows of Reason and practic Syllogismes. Yet the Apprehension of Brutes comes vastly short of that in men, both in the *Object*, *Subject*, and *Mode* of knowing. For Brutes apprehend only things *sensible* and *singular*; but man things spiritual and universal: The Apprehension of Brutes is only *sensitive*, *imaginative*, *superficial*, *direct*; but mans, *spiritual*, *ratiocinative*, *firme*, *intime*, *solid*, *universal*, *reflexe*.

Such as the *Sense* and *Knowledge* is, such also are the *Passions* and *Animal Passions* of the corporeous Soul; of which some are subject to *Pleasure*, others to *Grief*. So *Plato*, *Tim. pag. 64.* where he makes *Pleasure* and *Grief* the prime passions, whence al other receive their origine. *Pleasure* is the placid posture and enlargement of the Soul: whence follow *Love*, *Desire*, *Hope*, *Confidence*, *Boldnesse*. *Grief* is the *contraction* and *dejection* of the corporeous Soul: whence *Fear*, *Despair*, *Anger*, *Hatred*, *Pusillanimitie*, *Bashfulnesse*. Of these more largely, *Philos. Gen. P. 1. l. 3. c. 2. sect. 8. §. 6.*

As for the *Distributions* of *Animals*, they are either *Brutes* or *Men*. *Brutes* are distributed by *Moses*, *Gen. 1. 20, 21.* into those that *creep*, or *go*, or *swim*, or *flie*. So *Plato*, *Tim. pag. 91, 92.* and *Polit. pag. 263, 264.* (1) *Volatile* or *flying* *Animals* are such as agitate or move themselves through the *Air*, by the vibration of their wings. They are called by *Moses* *Gen. 1. 30* *Fowls of Heaven*. Their levitic and aptitude to flie is from their *Feathers*: every feather is hollow, and replenisht with a *Spirit* or calid *Vapor*, which draws to it al the moisture that is taken in: so that *Birds* void no urine. (2) *Fishes* swim by their *Finnes*. (3) *Creeper* or *going* *Animals* are distributed by *Moses* and *Plato* into *fourfooted*, or *twofooted*. (4) *Reptiles* or *creeeping* *Animals* have a long bodie destitute of feet, made up of certain *Vertebrae*, or little cartilaginous rings; by the *contraction* or *extension* of which they complicate and explicate themselves. Such are al sorts of *Serpents*, &c. Others distribute *Brutes* [1] into *Perfect*, or *Insect*. [2] Into such as are produced by *univocal* generation, or *equivocal*. [3] Into such as are *sanguineous*, or *exanguinous*: which are either *terrestrial*, or *aquatic*. [4] Into *domestic*, or *wild*. Of al these see *Philos. Gen. P. 1. l. 3. c. 2. sect. 8. §. 7.*

## S E C T. III.

*The Microcosme, or Man.*

*Man a Microcosme, his Excellence: his Parts, Spirit, Soul, and Bodie. The Bodies production, Job 10. 10, 11. Psal. 139, 13 - 16. Medicine Prophylactic and Therapeutic. The Causes of Diseases, Exercices of Nature, and Medicaments. The human Soul (1) its Creation and Union with the animal Soul and Bodie. (2) Its Spiritualitie. (3) Its infinite Capacitie. (4) Its Perfection. (5) Its Immortalitie. The Souls faculties the same with it self and each with other. The Intellect, its Object, and Habits. The Wil, its Object, Appetite or Pondus, Affections, and Aets. The natural Libertie of the Wil; its Dominion, Confirmation by Divine Concurrence, Voluntary Necessitie, Difference, and formal Nature in rational Spontaneitie.*

*Man a Microcosme, and his Excellence.*

§. I. **P**Lato having discoursed at large of the *Macrocosme*, or greater World, he descends to the *Microcosme*, or lesser World of *Man*, *Tim. pag. 68, 69.* where he layes down this Hypothesis, *That God made man such an Universe, as contains al other Animals both mortal and immortal: i. e.* Man is a singular *Microcosme*, wherein is to be seen what ever lies scattered up and down in the greater World. So *Plotinus* saith, *That in Man lies hid the seeds of althings.* He is indeed the Compend of the Universe; prefiguring the Earth by his pulvereous Masse, the Plant by Vegetation, the Brute by Sense, the Sun and Moon by his Eyes, the Heaven by the swiftnesse of his motion, the Angel by his Reason. Moreover *Plato, Leg. 7. pag. 803.* saith, *ἀνθρώπου ὃ θεὸς τι πάγιον μεμνηχαιηδόν,* &c. *That Man is a certain Enterlude of God, and his most excellent Opifise.* Yea, elsewhere he makes Man to be, *θαύμα θαυμάτων,* the miracle of miracles: in whom the wise God hath conjoined mortal and immortal, terrene and celestial. He is indeed constituted in the Horizon and Confines of Time and Eternitie; the Centre of both Natures, spiritual and corporeous, mortal and immortal, beneath things Divine, but above things mundane. Thus also *Moses Gen. 1. 26.* whom *Plato* imitates in his Encomium of Man. There are various arguments which demonststrate the excellence and preference of Man above al this inferior World.

(1) Infe-

(1) Inferior Creatures have their Natures contracted, and Capacities limited; but Mans Nature rejoiceth with a kind of Infinitude, Amplitude, and Universalitie, at least *Physic*, if not *Moral*. (2) Man, as Man, has a *natural, remote, and passive Capacitie*; but Man, if gracious, has also a *moral, next, and active* capacitie of Contemplating, Loving, and Enjoying God, as his first Principe and last End. Whereas al inferior Creatures are under no active motion, but only passive reduction to their last end. (3) Man was made Lord of this lower World under God, but above al mundane things.

The Parts of Man are three: *Bodie, Soul, and Spirit*. Thus *Deut. 6. 5.* where  $\aleph$  the *heart* denotes the *Rational Soul*,  $\psi$  the *Animal Soul*, and  $\kappa$  *Strength*, the *Bodie*, with its *Force*. These three parts are more plainly laid down by *Paul*, *1 Thes. 5. 23.* *Spirit, Soul, and Bodie*. (1) The *Spirit* is stiled by *Plato*,  $\tau\delta$   $\theta\epsilon\acute{\iota}\omicron\nu$ , the *Divine part*, as assimilated to God: also  $\delta$   $\Delta\acute{\alpha}\mu\omicron\nu\nu$ , the *Demon*, as to its Understanding: whence it's stiled also by *Socrates*  $\delta$   $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\omicron\varsigma$ , the *Schole-master*: and by others,  $\tau\delta$   $\nu\omicron\epsilon\epsilon\tau\nu$  also  $\tau\delta$   $\eta\gamma\alpha\mu\omicron\nu\nu\delta\nu$ , the *Ruler*. (2) The *Animal Soul* is stiled by the Hebrews,  $\psi$ , as *Gen. 9. 4.* *Lev. 17. 11.* from  $\psi$  to *respire* or *breathe*: and by the Grecians  $\psi\chi\delta$ , from  $\psi\chi\epsilon\iota\nu$ , which signifies also to *respire*; because *Respiration* is a main exercise of life. It's stiled by *Plato*,  $\tau\delta$   $\theta\nu\mu\tau\omicron\nu$ , the *Mortal*: as by *Socrates* and *Plotinus*,  $\tau\delta$   $\theta\nu\epsilon\iota\omicron\nu$ , the *Brute*; because men communicate with Brutes thereby. (3) The *Bodie* is stiled by *Plato*  $\sigma\eta\mu\alpha$ , the *Sepulchre of the Soul*: and by his Followers,  $\tau\delta$   $\omicron\rho\gamma\alpha\nu\omicron\nu$ , the *Instrument*. The connexion and relation of these three each to other is very considerable: The *Spirit* or *Mind* is immediately created and infused by God, and primarily united to the *Animal Soul*; whereby it is also united to the *Bodie*. The *Animal corporeous Soul* results from the texture of *Vital* and *Animal Spirits*. The *corporeous Soul* is the *Organ* of the *Spirit*; and the *Bodie* of the *corporeous Soul*. The *Spirit* is *King*, the *corporeous Soul* *Viceroy*, and the *Members* of the *Bodie* *Subjects*.

As for the first Creation of the Bodie, we find mention thereof, *Gen. 2. 7.* where *Moses* saith, *That God framed man out of the dust of the Earth.*  $\kappa$  signifies *drie, smal, vile dust, or Atomes*: which *Celsimachus* calls  $\mu\alpha\lambda\delta\nu$ . The Verb  $\kappa$  is very emphatic, alluding to the framing of earthen vessels, curiously wrought by the Potter. The natural Generation of the Human Bodie is accurately and lively

*The Spirit, Soul,  
Bodie.  
Deut. 6. 3.  
1 Thes. 5. 23.*

*The Production  
of the Bodie,  
Gen. 2. 7.*

Job 10. 10, 11. lively described by Job and David. Job 10. 10. *Didst not thou pour me forth as milk, and coagulate me as cheese?* He alludes to the first formation in the wombe. Thence v. 11. *Thou hast clothed me with skin and flesh, and hast covered me with bones and nerves: i. e.* The seed being consolidated, and members in part formed, they are clothed with skin and flesh, as also covered and corroborated with bones and nerves, which give force and strength to the bodie. But this formation of the Bodie in the wombe, and Gods peculiar concurrence thereto is lively and fully illustrated by David, Psal. 139. 13. *Thou hast covered me in my mothers wombe: i. e.* Thou hast formed me there. Then he addes the manner of it, v. 14. *For I am fearfully and wonderfully made; marvellous are thy workes: i. e.* in my formation. So v. 15. *My substance was not hid from thee.* **אצט**, my bone or bodie: not one of my bones lay hid from thee. *When I was made in secret, i. e.* in my mothers wombe: and curiously wrought, **רקמתי**. The Hebrew **רקם** properly signifies to work with the needle, or to weave various figures or pictures in Tapestry, or such like curious workes. The formation of the human bodie in the wombe is compared to such curious workes, thereby to illustrate its admirable contexture of various Members, Humors, Venes, Arteries, Nerves, Bones, Ligaments, Membranes, Skins, Flesh, like your Phrygian garments. Thence it follows: *In the lowest parts of the earth.* Which the Chaldee and Munster understand of the wombe, as the Phrase seems to be used, Eph. 4. 9. Thence he addes v. 16. *Thine eyes did see my substance, yet being imperfect,* **גלמי**, my rude informe masse, whiles it was but a mere Embryo, before it had any figure or shape. Whence it follows: *And in thy book all my members were written.* As if he had said: Every member was written down in thy *Diarie*; as soon as, yea long before they were framed. The sense of the whole is this: How is it possible, that any thing in me should be hid from thee, seeing all my members, and what ever belongs to me was framed by thee! This admirable Architecture of the human bodie is elegantly described by Plato, *Tim. pag. 73--76.* of which see *Philos. Gen. P. 1. l. 3. c. 2. f. 9. §. 2.*

*Physic Aphorismes for the conservation of mans bodie in health.*

§. 2. Having given these brief touches of mans Bodie and its Origine, we now procede to lay down such *physic* or *medicinal Aphorismes* and *Prescripts*, as are given us by Plato and others, for the conservation thereof in an *εὐεστία ἢ εὐεξία*, a good temperament and habitude of health and vigor. That the Ancients reduced

duced *Medicine* to *Physic* or *Natural Philosophie* is evident both from *name* and *thing*. *Hippocrates*, the great Master of *Medicinal* Wisdome, stiles *Medicine* μαθησιν ἔμφυσιαθεΐσιν, the *natural Science*. And indeed there seems such an essential connexion 'twixt *Medicine* and *Natural Philosophie* as that they cannot, without violence offered to both, be disjoyned each from other; which *Aristotle* and others acknowlege. Whence it is, that those great Philosophers, *Plato*, *Aristotle*, and *Theophrastus*, with others, mixe so many *Medicinal* Aphorismes with their *Natural* Philosophemes. Hence also, saies *Apuleius* in *Apol.* 'Let men cease to wonder, if the Philosophers have in their very Doctrine discoursed of the Causes and Remedies of Diseases. To speak a little of *Medicine* in general; which is usually described a *practic Art* of *conserving* and *restoring Health*: whence it is distributed by some into υγιεινῶ and θεραπευτικῶ, others adde to these parts φυσιολογικῶ, παθολογικῶ, σημεϊολικῶ. but I should rather close with that commun distribution of *Medicine* into προφυλακικῆ, *conservative*, and θεραπευτικῆ, *curative*. As for *Prophylactic*, or *conservative Medicine*, we have many excellent Prescripts and Rules given us by *Plato*, *Hippocrates*, and others, for the right management and improvement thereof. *Plato* informes us, that an εὐεξία, ἢ εὐκερσία, a good habitude and *Crisis* of bodie, is extremely advantageous for the due motions and exercises both of bodie and soul. So in his *Timæus*, pag. 88. he tels us: μία ἢ σωτηρία πρὸς ἄμφω, μήτε ἢ ψυχὴν ἄνευ σώματος κινεῖν, μήτε σῶμα ἄνευ ψυχῆς, *There is one preservation to both: neither that the soul move without the bodie, nor yet the bodie without the soul*. So *Timæus* *Locrus*, pag. 103. assures us, *That the beginnings of al evils are from inordinate pleasures, griefs, desires, and fears; which are kindled from the ill habitude and temperature of the bodie. αἱ δὲ σωμάτων κρείσεις, &c. the ill Crises of bodies produce these, &c.* but to descend to particulars.

Of Prophylactic  
Physic, and the  
advantages of a  
good habitude  
of bodie.

One Rule given us for the conservation of health, is, *To consider wel, and diligently to avoid the causes of diseases*. *Plato*, in his *Timæus*, tels us, what are the principal causes of al diseases. (1) He saith, The primarie and principal cause of al diseases is ἀσυμμετρία, an *asymmetrie* or *disproportion* of *Qualities*, namely, if they are either redundant or defective. This he also termes πλεονεξία, &c. (2) Hence follows another cause of diseases, which *Plato* calls, *The mutations or alterations of the bloud*, by reason of some corruption or preternatural fermentation. For hence, saies he,

1. The Causes of Diseases to be avoided.

1. Disproportion of first qualities.

2. Alterations.

3. Ataxie of  
Humors.

*springs Bile, and pituite or flegme, as al other sick humors.* (3) Another cause of diseases he mentions, is *ἀταξία, an Ataxie, or disorder of humors*; namely, when *Choler, Bile, Flegme, or Melancholie* admit any *extravasation*, or flowing forth from their proper seat, into any other parts of the bodie; where fixing their seat, they cause a solution, and dissolution. (4) *Hippocrates* saith, *Aphor. 51. τᾶν τὸ πολὺ τῆ φύσις πολέμιον, Al exesse is destructive to Nature.* This regards al excellēs in *repletions, or evacuations; sleep, or watchings, &c.* (5) *Sudden mutations* are apt to produce diseases. This is implied in that *Canon of Hippocrates, Aphor. 51. Sect. 2. Nature makes no sudden changes: and every sudden change is dangerous.* (6) Another cause of diseases, is an *il stomach, or concoction*; according to that *Canon, An error in the first concoction is never cured in the rest.* (7) Whence also follows another pregnant cause of diseases, namely *Cruditie*; according to that great Aphorisme: *Cruditie is the mother of al diseases.* For indeed almost al diseases under which men labor ordinarily spring from *repletion and indigestion*; when more food is taken in than Nature requires, or the itomach can digest. Yea, Physicians say, *That a Plethora, or full state of bodie, even though it be without impuritie of blood, is dangerous as to health*; because Nature if weak cannot weild it. But they make *cruditie* the feminarie of al diseases; because health consistes in two things, (1) In the due proportion of the humors, as-wel in *quantitie* as *qualitie*. (2) In a certain *spongius habitude* of the whole bodie free from al obstructions, that so the spirits and blood may have a free circulation throughout al parts, and extremitious humors be evacuated. Now *cruditie* obstructs both of these. (8) Hence follows *Obstruction*, which is reputed another feminal parent or cause of Diseases; specially if the obstruction be seated in any principal part, as the head and heart: whence flow *Convulsions, Apoplexies, and Epilepsies*, if the obstruction be in the head, &c. (9) *Catarrhes* also are judged another fountain of diseases, &c. (10) A dislocation or solution of parts tendes much to the impairment and affliction of the whole: according to that *Physic Canon; Al grief ariseth from the solution of the Continuum.* (11) Lastly, the weaknesse of any part tendeth greatly to the decay of the whole: for, as Physicians observe, *The stronger parts thrust their superfluties on the weaker.* Thus much of the Causes of Diseases.

A second great *Prophylactic Canon* for the conseruation of health,  
is

is this, *To maintain Nature in her due functions, exercises, and operations.* This is laid down by *Plato*, in his *Timæus*, pag. 90. where he tells us, that *Medicine* chiefly consists in this, τὰς δυνείας ἐνείσασθαι κινήσεις ἐπιδεδόσθαι, *To render to al their due operations.* This is more fully exprest by *Hippocrates* 6. *Epid. Comm.* 5. *Tit. I.* νόσων φύσεις ἰαλεῖ, *Natures are the Physicians of diseases.* Whence Physicians are stiled the *Ministers of Nature*, i. e. to assist her in the exerting her proper offices and exercises; which are these. (1) *A natural excretion of serose humors*, which is usually accomplished by *perfective fermentation* or *ebullition of the blood*, whereby the excrementitious parts are severed, and the whole masse of blood purified: besides natural fluxes of the *Hæmorrhoides*, and *Hæmorrhages*, &c. (2) Another great office or exercise of Nature is *Perspiration*, (insensible, or sensible) which requires a spongiouse habitude of bodie free from al obstructions. And indeed no one can duly apprehend the soveraign influence natural Perspiration has for the conservation of health, as also for the expelling al noxious humors and malignant vapors. That which assists Nature herein is the keeping the bodie under exercises and motion in the open air, whereby the Pores are kept open, &c. (3) Another office of Nature, is to keep the Spirits both natural, vital and animal, in their due vigor, activitie and exercises. For it's wel known, that the Spirits are the great Fabricators and Opificers of whatever is transacted in the bodie. Now the Spirits are fed and conserved by a regular commixture of radical moisture and congenial heat. For bodies frigid have but a jejune and slender Spirit; whereas things moderately hot are spirituouse. Also things grateful to the Spirits do most foment and improve them. (4) Another exercise of Nature consists in the due Evacuation of excrements; which requires that the bodie be soluble and laxe, not costive; for costiveness of bodie breeds many diseases, &c. (5) Another office of Nature is to keep the bodie and al parts thereof permeable; which is necessarise, in order to a due circulation of the blood, and perspiration. *Plato* in his *Timæus*, pag. 82. makes expresse mention of the *circulation of the blood*, as we have shewen, *Philos. General.* P. 1. l. 3. c. 2. sect. 9. § 3. (6) Another office of Nature is to keep the Lungs in their due Crasis and exercise; whence that Canon, *To live wel is to breathe wel.*

A third Canon for the conservation of health regards the *Non-naturals*, as they cal them, namely *Aliment*, *Air*, *Exercise*, &c. As for *Aliment* or food, *Plato* (as *Pythagoras* before him) layes

*Nature is to be maintained in her due offices and motions.*

*Natura est morborum medicatrix: medicus naturæ minister eamq; recte agentem imitari debet. Senert. med.*

1. *Excretion.*

2. *Perspiration.*

3. *Spirits.*

*Bene vivere est bene aspirare, respirare, & perspirare.*

*Rules for Aliment.*

much stress on a good regimen or government in diet. *Plato* seems to make the main of *Medicine* to consist in allowing, *δυσίως τερφάς*, proper or due food. For the ordering whereof he tells us: (1) That by how much the more simple diet is, by so much the better. So in his *de Repub.* 3. pag. 404. he saies, *Δίαστα*, Diet must be *ἀπλή ἢ πολυποίκιλος*, simple, not of differing sorts. So again he saies, *ἀπλὰ τερφὰ, καὶ τὰ γυμνάσια*, Simple diet and exercise are of great moment as to the conservation of health. (2) In the ordering of diet there must be due regard had both to the quantitie and qualitie thereof: for saies *Plato*, many diseases, which are instigated and provoked by Medicaments, are cured by orderly diet. (3) In al Alimentation and Nutrition there is required a due Attraction, Concoction, and Extrusion. For al Aliment moving from the Center to the Circumference, requires a regular course in al these regards, specially as to the first, viz. Concoction; for as *Sir Francis Bacon* observes: 'The head (which is the source of animal Spirits) is under the tuition of the stomach, having a great Sympathie therewith; and al Crudities have their rise usually from too much repletion.

As for *Air* and *Exercise* they greatly conduce to the conservation of health.

Bene vivere est  
bene ingerere,  
digerere, &  
egerere.

Therapeutic Me-  
dicine.

*Plato* also discourseth well of *Therapeutic Medicine* in these particulars. (1) He makes a Physician to be but *φύσεως ὑποδρησις*, a Minister of Nature, to assist her in her proper offices and operations. (2) Hence also he asserts, that *ἰατρικὰ* Medicine, by how much the more simple and connatural it is, by so much the better and more commodious. For those are the best Medicaments, which work with, not against Nature: we are religiously to observe the footsteps of Nature. And therefore mild Cathartics, which relieve, are more eligible than violent. (3) Hence, add s *Plato*, *Timæus* 89. *διὰ δὲ τῆς καθάρσεων καὶ ζυσίσεων σώματι ἢ μὴ διὰ τῆς γυμνασίων αἰεσι*, The best purgation is by Gymnastic exercise. (4) Hence also in the same *Timæus*, pag. 89. *Plato* addes, That purgation by Pharmaceutic, or purgative Medicament: is only then expedient, when necessaric, *τὰ γὰρ νοσήματα ὅσα μὴ μεγάλως ἔχει κινδύνους ἐκ ἐπιδησίων φαρμακείας· πάντα γὰρ ζύσεως νόσων τέρπον τινὰ τῆς φύσιν οὐσὲ προστόικει*. Diseases are not to be strived against by Pharmaceutic Medicaments, unless they are very dangerous: for al constitution of diseases is somewhat like to Nature. So *Hippocrates*, Sect. 2. Aphor. 50. Diseases contracted by long custome are oft better kept than cured. (5) Whence also follows another excellent Prescript of

*Plato,*

Plato, wherein he prefers a good diet, and exact regiment of the diseased before al Cathartic or purgative Medicaments. So in his *Timæus*, pag. 89. *If any shal contend to hasten the Cure of Diseases before they have had their fatal course, there usually follows of smal great, and of few many diseases: διδ παιδαγωγῆν δὲ διαίταις πάντα τὰ τοιαῦτα, καθ' ὅσον ἂν ᾖ τῆς χολῆς, ἀλλ' ἔφαρμακεύοντας κακὸν δύσκολον ἐρεθιστόν, Wherefore al such diseases must be gently corrected by diet, neither must an infestil be instigated or exasperated by purging Medicaments. Hence that of Seneca: In diseases nothing more dangerous and pernicious than an unseasonable Medicine.*

But Plato's great and main Canon, which takes in the sum both of his *Prophylactic* and *Therapeutic Medicine* is laid down in his *Tim.* pag. 90. thus: *θεραπεία ἢ δὴ πάντῃ παιδὸς μία τὰς οἰκίας ἐκάστῃ τρεφᾶς καὶ κινήσεως ὑποδιδόναι, Al Medicine for every disease is one, to render to every one his proper diet and motions. Hippocrates, in his Aphorismes, expresth this medicinal Canon thus, ἀσκήσις ὑγιῆς, ἀκοεία τροφῆς. ἀκοεία πόνων, Healthful exercise, moderation of diet, activitie of labors. This great Phylis Canon of Plato and Hippocrates is comprehensive of al other medicinal Rules; but particularly of these. (1) That the best purgation is by exercitation, or natural motion. (2) That simple Medicaments (which we cal Kitchen-Physic) are best. (3) That strong and violent Cathartics or purging Medicaments are seldome or never to be used, but in cases of absolute necessitie. (4) That diseases acquired by repletion or fulnesse are to be cured by Evacuation. Hippocrates, Sect. 2. Aphor. 22. i. e. by Fasting, Perspiration, Sweating, &c. Al this is comprised in the advice of Sir *Theodore Mauberne*, a great French Phylisician, on his death-bed to a Noble friend, who demanding his advice for the preservation of health, he replied: *Be moderate in your Diet, use much Exercise, and but little Physic.**

Lastly, because the Cure of the Patient depends much on the qualitie of the Phylisician, we shal give a brief Character of an able, faithful Phylisician, and that according to *Plato's* mind, with others. (1) *Plato* requires in a Phylisician great skil both speculative and experimental: and the reason hereof he gives us in his *Gorgias*, p 464. *Some (saies he) seem to have an ἐπιείκεια, good habitude of bodie, who indeed have not. Which infirmitie none, ἢ ἰατρὸς τε καὶ ἢ γυμνασικῶν τις, but a skilful experienced Phylisician can discern.* He also supposeth a great measure of skil as requisite to sever noxious humors from what are good. So in his *Lib. 8. de Repub.*

*The Character of a good Phylisician.*

pag. 567. *οἱ ἰατροὶ τὸ χείριστον ἀραιοῦντες, λείπουσιν τὸ βέλτιστον*, Physicians purging out what is worst, leave what is best behind. (2) Besides habitual skill *Plato* requires an actual application of the same to particular cases, with an universal circumspection and inspection into all accidents, though never so inconsiderable. So in his, *de Legib. lib. 10. pag. 902.* What? when a Physician is both able and willing to cure the whole bodie, if he only considers greater matters, but neglects smaller, wil there be an happy successe of that Cure? No, &c. This Rule of *Plato* regards not only skill, but also faithfulness and diligence; which implies, [1] That Physicians use not unknown Remedies, when known and approved are at hand; which is too commun amongst many, thereby to make new Experiments, or for some other ill end. [2] That Physicians may not cure one disease by causing a greater, which is too frequent. [3] That Physicians are to endeavor the removal of the cause, and not only the curing of a Symptome of the disease: not to imitate him, who in an *Hætic* bodie endeavored to cure the Itch. [4] A faithful Physician wil endeavor to cure a disease, not to deferre it only: as many. (3) Another qualitie eminently requisite in a good Physician is meekness, tenderness, and condescension to the Patients condition. So *Seneca*, speaking of a good Physician, saies: *That he wil not refuse the most servile offices, nor yet be moved at the impatience of his Patient for his good, i. e. he wil not make his own humor or wil, but his Patients good the measure of his practice.* (4) Lastly, every man of judgment and experience might be his own best Physician, would he heed it: for there are but three things made essentially requisite to a good Physician, that is, 1. Judgment, 2. Institution, 3. Experience. And a man of an indifferent Judgment, by daily observation and experience of his own bodie, may in time be greatly instructed in the Causes of his Diseases, as also in the Cure.

The Souls Creation.

§. 3. After the Human bodie follows the *Rational Soul*, the origine whereof we find, *Gen. 2. 7.* *And God breathed into him the breath of life.* And *Plato, Tim. pag. 69.* positively affirms, *That the Rational Soul is produced immediate'y by God.* And in his *Phæd. pag. 245.* he expressly affirms, *the Soul to be ἀγέννητον, Ingenerable:* And elsewhere he makes the Soul to be *ὡς οὐρανοῦ φύτον, ἐκ ἑρμεῖον, ἀλλ' ἑρμῆιον, a Plant of the supreme Being, not earthly but Heavenly.* And that not only *Adam's* at first, but all other rational Souls are immediately created by God, is evidently demonstrable both by sacred

sacred Autoritie and rational Arguments. As for the Autoritie of Scripture it fully concurs with us in this point: as *Psal.* 33. 15. *Zach.* 12. 1. *Heb.* 12. 9. *Num.* 16. 22. & 27. 16. *Esa.* 57. 16. *Eccles.* 12. 7. And that the Human Soul cannot be traduced from the Parents, as some conceive, but must be created immediately by God, seems very evident from the following Arguments. (1) Whatever is generable is corruptible: But such is not the Human Soul. For whatever depends on mater for its origine, must necessarily depend on mater for its subsistence. (2) Whatever is generated must be corporeous: and the reason is manifest; because whatever is generated is conveyed in the Seed, which is corporeous. (3) The Traduction of the Soul necessarily supposeth the Soul of the Parents to be partible and divisible. (4) Again, if the human Soul be traduced from the Parents, either from one only, or from both. If from both, how can two Souls be cast into one? (5) This Hypothesis of the *human Souls Traduction*, has dangerous and absurd consequences naturally attending it. As [1] It supposeth millions of Souls continually generated, which yet never come to any perfection, as in Abortions. [2] That there are vast quantities of rational Souls, which are neither subjects of sin nor virtue. For al Souls that are subjects of sin must have union with some human bodie, and so become a Son of *Adam*. Which Embryo's are not. [3] Yea in al effluxes of Seed we must also suppose a Traduction of some rational Soul. But see more of this *Philos. Gen. P. 1. l. 3. c. 2. sect. 10. §. 1.*

The grand Objection against the Creation of the Human Soul is, that *This Hypothesis destroyes human Generation: for if the parent communicates not the Soul, he may not be said to generate the Son.* But this objection wil vanish into smoke, if we duely consider the Nature of the Animal Soul, and how the Rational Soul is united therewith, and by means thereof with the bodie. (1) *God and Man both concur to the generation of a man.* God as the universal first Cause, Man as the proxime univocal cause. The Concourse of God terminates in the *Creation and Infusion* of the Soul simply considered; but the action of man in the union of soul and bodie. Hence (2) *The Union of the rational Soul with the bodie essentially depends on the bodie as a material cause.* It's true, God is said to infuse the Soul into the bodie; but this must be understood *locally*, not of the *substantial union*, at least as to the bodies part. And whereas it may be objected, *That the Union of Soul and bodie is a*

*The Union of  
the Rational  
Soul with the  
Animal.*

*Spiritus.*

*spiritual mode appendent to the Soul, and so of the same origine, Suarez, in his Metaphysics, answers wel, That this Union, in as much as it doth affect both bodie and soul, is of a middle nature both material and immaterial: and as material so it is produced with the bodie. Hence (3) This conjugal Union between the human Soul and bodie is made up by the mediation of the Animal Soul. Man, as we before noted, is made up of three parts, the Rational Soul, the Animal Soul, and the Animate Bodie. The Animal Soul, albeit it be in its nature corporeous, yet it is so pure, ethereous, and sublimated a bodie, as that it borders on the confines of Spirits, and may as justly assume that Title, as the Wind doth. Now the Animal Soul being of such a pure spirituose nature, it thence becomes a fit Medium to unite the Rational Soul with the human bodie. Hence Plato makes Man to be a kind of amphibious Animal, composed of mortal and immortal. Whence Philo Judæus makes the Rational Soul to be τὸ ἀρρεν, the Husband, and the Animal Soul to be τὸ θήλυ, the Wife. This conjugal Union between the Rational and Sensitive Soul primarily, is wel illustrated by Gassendus and Willis, in this manner: The Rational Soul as King has his supreme Throne in the Head, as his Royal Palace: There it is immediately united with the Phantasie, and by it with the whole bodie. Thus also Plato, Tim. pag. 69. Hence (4) Man generates man, by generating the Animal Soul, and thereby uniting the rational Soul and bodie. For look as Death doth not consist in the destruction of the Rational Soul, but in the disunion and severing it from the bodie; so in like manner Life lies, not in the production of the Rational Soul, but in its vital union with the bodie, as Gen. 2. 7. A living Soul. See more Philos. Gen. P. 1. l. 3. c. 2. sect. 10. §. 2.*

The Souls Spirituality.

§. 4. The immaterial and spiritual nature of the Rational Soul is laid down by Moses, Gen. 2. 7. נשמת חיים, a spirit of life: i. e. of a spiritual nature. So Zach. 12. 1. Eccles. 12. 7. 1 Thes. 5. 23. where the Human Soul is termed a Spirit. Plato, *Repub.* 10. p. 611. demonstrates the spirituality of the human Soul, (1) from its Simplicity, Uniformity, and Immortality. So in his *Phæd.* pag. 245, 246. So, *de Repub. lib.* 10. he makes the human Soul to be ἁπλοῦς, not composite, but simple. And in his *Epinom.* he calls it ἀσώματον, incorporeous. And indeed is it possible that the Mind, which is so far remote from mater in its Acts, should be material in its Essence? Can the Effect be more noble than its Cause? Is not every Being known by its Operations? How is it possible then, that

that we should ascribe to the human Soul a *material Essence*, when as its *Acts* are so *immaterial* and *Spiritual*? Doth not the mode of working follow the mode of Being? And are not the workings of the human Soul most *Spiritual*? Has it not an admirable *Dexterity* to find out things remote from sense? Is it not invested with a great *celeritie* and *facilitie* to perceive and discern things *spiritual*? May a corporeous facultie claim the privilege of discerning things universal, *spiritual*, infinite, and eternal? Can a facultie clothed with mater receive formes and Ideas of things exempted from the Laws of Mater? Are not althings received according to the nature of the Recipient? Whence, if the mind be material, can it have any other Ideas of things save material? But is it not evidently manifest, that the mind has *spiritual* Ideas of things both material and immaterial? (2.) *Plato* demonstrates the human Souls *Immaterialitie* from its universal Empire and Dominion over the Bodie, whereunto it is espoused. So *Epinom.* p. 983. where he assures us, *The Mind is* ἔμψυχον, *endowed with Reason*; but the Bodie, ἀψυχον, *Irrational*: whence that is ἀρχον, *the Ruling principle*; but this ἀρχόμενον, *the Ruled*. May we make any doubt, but that the mind, which ruleth the bodie with so much *Wisdom* and *Art*, is more sublime than the bodie? The Bodie may receive orders; but can it give them? Is not this the privilege of *spiritual* Beings? Yea, doth not the Mind oft flourish most under the consumption, languor and decay of the bodie? (3.) *Plato, Repub.* 10. pag. 611. demonstrates the Souls *spirituality*, from its *cognition to things spiritual*. He saith positively, *That the Soul is*, συγγενὴς τῷ θεῷ, καὶ ἀθάνατος, καὶ αἰεὶ ὄντις, *near akin to the divine, immortal and sempiternae Being*, &c. Where he proves the Minds *Immaterialitie* [1] from the *spirituality* of its object, God. [2] From its *cognition to and Ressemblance of God*. [3] From its *delight in the fruition of things spiritual*. [4] From its *violent inclination to that future state*, wherein it shall have a more intimate conjunction with and *satisfactorie fruition of the first Beautie and Being*. Now is there not always some *cognition* between the facultie and the object? Is it possible the Mind should have such a vehement impulse to things *spiritual*, intelligible, uniforme, sempiternae, were it not in its own nature *spiritual*? Compare the Mind with corporeous Faculties, and thence conclude its *Superioritie*. Are not the most subtile and firme of material faculties greatly prejudiced by objects too vehement and excellent? Is not the eye hurt

by gazing on the Sun, &c? But now the mind is recreated and delighted in the contemplation of the most excellent Object, the great God. (4) The spiritualitie of the mind may be demonstrated from its Abilitie to reflect on it self, its own Habits and Acts; which no material facultie can do, at least in that manner and degree. It's true, a sensitive Principe may in some weak manner reflect upon the sensible object before apprehended; but it cannot reflect on its own Act as an object, much lesse on its reflexe act, nor yet apprehend the relation between its Act and Object; which the mind can do. (5) The spiritualitie of the mind is demonstrable from the manner of subsistence, which material Objects have therein. Have not things in themselves most crasse and material, a spiritual subsistence in the mind? Are not things in themselves most impure, pure in the mind? Have not things in themselves most evanid and transient, a permanent subsistence here? Are not things most contrarie in themselves, here reconciled and sweetly loged together? Do not things most umbratile and scarcely removed from nothing enjoy some realitie in the mind? Are not things most confused reduced to order here? (6) Lastly, the minds immaterialitie may be demonstrated from its *Impassibilitie*, *Immortalitie*, *infinite Capacitie*, *Activitie* and *Perfection*, of which in what follows. And may we not here break forth into a sad lamentation, even unto admiration, that the Rational Soul should be so spirital in its Nature, and yet so carnal, yea sensual in its operations! That it should be so remote from mater in its being, and yet so immersed in mater as to its enjoyments and delights!

§. 5. From the spiritalitie of the Soul results its *infinite Capacitie*, of which *Plato* philosophiseth in his *Phædrus*, pag. 245, 246. where he assimilates the Soul to a winged Chariot, which flies thoroughout the whole Universe. And what is the wing of the Soul, according to *Plato's* conception, but its innate and active capacitie of contemplating the supreme Truth, and persuing the last Good? Thence in his *Phædo*, pag. 79. he makes the Soul to have an infinite capacitie never satisfied with any thing but the first Truth, and chiefest Good. This infinite capacitie of the Soul ariseth from its immaterialitie: For by how much the lesse any subject partakes of mater and passive power, by so much the more Ample, Universal and Active is its capacitie. Things inanimate, yea Brutes, are therefore confined in their capacities, because they are wholly

The Souls infinite Capacitie.

wholly immerfed in mater: God the fupreme Being is moft infinite; becaufe a pure Act, altogether void of mater, yea al paffive power. The human Soul, although it have an obediencial paffive power, as they phrafe it, yet being not bound up by the Laws of Mater, it is invested with a capacitie of knowing and loving the moft infinite Being. It's true, this capacitie of the human Soul is not *ſubjectively* and *actually* infinite, yet *objectively* and *potentially* it is. For fuch is the Benignitie of God towards man, that he has implanted in his finite Nature an infinite Capacitie, to take in and enjoy the firft infinite Being. Inferior Creatures may be *paſſively* reduced to God; but they have no *active* Capacitie of moving themſelves towards God. They, in their firft production, departed ſo far from the firft Being, as that they have no capacitie of returning to him in themſelves. This is the alone privilege of man, who is endowed with a capacitie of knowing and loving his Maker. It's true, this Capacitie in Man, ſince the Fal, is by Nature only *phyſic* or *natural*, *remote* and *paſſive* as to ſpiritual objects; not *moral*, *proxime* and *active*: Yet that man ſtil retains his *natural*, *remote* and *paſſive* Capacitie of Underſtanding and Wil as to ſpiritual objects, is moſt evident; becaufe otherwiſe he were not a man. Wherein conſiſtes the privilege of man beyond Brutes, but in this, that he has a natural facultie or capacitie of underſtanding and willing althings? This *Plato* was ſenſible of, and therefore maintained the Soul of man to be of a boundleſſe capacitie unfatisfied with any thing but the *firſt Truth* and *laſt End*.

(1.) *Plato* had lively notices of the Souls infinite Capacitie as to contemplation and knowlege. In his *Phædo*, pag. 79. he ſaith, *The Mind by contemplation contended, εις το καθαρον τε κ̄ αῑ δῑν, &c.* to that moſt pure ſempiternie and immutable Being, and as akin thereto, always converſed therewith, &c. Wherein he ſhews, what an inextinguiſhible thirſt the mind burnes with after the knowlege of the *firſt Truth*. The infinite capacitie and thirſt of the mind after Truth is evident from theſe received Axiomes, *That by how much the higher and more perfect any facultie is, by ſo much the more extenſive and univerſal is its object.* And again, *By how much the more immaterial any apprehenſive facultie is, by ſo much the more perfect is its manner of knowing things.* Hence the rational Soul, being the moſt noble immaterial facultie in this lower World, it muſt needs follow, that its capacitie is moſt extenſive and uni-

*The Souls Capacitie as to Contemplation.*

verfal. And indeed the Intellect is in some manner *Althings*, in that it has a capacitie of understanding *Al*. Is it not capable at the same time of knowing objects without end and measure? Such an infinite capacitie of knowing things, God in an eminent degree vouchsafed unto *Solomon*, 1 *Kings* 4 29, 30. רחבה *Amplitude of Soul*, i. e. an infinite Sagacitie to penetrate and search into the bowels of Nature. *Plato*, *Repub.* 6. saith, *The Soul doth aspire and breathe after the knowlege of τὸ ὄντως ὄν*, that which truly *Is*: and having arrived thereto, feeds on it as its proper food.

1 *Kings* 4 29,  
30.

*The Souls infinite Capacitie of Willing.*

(2.) The Rational Soul has also an infinite Capacitie of willing al manner of Goods, but more peculiarly the chiefest Good. This *Plato* frequently more than intimates in his *Philosophemes*, touching the ardent desire the Soul has to enjoy its last End and chiefest Good. This no inferior Creature is capable of, because their chiefest perfection consistes in that which is best for them, but not in that which is simply best, as man's doth. Again, whatever externe perfection inferior Creatures tend to, it is not better than themselves: but the perfection the Rational Soul aspires after is above it self, even in the first most infinite Being; whence its Capacitie also is infinite.

*The Souls moral Capacitie.*

But here, whiles we are discoursing of the Souls infinite Capacitie, we must stil keep in our eye the distance and difference between its *natural* Capacitie, and *moral*. Its *natural* Capacitie consistes in the mere naked facultie of knowing and willing things, which implies no *moral* aptitude to things spiritual. It's true, the Soul has, as before intimated, a *remote, passive, natural* Capacitie of understanding and willing things divine; but not *moral* and *active*. Al *moral* Capacitie results from virtuose Habits infused into the Soul, whereby it is capacitated to know, love, and imitate God, as *Plato* affirms. So in his 10. Book *de Leg.* p. 906. he saith, *We were, κληματα θεῶν*, the possession of God; but by sin we lost it: yet by virtue we are again capacitated to dwell with God. And in his *Phadr.* pag. 245. he saith, *The wings or capacitie of the Soul are great; nourished by virtue, but by sin they are lost*. And indeed this seems a first Principle with *Plato*, that *ὁμοίωσις τοῦ Θεοῦ*, Assimilation to God by virtue is essentially necessary to constitute a capacitie for the contemplation, fruition, and imitation of God. Whence the *Plat.* mills make the *moral* Capacitie of the Soul to consistes, in an happy necessity of returne to God, whence men fel by sin. Yea, Assimilation of the Soul to God is the last habitual perfection, and therefore the first

first moral capacitie for the contemplation and fruition of God. The pious mind, saith the Platonist, is an immense Bosome and living Receptacle or Temple of God. But of this more in Plato's Ethics, Cap. 10. sect. 3. §. 2.

§. 6. From the Human Souls infinite Capacitie we may conclude its Perfection and Dignitie beyond the Animal Soul, and all inferior Creatures. The Perfection of the Soul is asserted by Moses, Gen. 1. 27. where he saith, God made man according to his own image. Which primarily regards the Soul. So Plato, in his Phædo, pag. 79, 80. saith, The Soul was made most like, τὸ θεῖον ἔχει ἀθανάτου, ἔχει νοητῶς, ἔχει μονοειδέει, ἔχει ἀδιαλύτου, ἔχει ἀεὶ ὁμοιωτός, &c. To the Divine, and Immortal, and Intelligible, and Uniforme, and Indissoluble, and always the same Being, i.e. to God. And elsewhere he saith, The Soul is akin to God, and θεῖας κοινωνῶς φύσεως, partaker of the Divine Nature; yea, in its measure, simple, eternal, incorruptible, as God is. So in his Phædo, he makes the Soul to be, συγγενὲς ἔχει ὁμογενὲς, akin to, and of a like nature with God, and that it does in a sober sense, participate of an αὐτάρκεια, or self-sufficiency. Also he saith, That it is, ἀξίωτον, ἀειδὲς, ἀδιάρρητον, ἀθάνατον, Incomposite, Eternal, Incorruptible, Immortal. Thence speaking of its disunion and dislagement from the bodie, he saith, It returns to ἰδέαν συγγενῆ, that original Idea, to which it is akin, meaning God. The Scripture frequently puts the Human Soul for the whole person or man, which greatly demonstrates its perfection. So Jer. 17. 21. & 37. 9. Ezech. 16. 5. as elsewhere. So in the N. T. ψυχή is oft used to denote the whole man: as Act. 3. 23. & 7. 14. Rom. 2. 9. & 13. 1. 1 Cor. 15. 45. Thus Plato, Alcibiad. pag. 130. saith, That the Soul is a mans self: but the bodie is not a mans self; though it be his own: i.e. the Soul is the Man, but the bodie only the Instrument or Servant of the Soul. So in his Phædo, pag. 79. he saith, The Soul was made to governe, but the bodie to obey and observe the commands of the Soul. Which Simplicius well expounds, in telling us, ὅτι ὁρᾶν τὰξιν ἔχει τὸ σῶμα πρὸς τὴν ψυχὴν αὐτὴ ἐν ἑστὶ ὁ ἀνθρώπου, That the bodie has the condition of an Organ as to the Soul, which is the Man. Lastly, Plato, Leg. 5. pag. 726. assures us, That the mind of all things that belong to man, is θεϊκότατον, δαιμόνιοτατον ὄν, most divine, because most its own. The Rational Soul is indeed in it self a natural Imitamen of the Divinitie; but, when clothed with divine virtue, it is a divine Ressemblance thereof. It's purer than the Sun, swifter than Lightning, more comprehensive than the Universe,

Universe, more active than Fire, more beautiful than Light more durable than the Heaven, a Picture of Infinitie, and a part of Immortalitie.

Who disgrace  
their Souls.

Hence *Plato*, from the Dignitie and Perfection of the Soul, is very pathetic in persuading men to honor and reverence their Souls, by doing that which is most worthy of its state. So *Leg.* 5. pag. 726. Next, saith he, to God, every one should reverence his own Soul by doing what becomes it. Thence pag. 727. he tels you who they are that do not reverence and honor, but reproche and disgrace their Souls. (1) In the general, *All such as contaminate and defile their Souls by vice.* (2) *All such as do not meliorate and cultivate their Souls.* (3) *Such as applaude and please themselves.* (4) *Such as exempt themselves from punishment, by deriving their crimes on others.* (5) *Such as elude and make void the Laws.* (6) *Such as are slothful and lazie in performing their duties, fearing every shadow of diffcultie.* (7) *Such as have an avaricious thirst after money, preferring it before golden Virtue.* (8) *Such as prefer the Beautie of the bodie, before that of the mind.* (9) *He that placeth his chiefest felicitie in the goods of time, without regard to his future state.* (10) Lastly, *He that attempts anything against rules of Pietie and Justice.* These and such like, in *Plato's* estimate, dishonor and reproche their own Souls, and strip it of that Dignitie and Perfection it might lay claim to.

Natural and  
moral Perfection.  
on.

But here, as before, we must distinguish between the *natural and moral Perfection* of the Soul. (1) Its *natural Perfection* consistes in the spiritalitie of its nature, its infinite capacitie, with its Empire and Dominion over the bodie, and Immortalitie. These are all essentially appendent to its nature. (2) Its *moral Perfection* ariseth from its *Likenesse* to and *Union* with God. Every Creature is so far perfect morally, as it adheres to and enjoys God. The last perfection of a rational Creature is to returne unto God both by habitual and actual resemblance. Divine Virtue elevates human Nature to something above Nature to know, love, and enjoy God. The perfection of every thing consistes in its conformitie to its most perfect Exemplar: and what is the most perfect Exemplar of mans perfection but God? The Soul therefore by adhering to God as its first Principe and last End becomes most perfect. But of this in *Plato's* Ethics.

The Souls Im-  
mortalitie.

§. 7. As for the Immortalitie of the Rational Soul, *Plato* a- bounds in the Demonstration thereof. And indeed herein he excels

excels al the ancient Philofophers. (1) He proves the Souls Immortalitie from *Testimonie*. So in his *Meno*, he cites the Testimonie of *Pindar*, and al the divine Poets, to prove this Hypothesis. Yea in his *Phædo*, pag. 85. he makes mention of a *λόγος θεῖος τινος*, a certain divine Word, which is the surest argument to demonstrate the Souls Immortalitie. That this Sacred Word was no other than the sacred Books of *Moses* and other Scriptures, whereof *Plato* had some notices, we have elfewhere proved. (2) He demonstrates the Souls Immortalitie from its *Immaterialitie* and *Spiritualitie*. So in his *Phædo*, pag. 78. where he proves, *That the Soul is a pure, simple Being, free from composition; and therefore exempt from the Laws of Dissolution*. For al natural corruption comes from the passive power of mater, which Spirits are exempt from, and therefore immortal. So *Rep. 10. pag. 608.* he proves, *That the Soul is immortal; because it is not corrupted by any Principes from within it self, or by any extrinsic force*. (3) He proves this Hypothesis of the Souls Immortalitie from the various *Ideas*, both *habitual* and *actual*, which it hath of God and things spiritual. So in his *Phædo*, pag. 81. he saith, *The Soul being freed from the prison of the bodie, flies immediately to its ἰδέαν συγγενήν, its cognate Idea, i. e. God*. So in like manner he affirms, *That the Soul has an Idea of Immortalitie, &c.* (4) He demonstrates the Soul to be immortal, from its *infinite desire of, and sollicitude about an immortal state*. So *Repub. 10. pag. 608.* where he shewes the Soul to be sollicitous, not so much about this narrow moment of time, as about that future universal state. So in his *Symposium*, pag. 208. he saith, *All men attend at things for immortal Virtue and illustrious esteem; and by how much the better they are, with so much the greater contention of mind are they impelled to these things; because they love Immortalitie*. (5) He proves this Hypothesis of the Souls Immortalitie from its *Dissatisfaction under al the felicities of this life, and vehement appetite or desire of eternal Beatitude*. So in his *Sympos. pag. 207.* And indeed if the Soul of man did serve to give him being only in this life, then the felicities of this life would content him, as we see they do other Creatures: which by this contentation give an acknowledgement, that there is no higher Good belonging to them. But the Soul of man being ever reaching after an eternal Blessedness, doth hereby demonstrate, that his Being is not for this life only. (6) He proves the Souls Immortalitie by its *Active and restless Agitation for the acquirement of its last End and chiefest Good.*

*Good.* So in his *Phaedrus*, pag. 245. he demonstrates the Soul to be *immortal*; because, *αὐτοκίνητος, καὶ ἀετίνητος*, a self-moving and ever-moving Principle. I am not ignorant that *Aristotle* spends his Cavils against this Argument; but, as I conceive, undeservedly; because *Plato* is to be understood of a rational self-moving Principle, which is ever tending to its last end. It's true, Brutes have some kind of *animal Spontaneitie*, yet they move not actively to their last end, as the Soul of man doth, which argues its *Immortalitie*. (7) He proves the Souls *Immortalitie*, from the moral influence this Hypothesis has on al Religion. So *Leg. 12. pag. 967.* It cannot be, saith he, that men should have any firme sentiment of God, and thence prove pious, unlesse they firmly imbrace the *Immortalitie of the Soul*. This Argument is wel improved by *Tullie*, who shews how al the ancient Ceremonies and pieces of Religion were founded on this Hypothesis, which men take in by the conduct of Nature and Instinct, without instruction. (8) The Souls *Immortalitie* is vindicated by *Plato* from the *Remorses* and *Stings of Conscience*, which al men fal under upon the sense of Guilt. So *Repub. 10. pag. 608.* Why should men fear death, if there were not a state beyond death, which renders it evil? (9) *Plato* asserts and proves the Souls *Immortalitie* from the *Justice of God*. So *Gorg. pag. 523.* where he shews, how the Justice of God is concerned to reward virtuose, but punish vitiose Acts, in the state after death. (10) In short, the subtiltie and acumen of *Atheists* to disprove the Souls *Immortalitie* doth greatly evince and prove the same: for were not their Souls immaterial, and above the Laws of Mater, it was not possible they could frame such subtile Cavils against this Hypothesis, so plain and evident.

*The Identitie of  
Understanding  
and wil.*

§. 8. Having discussed the Nature and Adjuncts of the human Soul in the general, we now descend to its *Faculties*, and their particular regards each to other. It is an Hypothesis greatly defended by the *Aristoteleans*, That the *Understanding and Wil* are *Faculties* really distinct from the human Soul, as also each from other. But this seems contrary to the sacred Philosophie, as also to *Plato's* Dogmes. The Scripture seems evidently to speak forth the *Identitie* and sameness of the *Understanding and Wil* both with the Soul, as also among themselves. Hence it applies the same names to each. As the whole Soul is termed **17**, the heart. Which notion is used to expresse both *Understanding and Wil*. That it denotes the *Wil*, is universally acknowledged: and that it also signifies

nifies the *Understanding* is evident from varietie of Scriptures: as *Prov.* 2. 2, 10. & 6. 14, 18. & 7. 3. & 10. 9. and above forty places more in this Book of the Proverbs, besides other Books. The same may be said of the Greek *καρδία*, which is used indefinitely to signifie both the whole Rational Soul, as also the *Understanding* and *Wil.* Again the Scripture ascribes the same Acts both to the *Understanding* and *Wil.* How oft doth *γινώσκω* and other termes of *Knowlege* import *Affection*? And on the contrary do not words of *Affection* frequently denote *Knowlege*? Neither is this Identitie of mind and wil conformable to scriptural Phraseologie only, but also to *Plato's* Philosophie and Natures light. For *Plato*, in his *Theætetus* saith, *There is, μία ἰδέα, ἢ ψυχὴ, one Idea or Soul, which gives energie and force to al inferior faculties.* Yea doth not *Aristotle* himself stile the *Wil* *ὁρεξις μετὰ λόγου, a rational Appetite*? And may we not as deservedly stile the *Mind* *διάνοια ὁρεστικὴ, an appetitive Understanding*? Has not the *Mind* its vehement inclinations or desires after truth? Do they not also admit of an Identitie as to their Objects? Is not *true Good* the Object of the *Wil*, and good *Truth* of the *Mind*? Can we *love Good*, unlesse apprehended as such? And can we *apprehend truth* without some *love thereto*? Do not al grant the speculative and practic *Understanding* to be really the same facultie? And is there not a greater difference between the speculative *Understanding* and the practic, than there can be supposed to be between the practic *Understanding* and the *Wil*? What necessitie is there then of multiplying or distinguishing these faculties either among themselves, or from the *Soul*? The *Aristoteleans* object: *The Soul being a substance, cannot act immediately and of it self, but by some facultie* But how evanid this objection is, wil easily appear to any that considers the nature and causalitie of the *Soul*; which must of necessitie act immediately, or cannot be the proxime next cause of its own action and effect. How can it know or wil if not immediately?

But albeit we must not grant a *real physic* difference between the *Understanding* and *Wil*, yet we may safely allow a *logic* difference as to their *formal Objects and Acts*. Thus *Scotus, Gibicus, Derodon, Du Hamel*, and other *New-Philosophers*. It's the same *Mind* that understands and loves: yet (1) as it formes *Ideas* and notions of things, it may be termed the *Understanding*: but as it is allured by the goodnesse of the object, and thence moves towards it, so in a y be termed *Wil*. The *Understanding* is conversant about

*The difference between Mind and wil.*

its object as *true*; the Wil about its object as *good*. The Understanding is the eye of the Soul, which being irradiated with the light of *Truth*, shews what is to be avoided, what to be embraced: whercon the Wil follows. (2) So also as to *Acts*, the Soul as it doth *contemplate, deliberate, judge, discourse, conclude* may be termed *Understanding*: but as it *chooseth, prosecutes, or avoids* an object, so it may be termed *Wil*. (3) As to the manner of *Union* with its object the Soul, as it receives in the Idea or notion of its object, and thereby becomes one with the object known, is termed *Intellect* or *Mind*; but as it goes forth and adheres to its object, so it may be called *Wil* or *Appetite*. But of these more hereafter, also *Philos. Gen. P. 1. l. 3. c. 2. sect. 10. §. 7.*

*The Intellect.*

§. 9. The Intellect, or mind as knowing, is termed by Solomon, *The candle of the Lord, Prov. 20. 27. i. e.* as some, the most bright, illustrious, resplendent Candle. *Plato* stiles it the, *δαίμων, Daemon, i. e. the great Instructor*, from *δαίω, to know*. Others cal it, the *God in us*. But *Aristotle*, more properly, *τὸ ἡγεμονικόν, the great Emperor, or Conductor*; because it preides over and governs all inferior faculties, specially the *Imagination* or *Phantase*; from which it differs in many regards: For the *Phantase* apprehends only objects corporeous and particular, but the *Intellect* things spiritual and universal: The *Phantase*, and other senses reach only the externe accidents of things, but the *Intellect* penetrates into the Essences of things: Again, the *Ideas* and *Images* of things in the *Phantase* are only material and impure; but the intellectualie facultie frames abstract, sincere and spiritual notions or *Ideas* even of things material. The Act of the *Imagination* is only fluid and mutable as its object is; but the *Intellect* has firme, permanent, immutable *Ideas* of things in themselves fluid and mutable. Lastly, *Imagination* workes only *Opinion*, but the *Intellect* produceth *Science* or certain notices of things.

*Its proper Object Truth.*

The formal proper object of the Intellect is *Truth*, which *Plato* makes to be congeneal and near allied to the Mind; yea he stiles it, *ζωὴ καὶ τροφή, the life and aliment of the Soul*. Whence it is his wil, *That a true Philosopher do, ἀληθεία δουλεῖν, serve truth*. And *Phedr. pag. 251.* he saith, *The mind labors under an infinite thirst after truth, which is never satisfied til it arrive to the contemplation of, τὸ ὄντως ὄντος, very Being it self, and the first Being*. As for the manner how the Object is made one with the Mind, *Plato Parmen. pa. 132.* tells us, *There are certain Ideas or notions of things.*

things impressed on the mind, whereby it is assimilated to the things themselves. For these Ideas or Notions they are, *επιπέματα ἢ προσμύματα*, Resemblances, or Images of the things. Not as if the Image of the Object impressed on the Phantasie, were transmitted thence into the Intellect; for as it is in the Phantasie, it is material: but the Intellect presiding over the Phantasie, contemplates those Phantasies or Images of things there deposited; discerns and corrects their obliquities and mistakes; sublimates and clarifies them; and then according to those exemplars thus sublimated, the Intellect formes intellectile Ideas or Notions. For the Imagination is just like a Miroir or Looking glasse, which represents to the mind the images of things; according to which it frameth intellectile species or notices of things. And thus the Intellect, by its intellectile notions, becomes althings: the things themselves being really united to the mind by their resemblances or images. And the Intellect is so far true, as it is sealed with the true image of the object it perceives. Whence some Platonistes aver, *That al truth properly resides in the Intellect*. It's true, the things themselves are without; but *Truth*, say they, *is nothing else but a declarative being or manifestative light residing in the Intellect*. Which Hypothesis gave foundation to that discourse of the Lord Brooks, wherein he endeavors to demonstrate, *That Truth has one and the same Idea with the Mind*. Which, according to the Platonic sense, admits of a sober interpretation.

As for *intellectile Habits*, they may be reduced to nine. (1) *Opinion*, which is chiefly occupied in things sensible and uncertain. Whence *Plato* makes it to be, as the *Crepuscle*, a middle between light and darkness, or science and ignorance: it is more bright than ignorance, and yet more dark than science. Its proper Adjuncts are, *Obscuritie*, *Infirmities*, or *Incertitude*, and *Instabilitie* and *Inquietude*. (2) *Experience*, which *Plato* termes *ἐμπειρία*, and *ἰσχυροσσία*, a good Sensation. It has for its object things sensible and singular, but for the most part certain. (3) *Imitation*, styled by *Plato* *μίμησις*: whereof he discourseth most accurately, and, as I judge, beyond any of the Ancients, if not also later Writers. According to him *Imitation* is the illustration of things intelligible and moral by sensible formes and symbolic Images. (4) *Faith*: which is an Assent to things attested on the Autoritie of him that attests them. (5) *Sapience* or *Wisdom*: which, according to *Plato*, is the Prince of Sciences, or knowledge of things most excellent,

both divine and human. (6) *Intelligence*: which is, in *Plato's* estimate, ἀρχὴ ἐπιστήμης, the *Principle of Science*: or, as *Aristotle*, an *Habu of first Principles*, such as are speculative. (7) *Science*: which, according to the *Platonist*, is λόγος ἀληθὴς ἐπὶ διαίρεσι ἀμωτάπλωτος, *A true reason in the discursive faculty immutable and certain*. (8) *Prudence*: which, according to the *Platonic* definition, is an *Affection or Facultie*, whereby a man judgeth what is to be done and what not, in order to felicitie. (9) *Art*, which is an *Idea of Experience*, or right operation methodically delineated, by catholic Rules. Of these intellectual Habits we have largely discoursed, *Philos. Gen. P. 2. l. 2.*

The wil and its  
Object good.

§. 10. The *Wil* is, by the *Platonist*, defined, ἔρεσι μετὰ λόγου εἰρησ, *a desire with right reason*: or, more briefly, ἔρεσι ἔυλογος, *a rational Appetite*. Whence *Scaliger* well describes the *Wil* to be an intellect extense or promote, to have or do what it knows. The object of this rational appetite is *Good*: and that which terminates and bounds its appetite finally is the *chiefest Good*, or *last End*. (1) That nothing can move the *Wil*, but that which is *really* or *apparently good*, is most evident both by the universal consent of the *Philosophers* and *Reason*. So *Plato*, *Meno. 78.* assures us, *That no man can love evil as such; because no man can love to be miserable.* Goodness is the *formal Motive* of the *Wil*, that which formally and alone moves it: wherefore when the *Wil* chooseth what is really evil, it is under some appearance of good. For as there is no particular object so good, but it may have some bitter and disgustful quality mixed with it; so there is no particular evil, which hath not some shadow of goodness or superficial sweetness, whereby it commends it self to our corrupt *Wils*. (2) That *Good* which moves the *Wil* effectually must seem *possible*. For albeit the *Wil* may exert some incomplete conditionate act, which they call *Velleitie*, about an *impossible Good*, yet let reason discover an impossibility in the thing, and the *Wil* never moves with any efficacious desires towards it. (3) The *Good* that moves the *Wil* must be *apprehended as such*. For Goodness moves not the *Wil* *physically*, but *objectively*, *metaphorically*, and *morally*, by its being discovered to the *Wil*. Wherefore things most excellent are frequently most neglected; because their worth is not apprehended. Thence also sensible Goods being next to, present with, and soonest apprehended by our senses, they most strongly affect first the sensitive appetite, and thereby the *Wil*. (4) Though  
apparent

apparent Good only moves the Wil, yet it moves not only as apparent, but as *real*. So *Plato*, *Repub.* 6. assures us, *That none seek good that is only apparent, but real.* The *Apparence* of good is not the *formal ground*, but *condition* only of its moving the Wil.

The *Wils Appetite* is stiled by the Greeks *ἰσχυρῆς*, as also *ἰσχυρῆς*, an *Impetus*: which *Augustin*, according to the mind of the Scriptures, wel expresseth by a *Pondus*, or *Weight*. For look what *weights* are in artificial Motions, that the *Appetite* is in Morals. A *Pondus* is an *Impetus* of a thing tending to its place or Centre. Thus *Fire* and *Air* have their weights, whereby they move upward, as heavy bodies downward. Thus the *Pondus* of a rational Creature is his love. *My love*, saith *Augustin*, *is my Pondus: by this I am impelled, where ever I am carried.* Yea, this Hypothesis so far obtained with him, that he supposed the notion of *Pondus* primarily to agree to love, and thence, by Analogie, to althings else. Hereby it is that the Lover becomes one with the object beloved; and, to use *Plato's* Phrase, *dies in it self, and lives where it loves.* But here we must distinguish between the *Pondus* or *Impetus* of the Wil, and that of the sensitive Appetite. This of the Wil is more *spiritual, rational, uniforme, deep, and permanent*; but that of the sensitive Appetite more *corporeous, brutall, multiforme, superficial, and variable*; as hereafter.

As for the several Affections of the Wil, they are but the various formes and shapes of Love, which gives swift wings and strong legs to the Soul to pursue what it loves. There is no Affection of the Soul, but Love has it at its command. The Wil governes al inferior faculties of the Soul, but she is governed by her love. Whence *Plato* makes love to be a great Hero, that governes al the World: so universal is its Empire and Dominion. If the object beloved be absent, then Love fires the Wil with ardent desires after it: If this absence be attended with difficulties, then Love goes forth by *anger*, and *fear* to conflict with the difficulties; and *hope* with *courage* for the obtainment of the thing beloved: If the good be present, then love embraceth it with *complacence* and delight: if lost, then it bewails its losse with sorrow. And according to the nature and measure of the love, such will be the nature and measure of the other affections that issue from it. Here also we are to distinguish the rational affections of the *Wil*, from those of the *sensitive Appetite*. Those of the Wil are moved more by rational considerations of their object,

and

*The Wils Appetite and Pondus.*

*The Affections of the Wil.*

and thence more deliberate; but those of the sensitive Appetite by Imagination; and therefore more inconsiderate: The Affections of the Wil are more deeply radicated, and thence more stable and permanent; whereas those of the sensitive Appetite are more superficial and transient. Yet the sensitive Appetite has a great influence on the Wil: it is indeed the Wils Solicitor, albeit the Wil be its Controller.

The Wils Act  
Extension.

Next follows the proper Act of the Wil, which is either *Extension* and *Inclination* to what is good, or *Declination* from what is evil. For look as the Intellect receives in the Idea of its object, so the Wil goes forth and adheres to its object. Thence βέλσις, the Wil, is by *Plato* derived originally from βολή, *jaetus*; because it is the casting of the Soul towards its beloved object. Whence also he stiles the wil ὀρεξις, an *Appetite*, from ὀρέγω, to extend or stretch forth; because Volition is the *Extension* of the Soul towards its object. So *Simplicius*, in *Epiet. cap. 1. pag. 8.* ὀρεξις ἐστὶν ἔκτασις τῆς ψυχῆς ὅτι τὸ ὀρεῖσθαι, *Appetition is the extension of the Soul toward that which is desired.* This *Extension* of the wil towards the good desired, the Scriptures paint forth in lively colors. (1) It's termed an *Inclination*, *Psal. 119. 51.* and elsewhere, from ἵπτω, to extend. (2) It is stiled *Agglutination* or *Adhesion*. So *Psal. 63. 8.* My Soul, רבבתי, adheres closely to thee. So *Deut. 10. 20.* Job 41. 17. The word signifies a most intime conjugal union, such as is between man and wife, who were by the Law of their Creation made *one flesh*, (which *Plato*, according to his allegoric mode, stiles ἀνδρείων) *Gen. 2. 24.* and shall cleave unto his wife, and they shall be one flesh. Again this *Adhesion* of the wil is sometimes termed *Agglutination*, or the *gluing* of its appetite to its object. So *Psal. 119. 31, 63.* where חבב signifies to *agglutinate*; and it is expressed by words of the same import in the N. T. namely, by κολλάομαι, and προσκολλάομαι, *Rom. 12. 9.* I *Cor. 6. 17.* Yea, the Adherence of the wil to its chiefest good is lively described by ἀνθέξεται, *Mat. 6. 24.* & *Luke 16. 13.* where ἀνέχεσθαι with a Genitive Case answers to ἵπτιον, and denotes a *tenacious, invincible adherence*, such as overcomes all assaults made to draw it off from what it adheres unto. So *Act. 11. 23.* προσώρειν, To adhere with an *inviolable purpose and bent of heart.* (3) The extension of the wil towards its object is sometimes expressed by *Elevation*. *Psal. 24. 4.* & 25. 1. where נשא signifies properly to *elevate* or *lift up the heart* towards its object. (4) This extension

Psal. 63. 8.

Deut. 10. 20.

Job 41. 17.

Gen. 2. 24.

Psal. 119. 31,  
63.

Rom. 12. 9.

I Cor. 6. 17.

Mat. 6. 24.

Luk. 16. 13.

of the wil is expressed by the *distension of the mouth*, and *anhelation of the Soul*, *Psal. 119. 131.* (5) Lastly, the wils extension is described by *Election*, which primarily regards the means conducing to its end. *Psal. 119. 30, 173.* בַּחֲרָתִי. 2 *Cor. 9. 7.* *ἡ ἐπιλογὴ* whence *ἡ ἐπιλογίσις*, *Election*. The difference between *Election* and *Intention* is thus determined in the Scholes: *Intention* properly and strictly regards the end primarily, and the means only in commun; without descending to particulars; but *Election* regards the means primarily and in particular, as they conduce to such or such an end. Hence *Intention* precedes *Consultation*, but *Election* follows: for the practic judgment having by consultation found out what means are most expedient and conducing to its end, the wil elects them; whence follows *Use* and *Fruition*: the former being of the means, the later of the end. For we use the means, but enjoy the end. Of these hereafter.

§. 11. The proper and essential Adjunct of the Wil and its Acts is *Libertie*; which indeed considered *physically* differs not from the wil. For the explication whereof we are to premise, that the Wil is capable of a twofold *Libertie*: the one *physic* or *natural*; the other *moral* or *spiritual*. The *physic* or natural *Libertie* of the wil is essential thereto, yea has one and the same Idea therewith, as we shal immediately prove: but the *moral* or *spiritual Libertie* of the wil, arising from virtuose and graciose Habits and Acts, is separable therefrom, yea really separated in al that are not indued with such virtuose habits. So *Augustin, de Grat. & Liber. Arbit.* ‘The wil is always free in us, but not always good: for it is either free from justice when it serves sin, and then it is evil: or it is free from sin, when it serves justice, and then it’s good. But it is always good by Grace. Thus *Sibs* on 1 *Cor. 3. 17. pag. 131.* ‘That which we cal *Free-wil* is taken either (1) for a natural power and endowment, which God hath put upon the Soul, and so the wil is always free in Earth and Hel: for freedome is a dowry invested by God on the wil [and essentially belongs unto it:] or (2) *Free-wil* is taken for Abilitie and strength to that which is good. This is only from the Spirit: the wil in this regard is slavish altogether. The confounding of these two *Liberties* has in al Ages given great advantages to il-minded men to sow their Tares in the Church of God: wherefore it greatly concerns us accurately to distinguish and sever *Natural Libertie* from *Moral*. *Natural Libertie*, although

The Libertie of the Wil.

it be generally discoursed of in *Ethics*, yet properly it belongs to *Physics*; it being but a piece of human Nature, not really distinct from the wil: but moral Libertie belongs properly to *Ethics*, where it wil come under contemplation. As for natural Libertie, we shal here discusse it, according to what notices we find thereof both in sacred Scriptures and *Plato*, comprehending the whole in the following Propositions.

Natural Libertie essential to the wil.

1. *Natural Libertie is essential to and inseparable from the Wil.* For the Wil may alsoo cease to be, as cease to act freely. *Violence, Coaction* and *Compulsion* is inconsistent with the Wil. So *Plato, Conviv. pag. 196.* assures us, *That violence cannot reach the Wil, or its primarie act, which is Love.* For if the Wil acts not freely, it acts not willingly. To *Wil* and *Nil* are Acts most opposite: and every *Wil* that is not free, is a *Nil*. Mans wil is either always free, or never so. You may as wel rend the Wil from it self, as divest it of its Libertie. Hence *Simplicius, in Epict. c. 1. p. 28.* peremptorily asserts, *That they who take away Libertie from the Wil, take away the vital power of the Soul, and al assent and dissent: for to elect freely and reject, is the same with to Wil and Nil.* And *Suarez* concedes, *That a facultie of acting freely is intrinsic and con-natural to man.* Yea, indeed it implies a contradiction, to say, *The Wil is not free in al its acts:* as if in willing we should not wil. Thus much other Jesuites are forced to grant us, by acknowledging, *That al force is impossible with the Wil: Also, That Libertie is an essential Adjunct of good and evil Acts.* Hence

2. *Natural Libertie, as to its facultie, is nothing else but the Wil it self, as invested with Dominion and Power to act as it list.* (1) That natural Libertie is one and the same facultie with the Wil, is granted by the most found in the Scholes. So *Aquinas, 1. Quest. 83. Art. 4.* saith, *That as Reason and Intellect are not two, but one and the same power; so the Wil and Free-wil are not two, but one facultie.* Thus also *Scotus, Suarez, Jansenius, Gibicus,* and others most Learned among the Papists and Protestants, as we have shewed, *Philos. Gen. l. 3. c. 3. s. 2. §. 1.* (2) This Libertie, as it is the same facultie with the Wil, consists in *its Dominion and Power to act as it list.* So in the Platonic definitions, Libertie is said to be, *a power of doing what we list:* also *αὐτοκρατία*, *a full power in al things.* Again, *ἡγεμονία βίης*, *a Dominion of life.* Whence *ἐλευθερον, τὸ ἀρχον αὐτῆς*, *That is free which governes it self.* This is wel explicated by *Augustin*, who assures us, *That nothing is so*

much

*much in our own power as our own Acts*: and whatever necessitie attends the acts of the wil, it is no more than what she her self consents unto, and by reflexion thereon has dominion over it, though necessary. So that indeed, according to *Augustin*, for the wil to be free is no more than to have its act in its own power, and when she list to put it forth.

3. *This Dominion of the Wil over its own Act ariseth from its natural Amplitude, Universalitie, and Immaterialitie.* For by how the more ample and universal any facultie is, by so much the more power and dominion it has over its own acts and externe objects: And by how much the more immaterial any facultie is, by so much the more ample it is. For so far as any subject partakes of *mater*, so far it partakes of *passive power*, and by consequence by so much the lesse active and efficacious it is. Brutes, albeit they have some kind of *animal Spontaneitie*, yet they have no true Libertie; because they are wholly immersed in *mater*, and thence contracted and narrowed in their Apprehension and Appetite of things. It's true, they have some shadows of apprehension, but no spirital Reflexion on their own Acts; and thence no *rational Spontaneitie* or Libertie. But God having planted in the finite nature of man an infinite spirital capacitie of understanding and willing the most infinite Being, and althings else in subordination thereto, hence resultes a natural Amplitude and Universalitie of Intellect and Wil. The Latitude and Universalitie of the Understanding is the radical Principe of this Libertie: for as this is universal in apprehending the universal Reasons of the supreme and lower goods; so the Wil is universal proportionably in loving and electing the said goods. God being most universal, ample, and infinite in his *Being, Knowledge, and Wil*, hence he has an absolute and universal Dominion over althings. Man also, albeit his Being be finite and limited, yet his appetite is infinite and universal; he is borne to a natural immense Amplitude of Understanding and Wil: whence he is endowed with a natural Dominion over his own Acts and inferior Objects, wherein consistes his Libertie. Thus *Suarez*: *The Libertie of the Wil*, saith he, *ariseth from its perfection and amplitude of Reason, not from its pluralitie of powers.* Hence by how much the more extensive and ample the Wil is, by so much the more free it is.

*The Dominion of the wil.*

4. *This Dominion of the Wil over its own Act is not absolute and simply universal, but conditionate and limited.* For absolute and un-

*The wils Dominion finite.*

limited Dominion belongs only to the first independent Being; who having no bounds or limits to his Being, thence is unlimited in his Dominion. The wil of man being but finite and dependent in its nature, may not arrogate to it self an infinite independent Dominion. Is it possible that a limited Cause should have an unlimited Dominion and Activitie? Is not subordination and Dependence essentially involved in the very notion and being of a Creature? To suppose a created Being to be invetted with an absolute dominion and independence as to acting, what a broad contradiction is this? as *Suarez, Metaph. Disp. 3 1. Sect. 14.* strongly demonstrates. And the reason is most evident: For every Creature being *Something* brought out of *Nothing*, and so as it were composed of something and nothing, hence it stil retains a possibilitie or passive power either *physic* and *material*, or *metaphysic* and *obediential* of returning back unto its primitive Nothing: whence also it becomes obnoxious to the soverain Pleasure, Laws, Dominion and Influxe both moral and real of its Creator; who only hath a plenitude of Dominion and universal Empire. The Wil therefore in its highest elevation in point of Dominion, has a threefold subordination and dependence on God, (1) *Moral*, as it is subject to the soverain Laws of God. (2) *Physic* or *natural*, as dependent on the divine Concourse in things natural. (3) *Supernatural* and *spiritual*, as dependent on divine Grace as al supernatural and spiritual Habits or Acts. Hence

Divine Concourse  
confirms Libertie.

5. The Divine Concourse and efficacious Influxe of the first Cause doth not destroy, but confirme and actuate the natural Dominion and Libertie of the Wil. The Platonists say, That to be moved by God is more natural to the Wil, than to be moved by it self. For God, albeit he be not our very formal Being, yet he is our most laudable best self, yea more intime to us, than the most intime part of our selves. Is he not our first Principe and last End? And may not then our wils be moved without violence by him that made them? Doth not God, by moving the wil, though most efficaciously, give it its proper inclination and option? And is there any danger of prejudicing Libertie so long as the wil is moved according to its own inclination? *Plato, de Leg. 1. p. 642.* speaking of the *Athenians*, how they came to be so eminent for *Virtue*, he saith, it was from this, that they were acted and moved, *δέξασθαι*, by a divine afflation or impulse, naturally and sweetly without any coercitive necessitie, *αὐτοφρούς*. He speaks elsewhere of this *Affla-*

*Afflation*, as the principal Cause moving the Wil, by a *blessed necessitie*, unto al good. So in his *Theages*: Ἦστι γάρ τι θεῶν μοῖρα παρὰ τὸν ἑμὸν ἐκ πατρὸς ἀεξάμενον δαίμονιον, &c. The sum of al is this: A rational Creature doth not, yea cannot suffer any violent or prejudicial necessitie from God, who moves it freely, though most necessarily; because God moves it most agreeably to its nature. Yea, the necessitie that attends the divine Concourse determines the wil to act freely, as wel as to act. For the Divine motion and influx doth not impede, much lesse oppose the wils *αὐτοπροαίτια*, or *self-motion*, but corroborate and confirme the same; the Concourse of God, as the first Cause, being most natural and agreeable to the Wil and its Libertie. Yea the Platonists rise higher, and assure us, *That to be moved by God, is, in a sense, to be moved by our selves*; because our first cause and last end is the best part of our selves. *Augustin*, lib. 2. *Retract. c. 66.* tells us, 'That he writ his Book of *Grace and Free-wil*, for the 'information of them, who thought when the Orthodoxe defended Grace, that they denied Free-wil, whereas on the contrary 'the Pelagians, whiles they defended Free-wil, they denied Grace. Thence in his said Book of *Grace and Free-wil*, he shews how efficacious Grace doth knock at the dore of Free-wil, and open the same, by taking away its hardnesse, &c. without any violence offered thereto. This was wel determined by Friar *Aloisius Catanea*, mentioned in the Historie of the Council of *Trent*, pag. 210. who said openly in that Council, 'That the fear of overthrowing Free-wil is removed by *St. Thomas*; That things are violently moved by a contrary cause, but never by their own: and 'God being the Cause of the Wil, to say that it is moved by God, 'is to say it is moved by it self: for man being reasonable by 'Nature, and moved by its own cause, which is God, it is moved 'as reasonable, and followeth as reasonable. Again in the same Council, pag. 213. it is said, 'That God moveth and governeth 'every thing according to its nature, which in contingent things 'is free, and such as the act may consist with a power to the 'contrary. Hence

6. *A voluntarie necessitie is very wel consistent with human Libertie.* Plato speaks of the human Wil, that sometimes, ἐν μακαρίᾳ ἀνάγκῃ δέσεται, *It is bound by an happie necessitie.* I suppose, of the divine Concourse. Whence he makes no necessitie opposite to Libertie, but *triste and violent coalition*, which the wil

*Voluntarie Necessitie consistent with Libertie.*

is not capable of, in his estimate; because, *βία ἕρσει ἐν ἀφίλει*, force cannot touch love. He means that nothing that moves the wil, so as to gain its love, can be called *force*: al necessitie, that workes in a way of love, is most sweet and agreeable to the wil and its libertie. Whence *Philolaus* said, *That althings (specially moral) were produced, ἀνάγκη καὶ ἁρμονία*, by *Necessitie and Harmonie*, i. e. by a necessitating harmonie, or harmonious necessitie; meaning, as I understand him, of the Divine Concourse; which necessitates the wil, and yet with the greatest harmonie, congruitie, and suavitie imaginable. Hence *Plato*, *Cratyl.* pag. 420. defines ἐκούσιον, *Voluntarie or free*, τὸ ἔκον καὶ μὴ ἀντίσπονδον, *that which yields without reluctance*: whereto he opposeth only *violent and adverse necessitie*, and thence supposeth, that *voluntarie and agreeable necessitie* is no way repugnant to *Libertie*. This Hypothesis is most evident (1) from the wils adherence to its chiefest Good apprehended as such, which is most necessarie, according to the concession of al; and yet most free; because the most perfect human act. (2) From the libertie of glorified Saints and Angels, who are necessarily determined to good, and yet most free in their choice of it. *Suarez* grants, *That the obedience of glorified Saints is necessary, yet free*. (3) From the Libertie of Christ; whose obedience was most free: for otherwise it could not be meritorious; and yet most necessary; because he could not, in a *compound sense*, but obey. (4) From the Libertie of God himself, who is the most free Agent, and yet most necessarily determined in his Acts. For al his Acts, as to their Origine and Principe, are the same with his Essence, and therefore eternal and immutable; yet are they also most free, at least al such as are *ad extrà*, according to the concession of our Adversaries the Pelagians and Jesuites. In short, it is not denied, but that an extrinsec, co-active and purely natural necessitie is incoherent with Libertie; yet we positively affirme, *That an intrinsec, spontaneous, hypothetic or conditionate Necessitie, such as ariseth from the efficacious influence of the first Cause and last End, namely God, is most connatural to and preservative of human Libertie*. And that this has been the avowed Hypothesis of Christians, and the Learned in al Ages of the Church, namely of *Clement, Ireneus, Tertullian, Hilarie, Epiphanius, Macarius, Basil, Eusebius, Chrysostome, Cyril, Augustine, Prosper, Fulgentius, Beda, Damascene, Anselme, Bernard, Hugo, Lombard, Aquinas, Scotus, Altiusdorensis, Parisiensis, Bonaventure, Henricus à Gandavo,*

*Gandavo*, and others, *Fansenius*, in his *Augustinus*, Tom. 3. lib. 6. cap. 6, &c. has amply and invincibly demonstrated. See *Philos. General. P. I. l. 3. c. 3. sect. 2. §. 7, 8.* Hence

7. *Actual Indifference to good and evil, or to act and not to act is no way connatural, much lesse essential to human Libertie.* To explicate and demonstrate this Thesis, (the Antithesis whereof is greatly asserted, though not proved by the Jesuites and Pelagians) we are to permit somewhat of the various sorts of indifference: which is (1) either to *Contraries*, as to good and evil; or else to *Contradictories*, i. e. to act or not to act. The former the Scholes stile, *Libertie of Specification or Contrarietie*; the later, *Libertie of Contradiction or Exercise*. (2) *Indifference* is either *passive* and *objective*, or *active* and *subjective*: the former is in the patient capable of diverse objects and impressions; the later is in the Agent capacitated for the exerting diverse acts. (3) *Indifference* is either *Absolute*, or *Conditionate*. *Absolute* indifference excludes al conditionate necessitie, but *conditionate* is consistent therewith. (4) *Indifference* is either *Actual*, or *Habitual* and *Radical*. *Actual* indifference is when al circumstances and requisites of an action being put or supposed, the Wil stil remains actually indifferent, to good or evil, to act or not to act. *Habitual* or *Radical* indifference is when the Wil, although it be determined to this or that object, or act, yet it stil remains habitually and radically flexible or indifferent to the opposite Object or Act. These things premised, we procede to explicate and demonstrate our Thesis.

(1) *Indifference or Equilibritie as to good and evil, is no way essential to Libertie*; because the Devils are determined to evil, good Angels, glorified Saints, Christ, and God himself to good only: and yet al these most free in their determinations. Hence (2) *Indifference to act or not to act is not essential to Libertie*; because the wil cannot suspend its act of adherence to its last end, when apprehended as such. Again the beatific Vision takes off al suspension of acts as to the loving and delighting in God: and yet these acts are most free, because the most perfect human acts. And indeed both *Plato* and *Aristotle* say, *That al men are freely happy*; because *μὰρ δὲ οὐδέ τις ἀνάγκη, none is happy against his wil.* Yea, the wil is not indifferent about the means, so as to suspend its election of them, when the *practically practic* judgment has past its dictamen, that those, or the other means are necessarie to  
its

its end. (3) *Passive and objective Indifference is not essential to Libertie.* For libertie is an active facultie, which doth not always require varietie of objects, as it is apparent in its love to its last end. And *Suarez* grants, 'That the Divine Libertie, (which is 'most perfect) has no such objective indifference essentially annext 'thereto. Neither is passive indifference essential to libertie; because the wil hath not a passive power sufficient to overcome the Divine Wil, as *Rom. 9. 19.* For who hath resisted his wil? Neither can it finally resist the efficacious impressions of its first Cause, to which it has no passive indifference. (4) *Actual active Indifference is not essential to Libertie:* Because the human wil determined by its first cause and last end, hath no actual indifference to another act or object. Hence (5) *There is no Indifference essential to Libertie, but only Habitual, Radical, and Conditionate.* For what can be rationally supposed necessary to constitute the wil physically free, more than a flexibilitie or radical indifference to this or that object or act, on supposition it be no ways determined to any other Object or Act repugnant thereto? This radical conditionate indifference is founded in the natural Amplitude and Dominion of the Wil; neither doth it refer properly to diverse Acts, but Objects; and those not as diverse ends, but means; unto which the wil has not purely *negative* or *privative*, but an *active* indifference, on supposition that she be not predetermined by the practic judgment, and divine Concurse. See more *Philos. Gen. P. 1. l. 3. c. 3. § 2. §. 10.* Hence

Human Libertie  
in rational  
Spontaneitie.

8. *Human Libertie, considered according to its formal reason and nature, is nothing else but a rational facultie invested with dominion and power to act spontaneously or as it list.* (1) Libertie as it is a facultie primarily and properly regards the Soul, as it is a rational Subject endowed with Amplitude and Dominion to act freely. Thus *Henricus à Gandavo*, that acute Scholeman, *Quodlibet 3. Quest. 17.* strongly demonstrates, 'That Libertie essentially, primarily and properly regards the wil, as it is exempted from all 'coaction, which hinders the wil in its action: and thus every 'rational and intellectual nature is free; because the wil cannot 'be compelled by any violent compulsion. Hence Libertie, as to its Principle, is nothing else, but *ὁρεξις μετὰ λόγου*, a rational Appetite invested with Dominion over its own Act, and power to reflect thereon. So *Plato*, *Phadr. pag. 245.* makes the Soul to be, *πηγὴ καὶ ἀρχὴ κινήσεως*, the fountain and principle of motion.

Whence

Whence he addes: *Μὴ ἀλλότι εἶναι τὸ αὐτὸ αὐτὸ κινῆν ἢ ψυχῶν*, *The Soul is nothing else but a self moving Principle.* So *Alcmaeon* asserted, *That the Soul, κινῆσθαι αὐτῷ σωεχῶς ὡς ἢ ἡλιον*, *moved it self as the Sun.* Now what it is to move it self; and what dominion attends such a self motion, is wel expressed by *Jansenius*, *August.* *Tom. 3. lib. 3. cap. 35.* ‘To act and move it self, points out a certain dominion over its own act: and this requires that the Agent have a power of reflecting on its Act, not only by defining, but also by judging it: and herein is placed the power of moving it self, which every rational Agent has.

(2.) Hence *Libertie as to Exercise and Act formally consists in a Rational Spontaneitie.* This Hypothesis is evidently laid down both in Sacred and Platonic Philosophie. As for Sacred Philosophie, it is most categoric and positive herein. To begin with the ancient Hebrews and Pen-men of the Old Testament, (whence *Pluto* borrowed his best Notions) who placed Libertie as to acting in nothing else but a *rational Spontaneitie.* So *נרבה* in general notes al kind of *Alacritie* and *Spontaneitie* of Wil, whereby an action is performed. Whence, by a Metonymie it signifies a gift freely conferred, or offered. So *Deut. 16. 10.* *The contribution, נרבה ירך*, of the *spontaneitie, liberal tie, or free-wil offering of thy hand.* *נרבה* is rendred by the LXX. *Levit. 22. 18. 21.* *ἄριστος*, *election*, and *Judg. 5. 2.* *πρωταριστος*, which primarily denotes the *free election* of the wil. Whence the Chald. *נרבה* signifies also the *Wil*, its *Spontaneitie*, and *Liberaltie.* So *Psal. 110. 3.* *Thy people shal be willing*: or, as the Hebrew, *Thy people shal be of spontaneities, or most free wils, i. e. greatly spontaneous and free:* for the Hebrews by the Genitive Case Plural denote the Superlative Degree. Again, *Levit. 7. 6.* *נרבה* is rendred *ἐκούστος*, *voluntarie, spontaneous, free.* And *נרבה*, *Psal. 54. 6.* is rendred by the LXX. *ἑυστος*, *spont.* Yea the Libertie of God himself is expressed by *spontaneitie*, as *Hof. 14. 4.* *I wil love them נרבה* with *spontaneitie.* *Targ. נרבה* *spont.* Hence also *נרביב*, *spontaneous* is sometimes rendred *πρόθυμος*, *cheerful*; as *1 Chron. 28. 21. and 29. 31.* The Libertie of the Wil is titled by the Rabbines *בחרה*, *voluntarie spontaneous Election, by which a man freely chooseth this or that.* Hence *Rabbi Levi* on *1 Kings 17. 1.* faith, *That God doth not compel man to sin, but has made him, בעל בחירה*, *Lord of Election, i. e. to choose spontaneously and freely, without coaction or force.* So that they judge no necessitie repugnant to Libertie

Deut. 16. 10.

Psal. 110. 3.

Hof. 14. 4.

but

but what is *coactive* and *violent*.  $\eta\eta\beta$  answers to  $\pi\epsilon\sigma\alpha\iota\rho\epsilon\iota\varsigma$  whence  $\eta\beta$  is rendred by the LXX.  $\pi\epsilon\sigma\alpha\iota\rho\epsilon\omega$ , Deut. 7. 6. & 10. 17. Prov. 1. 29. and  $\alpha\iota\rho\epsilon\omega$ , 2 Sam. 15. 15. Job 34. 4. Jer. 8. 3. but most frequently  $\epsilon\kappa\lambda\acute{\epsilon}\gamma\omega$ ,  $\alpha\iota\rho\epsilon\tau\acute{\iota}\zeta\omega$ , which note *spontaneous election*. In the N. T. the Libertie of the Wil is expressed by  $\pi\epsilon\sigma\alpha\iota\rho\epsilon\iota\varsigma$ ,  $\alpha\upsilon\theta\alpha\iota\rho\epsilon\iota\varsigma$ , and  $\tau\omicron\ \epsilon\kappa\acute{\upsilon}\sigma\iota\omicron\upsilon$ , whereto is opposed *coactive Necessitie*. So Paul to Philemon, v. 14.  $\mu\eta\ \omicron\omega\varsigma\ \chi\tau\iota\ \alpha\nu\acute{\alpha}\gamma\kappa\lambda\omega$ ,  $\alpha\lambda\lambda\acute{\alpha}\ \chi\tau\iota\ \epsilon\kappa\acute{\upsilon}\sigma\iota\omicron\upsilon$ . Where  $\epsilon\kappa\acute{\upsilon}\sigma\iota\omicron\upsilon$ , *voluntarie*, *spontaneous* or *free* is opposed to  $\alpha\nu\acute{\alpha}\gamma\kappa\eta$ , as it signifies a *triste* and *coactive necessitie*. And 1 Pet. 5. 2.  $\epsilon\kappa\upsilon\sigma\acute{\iota}\alpha\varsigma$  is opposed to  $\alpha\nu\alpha\gamma\kappa\alpha\sigma\iota\kappa\omega\varsigma$ . So in like manner, 2 Cor. 9. 7.  $\pi\epsilon\sigma\alpha\iota\rho\epsilon\acute{\iota}\tau\alpha\iota$ , whence  $\pi\epsilon\sigma\alpha\iota\rho\epsilon\iota\varsigma$ , is opposed to  $\epsilon\kappa\lambda\upsilon\pi\tau\eta\varsigma\ \eta\ \epsilon\zeta\ \alpha\nu\acute{\alpha}\gamma\kappa\eta\varsigma$ , *triste* and *violent necessitie*. But this rational spontaneitie, as inclusive of libertie, is more fully expressed, 2 Cor. 8. 3.  $\alpha\upsilon\theta\alpha\iota\rho\epsilon\iota\sigma\iota$ , which Schmidius renders *spontanei*, *spontaneous* or *free*. So v. 17.  $\alpha\upsilon\theta\alpha\iota\rho\epsilon\iota\sigma\iota$ , from  $\alpha\upsilon\tau\omicron\varsigma$  and  $\alpha\iota\rho\epsilon\omicron\mu\alpha\iota$ , *I spontaneously choose* or *elect*. It is the same with  $\alpha\upsilon\tau\omicron\mu\alpha\iota$ , *spontaneous*. Whence  $\alpha\upsilon\theta\alpha\iota\rho\epsilon\iota\sigma\iota$ , with Paul, signifies *voluntarie*, *spontaneous* and *free*, as opposed to *violent necessitie* and *coaction*.

And that Plato placeth human Libertie in *rational Spontaneitie* is most evident, in that he termes it sometimes  $\alpha\upsilon\tau\omicron\sigma\epsilon\alpha\gamma\acute{\iota}\alpha\ \chi\tau\iota\ \theta\upsilon\sigma\iota\omicron\upsilon$ , *natural self-motion*. As the Stoics define Libertie,  $\epsilon\zeta\epsilon\upsilon\sigma\acute{\iota}\alpha\ \alpha\upsilon\tau\omicron\sigma\epsilon\alpha\gamma\acute{\iota}\alpha\varsigma$ , *a power of self-motion*. Again Libertie, according to Plato, is  $\epsilon\upsilon\alpha\gamma\omega\gamma\acute{\iota}\alpha\ \psi\upsilon\chi\eta\varsigma$ , or  $\psi\upsilon\chi\alpha\gamma\omega\gamma\acute{\iota}\alpha$ , *a good conduct of Soul*: also  $\iota\theta\epsilon\iota\omicron\delta\upsilon\lambda\epsilon\iota\alpha$ , *spontaneous free-wil service*. Whence  $\iota\theta\epsilon\iota\omicron\lambda\omicron\kappa\alpha\iota\acute{\iota}\alpha$ , *spontaneous wickednesse*;  $\iota\theta\epsilon\iota\omicron\lambda\omicron\pi\omicron\rho\epsilon\iota\sigma\iota$ , *a spontaneous Harlet*;  $\iota\theta\epsilon\iota\omicron\lambda\upsilon\rho\gamma\acute{\iota}\delta\iota\varsigma$ , *a spontaneous worker*. Al which clearly demonstrates, that Libertie formally consists in *rational spontaneitie*. Yea that *Aristotle's* sentiments of Libertie accord herein we prove in what follows, B. 4. c. 1. §. 28. And this our Hypothesis has generally been defended by *Augustine* and his Followers, particularly by *Jansenius*, in his *August. Tom. 3. l. 6. from cap. 1. to 6.* and *Bradwardine, de Causa Dei, l. 2. c. 1. pag. 443.* Yea, *Le Blanc* in his *Thef. Theolog. de Liber. Arbit. Thef. 19. pag. 405.* confesseth ingenuously, *That the Reformed Divines generally include the whole essence of Libertie in this rational spontaneitie: and albeit Placcus Amyraldus and others use different Phrases, yet they al mean the same thing.* See of this more fully, *Philos. Gen. P. 1. l. 3. c. 3. f. 2. §. 7.*

§. 12. Hence the Conciliation of efficacious grace with Liberty is facile and obvious. I am not ignorant what abundance of time and studie Scholastic Theologues expend, and for the most part to little purpose, in the explication of this Hypothesis; which, upon supposition of the precedent Ideas and Propositions touching Libertie, may be with much facilitie explicated. We shal comprehend the whole of our Sentiments hereof in the subsequent Propositions. 1. Prop. Every motion of the wil performed in it self, and by it self, as the vital principle thereof, is most natural and free, albeit necessarily determined by efficacious Grace. Thus Plato, *Timæus*, p. 89. τῶν δ' αὖ κινήσεων ἢ ἐν αὐτῷ ὑπ' ἑαυτῆ ἀείη κίνησις, Of all motions that is the best, which is transacted in it self and from it self: and he subjoins the reason: For this is most akin to the motion of the supreme Mind, i. e. God. Whence he makes a rational αὐτοκίνησις, self-motion of the wil to be that which formaliseth Libertie. Thence also the Stoics and Aristoteleans terme that which is free, τὸ ἐφ' ἡμῖν, that which is in our power. Which *Simplicius*, on *Epicet.* c. 2. p. 34. explicates by αὐτεξέσιον ὑπάρχον, καὶ κύριον τῆς ἑαυτῆ χρήσεως, having power over it self and its own use. Now the efficacious concurrence of God, albeit it necessitate the wil to act, yet it is so far from taking away or obstructing this spontaneous motion of the wil in it self, and from it self, as that indeed it doth greatly corroborate and confirme the same, as before, §. 11. *Thef.* 5. The wil is by the necessary influx of efficacious Grace bound, ἐν μακαρίᾳ ἀνάγκῃ, by a blessed Necessitie, as Plato phraseth it. Thus *Basil*, in *Esa.* c. 6. τὸ μὲν δεξιέσθαι ἐφ' ἡμῖν καὶ τῆς περαιρέσεως: τὸ δὲ δυναμωθῆναι πρὸς τὴν πορείαν τῆ διδόντος τὴν χάριν, ἐκ τῆ ἐχούοντος θεῶ, καὶ χαριετός εἶναι, To receive Grace is in us, and in our free Election; but to confirme [the heart] in the way [of Grace] comes from him that gives Grace, even from the most potent God and his Grace. Whereby he demonstrates, that the efficacitie of Divine Grace takes not away the wils susceptible capacitie, as a passive subject and free Agent. Thus *Chrysostome*, in *Jerem.* ὡσε πάντοθεν δῆλον ἡμῖν ὅτι καὶ ἐφ' ἡμῖν καὶ ἐπὶ τοῦ θεοῦ τὰ ἡμέτερα κῆται κατορθώματα, Therefore it is altogether manifest to us, that our good Acts are both in our power, and in the power of God, i. e. in our power, as vital passive receptive subjects and subordinate Agents; but in Gods power as the prime, efficacious cause. Thence *Nemesius de nat. hom.* and *Damasceus*, l. 2. de fide c. 24. in imitation of the Philosophers, make ἐκείσιον, spontaneous or free to be that whose principle is intrinsec and in the Agent.

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Whence

Whence they define, τὸ ἀκούσιον, *Involuntary and not free*, τὸ βιάσθαι, ἢ ἡ ἀρχὴ ἐξωθεν, μηδὲν συμβαλλομένη κατ' οἰκείαν ὁρμὴν τῷ βιάσθαι, *that which is forced, whose principle is extrinsec, the thing forced acting, or conferring nothing according to its proper inclination.* Now it is most evident, that efficacious Grace, in determining and overpowering the wil, doth not offer any involuntary force or violence thereto, but sweetly draws it according to its proper Inclination as a vital Principle. Whence *Chrysofome*, *Hom. 12. in Hebr.* saith, ἡμῶν τὸ προελεῖσθαι καὶ βυληθῆναι, *The act of Election and willing is ours*, as vital free subjects, albeit the efficacious determination to good be from God. So *Chrysof. in Gen. hom. 715.* τῆς τοῦ Θεοῦ χάριτος τὸ πᾶν, *The whole [of moral good] is from the Grace of God*, as in what follows. *Aquinas, Part 1. q. 82.* assures us; 'that the wil can wil nothing by a coactive necessitie; yet it 'may wil something by a necessitie of the End; as also by a necessitie of supposition; yea it wils beatitude by a natural necessitie. Now if the wil wils its last End by a natural necessitie, and yet freely, why may not the first cause by his efficacious concurrence determine the wil to act necessarily and yet freely? Yea *Suarez, in 1. 2. p. 122.* ingenuously confesseth, 'that a free power, when it 'is necessitated to act, its nature is not intrinsecally changed: 'for it stil remains in it self free to that act and object. Yea, p. 138. he addes: 'when God moves the Creature to a supernatural 'forme, he layes no violence thereon, because he acts not on it 'against the appetite of its nature, albeit above it. Again, pag. 139. 'We must, saith he, say, that although God can by his sole 'virtue infuse habits into the wil, and consequently necessitate 'the same to receive them; yet that he doth not hereby infer any 'violence thereon. Yea, pag. 140. he addes: We must say, that 'concerning the privation both of an Act and Habit, God can 'necessitate the wil, that it want every Habit or Act. And *Ariminensis, in 2. Sent. Dist. 24. q. 1.* shews, how the wil is the immediate productive cause of its free act, although it be necessarily determined by God to act. Of this Propos. see more fully, *Philos. Gen. P. 1. L. 3. c. 3. S. 2. §. 8, 9.* Hence,

Actual Indifference.

1. Inconsistent with human libertie as to exercise.

2. Prop. The Pelagian and Jesuitic Conciliation of Divine Grace with human Libertie, by an actual Indifference or Equilibritie of wil is inconsistent with the exercise of human Libertie, and destructive of Divine Grace. This Proposition consistes of two parts. (1.) Equilibritie or actual Indifference of wil is inconsistent with human Libertie as to exercise.

sice.

*cice.* For some of the most free Acts of the wil are least, yea not at all indifferent. What Act of the wil is more free, than its firme inviolable Adhesion to its last End and chiefest good apprehended as such? And yet is not this act of the wil, according to the Sentiment of all, most necessary? *Aristotle Ethic. l. 3. c. 7.* assures us, that τὸ τέλος φυσικόν, *the End is natural*, and therefore necessarily adhered unto. Again, what Act of the Soul more free than formal Beatitude, or the beatific Vision of God? and yet is not this also most necessary? *Suarez, Metaphys. Disp. 23. §. 3. p. 587.* tells us, *Thou Beatific Love and Fruition, albeit they are necessary acts, yet they procede from God as a final cause.* Which denotes both Libertie and Necessitie. But *Scotus* riseth much higher, and demonstrates, *that Indifference is requisite neither to voluntary nor yet to Libertie.* And indeed this Hypothesis is strenuously defended by the Cartesians. So *Des Cartes, De prima Philosoph. Meditat. 4. (p. 28. Edit. 3.)* ‘Neither is  
‘it necessary to my Libertie, that I am indifferent to either Part:  
‘but on the contrary, the more I am determined to one Part,  
‘whether it be because I evidently understand the reason of truth,  
‘and therein of Good, or because God doth so dispose the in-  
‘times of my cogitation, the more freely do I elect it: Neither  
‘truely doth Divine Grace or natural Cognition ever lessen Li-  
‘bertie, but rather increase and corroborate it. That Indifference  
‘which I find, when no reason impels me to one part more than  
‘to the other, is the infime or lowest Grade of Libertie, and  
‘notes no perfection in it, but only a defect in Knowledge, or a  
‘certain negation: for if I could alwayes see what is true and  
‘good, I should never deliberate what to judge or elect concern-  
‘ing it: and albeit I should be thus altogether free, yet could I  
‘not be indifferent, &c. The same he addes, *Respons. 6. p. 161.*  
‘As for man, seeing he finds the nature of all good and truth al-  
‘ready determined by God, neither can his wil be carried to any  
‘other object, it is evident, that he doth by so much the more  
‘voluntarily and therefore also freely embrace Good and Truth,  
‘by how much the more clearly he discernes it, that he is never  
‘indifferent, but when he ignores what is better or truer; or  
‘truely when he doth not so clearly see, but may dout thereof.  
Thus *Cartesius*, who is herein followed by his great admirer, *Anton. Le Grand, Institut. Philos. Par. 9. Art. 5. §. 4. (p. 556. Edit. 3<sup>a</sup> 1675.)* where he proves strongly, *That the Essence of the wil, and so of its Libertie, doth not consist in Indifference:* Yea indeed we may rise

2. Actual Indifference destructive of Grace.

much higher, and with facilitie demonstrate, *That no act of the wil ever was or can be actually indifferent*, in individuo, either physically or morally. This we have fully, as is conceived, performed, *Philos. General. P. 1. L. 3. C. 3. S. 2. §. 10.* (2.) The second Part of our Proposition is this, *That the Conciliation of Divine Grace with human Libertie by actual Indifference destroys Divine Grace.* This is evident by the concurrent testimonies of Ethnic and Christian Philosophers, as also from reasons invincible. *Plato* frequently inculcates this Hypothesis, *that al virtue is infused by God, δειμαμιστα*, by a certain necessitating fate or efficacious asslation, such as determines the wil to Act. And *Plutarch*, in the life of *Coriolanus*, (p. 229. Edit. Paris. 1624.) assures us, *that if God doth not thus determine the wil, he doth nothing as to Good*, as hereafter in *Aristotles Ethics*. The Greek Fathers terme this efficacious Grace, *ἀμαχον βοήθειαν*, an invincible assistance: also *ἐνεργον ἐπιουειαν*, an energetic efficacious aide; with the like expressions, which speak a determining efficacitie. So that to suppose, that efficacious Grace leaves the wil stil indifferent, what is this but to suppose *Oppositum in appposito*, a virtual contradiction, that Grace is efficacious, and yet not efficacious? For if it determine not the wil, but leave it in Equilibritic, how can it be said to be efficacious? Again, doth not this Indifference, which the Pelagians and Jesuites contend for, in order to the Conciliation of Divine Grace with human libertie, utterly subvert the free Election, and infallible prescience of God? This is excellently wel demonstrated by our pious and learned *Grosseteste*, (a great Patrone of Efficacious Grace, and Witnessse of Christ) in his *Libellus, De Libero Arbitrio*, which lies buried in *MSS. in Exeter College Library*. Where he begins thus: p. 1. ‘There are, saith he, some who think that the whole Efficace of Virtues consists in freewil, &c. Then he adds: ‘If God be the just judge of human Acts, if he be the Creator of things singular, if he be the Rector and Administrator of the World, if he be the Lover of Good Men, if he be not worshipt in vain, he knows al singular human affairs which are produced by freewil.— Which thence must necessarily be determined by him. So in what follows. ‘Those things which are in their own nature flexible to either part and mutable, are in the knowlege of God invariable, not from the invariabilitie of the things themselves, but by reason of the immutabilitie of the Divine Science: which he in what follows proves to be necessary, and therefore such as presupposeth

presupposeth a necessary determination of the human wil. Again he demonstrates the determining Necessitie of Efficacious Grace from the Decrees and Efficiency of the Divine Wil, thus: 'Every effect of a necessary cause, such as cannot be frustrated by its effect, is necessary, and cannot but be: such are all the motions of freewil in regard of the Divine Wil. Yea, in what follows he professedly asserts, *That Grace is nothing else but the wil of God, efficaciously and omnipotently determining the wil of man to act, &c.* By which it appears, that Indifference is destructive of efficacious Grace. Again, Is not Freewil by such an Indifference exalted, but free Grace pulled out of its Sovereign Throne? What need is there of Prayer to God for Grace, if it be not in the power of Grace to determine the Wil? And ought not men to thank themselves their own Freewil rather than God, if the wil be of it self flexible to Good as well as Evil? yea, what more sacrilegious than this, to ascribe to freewil a power equal to, yea above that of free Grace? Do not men hereby ascribe a Deitie to the wil, but the condition of a Creature to God? This is more fully demonstrated, *Part 4. B. 1. C. 4. §. 8. and Philos. General. P. 1. L. 3. C. 3. Sect. 5. §. 1.*

3. Prop. *The best yea only expedient for the Conciliation of Efficacious Grace with human Libertie is that Divine Suavitie which attends Grace, whereby the rational spontaneitie of the wil is most powerfully and yet most sweetly determined to act gratiosely.* This mode of conciliating efficacious Grace with human Libertie may be concluded from an universal principle laid down by *Plato, Leg. 2. p. 663. ἡδεῖς ἀν' ἐκὼν ἐθέλοι πείθεσθαι πράττειν τὸτο ὅτι μὴ τὸ χαίρειν ἢ λύπειν πλεον ἔπειται,* No one wil be spontaneously induced to do that, wherein he doth not find more matter of joy than of sorrow, i. e. Nothing makes an action more spontaneous and free, than to have it sweetened with joy and pleasure: for all men are most greedy of pleasure; which makes them act most spontaneously and freely. Whence it is most evident, that no actions of the Soul are so spontaneous and free, as those that are most efficaciously and potently determined by Divine Grace, in as much as the same efficacious Grace carries with it the highest Suavitie, Delectation and Pleasure; whereby the wil is raviht into an inviolable adherence to its chiefest Good. Hence *Gregor. Nyssenus in Cant. saith: ὁ Θεὸς καταλλάλλως τῇ προαίρεσιν ἑαυτὸν μεταρμόζει,* God doth agreeably temperate himself to our voluntary Election: i. e. his Grace although it

*The Divine Suavitie of Grace most efficacious.*

be most potent, yet it acts most sweetly and agreeably to the condition of the wil. Whence the act of Conversion is stiled by him, ἡδία ἡ ἔυκολα τῆς ψυχῆς πρὸς τὸν ἐπιπαύμενον προσχάρσις, a sweet and facile access of the Soul unto God that draws it. Cyril. Alex. on John 6. 44 touching the Traction of the Father, calls it, τῆς ἀναθεν ἐπιχειρίας τὴν ὁδὸν κατευμααίεσης, the necessitie of Celestial assistance, making the way of salvation facile and sweet. Others stile this necessitating sweet Grace, πειθανάγκη, a suasive necessitie: also πειθῶ εὐ ποιεῖν, the Suada, whereby men are induced to act wel. Basil, Hom. 3. in Hex. describes it thus: ἡ χάρις φυσικῶς ἔχει τὸ εὐπαρεδέκτον ἡ πάση καρδίᾳ προσηνέει τε ἡ φίλον τῶν τὸ ἀληθὲς τῶ πειθῶν προτιμώντων, Grace is naturally so tempered, that it has a sweet aptitude of being received, and so doth sweetly insinuate it self into the hearts of al who prefer truth before verisimilitude: But no one more clearly and fully explicates and demonstrates our Hypothesis, than Augustin, and Jansenius out of him, Tom. 3. lib. 4. c. 1. &c. We shal reduce the whole to the subseqent particulars.

John 6. 44.

Gratia Christi medicinalis est proprie inspirationis Charitatis. Augustinus docet, eam non aliud esse, quam celestem quandam & ineffabilem suavitatem seu spiritualem delectationem, quam voluntas praevenitur & flebitur ad volendum faciendumque; quicquid eam Deus velle & facere constituerit. Jansen. August. Tom. 3. l. 4. c. 1.

1. Supernatural Grace, albeit it exceeds the nature of the wil as now depraved, yet it is contained within the latitude of its adequate object. (1.) It is confessed, that the Gift of Grace, in as much as it is a participation of the Divine nature, must necessarily exceed the whole facultie of create nature, specially as now corrupted by sin. Yet (2.) It must be also granted, that the gift of Grace is contained within the extent of the wils adequate object, i. e. the wil has a remote, physic, passive, susceptible capacitie of receiving Grace, albeit it has not a proxime, moral, active capacitie of acquiring the same. Thus Amphilochius, Hom. 4. ascribes to the wil a passive capacitie, τῇ τῷ Θεῷ δεσμεῖω ἐνεργείᾳ ὑποκύπειν, of yielding to the efformative irresistible energie of God. It's true, the wil, in al supernatural acts and effects, is not properly a cooperant cause; yet we may not denie but that it is a suboperant cause, and vital Instrument of Grace. The flexion or bending of the wil to what is good, as it refers to God, speaks principal irresistible effi- cence; but as it refers to the wil, it speaks only a vital subject and formal act. Hence,

All good Acts wholly from God, and yet wholly from the wil.

2. All Acts morally good are wholly from God, and yet wholly from the wil as a vital principle. (1.) That the whole of Grace and moral good is the effect of efficacious Grace, both Philosophers and Divines

Divines assure us. Thus Plato and Socrates greatly argue, that *al Virtue is from God by Divine infusion, not from human Institution,* as we shal demonstrate, Part 4. The like Christian Theologues. So Chrysoſt. in Ephes. τὸ πᾶν ἐλογίζετο τῇ χερατι, *the whole of Good is aſcribed to Grace.* Again: ἐκ ἀπὸ τῆς ἡμετέρας ἀρετῆς, ἀλλὰ διὰ τῆς τοῦ Θεοῦ χερατι τοῦτο ἡμῖν ὑπῆρξε, *Not by our Virtue, but by the Grace of God this comes to us.* So Cyril, Alex. l. 2. in John, τῇ τῆς θεότητι ἐνεργεία τὸ σύμπαν ἀποδίδοναι, *to aſcribe the whole [of Grace] to the operation of the Divinitie.* And yet (2.) The whole alſo of gratioſe acts and effects flow from the wil as the vital principle and Instrument of Grace. So Chryſoſt. Hom. 4. on Coloff. θαυμασώτερον τὸ πείσαι, *It is more wonderful to persuade, than violently to force the wil.* And he gives the reason of it: τίτε δε ἐχὶ αὐτοῦ μόνον, ἀλλὰ καὶ ἡμεῖς, *but of this manner of working God is not the ſole cauſe, but we ſuboperate or act under him, as ſubſervient instrumental cauſes.* We al know, that in cauſes of different kinds, there may two totally concur to the ſame effect. Thus Groſſeteste, in the fore-cited MSS. *De Libero Arbitrio,* ſhews, how God and the Created wil are two total Cauſes productive of one and the ſame act and effect: God as the prime Cauſe penetrating and determining the ſecond Cauſe; which is notwithstanding a total Cauſe in its kind, as a vital ſubject and instrument of the Divine Cauſalitie. Hence,

3. *Efficacious Grace has ſuch a divine ſuavitie attending of it, as that it doth moſt potently charme and raviſh the free conſent of the wil.* Efficacious Grace is moſt omnipotent, and yet moſt ſweet and compleaſant: its irrefiſtible efficacy doth no way diminifh but corroborate its ineffable ſuavitie; as its ſurpaſſing ſuavitie doth render it more potent to charme the wil. The Grace of God in the Converſion of a Sinner, as alſo in ſubſequent acts, is as to degree moſt Sovereign and invincible, yet as to manner of acting moſt ſweet and agreeable to the wil; which follows ſo chearfully as if there were no power put forth, and yet ſo irrefiſtibly, as if there were nothing but power. This Celeſtial Suavitie and heart-conquering Delectation of efficacious Grace, whereby the heart is raviſhed and conſtrained to wil and act, whatever God determines it ſhal wil and act, is ſeveral ways illuſtrated by *Auguſtin.* As (1.) he illuſtrates it by that libidinoſe or luſtful delectation, which wicked men take in their ſinful courſes. (2.) From the nature of this Celeſtial ſuavitie, which he makes to be an indeliberate Inſpiration infuſed into the wil by God, whereby it is powerfully and

*The ſuavitie of efficacious Grace omnipotently prevails on the wil.*

Cœlestis illa  
suavitas mollit  
viam, ut voluntas  
ex carnalium  
rerum visco  
emergere possit,  
& seipsam in  
justitiam diligendam  
figere. Cum enim  
non possit motus  
nisi ab immobili  
fieri, suavitas illa  
immobilem quodammodo  
reddit animum, ut  
possit in motum  
liberum spiritualis  
voluntatis ac dilectionem  
erumpere.

and sweetly allured to close with the wil of God; yea by so much the more vehemently, by how much the more sweetly. Sometimes he termes it an indeliberate and actual complacence, or spiritual Delectation, whereby the wil is over-powered to close with what is proposed by God. (3.) *Janſenius* illustrates it by those termes used by Scholastic Theologues to expresse efficacious Grace by; and he peremptorily asserts, 'That there is no manner of speech, among the Scholastic Doctors, so efficacious and emphatic to expresse the wils Determination, or predetermination by the grace of God, but *Augustin* useth the same, or some other equipollent thereto, to expresse the potent suavitie, or sweet omnipotence of efficacious Grace, in inclining the wil to act. Of which see *Philos. Gen. P. 1. l. 3. c. 3. f. 2. §. 9.* Hence, *Janſen. August. Tom. 3. de Grat. l. 4. c. 7.*

4. Sacred Philosophie, as wel as *Augustin*, doth, by means of this ineffable divine suavitie, admirably conciliate and conjoin the necessitie and efficacy of Divine Grace with the wils natural spontaneitie and libertie. What Sentiments Sacred Philosophie gives us touching this Conciliation is evident. Thus *Psal. 110. 3.* *Thy people shal be willing* [עם נרנת a people of spontaneities or willingnesses] in the day of my power. Which notes the admirable complexion of Divine suavitie with omnipotent Grace. So *Hof. 2. 14.* *Therefore behold I wil allure her.* פתה notes to allure by soft persuasive words, such as amorous Lovers use to win the Affections of those they love. Thence it follows: *and speak comfortably unto her.* Hebr. *Speak unto her heart.* Which importes, (1.) *To speak sweetly and pathetically:* to drop such kind words, as may sinke into and agree with the heart: and (2.) *To speak powerfully and irresistibly.* The phrase denotes the highest force and efficacy mixed with ineffable suavitie, thereby to ravish and captivate the heart. So *Cant. 5. 6.* *My heart failed when he spake.* Christs words carried with them a Captivating suavitie, which put her into an ecstasie. The like *Psal. 45. 15.* *With gladnesse and rejoicing shal they be brought,* i. e. *faith Ezra*, not by an involuntary force, but by a sweet spontaneitie, contempered with omnipotent Grace. Thus we see how by means of this Celestial suavitie, efficacious heart-conquering Grace is conciliated with human Libertie.

## CHAP. X.

*A brief Abstract of Plato's Moral, and Metaphysic Philosophie.*

- I. Plato's Moral Philosophie: I. Ethics. (1.) The chiefest Good. (2.) Virtue. (3.) Sin. (4.) The Affections, and their Moderation; particularly the Affection of Love; the Virtue of Justice. II. Plato's Oeconomics; touching Imitation and Education. III. Plato's Politics. (1.) Of right Constitution and Administration. (2.) Laws, the Rule of such Administration. (3.) Magistrates, the Instruments of Administration according to Laws. II. Plato's Metaphysics. (1.) Of God and his Essence; (2.) Attributes; [1.] Unitie; [2.] Simplicitie; [3.] Immutabilitie; [4.] Eternitie; [5.] Omnipresence; [6.] Justice; [7.] Veracitie; [8.] Puritie; [9.] Bountie; [10.] Omniscience; [11.] Incomprehensibilitie; [12.] The Divine Wil the Cause of all things, &c.

§. 1. **H**AVING dispatcht Plato's Rational and Natural Philosophie; we should now procede to that which is Moral and Supernatural; wherein indeed his excellence seems mostly to consist. But upon Reflexion, considering that this undertaking would swell this third Book much beyond the proportion of the rest; I have judged it most expedient to print Plato's Moral and Metaphysic Philosophie apart, in Part IV. Of Reformed Philosophie. Only for the present, take this abstract Idea of Plato's Moral, and Supernatural Philosophie. As for his Moral Philosophie, it may, according to the different *αἰεῖς*, or regard it has to its object, be distributed into (1.) Ethic, strictly so termed, which respects personal Gubernation and Morals. (2.) Oeconomic, which regards the Regiment of Families. (3.) Politic, which comprehends the Government of Cities and Nations.

As for Plato's Ethics, we find in him excellent Contemplations and Discourses (1.) of the chiefest Good, which he styles (1.) *παραληθές*, altogether true, (Rep. 9.) i. e. most real, substantial, and solid. (2.) *οικείωτατον*, most proper, Rep. 9. (3.) *ἄυτακτες*, self-sufficient.

Plato's Moral and Metaphysic Philosophie.

1. Plato's Ethics.  
1. Of the chiefest good.

sufficient. (4.) ἀπλῶς ἀγαθόν, simply good. (5.) τὸ αἴτιον παντὸς, the cause of al good. (6.) ἀναγκαῖόνταλον, the most necessary good. (7.) ἰδέαν τ' ἀγαθῆ, the supreme Idea of al good. (8.) ἀπνερον, Infinite. (9.) αἰδῖον ἢ ζωογενὲς, eternal and most living. (10.) μονοειδὲς, uniforme. (11.) καθαρὸν, ἀμικλόν, ἄλυπον, pure, immixed, without sorrow. (12.) κατεῖον, opportune. (13.) τὸ θεῖον, ἢ θεοειδὲς, the Divine, and god-like good. Al which contemplations of the chiefest Good are applicable to none but God: neither may we presume, that Plato could receive them any way, save only by some scriptural Tradition of God.

## 2. Of Virtue.

§. 2. Plato Philosophiseth very morally of Virtue, its Divine Infusion, Nature, and Excellence. (1.) Touching the Divine Infusion of Virtue, Plato, *Meno*, περὶ ἀρετῆς, Pag. 99. proves at large, that Virtue came not by Institution, but θεῖα μοῖρα, by a Divine Infusion; which he proves from this, that God oft useth the most unskilful instruments in the production of Virtue. (2.) As for the Nature of Virtue, Plato stiles it ἁρμονίαν, the Harmonie of the soul; also ψυχῆς μουσικῶν, the Music of the soul: And again, συμμετεῖαν, ἑυταξίαν, the Symmetrie, and good order of the soul, whereby every facultie keeps its due place and motion. Whence (3.) follows the Excellence of Virtue; which Plato placeth in this; that it gives Health, Amplitude, Libertie, Nobilitie, Firmitude, and Perfection unto the human Soul.

## 3. Of Sin.

§. 3. Plato Philosophiseth very notably of Sin, both ingenite, and acquiste. He makes sin to be πλεονεξία, an excessse, or transgression of the Law: also πρᾶξις παρὰ τὸν ἰσθὸν λόγον, an acting against right reason: whence he makes it to be, *Epinom.* p. 978. ἀλόγισός τε ἢ ἀτακτὸς ἀρχήμων τε ἢ ἀεὺδμῶ ἀνάσμος ὁ φορᾶ, an irrational, confused, irregular motion, &c. And particularly, of irregular inordinate pleasures, he proves, *Repub.* 9. That they are the greatest Tyrants; for the more indulgent the minde is to them, the more tyrannic, and insolent they are.

## 4. Of the Affections, their Temperance and Moderation.

§. 4. Plato discourseth, even to admiration, of that Temperance and Moderation, which ought to be in the Affections, and sensitive appetite. He makes Temperance to consist chiefly in συμφωνία τινὴ, ἢ ἁρμονία, a certain Symphonie and Harmonie of the Affections, as *Rep.* 4. whence he makes the temperate man to be ἑαυτῷ κρείττω, stronger than himself: whereas the intemperate man is ἑαυτῷ ἥττω, weaker and worse than himself, i. e. than his sensitive, animal part.

§. 5. Plato Philosophifeth very Divinely of Love, its Sovereign *Particularly of* Throne in, and Influence on the Soul; together with its proper *Love.* Acts. This he discourseth of at large in his Συμπόσιον, which is wholly spent in the Explication of this Sovereign Affection. And more particularly, Plato hath admirable discourses of Amicitie or Friendship, as in his *Lysis*; where he professedly sets himself to Philosophise on this Theme, which the Title of this Dialogisme stiled, *φιλίας*, of friendship, plainly enough importes.

§. 6. Laitly, Plato discourseth most accurately of Justice, in its *Of Justice.* Universal Idea and Notion; specially in his *Repub.* 4. where he explicates its nature, and influence in al affaires. So again, in his *de Leg.* 12. We find many other great Ethic contemplations and characters, as in other his Dialogues, hereof.

§. 7. As for Plato's Oeconomics, he philosophifeth incompara- *Plato's Oecono-* bly of Imitation; which he makes to be the most efficacious prin- *mics.* ciple of paternal Governement. So in his *de Leg.* 5. as elsewhere, he demonstrates, *that the best institution of youth is by exem- ple and conversation.* He treats also of Education more largely in his *Repub.* 4. 7. *De Leg.* 1, 5, 7.

§. 8. But that which renders Plato most famose as to Morals, is *Plato's Politics.* his Politic discourses, which may be reduced to these three Heads. (1.) Such as relate to the constitution and due Administration of a Republic. (2.) Such as treat of Laws both human and Divine. (3.) Such as give us the Character of a good Magistrate, to administer according to such Laws. Of each of these he philosophifeth at large in his Books *de Republica*, and *de Legibus*, &c.

§. 9. Touching Plato's Metaphysics or Supernatural Philoso- *Plato's Meta-* phic, we are not without great notices thereof. 1. He seems *physics.* to have had great Notions, or rather Traditions (originally Judaic) of Gods Essence, as described, *Exod.* 3. 14. whom, in imitation of *Moses*, he stiles, τὸ πρῶτον ὄν, αὐτοῦ, ἑνὸς ὄν, &c. 2. His Attributes. (1.) His Unitie: That there is One, and but one true God, he demonstrates at large, against the Atheists and Polytheists of his Age, in his *de Repub.* 10. *Pag.* 886. and that [1.] From the nature of Visibles, and the most harmonious varietie of Times. [2.] From Universal Consent. [3.] From Motion, and the first Motor. [4.] From the Soul of the Universe, or the providence of God inspiring, and animating all things, *Pag.* 895. [5.] From that great innate Idea of God in

- the Soul, 899, &c. (2.) He discourseth very Divinely of the Simplicitie of God, whom he makes to be ἀμιγλιν, without mixture, and μένειν ἀπλῶς ἐν τῇ ἑαυτοῦ μορφῇ, to remain simple in his own forme.
- Simplicitie.*
- (3.) He avowedly owns Gods Immutabilitie. So in his Parmenides, τὸ ἐν ἀκίνητον καὶ ταυτὸν εἶναι, The one first Being is immobile, and the same. Again he saies, that God is ἀμεταβλητός, ἀτελείας, &c.
- Immutabilitie.*
- (4.) He also demonstrates the Eternitie of God. So Timaeus Pag. 27. τὸ δὲ ἂν ἀεὶ γένησιν δὲ ἐχ' ἔχον, That which is alwayes the same, can have no beginning. The same he insists on in his Phaedrus. (5.) He, Parmen. p. 138. proves the Omnipresence of God, from his Simplicitie, and Immenstie: for, saith he, that which has no bounds, cannot be confined.
- Eternitie.*
- (6.) He vindicates the Justice of God. Parmen. p. 134. With God there is the most exact Government, &c. So de Leg. 3. he saies, That Justice follows God, as the vindicator of his Law. So de Leg. 10. (7.) He philosophiseth also accurately of God's Fidelitie and Veracitie. He saith, God is αὐτὴ ἀλήθεια, Truth it self, and πρῶτον ἀληθές, the first Truth.
- Omnipresence.*
- (8.) He greatly defends the puritie of God, Rep. 2. θεὸς μὴδὲν κακὸν ποιεῖ, &c. God can do no Evil, neither is he the Author of Evil.
- Justice.*
- (9.) He makes mention of the Benignitie of God, ἔκων ἀγαθὸς ὁ θεός; Is not God good? &c. (10.) He mentions also the Omniscience of God, and demonstrates the same at large, Parmen. Pag. 134, &c. where he treats at large of Divine Ideas; as also in his Timaeus. (11.) He discourseth also of God's Incomprehensibilitie, Parmen. p. 134. ἀγνωστον γὰρ ἡμῖν, &c. (12.) He makes God's wil to be the Original, Universal, Sovereign, and first cause of all things, as also of their Futurition. Repub. 6. ἰδέα τ' ἀγαθῆ πάντων ἐστίν, &c. (13.) Farther he treats largely and accurately of the Providence of God, of Religion, of the Puritie and Simplicitie of divine Worship, &c. Of al which Moral and Metaphysic Contemplations, See more largely Part 4. Of Plato's Moral and Metaphysic Philosophie; and Philosoph. General. P. 1. l. 3. c. 3, & 4.
- Benignitie.*
- Omniscience.*
- Incomprehensibilitie.*
- God's wil the cause of all things, &c.

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# THE COURT of the GENTILES.

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## BOOK IV.

*Of Peripatetic, Cynic, Stoic, Sceptic, and  
Epicurean Philosophie.*

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### CHAP. I.

Of Aristotelic or Peripatetic Philosophie, and its  
Traduction from the Jews.

*The traduction of Aristotle's Philosophie from the Jews, proved (1.) By Testimonies of Aristobulus, Clearchus, Clemens, Eusebius, Steuch. Eugub. Selden. (2.) By rational Arguments; [1.] Aristotle's converse with Jews: or, [2.] with their Books: [3.] His chief notions from Plato. 1. His Physics; touching the first matter from Gen. 1. 2. Gods being the first Mover: the souls Spirituality. 2. His Metaphysics, their Object, Ens, principally God: Gods providence, and the Souls separate state: Why Aristotle rejected some Traditions of Plato. 3. His Ethics and Politics Jewish. Aristotle's Life and Character; his Parallel with Plato. His Doctrines Acroatic and Exoteric. His Works, which genuine, &c. His Successor Theophrastus. His Interpreters, Aphroditheus, &c. The Arabian Commentators followed by the Scholemen. The general idea of Aristotle's Philosophie: and particularly, (1.) Of Aristotle's Logic. (2.) His Ethics. [1.] Of mans Happinesse, both objective and formal. [2.] Of the Principes of human Acts. 1. Of  
the*

the practic Judgement, or Prudence. 2. Of Volition. 3. Of Consultation. 4. Of Election. [3.] Of Voluntarinesse and Libertie their identitie and combination with voluntarie intrinsic necessitie, &c. [4.] Of Moral Good or Virtue; its genus, habit; its forme, Mediocritic; its rule, ἡ θεοῦ νόμος, or the Law of Nature; its definition, &c. [5.] Of Sin, its ἀνομία Anomie, &c. (3.) His Physics. (4.) His Metaphysics.

The Traduction of Aristotle's Philosophie from the Jews proved, I. By Testimonies of Aristobulus.

§. I. **N**EXT to the Platonic, we descend unto the Peripatetic or Aristotelic Philosophie, which received no smal advantage and improvement from the Jewish Church, and Scripture; as we may, both from Autoritative and Rational Arguments, justly conclude. As for Autorities, we have first that of *Aristobulus*, a Sectator of *Aristotle's* Philosophie, mentioned by *Clemens Alexandrinus* *ερωμ.* 5. who brings in *Aristobulus* affirming, that *Aristotle* εἰτε τῷ Χρῆστί Μουσεῖα νόμον, κὶ τῶν ἄλλων ἡετῆδης προφητῶν, depended much upon *Moses's* Law, and the other Prophets. So again, *Clemens Alexandrinus* *ερωμ.* 1. and *Eusebius* *Præp. Evang. lib. 9.* make mention of one *Clearchus Solensis*, a Disciple of *Aristotle's*, who testifieth, that he saw a certain Jew, with whom *Aristotle* had conversation. *Eusebius's* words are these, Κλέαρχος δὲ ὁ περὶπατητικὸς φιλόσοφος, ἐν τῷ πρώτῳ περὶ ὕπνου βιβλίῳ, Ἄριστοτέλει τῷ φιλοσόφῳ τοῖον δέ τινα περὶ Ἰουδαίων ἀνατίθους λόγον, ὡς περὶ ῥήμα γράφων, &c. *Clearchus* a Peripatetic Philosopher, in his first Book of Sleep, &c. In what follows *Eusebius*, (quoting *Clearchus's* own words) shews us, 'That whilst *Aristotle* lived in the maritime Regions of *Asia*, amongst other Students of Philosophie, there associated himself to him a certain studious Inquisitive Jew, who conversing familiarly with *Aristotle* and his Disciples, παρεδίδου τι μᾶλλον ὧν εἶχε, (which according to *Clearchus's* relation, are *Aristotle's* words) communicated more than he received. Then *Eusebius* addes: 'Honored *Clemens* makes mention also hereof in *ερωμ.* 1. concerning which he thus speaks: Κλέαρχος δὲ ὁ περὶπατητικὸς εἰδέναι φησὶ τινα Ἰουδαῖον, ὃς Ἄριστοτέλει σωμαχέειλο, *Clearchus* the Peripatetic, saies he, knew a certain Jew, who had conversation with *Aristotle*. Thus *Euseb. Præp. l. 9. p. 240. Edit. Paris 1544. August. Steuch. Eugub.* abounds much in this argument; namely, that the best parts of *Aristotle's* Philosophie were derived originally from the Mosaic Theologie. Thus *de Perenni Philosoph. lib. 4. cap. 1.* he gives us *Aristotle's* Confession, That there was one God, who overruled not only heavenly Motions, but also

Aug. Steuch.  
Eugubinus.

also the whole world, answerable to *Moses's* Theologic. The same he confirms, *cap. 7, 8, 9.* The like he proves of the Divine Beatitude, consisting in contemplation, as *cap. 11, 12, 19.* But more particularly, *cap. 20.* he demonstrates, how *Aristotle*, confessing, that God created man and woman for the preservation of mankind, marvelously accorded with *Moses* herein. For *Aristotle*, in *Oeconomicis, de Conjugio*, shewing how necessarie Marriage is, saith, ἔτα πρὸς κοινότητα ἰσὺ τῷ θεῷ ἑκάτερον ἢ φύσιν τῆς ἀνδρὸς, καὶ τῆς γυναικὸς πρὸς τὴν κοινωνίαν, It was thus provided by the Divinitie it self, or God, that there should be a Nature both of Male and Female for communion. Whence *Eugubinus* collects, 'That, as *Moses* saith, He created them male and female: so thou hearest *Aristotle*, in this place (which is a wonder) saying, That the Divinitie provided that there should be Male and Female for Communion; to the intent that Nature which cannot subsist in one Individual, might be propagated by succession: Thou shalt see therefore in *Aristotle* (and wonder at it,) the same Theologic which is in *Moses*, touching the Creation of Man, &c. Thus *Eugubinus*; who *lib. 9. cap. 7.* throughout Demonstrates more fully, 'That *Aristotle* marvelously accorded with the *Mosaic* Theologic, touching mans Creation by God, the formation of the bodie, the difference of Sexe, and the Infusion of the Soul from without. And in what follows *cap. 8, 9.* he proves, that *Aristotle* conceived the same, touching the Immortalitie of the Soul. To which we may adde the Testimonie of *Selden*, (*de Jure Nat. Gent. Hebraeor. lib. 1. cap. 2. Pag. 14, 15.*) Selden. where, having cited the Autoritie of *Aristobulus*, for *Aristotle's* traducing much of his Philosophie from the Jews, he addes: 'And certainly there is yet extant an old comment of some Hebrews, affirming, That *Aristotle* being about to die, instructed his Disciples touching the immortalitie of the Soul, also of its punishment and reward, according as he had been taught by the peculiar Posteritie of *Shem, i. e.* by the Jews: also that having been admonished by *Simeon the Just* (High Priest) he changed his old Opinions, in all points, wherein he had formerly held against the Law and Doctrine of the Hebrews, and was transformed into another man. *MSS.* in the Librarie at *Oxford.* But albeit there is no ground, why we should believe these Figments; yet hence it is sufficiently evident, that there prevailed an opinion even amongst the Hebrews themselves, of a singular communion and commerce 'twixt them and the ancient Greek Philosophers, as to the Tra-

duction

'duction and Reception of Sciences, whereunto the Christian Fathers, *Clemens Alexandrinus, Justin, Theodoret, Ambrose*, and others, 'are Confonous.

Rational Arguments.

1. From Aristotle's converse with Jews.

§. 2. But to come to some rational conjectures, whence we may with great probabilitie conclude, that *Aristotles* Philosophie, as to its purer and more Orthodoxe parts, was very much traduced from the Jewish Church and Scriptures. (1.) If that prove true, which was even now mentioned, that *Aristotle* was in *Asia*, yea in *Syria* and *Judea*, (as we may presume with *Alexander*) then we may easily be satisfied, how he came to acquaint himself with the Jewish Learning and Records. For if *Aristotle* attended *Alexander* unto *Phenicia* and *Judea*, we cannot rationally conceive he would let passe such a people as the Jews were, so renowned for ancient Records and Wisdome, without acquainting himself with their Principles and Doctrine; specially they being those, from whom his

2. Alexander's procuring him al Oriental Books.

Master *Plato* received his choicest contemplations. (2.) But on supposition that *Aristotle* was not in *Judea* with *Alexander*, yet 'tis credibly said, that *Alexander* furnished him with al the choicest Books (yea whole Libraries) that he could meet with in his Easterne Expedition: amongst which, we may rationally conjecture the Jewish Records and Books were not omitted: specially if that be true, which *Josephus* mentions of *Alexander's* coming to *Jerusalem*, and vouchsafing particular honors and favors to the Jewish Nation, &c. (3.) This is certain, that *Aristotle* received the more choise parts of his Philosophie from his Master *Plato*, as we could easily demonstrate by multitudes of particulars, both in his

3. Aristotle's Philosophie from Plato.

Physics, Metaphysics, Ethics, and Politics; wherein *Aristotle* follows *Plato* in many of his choiser Notions *αὐτὸν ἰδόντα*, though he clothes them in his own Method. Now that *Plato* received his Philosophie, both mater and forme, for the chiefest part, from the Jews and sacred Scriptures, has been proved in the former Book.

1. Aristotle's Physics from Plato, and both from Gen. 1. 2. Mater of althings, and its Affections are evidently nothing else but some fragments of those Traditions, which *Plato* had received.

§. 3. But to give a more ful Demonstration of the Traduction of *Aristotles* Philosophie from the Jewish Church and Scriptures originally, we shal give some brief touches on some of the moie principal materials thereof. As (1.) whence sprang the principal parts of *Aristotle's* Physics, but from some Traditions imparted to him by his Master *Plato*? Thus *Aristotle's* notions about the first Mater of althings, and its Affections are evidently nothing else but some fragments of those Traditions, which *Plato* had received

ved originally from the Jewish Church, touching the first Chaos, or rude Masse out of which althings were at first Created, as *Gen. 1. 2.* Hence it was that *Aristotle* styles his first mater *Informe*, yet capable of any forme, indeterminate, and indigested, a mere passive power, &c. which are Philosophemes exactly conforme to the *Mosaic description, Gen. 1. 2.* as we have before demonstrated. The same may be said for *Aristotle's* two other Principes, Privation and Forme, of which we have before treated in *Plato's Physics.* Again *Aristotle*, in his *Physics, lib. 7. cap. 1. 2. 3. 6. 7.* as *lib. 8. cap. 6. 7. 10.* is very copiose in his Philosophitings on the first Mover; proving, that he is *immoveable, one eternal indivisible Being, void of al quantitie, &c.* wherein he exactly follows *Plato*, and the Scripture Revelation of God, as *Joh. Grammaticus, in Aristor. de anima.* As to the human Soul, (which takes up a good part of *Physics*) *Diogenes Laertius*, in the life of *Aristotle*, assures us, that he held with *Plato*, τὴν ψυχὴν ἀσώματον, that the soul was spiritual, &c. The same is mentioned by *Joh. Grammaticus*, in his Preface to *Arist. de Anima.* This *Plato* received originally from the Jewish Church, as we have before proved, &c. Farther *Aristotle* seems to have had some Notices of the Soul's Creation and Infusion by God. Thus *Steuch. Eugubinus de Peren. Philosoph. lib. 4. cap. 24.* 'As *Moses* said, *God breathed into his Nostrils the breath of life, Gen. 2. 7.* So *Aristotle, in libris-de Generat. Animal. saies,* 'that the mind came διέχθεν from without. So *Aristot. de Anima,* having proved that it is impossible, that the sensitive Soul should come from without; because it is contained in the seed; he concludes of the mind, λείπεται δὲ τὸν νῦν μόνον διέχθεν ἐπεισίσθαι, καὶ θεῶν εἶναι μόνον· ἐδὲ γὰρ αὐτῆ τῆ ἐνεργείᾳ κοινανεῖ σωματικῆ ἐνεργείᾳ, *It remains that the mind alone be infused from without, and that it alone be Divine, whose operation communicates not with corporeous action.* Whence the same *Aristotle* calls the mind συγγενέσθαι, most akin to God. Yea, *de Anima, lib. 1. text. 4.* he makes the Soul, ἀπαθὴ, καὶ ἀμικτὴ εἶναι, to be impatible, and immixt, i. e. simple and incorruptible. So *text. 7.* he saies, ὁ δὲ νῦς χωρεῖσθαι, but the mind is separable from the bodie, i. e. incorporeous. See more *Part 1. B. 3. c. 7. §. 6.* Yea, why may we not safely conjecture, that *Aristotle* received the chief Ideas of his *Histoire of Animals* (which is his Matter piece) from *Solomon's Books*, which he writ of the Nature of Animals?

*Aristotle's first Mover from Plato's description of God.*

*Of the Soul its Spirituality.*

*Aristoteles mirifice consentit cum Theologia Mosaica, hominem à Deo conditum, formatumque corpus, datamque sexusvarietatem, animam autem exterius inspiratam. Steuch. Eugubinus de Peren. Philosoph. 1. 9. c. 7.*

2. But we passe on to *Aristotle's Metaphysics*, which indeed

2. *Aristotle's Metaphysics from Plato.*

seem nothing else but some fragments, or a Rhapsodie of Metaphysic and Logic Philosophemes collected out of *Aristotle's* Workes. That *Aristotle's* *Metaphysics* were not composed by himself seems to me evident by the incoherence of the parts, and the confused commixture of a main part of Logic therewith. As for the first part touching *Ens* and its Affections, it seems traduced from *Plato's* Contemplations touching God, his Unitie, Veritie, and Bonitie. For the chief object of his *Metaphysics*, he makes to be τὸ

Principal object of *Metaphysics* from Exod. 3. 14.

The Affections of *Ens*, Unitie, Veritie, and Bonitie.

*Aristotle's* knowlege of God.

Touching *Aristotle's* Notions of God, and their conformity to Moses. See Steuch. Euginus de Peren. Philos. l. 4. c. 1. 7, 8, 9, &c.

The Soul separated.

A rational account why *Aristotle* rejected some of the more sublime, and Mystic Traditions of *Plato*.

ὄν, &c. *ens quatenus ens*; which is the proper notion whereby *Plato* (as *Pythagoras* before him) expressed God, traduced originally from Exod. 3. 14. as we have fully proved afore in *Pythagoras's*

*Metaphysics*, chap. 8. §. 4. The simple affections of this τὸ ὄν *Ens*, *Being*, *Aristotle* makes to be Unitie, Veritie, and Bonitie, which are the Affections which *Plato* attributes unto God, and that in imitation of Jewish and sacred Tradition as before, B. 2. C. 8. §.

4, 5. Farther, that *Aristotle* had much knowlege of God, his spiritual Nature and Providence, and that from his Master *Plato's* Philosophemes, we are informed by *Diogenes Laertius* in his Life: where he tells us, that *Aristotle* conformable to *Plato*, defined God

thus: τὸν θεὸν ἀσώματον, *God is a spirit*. He also informes us, that *Aristotle* held Gods Providence to reach μίχει τῶν ἡερῶν, even to *Celestials*, ἡ εἶναι ἀκίνητον αὐτὸν, τὰ δὲ ὀρίγια χεῖ τὴν πρὸς ταῦτα συμπεινα ὁμονομεῖδς, and that he was immoveable, but ordered earthly

affaires according to that sympathie, or congruence they had to *Celestials*. Another piece of *Metaphysics* regards the Soul in its separate State, whereof some think *Aristotle* had some notices. So Sir Kenelm Digby, in his discourse of the Soul (Pag. 431. first Edit. Eng.)

‘If we had *Aristotle's* Book, which he wrote of the Soul, upon the Death of his Friend *Eudemus*, it's very likely we should there see his evident assertion of her immortallie, &c. This some gather also from that passage, which is said to drop from him whilest

he lay a dying, viz. O *Being of Beings* have mercie on me. But to speak what seems to be the truth in this mater: Though *Aristotle* was ready to entertain such notions of God and his Providence, as were agreeable to the model of his Reason, yet such as depended purely on Tradition he rejected, as not agreeable to a Philosopher.

Hence, whereas *Plato* (as *Pythagoras*, and al the Philosophers before *Aristotle*) held the production of the first mater by God, he asserted an Eternitie of Mater: and whereas *Plato* asserted that althings were made conformable to the exemplar of Divine Ideas

or Decrees; *Aristotle* not fully comprehending what *Plato* imperfectly received and imparted touching those Divine Ideas, utterly expungeth them out of his Philosophie. This therefore seemeth to be the genuine reason, why *Aristotle* embraced not more readily those greater and more Divine mysteries of Jewish Wisdom, as well as his Master *Plato* and *Pythagoras*; because they were matters of pure belief, above the reach of his natural Reason. *Plato*, as *Pythagoras*, conversing much in the Oriental parts, and (as we have endeavored to prove) with many Jews in *Agypt*, &c. they much recreated themselves with any ancient Records, Traditions, or Reports of Divine matters, though never so mysterious and above their Capacities: But *Aristotle* giving himself up wholly to the government of his Reason, he confined himself to such Traditions, as would suit therewith, rejecting all other which his corrupt Reason could not comprehend, or reduce to demonstration. And he himself seems to give this as a reason, why he discoursed no more of things future and Divine; because (saith he, *Eth. lib. I. cap. 10.*) τὸ μέλλον ἀφανὲς ἡμῖν, *what is future, is to us uncertain.* He so much idolized his own Reason (which was indeed very Masculine and Nervose) as that he sleighted all Traditions, which carried not with them evidence and Notices of their Truth. This made him either wholly to reject, or else miserably to adulterate the more sublime and Divine of *Plato's* Traditions.

3. As to *Aristotle's* Ethics, there seems to be more evident Characters of their Traduction from the sacred Jewish fountain originally, if not immediately: for all the Characters, he gives (*Ethic. lib. I. cap. 1. 2. &c.*) of the chiefest good, are the same which *Plato* laies down: so also his Character of Friendship, Justice, Temperance, and other Virtues, are for the main (though not in the same method) derived from *Plato*, and we need not doubt, but originally from some sacred Author, *Solomon*, or some other.

4. As for *Aristotle's* Politics, a great part of them seems to have much cognation with the Jewish Institutes, and, as we may rationally conjecture, had their derivation thence. So *Cunæus* (*de Repub. Hebr. p. 21.*) tells us, 'That *Aristotle*, in his Books of Politics, recites certain Edicts composed by the most ancient Legislators, which are very like to the Mosaic Institutes. For *Oxylus*, King of the *Elians*, forbids his Subjects to Mortgage their Fields

'for money. And the *Locrenses* were forbid to sel the possessions of their Ancestors, &c. And in our former discourse of Philologie, touching the Original of Pagan Laws, we have proved their Traduction from the Institutes of *Moses*, &c.

Aristotle's Life. §. 4. But we procede to somewhat a more general account of *Aristotle* his Life and Philosophic, which peradventure may adde some strength to our particular *Hypothesis*. *Aristotle* was borne at *Stagira*, (belonging sometimes to *Thracia*, but at *Aristotle*'s birth under the *Macedonian Empire*) his Parents were *Nicomachus* and *Phastis*, according to that Greek Hexameter,

Φαίσιδος ἠὲ μητρὸς ἢ Νικομάχου γενετήρης.

This *Nicomachus* was Physician to King *Amyntas*, who was Father to *Philip*, and Grandfather to *Alexander* the Great. *Aristotle*, in memorie of his Father, called his Son *Nicomachus*, to whom he writes his *Ethics*, which were thence called his *Nicomachia*, to difference them from his *Eudemia* and *Magna Moralia*. For *Aristotle* left three sorts of *Ethics*, as *Vossius*. Albeit *Cicero* doubts, whether these *Ethics* were not writ by *Nicomachus* himself: that this *Nicomachus* writ Books of *Ethics*, is the affirmation of *Suidas*. *Aristotle* in the seventeenth year of his Age went to *Plato*, whom he heard twenty years. After *Plato*'s death, which was in the first year of 108. *Olympiad* (*Speusippus* his Nephew succeeding in the *Academie*) *Aristotle* went to *Hermias* the Eunuch, with whom he lived three years. After the death of *Hermias*, upon the request of *Philip*, *Aristotle* came to *Macedon*, where having lived eight years with *Alexander*, he returned to *Athens*; And the *Academie* being prepossessed by *Xenocrates*, *Aristotle* made choice

Peripatetici à περιπάτω νομινατι sectam suam condiderem & caput agnoscunt Aristotelem, qui in Xysto seu horro ambulacioni accommodato docebat.

Laert. lib. 5.  
Hornius Hist.  
Phil. l. 3. c. 13.

of the *Lycæum* (a place in the Suburbs of *Athens*, built by *Pericles* for the-exercising of Soldiers) where he taught Philosophie, walking constantly every day 'til the hour of Anointing, whence his Sect was called *Peripatetics*, as *Laertius*. So also *Hesychius*, in *Aristotle*: ἢ δὲ περιπατητικὴ φιλοσοφία ἐκλήθη διὰ τὸ ἐν περιπάτῳ ἢ τοῦ κήπων κατὰρξαι αὐτῆς δι' ἁεριστέλους. The *Peripatetic* Philosophie was so termed from *Aristotle*, who began it in the *Peripatum* or *Ambulatio*. So *Cicero* *Academ.* 1. 'Those who were with *Aristotle*, were called *Peripatetics*, because they disputed walking in the *Lycæum*.

*Aristotle* taught Philosophie in the *Lycæum* twelve years. But after the death of *Alexander*, who upheld him, some of his Emulators conspiring against his Life, he left *Athens*, and went to *Chalcis*. He lived

lived after the death of *Plato* 26 years, and died 63 years aged : Whereof see more in *Laertius* of his life, &c.

§. 5. As for *Aristotle's* Character, we find him greatly applauded by the Ancients for his Universal skil in Sciences. *Plato* himself (who is sometimes invective against *Aristotle*) stiles him *νῦν*, the Intellect of his Schole ; as also *ἀληθείας φιλόσοφος*, The Philosopher of Truth. *Laertius* lib. 5. saies, That he was a person of great Studie and incredible Invention. It is said also, ' That he was the first that collected the dispersed members of Philosophie into one bodie, and Systeme : he prescribed in his Logic a certain forme of Argumentation : he perfected Ethics begun by *Socrates* : of Physics he discoursed so accurately, as that he left al, even *Plato* himself behind him : he bestowed most profitable indeavors in searching into the Historie of Animals, of which he writ almost 50 Volumes, as *Plinie* lib. 8. cap. 16. *Quintil.* lib. 12. cap. 11. & *Hornius Hist. Philos.* lib. 3. cap. 15. *Quintilian* lib. 10. cap. 1. makes this honorable mention of him : ' Why should I mention *Aristotle* ? whom I dout, whether I should account more famose for his knowlege of things, or for his copioseness of writing, or for his suavitie of speech, or for his Acumen of Invention, or for his varietie of Workes. *Plinie* stiles him the *Coryphaeus* in al Sciences. *Arnobius* lib. 3. advers. *Gent.* tells us, ' That *Aristotle* was a person of an excellent ingenie, and surpassing in Doctrin : Nay, he is bold to stile him, *One of an Universal knowlege* ; yea, the measure or end of human understanding. *Hieronymus*, in *Reg. Monach.* cap. 11. saies, ' *Aristotle* was the Prince of the Wise men, a Prodigie, and the grand Miracle in al Nature, who seems to have had infused into him whatever the human ingenie was naturally capable of. And in cap. 3. *Iona*, he attests, that there were certain honorarie pieces of brasse money, stampt on the one side with *Aristotle's* Image, and on the other with this Inscripti- on, *Natura Miraculum*, the *Miracle of Nature*, as *Hornius Hist. Philos.* lib. 3. cap. 15. where see a more ample Character of *Aristotle's* glorie. That he was too invective, and invidiose against such as differed from him, and not so candid in relating their opinion, as he ought to have been, is evident from his sinister treating *Democritus*, *Parmenides*, yea and his own Master *Plato* ; who felt the strokes of his censorious Rod : whence *Laertius* brings in *Plato* complaining against *Aristotle*, that he was like a young Colt, that kicked against its Dam, &c. Indeed we have a just and exact Character

Character of *Aristotle*, in *Casi speculo Moral. Quæst. lib. 1. cap. 6.*  
 ' I conceive (saies he) *Aristotle* to be in refuting others a *Camel*, in  
 ' Philosophizing the Prince of al. I cal him a *Camel* in refuting,  
 ' because he strikes them with the heels of Envie, from whole  
 ' dugs he sucked the Nectar of Philosophie. In Philosophizing I  
 ' cal him a Prince, because he discourseth so of the secrets of Na-  
 ' ture as none more acutely; he demonstrates so as none more ac-  
 ' curately; he defends so as none more stoutly. Wherefore, as in  
 ' refuting others he is scarcely to be saluted; so in his demonstrating  
 ' of things I would have him to be embraced with both armes. If  
 ' he refels (if I mistake not) he doth either change the word, or  
 ' invert the sense, or feign a new one: and as *Hercules* with the  
 ' *Pygmeys*, so *Aristotle* with a shadow, contends *de lana caprina*.

A comparison  
 'twixt Plato,  
 and Aristotle.

§. 6. If we consider *Aristotle* comparatively with *Plato*, we shal  
 find the learned very differing in their comparisons 'twixt the one  
 and the other. Some there are who place *Aristotle* in many de-  
 grees of Preeminence above *Plato*, as the Scholemen uniuersally:  
 Others there are who give the Precedence to *Plato*, as some Fa-  
 thers did. But if any degree of comparison be lawful, I think  
 that of *Ludovicus Vives* is most agreeable, who gives them each,  
 though in different regards, a preeminence over the other. So  
*Lud. Vives, in August. Civ. lib. 8. cap. 12.* ' The Greeks stile *Plato* *θεῖον*,

1. As to Rhetor-  
 ic.

*Plato omnium  
 Philosophorum  
 præcipuus ube-  
 rem, amplam,  
 uno verbo U-  
 lyssæam oratio-  
 nem affecta-  
 bat. Horn. Hist.  
 Phil. l. 7. c. 14.*

*the Divine, Aristotle* *δαίμονα*, the *Demon*, or *Intelligent*. *Aristo-  
 tle*, I had almost said, excels *Plato* in the Science of Rhetoric, al-  
 'beit *Plato* without peradventure surpasseth *Aristotle* in the exer-  
 'citation and use thereof. For *Aristotle* alwaies loved breuitie,  
 'both of things and sentences: therefore his great care was to ad-  
 'mit of no supervacaneous word. *Plato* said, that *Xenocrates*  
 'wanted spurs, but *Aristotle* his condisciple a bridle, &c. As for  
 ' *Plato's* Eloquence, it is thus characterised by *Quintilian, lib. 10.*  
 ' *cap. 1.* ' *Plato* was invested with a kind of Divine and Homeric  
 ' facultie of Orating: He swels much beyond Prose, and that  
 ' which the Greeks cal *Pedester Oration*; so that he seems to me  
 ' to be inspired not with the ingenie of a man, but with a certain  
 ' *Delphic Oracle*. *Aristotle* used an elegant Oration, but accurate,  
 ' nervose, strict, and next to an obscure mode of speech, as *Horn.*

2. As to Logic.

*Hist. Phil. lib. 7. cap. 14.* If we compare *Aristotle* and *Plato* in  
 point of Logic, and method of Philosophizing, it is evident that  
*Plato's* Logic or method of Ratiocination, was more plain and  
 familiar, mixed with many elegant illustrations and examples:

whereas

whereas Aristotle's method was more artificial and accurate, consisting of more exact definitions, divisions, and demonstrations. Whence that Famous saying, *Plato teacheth, Aristotle proves.* Thus *Keck, Tract. 2. pracogn. Logic. cap. 2.* 'God has honored the Peripatetic Sect only with this glorie, that what *Plato* and others handled and delivered confusedly and imperfectly, without Method and order, under the shadows of Metaphors and Fables, the same things *Aristotle* first delivered unto mankind under the forme of a dexterous Method wel regulated, and whose parts are full and complete. But if we compare them in regard of Metaphysics and divine contemplations, it's evident, yea confess, that *Aristotle* was far inferior to *Plato* herein: And the reason is as apparent: for *Plato* delighting himself much in Jewish Traditions, which he had imbibed partly from the Pythagorean Philosophie, and partly by means of his own personal conversation in the Oriental parts, he thereby obtained great notices of Divine Mysteries, specially of such as related to the *origine of the Universe*, the spiritual nature, and perfection of God, the Immortalitie of the Soul, &c. But *Aristotle*, as *Simplicius* observes of him, confining himself to the sphere of his own Reason, would needs examine Divine matters by Nature, and admit nothing but what was grounded on Nature's Light, or rather on his own corrupt Reason. Whence he rejected all such Oriental Traditions, as would not stoop to his proud Ratiocination, as before.

§. 7. Aristotle's Philosophemes were (as 'tis presumed) by himself distributed into ἀκροατικά ἢ ἀκροαματικά, *Acroatics or Acroamatics*, and ἐξωτερικά *Exoterics*: his Acroatic Doctrines he taught in the morning walking in the *Lycæum*, whereunto he admitted none but the choiser wits, or genuine Disciples: whence 'twas termed *πείραξις ἑωθινή* the Exoterics he taught in the evening, whence it was called *πείραξις δελινή* these were more common. His Acroatics contain his more subtle Philosophie, namely his Physic and Logic Disceptations: his Exoterics comprehend his more vulgar Philosophemes and other Discourses: as his Politics, Ethics, Rhetoric, and such like. Thus *Gellius, lib. 20. cap. 4.* 'Aristotle's ἐξωτερικά were those his Comments, which conducted to Rhetoric meditations, the Facultie of wrangling, and the knowledge of Politics. His ἀκροαματικά were those, in which more remote and subtle Philosophie was agitated; which appertain- ed to Physic Contemplations, and Dialectic Disceptations. His

3. As to Metaphysics.

Aristotle's Doctrines either Acroatic or Exoteric.

Aristoteles horis matutinis legebat ea, quæ subtilioris erant indaginis, sive ἀκροαματικά, à meridie Exotericis dabat operam. Gell. l. 20. c. 4. Hornius hist. Phil. l. 7. c. 4.

Acroamatics

Acroamatics he read in the morning to his more ripe and choise Wits, but Exoterics promiscuously without choice: whence the former they called *ὑραία* and *ἀνεία*: also *ἀείπαλον ἐωθινόν*, as the later *δειλιόν*. *Lucian*, in his Dialogue inscribed *βίαν περὶ αἰε*, divides *Aristotle's* Writings into *ἐξωτερικὰ καὶ ἐσωτερικὰ*, *Exoterics* and *Esoterics*. Whereof the later are the same with his *Acroatics*; which *Ammonius* (in *Aristotelis Categ.*) saies, were so called, *διὰ τὸ πρὸς τὰς γνήσιους ἀκροατὰς ποιῆσαι τὸν λόγον*, because he therein discoursed with his genuine and proper Disciples. These *Acroatics*, he farther acquaints us, were *αὐτοπρῶσσωπα*, delivered in his own person, namely, *ἐν οἷς ἐξ οἰκείου περὶ τῶν διδασκαλίαν ἐποιοῖτο: τὰ δοκῦντα δὲ αὐτῷ λέγει, καὶ δὲ ἄπληρημάτων ἀκρεβέστατον, καὶ οἷς ἔχ' ὅιοι τε εἰσὶν οἱ πολλοὶ παρεκλυθῆσαι*. In which he teacheth in his own proper person, his own Phenomena, the which he endeavors to prove by the most exquisite arguments, beyond vulgar Capacities. *Plutarch*, in the life of *Alexander* tells us, that, 'The *Peripatetics* called these more Mystic and weighty Doctrines, *ἀκροαμαλικὰς καὶ ἐποπτικὰς* *Acroamatic* and *Epoptic*: namely in allusion unto the *Eleusinian* Sacreds; wherein, those who were initiated were for the first four years called *μύσαι* *Mystics*: who stood on the threshold before the *Sacrarie*, but in the fifth year they had the privilege of being admitted into the inner *Sacrarie*, there to contemplate the hidden Sacreds; whence they were stiled *ἐπόπται* *contemplators*. So in like manner the Secrets of Philosophie, which *Aristotle* delivered to his genuine Disciples, were termed *ἐπόπτικα*, *Eoptics*. As for *Aristotle's* *Exoterics*, we have them thus explicated by *Clemens Alexandr.* *Διαλογικὰ δὲ ὅσα μὴ ἐξ οἰκείου περὶ τῶν συνεγγραψεν, ἀλλ' ὡς πρὸς ὁ Πλάτων, ἑταίρων πρόσωπα ἄπερ καὶ ἐξωτερικὰ ἐκάλειν διὰ τὸ πρὸς τῶν πολλῶν γεγραφοῦν ἀφέλιαν*, His *Dialogics* are such as he writes not in his own person, but, as *Plato*, induceth other persons speaking; which are also called *Exoterics*; because they were written for the benefit of the vulgar sort. See *Vossius de Philos. Sect. cap. 17. §. 9.*

illud non est prætermittendum. circa Aristotelis tempora, Grammaticam, quæ vocatur Methodica, Philosophiæ adjunctam esse. *Horn. Hist. Phil. l. 3. c. 15.*

Aristotle's works what genuine, what not?

§. 8. By what has been mentioned of *Aristotle's* *Dialogics*, as also by *Lucretius's* Catalogue of his Workes, we may judge how many of his Books have perished. For amongst all *Aristotle's* Workes we find none written in a *Dialogic* Style, though it be generally confest, he writ many *Dialogues*: so *Cicero* to *Lentulus* saies, 'That he had polished his three Books of an *Orator* in a *Dialogic* Strain, after the *Aristotelic* mode. Such also were *Aristotle's*

*Aristotle's*

'*stote's Sophista*, and *Menexenus*, which treated of Morals, and 'are mentioned by *Laertius*: likewise his *Nerithus*, and *Gryllus* 'which treated of the Oratorian Art: also his *Eudemus* or *Dia-* 'logue of the Soul. Al which Dialogic Discourses, referred by *Cicero*, and others to *Aristotle's* *ἑξωτερικὰ Exoterics*, are not now to be found. Yet we may not conclude, with *Celso Curio* the Second, that there remain extant only three genuine pieces of *Aristotle*, viz. his *Historie of Animals*, his *Book of the World*, and his *Rhetoric to Alexander*: For there are many other pieces of *Aristotle*, which carry with them evident notices of his spirit; as his book *περ' ἔμφανείας*, also his *ἀναλυτικὰ*, both the one and the other; his books *φυσικῆς ἀκροάσεως*, and those of the Soul, &c. Yet 'tis very probable, that the book of the Universe, reckoned amongst *Aristotle's* Works, was not his, because it has too orthodox sentiments of God, his Providence and Gubernation, which *Aristotle* seems not to approve of. Also that other piece of Rhetoric to *Alexander*, mentioned by *Celso Curio*, is supposed not to be *Aristotle's* but *Anaxamines Lampfacenus's* who also was Master to *Alexander* the Great, as *Vossius de Philosoph. Sect. cap. 17. §. 13.* Neither can I conceive his *Metaphysics* to be of his own composition; because a great part of it is made up of his Logic, as hereafter.

§. 9. *Aristotle* dying left his Librarie of books to *Theophrastus* his Successor: *Theophrastus* leaves them to *Ncleus*, who was also Disciple of *Aristotle*, as *Laertius* tells. *Ncleus* sells them to *Ptolomeus Philadelphus*, who transferred them into his *Alexandrine* Librarie, as *Athenæus lib. 1.* Thus *Is. Casaubon. in Athen. lib. 1. cap. 2.* '*Aristotle's* Librarie was first possessed by *Theophrastus*: 'whence it by Testament descended to *Ncleus*. The storie is known 'out of *Strabo*, *Plutarch*, *Diogenes*. You may learn out of *Strabo* 'how true it is, that *Ptolome* bought the Books of this Philo- 'sopher from *Ncleus*, or his posteritie, &c. We have the words of *Strabo*, *lib. 13.* 'Αεισοτίης πρώτῳ ὦν ἱερῶν, συναγαγῶν βιβλία, ἡ διδάξας τὸς ἐν Αἰγύπτῳ βασιλέας βιβλιοθήκης σύσταξιν, *Aristotle* was the first that we know of who collected Books, and taught the Kings of Egypt to erect a Librarie. That *Aristotle* was a great affector of books appears by an observation of *Gellius lib. 3. cap. 17.* who tells us, that *Aristotle* paid three Attic Talents for some few Books of *Spensippus* the Philosopher, &c. What is said of *Ptolome's* buying *Aristotle's* Bookes of *Ncleus*, some understand of his Librarie

*Aristotle's*  
Books how con-  
veyed to po-  
steritie.

*Hornius Histor.*  
*Phil. l. 3. c. 15.*

onely: For those Books, which *Aristotle* writ himself 'tis reported that *Nelus* retained them for himself, and transmitted them to his posteritie; who being not learned kept them under Keys, without use. Hence *Strabo* calls them *κατάκλιεα βιβλία*, Books lockt up. Yea, 'tis said, that they, fearing lest the Kings of *Pergamus* (who erected a great Librarie, which was afterwards by *Cleopatra's* means transferred to *Alexandria*) should take them away, hid them long under ground; which brought no small damage to these Books; for hereby they grew mouldy, worm-eaten, moth-eaten, &c. After this *Apelliso Teius* buyes them, who being, as *Athenas* characteriseth him, φιλοβιβλῶ, rather than φιλοσοφῶ, i. e. more bookish than learned, causeth these worm-eaten Books of *Aristotle* to be transcribed and made public, but without judgement, or fidelitie. After his death *Sylla* (about 200. years after *Aristotle's* death) possessing *Athens* takes these Books and sends them to *Rome*, (as *Plutarch* in *Sylla*) where *Tyrannio Grammaticus*, a great Student in *Aristotle*, obtēined from the Keeper of the Librarie the use of them. And the Booksellers got these Books transcribed, but by unmeet Librarians, and such as would not so much as compare their Transcripts with the Original Exemplar.

*Plutarch. in Sylla.*

Whence *Aristotle's* Books received farther detriment. This *Tyrannio* delivered over these Books to *Andronicus Rhodius*, who was the first that took care for the more exact transcribing of *Aristotle's* Books into many Exemplars, in order to the publication of them. Thence men began to dispute more about Acroatics, whereas in the foregoing time, even from the decease of *Theophrastus* (by reason of the scarcitie of *Aristotle's* choicest pieces) they were wont to dispute onely about Exoterics probably, &c. As *Vossius de Philosoph. Sect. cap. 17. §. 11.* Though indeed to speak the truth, *Aristotle* came not to be in so general repute til *Alexander Aphrodisiensis* began to enterpret him, as hereafter.

*Aristotle's* Successors, *Theophrastus*, &c. Apud *Theophrastum* gra- viter elaborata est *Philosophia*. Pic. *Mitandul. in Apol.* 90. *Thef.*

§. 10. *Aristotle's* Successor was *Theophrastus Eresius*, who was first called *Tyrtaemus*, but afterward, by reason of his (as they phrased it) Divine Eloquence, was by his Master *Aristotle* named *Theophrastus*. Thus *Strabo lib. 13.* Τύρταμος δ' ἐκαλεῖτο πρῶτον ὁ Θεόφραστος μετανόμασε δ' αὐτὸν Ἀεισοτέλης Θεόφραστον ἅμα μὲν γένεσθαι τῷ τῷ πρῶτῳ ὀνόματι κακοφανίαν, ἅμα δὲ τὸν τῆς φράσεως αὐτῷ ζῆλον ὀπσημαινόμενος ἅπαντας μὲν λογίους ἔποιεσε τὰς μαθητὰς Ἀεισοτέλης, λογιστάων δὲ Θεόφραστον, *Theophrastus* was first called *Tyrtaemus*; for *Aristotle* first called him *Theophrastus*, both to avoid the asperitie

of his former name, as also to signify the excellence of his eloquence: for Aristotle made all his disciples eloquent, but Theophrastus most eloquent. See the same in *Diogenes Laertius*, *Hesychius Illustris*, and *Suidas*. *Theophrastus* being a person greatly esteemed for his Learning and Eloquence, had a great confluence of Disciples, at least Auditors, to the number of 2000. as *Laertius* and *Hesychius*. He does in some things differ from his Master *Aristotle*; as in *Meteorology*, touching the efficient cause of Rain, also concerning the cause of Oblique Winds, the matter of hot and dry Exhalations, the origine of the saltness of the Sea, &c. *Theophrastus* seems to write of some things more exactly than *Aristotle*, as of other things which are not mentioned by *Aristotle*. He has excellent Physic discourses of Plants, of Winds, of Fire, besides many choise Moral Characters. The greatness of his worth is sufficiently discovered in *Aristotle's* choice of him for his Successor. For *Gellius lib. 13. cap. 5.* tells us, 'That *Aristotle*, about the time of his departure, being demanded whom he would have for his Successor, whether *Theophrastus Lesbicus*, or *Eudemus Rhodius*; commanded them to bring him two sorts of Wine, the *Rhodian* and *Lesbian*; and having tasted of both, he replied, the *Rhodian* Wine was very good, but the *Lesbian* was sweeter: by which lepid and pleasant answer he discovered his prelation of *Theophrastus Lesbicus*, before *Eudemus Rhodius*. The Auditors of *Theophrastus* were *Strato Lampsacenus*, and *Demetrius Phalereus*. *Strato* was succeeded by *Lycon Troadensis*, *Lycon* by *Aristo Ceius*, *Aristo* by *Critolaus Phasilitis*, *Critolaus* by *Diodorus*, and he by *Neleus*.

§. II. Amongst the Commentators on *Aristotle* *Alexander Aphrodisiensis* has the precellence given him by the Learned, and that both for his Antiquitie, there being none of *Aristotle's* Interpreters more ancient (save *Herminus*, whose Commentaries are all, except a few fragments, lost) as also for his intimate acquaintance with *Aristotle's* mind, and firme adherence thereto. As for the other Commentators, they either take part with *Plato*, wherein he differs from *Aristotle*, as *Simplicius*; or else they endeavor to reconcile *Aristotle* with *Plato*, as *Ammonius*, &c. whereas *Alexander Aphrodisiensis* follows *Aristotle*  $\kappa\alpha\tau\ \alpha\upsilon\theta\epsilon\iota\alpha$ , and defends him stoutly against the Stoics and other Sects. Whence it was, that *Plotinus* was wont, for the understanding of *Aristotle*, to consult *Alexander*; as *Porphyrie* in his Life: and the Greeks call him,  $\kappa\alpha\tau\ \epsilon\zeta\omicron\chi\lambda\omega\varsigma$ ,  $\epsilon\zeta\eta\gamma\eta\tau\omega\varsigma$ .

*ἡγεμῶν*, the Great Interpreter. Cyril also against *Julian*, styles him the Lover of *Aristotle*, and the most diligent, and most acute of all the Philosophers. Whence also the Arabian Commentators, *Averroes*, *Avicenna*, &c. make most use of him in their Illustrations and Commentaries on *Aristotle*. Yea, to give him his just praise, *Aristotle* came not upon the Stage to be Master of the Scholes, til this *Alexander*, by his learned Commentaries, advanced him into the Chair, as it is well observed by *Lud. Vives in August. Civit. lib. 8. cap. 10.* ‘From the times of *Plato* and *Aristotle*, even to *Alexander Aphrodisiens*, who lived under the Emperors, *Severus*, and his Son (about 210. years after Christ) *Aristotle* was named, rather than read, or understood by the Learned. This *Alexander* was the first that attempted to enucleate, and interpret *Aristotle*; who greatly promoted others in their Studies of, and Inquiries into *Aristotle*. Yet all this while *Plato* continued more frequent in the hands, and more understood by the minds of men. But here we must know, that many of those Commentaries, that passe under *Alexander*’s name, are spurious. His genuine Comments are on *Aristotle*’s *Meteors*, &c.

Greek Commentators.

Themistius.

Olympiodorus.

Proclus.

Philoponus.

Ammonius.

Simplicius.

§. 12. There were also amongst the Greeks others, who Commented on *Aristotle*: as (not to mention *Porphyrie* his *εἰσαγωγῆ* on *Aristotle*, because he was a Platonist) 1. *Themistius* Surnamed by reason of his Eloquence, *Euphrades*: who lived in the times of *Constance*, *Jovinian*, *Valens*, and *Valentinian* the Emperors, to whom he dedicated several Orations yet extant (*Augustin* calls him his Master) 2. *Olympiodorus* the Alexandrian Philosopher, who flourished about the year 480. and was, according to *Suidas*, Preceptor to *Proclus Lycius*, and Auditor to *Syrianus*, &c. 3. *Proclus Lycius* Surnamed *Διάδοχος*, who succeeded in the Platonic Schole, and was (as *Porphyrie* before him) a bitter Writer against the Christians. 4. *Johannes Grammaticus* Surnamed *Philoponus*, who answered *Proclus*, and was a great propugnator of the Christian Religion, as well as an excellent Commentator on *Aristotle*. 5. *Ammonius*, who was a Disciple of *Proclus Lycius*, and a clear Commentator on *Aristotle*, though he does oft Platonise. 6. *Simplicius*, who flourished under *Justinian* the Emperor, and was very invective against *Johannes Grammaticus*, yet an excellent Interpreter of *Aristotle*, albeit he doth Platonise. We find a good, though concise character of these Commentators on *Aristotle* in *Pici Mirandulani Apologia* 90. ‘Philosophie among the Grecians remains

‘ remains very beautiful and chaste; She is in *Simplicius* very rich,  
 ‘ and copiose; in *Themistius* elegant, and compendiose; in *Alexander*  
 ‘ constant and learned; in *Theophrastus* greatly elaborate;  
 ‘ in *Ammonius* clear and gratiose.

§. 13. After the Grecians followed the Arabian Commentators on *Aristotle*; amongst whom the principal place is given to *Averrois* or *Averroes*, who flourished in *Spain*, an. 650. and had undoubtedly proved a better Commentator on *Aristotle*, had he been better acquainted with the Greek Tongue. He was also a Famous Physician as well as Philosopher, but no friend to the Christians: yet have the Scholemen made his Comments on *Aristotle* the foundation of al their Schole-Divinitic. *Hornius Histor. Philosoph. lib. 5. cap. 10.* gives us this account of these Arabian Commentators on *Aristotle*: ‘ We wil begin with *Avicenna*, who attained unto ‘ so much by his labor, that he alone may carry the Bel among ‘ *Aristotle’s* Commentators: neither does any seem to reach the ‘ mind of the Philosopher as *Avicenna*; whom his diligent Translator *Andr. Alpagus* calls *Ebensina*. He was so addicted to *Aristotle*, that many relate he got al his *Metaphysics* by heart. He ‘ had for his Contemporarie *Averroes* the Arabian, who lived at ‘ *Corduba* in *Spain*, and had great contests with *Avicenna*; and ‘ albeit both professed themselves Sectators of *Aristotle*, yet they ‘ thought nothing true which each other affirmed. *Averroes* writ ‘ on many parts of *Aristotle*, and that with so great an *acumen*, ‘ that he hath obtained the repute of the most learned Interpreter, and the title of Commentator καὶ ἑξοχῆν. From whom ‘ the later Scholemen have borrowed many things. That the Scholemen extracted the most of their Philosophic notions and distinctions (which they make the foundation of their Scholastic Theologie) not immediately out of *Aristotle*, but out of the Arabians, *Averroes*, *Avicenna*, &c. his Commentators, is evident to any that acquaints himself with the origine of Schole-Divinitic, which began in the Parisian Scholes, about the twelfth and thirteenth Centuries, by *Albertus Magnus*, *Thomas Aquinas*, *Scotus*, &c. amongst whom *Averroes* was greatly in repute. *Verulam*, in his *Novum Organum*, speaks truly, ‘ that these Scholemen, besides their reduction of Theologie into an order and forme of ‘ Art, have over and above caused *Aristotle’s* Eristic and spinose

Arabians.

Averroes, &amp;c.

which are followed by the Scholemen.

Est Arabica gens, uti patrii soli, ita &amp; linguæ suæ amans.

Ignorant eum incidissent in scripta Aristotelis Græca, jam pene apud ipsos Græcos ignota, cœperunt inde quædam, mox peraq; vertere in Patriam linguam. *Hornius Hist. Philos. l. 5. c. 10.*

‘ Philosophic

Philosophie to have been more than it ought incorporated into the bodie of Religion. And in al *Aristotle's* name is pretended, albeit they rather follow his corrupt Interpreters and Commentators. For the Arabians from whom the Scholemen drew al their subtilties, being wholly ignorant of the Greek, and weli-gh of the Latin, were fain to make use of Versions very short of, and in many points quite differing from the original sense of *Aristotle*, &c.

A general Idea  
of Aristotle's  
Philosophie.

§. 14. Having given this general Idea of *Aristotle* his Life, and Successors, we shal now treat somewhat more distinctly and particularly of his Philosophie, according to that reduction and account we find thereof in *Ammonius*, *Jo. Grammaticus*, and others. *Ammonius*, in *Aristot. Categor. pag. 6.* treating of *Aristotle* saies, Μίστευθ ἡ γέρονε ὁ ἀνὴρ ἔτθ τοῖς ἡθεσιν εἰς ὑπερβολῶν, ἐν φιλοσοφίᾳ ἡ ὑπερέβηκε τὰ ἀνθρώπινα μέτρα, μηδὲν ἐλλιπέος πρὸς αὐτῆς περὶ ματῶσα μινθ. ἀλλὰ καὶ πολλὰ αὐτῆ προσέθηκε ἐκ τῆ αὐτῆ ἀρχινοίας, καὶ ἄλλω κατῳρθωσθ φιλοσοφίαν. τῆ μὲ γὰρ λογικῆ προσέθηκε διακρίνας τὸ κανόνας ἀπὸ τῶν πραγμάτων, καὶ ποιήσας καὶ ἀποδεικτικῶν μέθοδον. οἱ γὰρ πάλαι ἀποδείξαι μὲ ἢ δεῖσαν, ἀποδείξαι ἡ ποιῶν ἐκ ὁρίσασθ. ταυτὸ πάροντες τοῖς συνητομαῖν μὲ μὴ δυναμῶσι, ὑποθέμασθ ἡ χρῆσθ δυναμῶσι. τῆ δὲ γὰρ φυσικῆ προσέθηκε καὶ πέμπτῳ εἶσιν. τῆ ἡ θεολογία εἰ καὶ μηδὲν προσέθηκεν, ἀλλ' ἔσθ εἶδεν πρὸς αὐτῆς ἐλλιπέος ἐπερματῶσαθ. ἡ γὰρ τὰ ἐγκόσμια μόνω ἡδὲ, ὡς τινες ὑπολαμβάνουσι, ἀλλὰ τὰ ὑπερκόσμια, ὡς θεοὶ καὶ ἐν τῶ ἐγγύθω λόγῳ τῆ φυσικῆς ἀκράσεως, λέγων ὅτι τὸ πρῶτον αἴτιον εἶδὲ καθ' ἑαυτὸ κινήτῳ δεῖ, εἶδὲ καὶ συμβεβηκός. ἐκ τούτῳ ἐνδεικνύμεθθ ὅτι εἶδὲ σῶμα δεῖ τὸ θεῖον, εἶδὲ παθητῶν.

*This Aristotle was in his Morals, exact even to an Hyperbole; in Philosophie he exceeded human Measures, leaving no part thereof untouched, but adding much thereto from his own sagacitie; he reformed the whole of Philosophie; for he added unto Logic by differencing or separating the Canons from the things, as also by framing Demonstrative Method. For those who preceded him, knew how to demonstrate, but how to frame Demonstrations they knew not; as it is with those who cannot make shoes, yet can use them when made. To Physics he added the fifth Essence. As for Theologie, albeit he added nothing thereto, yet lest he nothing unattempted therein. For he knew not terrestrial things only, as some conceit, but also supernaturals, as it appears by his eighth Book of Physic Acroatics; where he saies, that the first Cause is not moveable, either by it self, or by accident: whence he demonstrates that the Divine Being is neither a bodie, nor passible. This last expression of Ar-*

*monius,*

monius, touching *Aristotle's* owning God to be the first immobile cause of althings, is confirmed and explicated more fully by *Johannes Grammaticus* in his *Proem. in Aristot. de Anima*, Pag. 10. as hereafter.

§. 15. Hence *Ammonius* makes this the supreme end of *Aristotle's* Philosophie, to lead men to the knowlege of the first Cause, God, &c. So *Ammon. in Arist. Categor. pag. 11.* treating of *Aristotle's* Philosophie he demands, τί δὲ τὸ τέλος ἐστὶ τῆς Ἀριστοτελικῆς φιλοσοφίας; what is the supreme end of *Aristotle's* Philosophie? To which he replies, φανερόν ἐστι γινῶναι τὴν πάντων ἀρχὴν, τὴν τῶν πάντων δημιουργοῦν αἰτίαν, τὴν αἰεὶ καὶ ὡσαύτως ἔχουσαν. ὁποδεικνύσι γὰρ πάντων ἀρχὴν καὶ ἀσώματον ἐξ ἐκείνου δὲ τὰ πάντα παράγεται, We say, that the end of his Philosophie is to know the principle of althings, the productive cause of althings, which is alwaies the same: for he demonstrates, that the principle of althings is incorporeal, by which althings are produced. Thence *Ammonius* demands, τίνα δὲ τὰ ἄγοντα ἡμᾶς εἰς αὐτὸ τὸ τέλος; what are the means that conduce us to this end? To which he answers: φανερόν ἐστι ἡ διδασκαλία τῶν ἐν χρόνῳ καὶ μεταβολῇ ὑπαρχόντων: ἀπὸ γὰρ τούτων διὰ μέσων τῶν μαθηματικῶν ἀνάγκη εἶναι εἰδέναι τὴν πρώτην πάντων αἰτίαν, We say the means conducing to this end is the doctrine or knowlege of things existing in time, and mutation: for by these things, together with the Mathematics as a means, we lead our selves into the knowlege of the first cause of althings.

§. 16. Thence *Ammonius* passeth on to discourse of *Aristotle's* mode of Philosophising, pag. 12. Τὸ δὲ εἶδος τῶν Ἀριστοτέλους συγγραμμάτων πανταχῶς ἀκρίβεις καὶ τὴν φράσιν ἐκφεύγει γὰρ αἰεὶ ὁ φιλόσοφος τὰς ῥητορικὰς κομψίας, καὶ μόνον γίνεται τῷ τὴν τῶν πραγμάτων παρασημασίῳ, &c. The forme of *Aristotle's* writings is every waie exact as to phrase. For the Philosopher ever avoids Rhetorical flourishes, and wholly endeavors to set forth the nature of things only. *Aristotle* being resolved to reduce Philosophie to rules of Art and reason, utterly rejects that Mythologic, Symbolic mode of Philosophising, which his Predecessors *Thales*, *Pherecydes*, *Pythagoras*, and *Plato* had introduced; confining himself to a more succinct and accurate method: Whence also he rejects al those more obscure Jewish Traditions, which *Pythagoras* and *Plato* so much delighted themselves in, with resolution to admit nothing, but what he could make stoop to evident reason, or clear Testimonie. So, in his *Ethics*, lib. 2. cap. 2. δεῖ γὰρ ὑπὲρ ἀφανῶν τοῖς φανεροῖς μαρτυροῖς χρῆσθαι, We ought in maters doubtful to use clear testimonies. Whereby he cuts off al those

those obscure and broken Traditions, which his Predecessors admired, as also their Symbolic mode of Philosophising.

The Character of  
a genuine Au-  
ditor.

§. 17. The same Ammonius gives us (pag. 12.) a good Character of such as are genuine Auditors and Expositors of Aristotle: *οι γνήσιοι ἀκεραλαὶ ὄσφ ἀσαφή εἰσι τὰ λεγόμενα, τοσέτω σπουδάξουσι μάλ-  
λον καταγωνισάσαι καὶ τῷ βάθει ἐφικέωσι* — *Ὁ δὲ ἀκεραλὴς ὀφείλει ὑπάρ-  
χειν δίκαιος· ἐυρύης τὴν διάνοιαν σπουδαῖος· περὶ τὸς λόγους· τὸ ἦθος  
μέτερος· ἐν πᾶσι κεκοσμηθῆς*, The genuine Auditors of Aristotle ought, by how much the more obscure the things spoken are, by so much the more earnestly to contend and search into the depth thereof. An Auditor ought to be just; of a good natural capacitie for ratiocination; virtuous in his Discourses; Exact in his morals; and in althings very well

The Character of  
a good Exposit-  
tor.

adorned. Thus Ammonius, who proceeds to give his Character of a good Expositor of Aristotle: *Ὁ δὲ τέλειον ἐξηγητὴν ὀφείλει μήτε κατ' ἔυνοιαν ἐπιχειρεῖν τὰ κακῶς λεγόμενα συρισθῆναι καὶ ὡς ἐκ τοῦ τοῦτοῦ ταῦτα δέχεσθαι, μήτε τὰ καλὰ κακοτρόπως δέχεσθαι καὶ ἀπέχθειαν, ἀλλὰ κειτῆς ἀπαθῆς τῶν λεγομένων ὑπάρχειν· καὶ πρῶτα μὴ τὴν διάνοιαν τῷ ἀρχαίῳ σαφηνίζειν καὶ ἐμμυθεῖν τὰ αὐτῷ δοκούντα· ἐπειτα τὴν παρ' ἑαυτοῦ ὑπέρειν κείσιν*, He that wil expound the things spoken by Aristotle, must not, through too favorable inclination, undertake to defend things il spoken, and receive them as from a Tripod, or Oracle; neither must he receive things good in an il manner, with prejudice; but as to the things spoken he must carry himself as a Judge without Passion; and first of al he must explicate the mind of the Ancient, and expound their proper sentiment: afterward he must bring his own judgement concerning the same.

The Distribution  
of Aristotle's  
Philosophie.

§. 18. But to come to the Distribution of Aristotle's Philosophie, which Ammonius in *Arist. Categor. pag. 11.* gives us thus: *ἡ φιλοσοφία εἰς δύο ταῦτα διίρηται, εἰς τε τὸ θεωρητικὸν καὶ τὸ πρακτικόν· καὶ θεωρητικὰ μὴ εἰσιν ἐν οἷς ἐπισκέπεται περὶ τ' ἀληθείας καὶ τῷ ψεύδους· πρακτικὰ δ' ἐν οἷς ἐπισκοπεῖται περὶ τῷ ἀγαθῷ καὶ τῷ κακῷ· ἐπεὶ δ' πολλοὶ τίς ὅτιν ἀμφισβήτησι τοῖς ἀνθρώποις περὶ τε τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τ' ἀληθείας καὶ τῷ ψεύδους ἐδήσεν αὐτῷ (Ἀριστοτέλει) ὀργάνω διακεκλικῷ τίτταν ἡμῖν πρῶτον δέναι ὅπερ ὄντιν ἢ ἀπόδειξις· ἢ δ' ἀπόδειξις ἔστιν ἄλλο ὄντιν ἢ Συλλογισμὸς ἀποδεικτικός· ὡς γὰρ ὁ τέλειον τῇ σάθμῃ κέρχεται ὀργάνω πρὸς διὰκείσιν ἢ τὸ καμπύλων καὶ ἢ ὀρθῶν ἔστων· ὁμοίως καὶ ὁ οἰκοδόμος τῇ καθέτω διακεινύσῃ τίς τε ὀρθὸς καὶ τὸ μὴ τοιάυτος ἢ τοίχων· ἔτω καὶ οἱ φιλόσοφοι δ' ἀπόδειξιν ἔχουσι κανόνα ἀπεισιν τ' ἢ ὄντων διακείσας*, Philosophie is divided into two parts, Theoretic and Practic. As for Theoretics, they are

are such wherein he inquires concerning Truth and Falsehood: Practics are such, wherein he considers concerning Good and Evil. And because there is a great dispute amongst men touching Good and Evil, as also touching Truth and Falsehood; it seemed good to him (viz. Aristotle) to give us a Diacritic or Discretive Instrument to measure these things by, which is Demonstration. Now Demonstration is nothing else but a demonstrative Syllogisme: For as the Carpenter useth his Rule as an Instrument whereby to discern what timber is crooked and what streight; and as a Builder useth his Square, to discover what wals are right, what not? so Philosophers make use of Demonstration as a Rule, whereby to discern things. Ammonius having thus distributed Philosophie into its general parts, Theoretic and Practic; and laid down the Universal Instrument of both, which is Logical Demonstration, he thence proceeds to distribute these Generals into their Severals; Διαρῆσι τῶν τὰ θεωρητικὰ εἰς τε τὰ φυσικολογικά, καὶ μαθηματικά καὶ θεολογικά, καὶ θεωρητικὰ μὲν εἰσι τὰ μὲν φυσικῶς θεωρηματικὰ αὐτῶν μηχανήματα, ἄτερ ἔτιω μὲν τὰ φυσικὰ θεωρητῶν, τὰ δὲ ὑπὲρ φύσιν πάντα, θεολογίας διδάσκων ἴδιον· φυσικὰ δὲ, ὡς αὐταὶ αἱ φυσικαὶ καλεῖσθαι· μαθηματικά δὲ τὰ μέσα τέτων ὄντα, καὶ κατὰ τι μὲν χωρεῖ τ' ὕλης, κατὰ τι δὲ ἀχωρεῖται· τὰ δὲ πρακτικὰ εἰς τε τὰ ἠθικά, καὶ οἰκονομικά, καὶ πολιτικά, They distribute Theoretics into Physiologics, Mathematics, and Theologics. As for his Theologics, they are such as he writ after his Physic Exercitations; which he undertook after his Physics, because it is proper to Theologie to teach things above Nature, (whence his Theologics are termed Metaphysics) and these Natural Sciences are accordingly called Physics. Mathematics are of a middle nature, being in some regard separate from mater, and in some regard inseparable. As for Practics, they are distributed into Ethics, Oeconomics, and Politics. Thus of the Parts of Philosophie.

§. 19. Having gone through the general Distribution of Aristotle's Philosophie, it may not be amisse to touch a little on the Severals, and such observables therein as may deserve a more particular remarque. We shal begin with Aristotle's Logic, which he makes to be ὄργανον διακριτικόν, a Discretive or differencing Organ to al the parts of Philosophie. So Ammonius, in Arist. Categ. pag. 8. The Stoics, saies he, make Logic a part of Philosophie, whereas al these of the Peripate make it an Organ, &c. Aristotle in stiling his Logic an Organ, means nothing else but that it is a method or key to al Sciences. So Ammonius, in Arist. Categ. pag. 13. ἔστι δὲ διαλεκτικὴ, ὡς αὐτὸς Ἀριστοτέλης δείξεται, μέθοδος ὅτι πάντος τῶν περ-

Aristotle's Logic and its distribution by Ammonius.

περὶ τὸ πρῶτον περιβλήματ' συλλογιστικὴ ἐξ ἐσθλῶν, *Dialectic*, as Aristotle defines it, is a *Syllogistic method of Procedure about every Probleme proposed, from probable Topics.* What *Ammonius* here appropriates to *Dialectic*, which the *Peripatetics* make but a Part of *Logic*, is equally applicable to the whole thereof. But we have a more full, though concise, account of *Aristotle's Logic* given us by *Ammonius in Arist. Categor. pag. 15, 16, 17.* Which, because the Book is very rarely to be found, and the Author scarcely known to young Students, we may not deem it lost labor to give them his own words, which are as follow:

ὅτι τὸ τρίτον ὁ τέλειον τῶ κανόνι καὶ ὁ οὐκοῦμα τῆ καθέτω πρὸς δάκσειν ἢ ὀρθῶν καὶ μὴ τοῦτων χρώνται· ἔτω καὶ ὁ φιλόσοφος τῆ ἀποδείξει κέρησαι πρὸς δάκσειν τ' ἀληθείας καὶ τῶ ψεύδους, καὶ τῶ ἀγαθῆ καὶ τῶ κακῆ. ἢ τ' ἀποδείξει Συλλογισμός ἐστιν δημοσιονικός. ἀλλ' ἀδύνατον εἶπαι περὶ τύτου, τ' μὴ πρῶτον εἰπόντα τί ἐστι Συλλογισμός· τ' ἅπλως Συλλογισμὸν ἐκ ἀνμάθοιμα, μὴ μαθόντες τί ἐστιν πρῶτασι. λόγου μὲ τ' τινές εἰσιν αἱ πρῶτάσι· ἢ τ' τοῖσιν λόγων Συλλογῆ ἐστιν ὁ Συλλογισμός· ὡσεὶ ἀνὰ τῶ γνῶναι τὰ πρῶτάσι ἀδύνατον μαθεῖν τ' Συλλογισμὸν· ὅτι γὰρ τῶτων σύγκρισι. ἀλλ' ἐδὲ τ' πρῶτασι ἀνὰ ἢ ὀνομάτων, καὶ ἢ ῥημάτων ἕξ ὧν Συνέστη καὶ λόγος· τὰ τ' ὀνόματα καὶ ῥήματα ἀνὰ τ' ἀπλῶν φωνῶν ἐκασον γὰρ τῶτων φωνῆ ἐστιν Συμμετρική· δεῖ ἔν πρῶτον περὶ ἢ ἀπλῶν φωνῶν εἶπαι. πρῶτον γὰρ διαλέγεσθαι περὶ ἢ ἀπλῶν φωνῶν ἐν τ' κατηγορίας· εἶθ' ἔτω περὶ ὀνομάτων, καὶ ῥημάτων καὶ προτάσεων ἐν τῶ περὶ ἐρμηνείας· εἶτα περὶ τῶ ἀπλῶν Συλλογισμῶ, ἐν τοῖσιν πρῶτοις ἀναλυτικοῖς· εἶθ' ἔτω περὶ ἀποδείξεως, ἐν τοῖσιν ὑστέροις ἀναλυτικοῖς. ἢ τ' τάξις τ' ἀναγωγῆσι δὴλη ὅτι τῶ Συλλογῆ· ἐπειδὴ δεῖ τὰ ἀπλῶν πρῶτασι ἢ σωθῶτων· ἀπλῶν τ' ἢ περὶ ἢ δὲ κατηγορίων διδακτικαία, ὅπερ ὡς εἴρησαι διαλαμβάνει περὶ ἀπλῶν φωνῶν σημαίνουσιν ἀπλὰ πρῶτασι διὰ μέσων ἀπλῶν νομάτων, *As the Carpenter useth his Rule, and the Mason his Square to distinguish what is right, and what is not: so the Philosopher useth Demonstration for distinguishing of Truth and Falsehood, Good and Evil.* Now *Demonstration* is a *Scientific Syllogisme.* But it is impossible to treat hereof, unless we first declare what a *Syllogisme* is: neither can we understand what a *Syllogisme* is, unless we learne what a proposition is: For Propositions are certain words; and of these words a *Syllogisme* is but a collection. So that it is impossible to know what a *Syllogisme* is, without understanding propositions: for of these it is composed. So neither is the Proposition to be understood without understanding the names and words of which every discourse consists. Neither are the Names and words without simple voices: for each of these is a *Significative voice.* It is therefore

therefore necessary in the first place to treat of simple voices; of which Aristotle discourseth in the *Categories*. Thence of names and words and propositions, as in Aristotle's *Book of Interpretation*. After this of Syllogisme simply considered, as in his first *Analytics*: then of Demonstration, as in his later *Analytics*. Now the order of this Disposition is manifest from the scope: for things simple ought to precede things compound: and the Doctrine of the *Categories* is of almost simple, because, as 'tis said, it treats of simple voices, signifying simple things, by means of simple notions intervening. Thus Ammonius of Aristotle's

§. 20. We may reduce the whole to this Scheme: Logic may be considered either in regard of its object, or formal parts. As for the object of Logic, 'tis either material or formal: The material object of Logic, is *πάν νοητόν*, every Intelligible; which is either simple or complexe. The simple objects of Logic are all those Notions, both first and second, treated of by Aristotle in his *Predicaments*, and by Porphyrie in his *Predicables*. The Complexe object of Logic is composed either of simple notions and termes, as a Proposition; or of Propositions, as a Syllogisme. As for the formal object of Logic, or the mode under which it considers all Intelligibles, it is as they are means to direct the understanding in the disquisition of Truth, whence result the formal parts of Logic, which may be reduced to these four general Organs. (1.) Definition, which takes away the obscuritie of our simple apprehension, by directing the understanding to penetrate into the essences and natures of things. (2.) Division, which removes that *ἄταξίαν*, or confusion, which our compound understanding labors under, by reducing all things to their proper Genus, species, and formal differences, &c. (3.) Syllogisme, which clears the *διάνοιαν*, or discursive Intellect from those errors, and hesitations, which remain thereon. (4.) Method, which directs and facilitates the understanding in all the foregoing parts; and therefore 'tis made by some of the Ancients to comprehend all Logic, &c. 'Tis not our work to discourse accurately on these parts of Logic: It may suffice to give some glances, and that not from Aristotle's Organ (where he discourseth professedly of these Logic Instruments) but from other of his Works, specially his Rhetoric, wherein we find some oblique reflexions hereon. And to begin first with Definition, *Arist. Rhet. lib. 3. cap. 13.* (pag. 218.) tells us in general; *τὸ ἀόριστον, πλανῶν, what is not defined, is fallacious.*

fallacious. And in his Ethics, lib. 1. cap. 7. ἢ ἀκριβοῦς ὅπως θειδῶσι καλῶς, &c. We must take care that we define accurately; for this has a great influence on what follows. The like Ammonius (in Arist. Categor. pag. 13.) teacheth us, as to Division, πῶ δὲ εἰς τὰ μέρη διαίρειν, διότι δὲ ἂν ἀκριβῶς βολέωμεν πῶ τῷ ὅλῳ φύσιν μαθεῖν τὰ τέτα μέρη ἀκριβῶς ἐπισκέψασθαι. He that wil exactly underst and the nature of the whole, must exactly examine its parts by division, &c. As for Syllogisme, Aphrodisens tells us, that Aristotle was the first that reduced Syllogismes to mode and figure, &c. But that which we shal chiefly fixe our eye upon, is Aristotle's Method; whereof (1.) we have some general account in his Rhetor. lib. 3. cap. 13. pag. 217. Ἐστὶ δὲ τῷ λόγῳ δύο μέρη· ἀναγκαῖον γὰρ τό τε πρῶτον εἰπεῖν καὶ εἰ ἢ τό τε δευτέριον, A discourse has two parts: first it is necessarie to declare the mater of which we discourse; and then we must demonstrate the same. Thus Explication and Demonstration seem to take in the whole of method, according to Aristotle. (2.) As for the kinds of method, we have an account thereof given by Aristotle in his Ethics, lib. 1. cap. 4. Διαφέρουσιν οἱ ἀπὸ τῶν ἀρχῶν λόγοι καὶ οἱ ἐπὶ τὰς ἀρχάς, Discourses begun from Principles differ from such as tend to Principles. By discourses begun from Principles he denotes Synthetic method, which begins with Principles: by discourses tending to principles he intends Analytic method, which precedes from the end to Principles. This he seems to explain more fully in his Ethic. lib. 3. cap. 5. Τὸ ἔχατον ἐν τῇ ἀναλύσει πρῶτον εἶναι ἐν τῇ γενέσει, What is last in the Analysis, is first in the Genesis, i. e. the Principle, which is first in the Synthetic method, is last in the Analytic. Thus for the kinds of method. (3.) As for the Principles of a discourse, Aristotle tells us, Eth. lib. 1. cap. 4. Ἀρκτέον μὲν γὰρ ἀπὸ τῶν γνωστέμων· ταῦτα δὲ δίτλος· τὰ μὲν γὰρ ἡμῖν, τὰ δὲ ἀπλῶς, We must begin with Principles known, which are two-fold, either in regard of us, or simply. By things more known in regard of us, he means such as we know by the Effect, more obscurely: by things more known simply, he understands such as are known from their Causes, which give a more distinct knowlege. (4.) As to our methodical procedure in the handling of any Theme, Aristotle (Eth. lib. 1.) gives us this good Canon: δεῖ γὰρ ἴσως ὑποτυπῶσαι πρῶτον, εἰδ' ὕστερον ἀναγράφειν, We ought in the first place to give an Hypotuposis or obscure adumbration of the thing, and then a more lively Delineation. His meaning is, that when we treat of a point of great moment, we may not presently fall upon the thing it self, but by little

little and little prepare the minds of the Auditors, thereby to render them more capable to attend unto and receive the Head of the mater. Hence in points of great moment he allows of a Proeme. So *Arist. Rhetor. lib. 3. cap. 14. pag. 220.* τὸ μὲν ἔν ἀναγκαϊότατον ἔργον τῆ περιουμίας ἢ ἰδίον τῆτο, δηλῶσαι τί ὄσι τὸ τέλθ· ἔνεκα ὁ λόγθ· Διόπερ ἂν δῆλον ἢ ἢ μικρὸν τὸ πρῶμα, ἔ χρησιόν περιουμίθ.

*The most necessarie and proper work of a Proeme is this, to discover the end of a discourse: wherefore, if the mater be evident or smat, there is no need of a Proeme.* (5.) But one of the best rules that I have observed in *Aristotle*, in order to a Methodical procedure in the handling of any point, is that, *Ethic. lib. 1. cap. 7.* Μεινῆδθ δὲ χρῆτῶ ἀκρίβειαν μὴ ὁμοίως ἐν ἅπασιν ὀπιζητεῖν, ἀλλ' ἐν ἐκάστοις χρῆτῶ ὑποκειμῆν ὕλλω — ἔκ ἀπαιτητέον δ' ἐδὲ τῶ αἰτίαν ἐν ἅπασι ὁμοίως, ἀλλ' ἰκανὸν ἐν τισι τὸ ὄτι διεχθίωται καλῶς, ὄσον ἢ ὀπὲ τὰς ἀρχὰς τὸ δ' ὄτι πρῶτον ἢ ἀρχή τῶν ἀρχῶν δὲ αἰ μὲρ ἐπαγωγῆ διερεῖλαι, αἰ δὲ αἰδέησαι, αἰ δὲ ἐδισμῶ τινι, ἢ ἄλλαι ἄλλως, *We must remember, that in althings we may not seek after the same exactnesse; but in every thing we must content our selves with such a method, as the subject mater wil bear.* —

*We may not expect the like exactnesse in al maters.*

*Neither may we in like manner search after the cause in althings, but in some things it may suffice, that we wel demonstrate τὸ ὄτι, that the thing is so; as in first principles: for the τὸ ὄτι is first, and a Principe: and of Principles, some are discovered by Induction, some by sense, some by some other usage and waie, &c.* This golden Rule strikes at the bold assumings of those, who expect the like certaintie, and fullnesse of demonstration in al subjects, though never so sublime. It gives also a sharpe rebuke to Scholemen, who generally bring al maters to their forme; whereas *Aristotle* here (as Nature) teacheth us to suit our forme, or method to our mater. (6.) *Aristotle* procedes to another Canon, *Eth. lib. 1. cap. 7.* ἢ σπουδατέον ὄπως δειδῶσι καλῶς· μεγάλην γὰρ ἔχεσι ῥοπήν πρὸς τὰ ἐπὸμῶρα. Δοκεῖ ἐν πλείον, ἢ τὸ ἡμισυ τῆ πανθδς, εἶναι ἢ ἀρχή, ἢ πολλὰ ἄμφω γίνεδθ δι' αὐτῆ τῶν ζητητέων, *And we must take diligent care that we define exactly: For accurate definitions give an huge advantage to what follows. This beginning therefore being wel laid, it seems more than half of the whole work, and there is by it a great discoverie made of the things we inquire into.*

§. 21. If any expect a more ful Scheme of *Aristotle's* Logic, the best, at least most useful, I meet with, is that of *Ramus*; who, albeit he does in many things oppose *Aristotle*, yet he seems to have done it not without grounds, but with deligne to render *Aristotle's* Logic

The parts of  
Dialectic.

1. Invention.  
Ram. Logic.  
lib. 1.

2. Judgement.  
Ram. Logic.  
lib. 2. cap. 1.

(1.) Axiomatic  
Judgement.  
Cap. 2.

(2.) Dianoetic,  
or discursive  
judgement,  
which is,  
1. Syllogisme,  
wherein is,  
1. The Antecedent,  
wherein is,

1. A proposition.  
2. An Assumption.

2. The Consequent,  
or Conclusion. Cap. 5.  
Cap. 10.  
Method. c. 17.

Logic more useful. This will appear by the following Scheme of Ramus's Logic: 'As Grammar has two parts, *Etymologic*, which 'treats of single words, and *Syntaxis*, which is of words conjoyned: so Logic consists of two parts, Invention, and Judgement. '(1.) Invention is a part of Logic which instructs us in the mode 'of finding out Arguments. An Argument is that, which is affected, or assumed to argue somewhat by: which is Artificial, 'or Inartificial. An Artificial Argument is that which argues from 'it self; which is either first, or secondary: an Inartificial Argument is that which argueth from Autoritie. (2.) Judgement 'is the second part of Logic, which consists in the right disposition of Arguments, in order to a right judgement of things: for 'every thing is judged by a certain Rule of disposition; whence 'judgement and disposition passe for the same. And as Invention 'treats of single Arguments, so Judgement of conjoyn'd. Now 'judgement is either Axiomatic, or Dianoetic. [1.] Axiomatic 'Judgement is the disposition of an Argument with an Argument, 'whereby we judge that something is, or is not; which by the 'Latins is called an *Enuntiate*, *Pronuntiate*, *Effate*. [2.] Hence 'followeth Dianoetic judgement. *Διάδοια* Discourse consists in 'the deducing one Axiome from another: which is either Syllogisme or Method. (1.) Syllogisme is *Διάδοια*, a discourse, wherein 'the Question is so disposed with the Argument, as that the Antecedent being rightly placed, the conclusion necessarily follows. 'For when the Axiome is dubious the Question is put, and to confirm the same, we make use of an Argument which is collated 'with the Question. The Antecedent of a Syllogisme has two 'parts; a Proposition, and Assumption. The Proposition is the 'first part of the Antecedent; wherein (at least) the consequent 'of the Question is disposed with the Argument. The Assumption 'is the second part of the Antecedent, which is assumed out of 'the proposition. The consequent of a Syllogisme, is that part 'which comprehends the Question, and concludes the same: whence 'tis called the Conclusion. If any part of the Syllogisme 'be wanting, 'tis called an Enthymeme. A Syllogisme is either 'simple, or Compound, &c. (2.) Method is *Διάδοια* a Discourse 'composed of various homogeneous Axiomes, proposed according to the evidence of their Nature, whence the convenience of 'al amongst themselves is judged, and comprehended in memorie. 'And look as in an Axiome Truth and Falsehood is regarded, and

‘in a Syllogisme the Consequence and inconsequence; so in Method it is considered, that what is more clear does precede, and what is more obscure follows: so that Order and Confusion is wholly the object of this judgement, (as Aristotle.) By how much the more general any Rule is, by so much the more it ought to precede. The most general Rule must be first; because it is first in regard of Light and knowlege. Whence the most general Definition must be first, and then the Distribution must follow: which if it be various; the partition into Integral parts must precede, and then the Division into the species must follow. The Perfect Definition consistes of Essential causes, namely of the Genus, and Forme. Thus Ramus of Logic.

§. 22. Having finisht Aristotle's Logic, we now procede to his Ethics, the first part of Practic Philosophie; wherein, making use of an Analytic Method, he begins with mans chief End, or happinellè. So *Arist. Eth. lib. 1. cap. 1. πᾶσα ψυχὴ, &c.* Every soul desires some chief good, or last end, &c. Aristotle makes two chief parts of Human happinellè, (1.) Objective, (2.) Formal. He begins with man's Objective happinellè, and proves first, that there is one chiefest Good, and then gives some Characters of this chiefest Good, which may be al reduced to these several particulars. (1.) Aristotle makes the chiefest Good to be that, which is most Ancient, or the first Principe of althings. So in his *Rhetor. lib. 1. cap. 7.* treating of the degrees of goodnesse, he saies, καὶν ἢ ἀρχὴ, τὸ δὲ μὴ ἀρχὴ, That which is the principe of althings is better than that which is not the principe. (2.) He placeth the chiefest Good in the last End of althings. Thus *Arist. Rhetor. lib. 1. cap. 7. καὶν ἢ τὸ μὴ τέλος, τὸ δὲ μὴ τέλος τὸ μὴ γὰρ ἄλλω ἕνεκα τὸ δὲ αὐτοῦ, And the End is alwaies better than that which is not the End: for this is alwaies for another's sake, whereas that is for its own sake.* So again he tels us, τὸ ἐγγύτερον τῷ τέλει, That which is nearest the end is best. (3.) Hence it follows, that the Chiefest Good is that which is desired for it self. So Aristotle, in his *Rhetor. lib. 1. cap. 7.* defines the chiefest Good thus: ἕσσ δὴ ἀγαθόν, ὃ ἀν αὐτὸ ἑαυτοῦ ἕνεκα ἢ αἰστέον, καὶ ἕνεκα τὰ ἄλλα αἰστέμεθα, The chiefest Good is that which is desired for it self, and for whose sake we desire al other things. Then he adds: καὶ τὸ αἰστέατερον καθ' αὐτὸς μὴ καθ' αὐτὸ, what is most desirable for it self, is best. This he stiles in what followes the Last End. τὸ τέλος δ' εἶναι ἕνεκα τὰ ἄλλα, The End is that, for whose sake we desire alther things. (4.) Hence it follows, that the chiefest Good is simply, αὐ-

4. Simply good.  
Johnely.

5. The measure of al good. solutely, and necessarily Good. *Τὰ ἀπλῶς ἀγαθὰ καὶ αὐτοῖς ἀγαθὰ εἶναι*, *Arist. lib. 5. cap. 2.* Thence *Aristotle*, in his *Eth. lib. 1. cap. 7.* saies, that 'tis, *ἀπλῶς καὶ τὸ καθ' αὐτὸ αἰετὸν*, simply and of it self desirable. (5.) Whence he makes the Chiefest Good to be the measure and Standard of al good. Thus, *Arist. Ethic. lib. 1. cap. 9.* τῶν δὲ λοιπῶν ἀγαθῶν τὰ μὲν ὑπάρχειν ἀναγκαῖον, τὰ δὲ σύνεργα καὶ χρήσιμα πέφυκεν ὀργανικῶς, *Of other Goods some exist necessarily, but others are only naturally subservient to Happiness.* This necessarily follows upon the former: For what is the Last End, and desirable for it self, must necessarily be the measure of al other Goods, which are desirable only *Servato ordine finis.* (6.) Whence he makes the Chiefest Good to be our most proper and connatural Good. So *Arist. Eth. lib. 1. cap. 5.* τ' ἀγαθὸν δὲ, δικαῖον, *the chiefest Good is proper.* And in his *Rhetor. lib. 1. cap. 7.* *Aristotle*, making a comparison 'twixt lesser and greater Goods, saies, καὶ τὸ αὐτοφύεσθε δὲ πικρῆ αἰρετώτερον, *that which is connatural and proper is more eligible, than that which is adventitious.* (7.) The chiefest Good must be κοινωνικὸν communicative, and diffusive to al. Thence *Aristotle* addes, *Rhetor. lib. 1. cap. 7.* καὶ τὰ ἐν χρεῖα μίξουσι χρήσιμα: ἴδιον τὰ ἐν γῆρα καὶ νόσοις, *Those things are best, which are most useful in our greatest need; as in old age and Sicknesse.* *Arist. Eth. lib. 1. cap. 1.* αὐτὸ τ' ἀγαθὸν ἔσθ' ἅπαντα ἐπιτάσσεται, *that is the chiefest Good which al desire.* The Chiefest Good, though it be proper to every one, yet is common and diffusive to al: Communitie with Proprietie is peculiar to the chiefest Good: that is best which al need, and al may have: Universal diffusiveness with Proprietie speaks the object Universally good, as God is. (8.) That is the best Good, which is most Rare and Choise: So *Aristot. Rhet. lib. 1. cap. 7.* καὶ τὸ σπανιότερον ἢ ἀφθόρον: μίξουσι γὰρ ἢ κλιῖσι διατὸ χαλεπότερον εἶναι, *That which is more rare is better, than that which is more commun; for its possession is better, because of the difficultie in attaining it.* (9.) The chiefest Good, albeit it be rare, yet it must be possible. So *Arist. Rhetor. lib. 1. cap. 7.* καὶ τὸ δυνατὸν ἢ ἀδυνατόν, *that which is possible is better than that which is impossible.* (10.) In Degrees of Goodnesse that is best which is the most Real and Substantial. So *Arist. Rhetor. lib. 1. cap. 7.* καὶ τὰ πρὸς ἀλήθειαν τῶν πρὸς δόξαν, *Those things which are really good, are better than things which are so in opinion only.* Again he addes: καὶ ὅσα εἶναι μᾶλλον ἢ δοκεῖν βέλοντα: πρὸς ἀλήθειαν γὰρ μᾶλλον. (11.) That is the choicest Good, which is most immobile, stable, and durable. So *Arist. Eth. lib. 1. cap. 5.* τ' ἀγαθὸν δυσσφαιζέον,

δυσσάφιστον, the chiefest good is immobile. Again, in his Rhetor. lib. 1. cap.

7. ἢ πολυχρονιώτερον τῶν ὀλιγοχρονιωτέρων, ἢ τὰ βεβαιώτερον τῶν μὴ βεβαιωτέρων ὑπάρχει γὰρ ἢ χρεῖσις τῶν μὲν πρὸ χρεῖων ἢ δὲ τῇ βελίσει ὅταν γὰρ βέλονται ὑπάρχει μᾶλλον ἢ τῷ βεβαίῳ, Things that are more durable are better, than things lesse durable; and things more firme, than things lesse firme, &c. (12.) In the series of good things, that is best which is most Influential, and Effective of Good. So Arist.

12. Most effective of Good.

lib. 1. cap. 7. ἢ τὰ μείζονα ἀγαθῶ ποιητικὰ, μείζω, that which effects the greatest good, is best: and then, ἢ ἔ τὸ ποιητικὸν μείζον ὡσαύτως. (13.) Aristotle saies, that is our chiefest Good, which admits of

13. which admits no excessse.

no excessse in the enjoyment thereof. So Rhet. lib. 1. cap. 7. ἔ μὴ ἔστιν ὑπερβολή, πῶτο ἀγαθόν, that which admits of no excessse, must needs be our chiefest Good. Then he adds: ὁ δ' ἂν ἢ μείζον ἢ δεῖ, κακόν, that which hath somewhat more than it ought, that is evil. His meaning is, we can never excede in the enjoyment of the chiefest good, though we may in others. (14.) Aristotle's main Character of

14. Self-sufficient, and perfect.

the chiefest Good, is, that it be perfect, and self-sufficient. So

Arist. Eth. lib. 1. cap. 7. τὸ δ' αἰεὶ τέλειον — ἢ ἀπλῶς δὴ τέλειον τὸ καθ' αὐτὸ αἰρετὸν εἶναι, that which is best, is perfect, and that which is simply perfect, is desirable for it self. So again, τὸ γὰρ τέλειον αὐταρκές εἶναι δοκεῖ, that which is perfect seems self-sufficient. Farther he saies, this chiefest Good, μηδενὸς ἐνδεές, is in nothing defective, ὑπεροχὴ γὰρ ἀγαθῶν γίνεσθαι τὸ περισθέρωτον, for whatsoever is added is but superfluous. Again, this only enjoyed makes the man happy.

So in his Rhetor. lib. 1. cap. 7. ἢ τὸ ἢ τὸν περισθέρωτον θαλερὸν ἢ ἑτέραν αὐταρκέστερον γὰρ, That is best which least needs one or other things;

for this is most self-sufficient. So Arist. Eth. lib. 1. cap. 7. τὸ δ' αὐταρκές τίθειν ὁ μονέωρον αἰρετὸν ποιεῖ ἢ βίον ἢ μηδενὸς ἐνδεές, we call that self-sufficient, which alone renders the life eligible, and defective in nothing. This Plato calls ἀγαθὸν ἰκανόν, a sufficient Good; which he

makes God to be, calling his chiefest Good ἀγαθὸν ζυγυγενές, μορσιδές, ἀπειρον, αἰδιδιον, ἀειγενές ἢ ζωογενές, καίειον, καθαρόν, ἀμικλον, ἀλυπον, a good connatural, unforme, infinite, eternal, ever-being, and ever-living, opportune, pure, immixed, and without sorrow. Yea, he

saies, this his chiefest Good, is αὐτὸ τὸ θεῖον ἢ θεοειδές ἀγαθόν, the very Divine and Deiforme Good; καλὸν ἀρχιτελειονικόν, the supreme beautil, κάλλος μόνον ἐφανέστατον, the only shining Beautie, αὐτὸ ἀγαθόν, very-self-good, &c. as Part 4. l. 1. c. 1. S. 1. §. 3.

§. 23. As for Aristotle's notions of formal happinesse, he tels us first, that it is the gift of God. So Arist. Eth. lib. 1. cap. 9. εἰ μὲν

Of Man's formal happinesse.

ἔν ἢ ἄλλο τι θεῶν ἔστι δῶρμα ἀνθρώποις, ἔυλογον ἢ τὴν ἑυδαιμοσίαν

1. Its original from God. θεόςδολον εἶναι, καὶ μάλις τῶν ἀνθρώπων ὄψις βίβλινον, If the Gods vouchsafe any other gift to men, it is consentaneous to reason that happiness should be a gift of God, and specially because it is the highest of human perfections. And he gives a farther reason hereof in what follows: τὸ δὲ μέγιστον καὶ κάλλιστον ὀπτρέψαι τύχῃ λιαν πλημμελὲς ἀνθρώπων, To ascribe the greatest and most beautiful gift to fortune, is no way rational. Having given this general account of the origine of human happiness, we now procede to Aristotle's specific Idea of mans Formal happiness; which is thus defined by him, *Ethic. l.*

2. Its formal Idea, or definition.

1. c. 7. εὐδαιμονία ὅτιν ἐνέργεια τῆς ψυχῆς λογικῆς κατ' ἀρετῶν ἀετλῶν καὶ τελειοτάτῳ ἐν βίῳ τελείῳ, Beatitude is the operation of the rational Soul, according to the best and most perfect virtue in a perfect life. In which definition there are four considerables. (1.) The formal nature of human happiness, which consists in Operation. (2.) The proper Subject of this operation, which is the rational Soul. (3.) The Qualification of this subject, which is perfect Virtue. (4.) The State wherein this happiness is to be enjoyed, that is a perfect life. (1.) The formal reason of man's formal

1. The formal reason of formal happiness in operation.

happiness, is by Aristotle placed in ἐνέργεια *Energie*, or Operation. This Aristotle proveth at large in his following Chapter, *Ethic. lib. 1. cap. 9. pag. 41.* τὰ δὲ ψυχῶν κυριώτατα λέγων, καὶ μάλις ἀγαθὰ τὰς δὲ πράξεις καὶ τὰς ἐνεργείας τὰς ψυχικὰς, περὶ ψυχῶν τίθωμεν, The goods of the Soul we stile the highest, and most sovereign: But the actions and operations of the Soul, we place in the Soul. This he explains more fully in what followeth in the same Chapter: καὶ τὸ εὖ ζῆν καὶ εὖ πράττειν, καὶ εὐδαιμονοῦν· ἁρμόδιον γὰρ ἰσχυροῦς αἰσθητικῆς, καὶ εὐπραξίας, To live wel and to act wel makes an happy man: for a good life is commonly stiled *Eupraxie*, or good action. Thence he procedes to demonstrate, that Beatitude consists not in an Habit but Action, Διαφέρειν δὲ ἴσως ἢ μικρὸν ἐν κτήσῃ ἢ χρείσῃ τὸ ἀεῖον ὑπολαμβάνειν, καὶ ὅτι ἐξ ἢ ἐνεργείας τῶν ἀρετῶν καὶ ἐξ ἢ ἐνδέχεται μηδὲν ἀγαθὸν ὑποτελεῖν ὑπερχεισαν ὅτι καὶ καθυδουσι τῶν δὲ ἐνεργειῶν ἐχθροῦν τε πράξῃ καὶ ἐξ ἀνάγκης καὶ εὖ πράξῃ. ὅσπερ δὲ ὀλυμπιασίν ἐχθροῖς οἱ κάλλιστοι καὶ ἰσχυρότατοι στρατῶνται, ἀλλ' οἱ ἀγωνιζόμενοι τῶν γὰρ τινος νικῶσιν ἔτι καὶ ἐν κατὰ βίῳ καλῶν ἀγαθῶν οἱ πράττοντες ἐρθῶς ἐπιβόλοισι γίνονται· ἔτι δὲ καὶ ὁ βίος αὐτῶν κατὰ αὐτὸν ἴδους, &c. There is a difference 'twixt having that which is best in possession, or use; in habit, or operation: for a good, so long as it existes in habit only, is never perfected, as it appears in him that sleepeth, but 'tis the exercise that perfectes, &c. Then he addes, *Eth. lib. 1. cap. 10.* That these Actions proceeding from Virtue, are proper to happiness, as hereafter.

This

This is well explicated by *Stobaeus*, *de virtute Serm. I. Pag. 12.*  
 ἕ γὰρ ἀκτῆσι τὰς ἀρετὰς εὐδαιμονία ἴσθαι, ἀλλὰ χρεῖσι· ἡ γὰρ ὄψιν  
 πλὴν οὐκ ἔχει ἀεὶ, *Beatitudo consistit not in the possession of Virtue,*  
*but in the exercise thereof: for he that has sight does not alwayes see.*  
 So the Scholes tel us, that every Forme is perfected by its Act; and  
 every Facultie and Habit is ordained to its Act, as to its perfection. Al  
 are perfected by operation: the more active things are, the more  
 perfect. Whence *Arist. Eth. lib. 1. cap. 8.* tels us, that *virtuouse*  
*actions are of themselves sweet, and αὐτάρκεις self-sufficient;* as in its  
 place. (2.) As for the proper Subject of this operation, *Aristo-*  
*tle* tels us, 'tis ψυχὴ λογικὴ, the Rational soul. Thence, in his *Eth.*  
*lib. 1. c. 9.* εἰκότως ἔτε βῦν, ἔτε ἵππον, ἔτε ἄλλο τι τῶν ζῶων ἐδὲν εὐ-  
 δαιμονίῳ λέγουσι, *It seems we may not stile an Oxe, or Horse, or any other*  
*Animal happy.* The reason is, because they are merely passive,  
 not active in their returne to their last End. The two main Acts  
 of the Soul, which formalise human happiness, are Vision and  
 Fruition. The Scholes place formal happiness chiefly in the Vi-  
 sion of the mind, &c. (3.) The Qualification of the Soul and  
 its operation, in order to human happiness, is expressed under  
 that notion κατ' ἀρετὴν εἰσὶν, according to the best Virtue. This is  
 excellently explicated by *Aristotle, Eth. lib. 1. c. 10.* Κύρια δὲ εἰσὶν αἱ  
 κατ' ἀρετὴν ἐνεργεῖαι τῆς εὐδαιμονίας, αἱ δ' ἰναίτιαι τῷ ἰσθαι, *Operations*  
*according to Virtue are proper to beatitude; but the contrary (Vitiouse)*  
*actions to the contrary, (Miserie.)* And then he addes the Reason:  
 οὐκ ἐδὲν γὰρ ἕ τας ἀπέχει τῶν ἀνθρώπων βεβαιότης, ὡς οὐκ τὰς ἐνεργείας  
 τὰς κατ' ἀρετὴν. μονιμώτεραι γὰρ ἡ τῶν ὀψιμῶν αὐταὶ δοκῶσιν εἶ· τίτων  
 δ' αὐτῶν, αἱ τιμιώταται ἡ μονιμώταται, διὰ τὸ μάλιστα ἡ συνεχίστατα  
 καταξίω ἐν αὐταῖς τὸ μακάριον. ἔτο γὰρ ἔοικεν αἰτία τῷ μὴ γίνουσι οὐκ  
 αὐτὰ λήθω. ὑπάρχει δὲ τὸ ζητούμενον τῷ εὐδαιμονίῳ, ἡ ἔσται διὰ βίην τοῦ-  
 τῶ. αἰὶ γὰρ, ἡ μάλιστα πάντων, πρᾶξι ἡ διαίτησι κατ' ἀρετὴν... ὡς  
 ἀγαθὸς ἀληθῶς ἡ τετέλεστον ἀνευψόγου, *For in the affaires of Mor-*  
*tals there is not so great constance to be found any where as in virtuouse*  
*actions: for they seem more firme and constant than Sciences, which*  
*are, by how much the more excellent, by so much the more stable; be-*  
*cause in them [i. e. virtuouse actions] the blessed are perpetually con-*  
*versant: which seems to be the cause why they are never forgotten, &c.*  
 The reason he gives, is because these Virtuouse actions are more  
 stable and sweet, so that a good man is truly τετέλεστον, Immove-  
 able, &c. This is farther evident by what follows. (4.) As for  
 the State of human happiness it is said to be ἐν βίῳ τελείῳ, in a  
 perfect

2. The proper  
 Subject, the  
 whole Soul.

3. The Quali-  
 fication of the  
 Soul, and its act  
 Virtue.

4. The State of  
 human happi-  
 nesse is a perfect  
 life, which con-  
 notes perfection.

- perfect life. This connotes perfection both extensive, intensive, and protensive. (1.) Formal happineffe in a perfect state denotes perfection extensive, *i. e.* of parts, or kinds; a perfect exemption from alevil, with a perfect enjoyment of al good. Thence *Arist. Eth. lib. I. cap. 9.* ἡδὲ παῖς ἑυδαίμων ἐστίν· ἔπω γὰρ περὶ κλικὸς ἢ τοῖστων διὰ τὴν ἡλικίαν, *Neither can a child be happy; because he cannot, by reason of his age, practise such things.* This is more fully explicated, *desinit. Platon. Pag. 412.* ἑυδαιμονία ἀγαθὴν ἐκ πάντων ἀγαθῶν συγκεῖσθον, *Beatitude is a good composed of al goods.* Again 'tis defined, *δύναμις αὐτάρκης πρὸς τὸ εὖ ζῆν, A facultie self-sufficient to live wel.* (2.) This perfect life denotes a perfection Intensive, or of degrees, *i. e.* every part of this happy life, is in its highest degree of perfection, without the least mixture of any degree of miserie. So *Arist. Eth. lib. I. cap. 12.* ἔστι ἡ ἑυδαιμονία ἢ τιμίον ἢ τελίον — ταύτης γὰρ χάρις τὰ λοιπὰ πάντες πάντα περὶ τοῦσ· τὴν ἀρχὴν δὲ ἢ τὸ αἴτιον ἢ ἀγαθῶν τιμίον τι ἢ θεῖον τίθεισ, *Beatitude is of things preciose and perfect: for we al undertake every thing in order hereto; and that which is the principie and cause of al good, we account preciose and Divine.* Thence, *Platonic Desinit. Pag. 412.* Beatitude is defined *τελειότης κατ' ἀρετῶν, ὡφέλιμα αὐτάρκης ζῶς, a perfection according to virtue, a self-sufficient provision of life, &c.* (3.) This perfect life importes also a perfection protensive, or of duration. So *Arist. Eth. lib. I. cap. 10.* ἡδὲ δὴ ποικίλον γε καὶ ἐμετάβολον (μακάριον) ἔτε γὰρ ἐκ τ' ἑυδαιμονίας κινήσεται ἡδῆς, *An happy man is not variable, or easily changeable: For he cannot easily be removed from his Beatitude.* Farther he saies, "Ἄθλιον μὲν ἑδέποτε γένοιτ' ἂν ὁ ἑυδαίμων, &c. a blessed man can never become miserable. Thus much for *Aristotle's* definition of human happineffe, which he himself, *Ethic. lib. I. cap. 7.* thus explains: τὸ ἀνθρώπινον ἀγαθὸν ψυχῆς ἐνέργεια γίνεται κατ' ἀρετῶν αἰσίω καὶ τελειοτάτω· ἔτι δὲ ἐν βίῳ τελῶν, μία γὰρ χελιδὼν ἔαρ ἢ τοῖσ, *Human happineffe is the operation of the Soul according to the best and most perfect virtue: also in a perfect life; for one swallow makes not a summer.* These his contemplations about human happineffe, agree to no state of life, but that of the glorified Saints, which yet *Aristotle* seems to have had no belief of, at least he seems ἰπίχειν, to hesitate touching this future state of the Soul, as 'tis evident from what he laies down, *Eth. lib. I. cap. 10.* where teaching that men should endeavor to live thus happily here, and die according to reason; he gives this as a reason, ἐπειδὴν τὸ μέλ-

λογαράνεις ἡμῖν, τὴν ἐνδαιμονίαν δὲ τέλει καὶ τέλειον τίθεται πάντη πάντως, because what is future is to us very obscure; but Beatitude is always the end, and always perfect. Aristotle dreamed of enjoying this happiness here, but Plato seems to refer it to the souls future state, as P. 4. l. 1. c. 1. §. 3.

§. 24. Having done with Aristotle's first Ethic-head, touching human happiness, we now proceed to his Philosophisings about the interne principles of human Acts; which may be reduced to these four particulars: (1.) Universal prudence, or practic knowlege. (2.) Volition. (3.) Consultation. (4.) Election: Of each of which in their order and place. The first great principle of human Acts laid down by Aristotle, is universal prudence, or practic knowlege. So Arist. Eth. lib. 1. cap. 3. τοῖς δὲ καὶ λόγον τὰς ὁρέξεις ποιούμενοις καὶ πράξεσι πολυαγαλῆς ἀνέητο τῶν εἰδέναι, It is very profitable for such as would manage their affections and actions according to reason, to know what belongs to these things. And Aristotle farther informes us, that this knowlege of things practic must be not only speculative and apprehensive, but also practic and causative: Whence saith he, Eth. lib. 2. cap. 4. οἱ πολλοὶ ταῦτα μὴ ἔπραττουσι· ὅπῃ δὲ ἢ λόγον καταφύοντες, οἴονται φιλοσοφῆν, καὶ ἔτι τὸ ἕσπετον ἀποδοῦναι· ὁμοίον τι ποιοῦντες τοῖς κάμνουσιν οἱ ἰατρῶν μὴ ἀκούουσιν ὀνημελῶς, ποιοῦσιν δ' ἐθῶν ἢ προσταττομένων· ὡσαύτως ἢ ἐν ἐκείνοις οὐ ἔξουσι τὸ σῶμα, ἔτω θεραπευόμενοι, ἐδ' ἔτι τὴν ψυχὴν, ἔτω φιλοσοφῶντες, Many there are who do not these things, yet flying to their reason, they would needs seem to philosophise, and so to approve themselves virtuose. These act just like some sick people, who diligently hearken to their Physicians, but follow nothing of what they prescribe. As therefore those who thus use the Physicians, never cure their bodies: so these, who thus Philosophise, never cure their Souls. Hence that of Ammonius, in Arist. Categ. pag. 15. τῆς θεωρίας τὸ τέλος γίνεσθαι ἀρχὴ ἢ πράξεως, The end of contemplation is the beginning of practice: And Plutarch. lib. 1. de Placit. Philos. tells us, that a blessed man ought, ἐμὸν θεωρητικὴν εἶναι ἢ ὄντων, ἀλλὰ καὶ πρακτικὴν εἶναι δέοντων, To have not only a Theoretic knowlege of beings, but also a Practic of what is needful. For speculative reason is only apprehensive of things, but practic is causative: according to that Philosophic distinction, Ἐστὶ δὲ ἢ ἀπὸ πρακτικῆς φιλοσοφίας ἀρετῆς ποιητικῆς, ἢ δὲ θεωρητικῆς ἀληθείας, Practic Philosophie is effective of Virtue, but Theoretic of Truth only. This practic knowlege is so termed, not because it immediately acts, but because it is directive of action. Aristotle makes this practic

The principles of human Acts.

I. Practic knowlege.

practic

practic dictate of the understanding to be a kind of practic *διανοία*, discourse, which he supposeth to precede, either actually or virtually, every Act of the wil: as for example, *He that wil be happy must act virtuously: I would be happy: ergo.* Therefore, saies Aristotle, Incontinent persons have knowlege only in the habit, not actually discursive: for albeit they assent to the *major*, which is universal; yet there is some defect in their assent to the *minor*; and thence they assent not practically to the conclusion, &c. This practic discourse or knowlege, which necessarily precedes the wils motion, is in the general stiled *φρόνησις*, Prudence: which in the Platonic Definitions, is thus defined, *φρόνησις ἐστὶ δὴ τῆς εὐδαιμονίας ποιοτική τῆς εὐδαιμονίας*, Prudence is a Science effective of Beatitude. So Plato, *Meno.* Pag. 88. *ἡ φρόνησις ἡγεμὴν ἀφίλειμα τὰ τῆς ψυχῆς ποιεῖ, ἡ δὲ ἀφροσύνη βλαβερά*, Prudence conducting effectes the duties of the soul, but folie the il. We have a good account of this Moral Prudence and its influence given by *Alexand. Aphrodisens*, (the chiefeft of Aristotle's Commentators) as *Stobaeus de Virtut.* Ser. 1. Pag. 17. *ὅτι ἐστὶν ἠθικὴ ἀρετὴ πρακτικὴ ἢ δεσμίμων φρονήσει καὶ ἀρθῶ λόγῳ ἀναγκὴ δὲ καὶ τιμὴ φρονήσει ἔχοντα ἔχον ἠθικῶς ἀρετῶν. ὅτι δικαίον τῆ φρονήσει τὸ ζητεῖν πῶς εἶόν τε τυχεῖν τῶ δέοντος σκοπεῖν ἂν τῆς ἠθικῆς δόξαι· αὐτῆ γὰρ τὸ πρακτικῆς δυνάμεως ἀρετὴ· ταῦτα γὰρ φρονήσει καὶ δευτέρας διαφύρασι· ἡ μὲν φρόνησις ἢ πρὸς τὸ εἶδέν τι σκοπεῖν φρονεῖν ἔστιν εὐρητικὴ καὶ ζητητικὴ ἢ δὲ δευτέρας ἢ πρὸς τὸ τυχεῖν, Seeing moral virtue is effective of such things as are determined by prudence and right reason, it's necessary that he who has prudence, has also moral Virtue: for it is the office of Prudence to inquire by what means it is possible to attain a right Intention; which to determine, is the office of moral Virtue: for it is the virtue of the elective facultie. And this is the difference twixt moral prudence and craft: Prudence searcheth out what things are most conducing to a right Intention, whereas craft relates to any, though false, &c. Aphrodisens gives us here (besides other characters) a full Idea of the proper office of moral Prudence, which is to direct the Intention of the Wil as to its end, which follows.*

Of Volition, or  
the wil strictly  
taken.

§. 25. The next principle of human action is *βέλησις*, Volition or Wil strictly so termed, which properly refers to the End, and so 'tis differenced from *προαίρεσις* Election, which respects the Means. So *Arist. Eth. lib. 3. cap. 5.* *ἔτι δὲ ἡ μὲν βέλησις τῷ τέλος ἐστὶ μᾶλλον, ἡ δὲ προαίρεσις ἢ πρὸς τέλος*, Volition rather respects the end, whereas Election respects the means conducing to the end. So

Plato,

Plato, in Gorg. τὸ βέλαιδ ἴδιον πρακτικῶν, that is willed for the sake of which men act: whereby he intends the end. We have a more large explication of the difference 'twixt Volition and Election, given by Joh. Grammaticus, in Arist. de Anima Proem. Pag. 3. Αἱ μὲν ἔν τῳ λογικῶν γνωστικῶν δυνάμεις διηρημέναι πρακτικῶν δ' εἰς βέλαις καὶ προαιρέσεις. καὶ ἡ μὲν βέλαις μόνον ἐστὶ τὸ ἀγαθόν· ἡ δὲ προαιρέσεις ἰσαμφοτερίζει. καὶ ἡ μὲν βέλαις, αὐτῆς καθ' αὐτὴν εἰς τὸ λογικῆς ψυχῆς· ἡ δὲ προαιρέσεις δ' συμπλεκτικῶς τῆ ἀλογίας. The Gnostic, or knowing faculties of Rationals being distributed, the practics are Volition and Election. And Volition is only of what is good (i. e. the end) but Election inclines both waies (i. e. to good, or evil as means.) Again, Volition belongs to the Rational Soul as such; whereas Election has some commixture with the irrational. By al which it's evident, that Vo-  
The end the proper object of Volition.
  
 lition is an Act of the Wil, whereby it is extended or carried forth to its object beloved for it self, without respect to a further end: so that the end, which is amiable for, and of it self, is the alone proper object of Volition. Yea, Aristotle makes this extension of the Wil towards its last end to be connatural, or as he termes it, Physical: whereas its extension towards the means by Election is with Indifference. So Arist. Eth. lib. 3. c. 7. ἀφοῦν γὰρ ὁμοίως τῷ ἀγαθῷ καὶ τῷ κακῷ, τὸ τέλος φύσει ἢ ὅπως δῆποτε φαίνεσθαι καὶ κῆται· τὰ δὲ λοιπὰ πρὸς τὸ ἀναρίθμητον πρακτικῶν ὁπως δῆποτε. Where Lambinus on this notion [κῆται] thus Comments: We must know that in practics the end has the place of the principie; because on it depends the necessary formation of al such things as belong to the action. Therefore as in Mathematics there are certain indemonstrable principies laid as the basis of al Demonstration: so in practics the end is fixed as a principie supposed not to be deliberated about: for a principie, as wel in practics as speculatives, admits not of Demonstration, but of supposition only. So again, Arist. Eth. lib. 3. cap. 7. p. 145. ἡ δὲ τὸ τέλος ἐπιείκεισιν ἐκ ἀναρίθμητον ἀλλὰ φύσει δῆ— καὶ ἐστὶν ἐκ φύσεως τὸ καλῶς πείθειν, The desire of the end is not elective, but natural, &c. i. e. the Appetite of every thing does naturally tend to some end connatural thereto, which is the measure of al things conducing thereto. So Arist. Eth. lib. 3. cap. 10. εἰρίζεται γὰρ ἕκαστον τῷ τέλει, Every thing is measured by its end. But Aristotle Eth. lib. 1. cap. 2. speaks more fully thus, Ἐἰ δὲ τί τελέσιν εἰς τῶν πρακτικῶν, ὃ δὲ αὐτὸ βυλομένο, τὰ ἄλλα δὲ διὰ τὸτο, καὶ μὴ πάντα δὲ ἕτερον αἰρέμεθα (πρῶτον γὰρ ἔγω γ' οἷς ἀπορον) δῆλον ὡς τὸτ' ἀν' ἢ τ' ἀγαθόν, καὶ τὸ ἀείρον· ἀρ' ἔν καὶ πρὸς τ' βίον ἢ γνώσεισιν αὐτῶν μεγάλων ἔχει βίωσι· καὶ καθάπερ τοζόται σκαπὸν ἔχοντες  
 μάλλον

μάλλον ἢ τυχεύομεν τῷ δεινῷ, If there be an end of things practic, which we wil for it self, but other things for it; neither do we choose althings for some other; (for so there would be an infinite progresse) it is manifest, that this end is Good, yea the best Good. Wherefore the knowlege hereof has great influence on the life: and, as Archers who have the marke in their eye, we do hereby obtain what is most needful. So again, Aristotle Eth. lib. 3. cap. 7. τὸ μὲν τέλος φυσικόν, τὰ δὲ λοιπὰ περὶ τὴν ἐκείνου ἑαυτοῦ, a virtuouse man is naturally carried towards his end, but towards other things voluntarily, or indifferently. Thence he addes; καὶ τὸ ποῖός τις εἶναι, τὸ τέλος τοιοῦτος τιθέμεθα, such as every man is, such is his end. Whence that Maxime in the Scholes: *As the forme is in Naturals, such is the End in Morals.* By al which 'tis apparent, what the proper object of this Volition is, namely the End, to which it naturally extendes it self, as the measure of al its acts, and lower ends. Hence also (2.) we gather, that this βέλῃσις, or volition of the wil, is not distinct from that Act of the Wil, which the Scholes cal Intention. For they make Intention to be an efficacious willing of the end, together with the means conducing thereto: which is formally, or at least virtually denoted in βέλῃσις Volition; according to that commun rule in Logic: *He that effectually wils the end, wils also the means.* 'Tis true, there is an imperfect velleitie, or faint Volition, which respectes the End, without means; but a complete Volition comprehendes both. I know the Scholes make Volition and Intention, different Acts; and the former to relate to the End simply considered, but the later to the end in connexion with the means: But I find no ground for this distinction in Aristotle, or Nature. (3.) Hence also we may farther collect, that the End is first in Intention, though last in Execution; and therefore ought to be greatly heeded, and made the measure or square of al. So Ammonius, in Arist. Categ. p. 12. ὁ γὰρ ἢ σκοπὸν ἀγνοῶν ἔοικε τυφλῷ ἢ κῆ δότι δεινὸν φέρεται· καὶ μάτῳ πάντα νομίζῃ τὰ πρὸς τὸ σκοπὸν τείνοντα ἕως τῷ ἀρχαίῳ λέγεσθαι· τὸ δὲ χρήσιμον περὶ καὶ προθυμίαν πρὸ ἀκροατῆς ἐντίθησι. διὰ γὰρ τὸ μέλλοντά τινος ἀρχεῖσθαι, μανθάνειν πρότερον τὸ αὐτὸ εἶχεν χρήσιμον εἰς τί αὐτῷ λυσιτελήσει, He that is ignorant of his marke or End, is like a blind man that shoots at randome; and he does in vain consider althings tending to his end. But the consideration of an useful End gives much diligence and alacritie: For every one that wil undertake any designe, ought first to learne its usefulness, &c.

§. 26. We now procede to the third principle of human Acts, *3. βίλευσις*, called by *Aristotle βίλευσις* consultation, which respectes the *Consultation.* Means: and so is distinguished from *φρόνησις* Prudence, or the practick Judgement, which respectes both End and Means; and primarily the End; and the means only in the second place. This Consultation is stiled sometimes by *Aristotle*, but often by *Plato*, *βουλῆ*, *Counsel*; which *Plato*, in *Cratylus*, deduceth from *βολῆ*, a casting. So *Lambinus* in *Arist. Eth. l. 3. c. 5. βουλῆ ὑπὸ βάλλῃν*, a Metaphor taken from Archers, who are said to cast, or shoot their Arrow towards the scope they aim at. This Consultation is stiled, *Platon. Definit. Pag. 413. εὐβουλία*, good advice; which is defined, *ἀρετὴ λογισμῷ σύμφυτος*, a connate virtue of reasoning. Again 'tis termed *Συμβουλευσις*, Consultation; which is defined, *πυκνῶν ἐτέρῳ περὶ πράξεως, τίνα δεῖ τεύχον πράττειν*, an exhortation to another, before he acts, how he ought to act. But there is no definition that suits better with the nature of Consultation, than that; *Definit. Platon. Pag. 414. βουλῆ σκέψις περὶ τῶν μελλόντων ὡς συμφέρον*, Consultation is a consideration of things future, so far as expedient, i. e. for our end. For a wise man first proposeth and wils his End, and then makes use of Consultation, as an instrument to find out means expedient for the acquirement thereof. We are to take diligent heed that things passe not suddenly from Imagination into Resolution, Affection, and Action; without asking advice of the judgement, and serious consultation. A wise man, when he hath made a judgement about his End, weigheth exactly al that followeth from such a Judgement, as also al the Antecedents that lead to the obtaining of it. What men unadvisedly undertake they advisedly recal. Consultation ought to be the dore to al great Resolutions and undertakings. This Consultation is thus defined by *Arist. Rhetor. lib. 1. cap. 9. Ἔστιν ἀρετὴ διανοίας καθ' ἣν ἐν βουλευτικῇ δυνάμει περὶ ἀγαθῶν καὶ κακῶν εἰρημέναν εἰς εὐδαιμονίαν*, It is a virtue of the discursive facultie, whereby men are enabled to consult of good and evil, in reference to happinesse. But the proper Seat of this discourse about Consultation is, *Aristotle's Ethic. lib. 3. cap. 5.* where he discourseth at large of the Object, Acts, and Effects of Consultation. 1. As to its Object, he laies down these Rules to judge it by. (1.) Consultation is not of things speculative, but practick. So *Art. 21. καὶ περὶ μὴ τὰς ἀκραιβῆς καὶ αὐτάρχεις τῶν ὀπτημῶν, ἐκ ἐπιβουλῆ, οἷον περὶ γεωμετρίων, ἐγὰρ ἀπερίζομεν πῶς γεγνηένον*, Consultation is not about exquisite Sciences,

Quod incon-  
sulto fecimus,  
consulto revo-  
camus.

1. The Object of  
Consultation.

containing self-evidencing principles, &c. The same he adds, *Art.* 27. μᾶλλον δὲ ἢ περὶ τὰς τέχνας, ἢ τὰς ἐπιστήμας, &c. There is more place for consultation in Arts than in Sciences: for in them we have more practick doubts. Yea, he saies expressly: ἢ δὲ βουλὴ περὶ ἧς αὐτὰς πρακτῶν, Consultation is about practicks. (2.) Consultation is not of things impossible, but of things in our power. So *Art.* 48. ἂν δὲ δυνατόν φαίνεται ἐγχειρῆσαι περὶ τὴν, If the thing be possible, men undertake it. And more expressly, *Art.* 13. βουλευόμεθα δὲ περὶ ἧς ἐφ' ἡμῖν πρακτικῶν, we consult of Practicks in our power. This he explains more fully in his *Rhetoric*, *Pag.* 10. βουλευόμεθα περὶ ἧς φαινομένων ἐπιδέχεται ἀμφοτέρως ἔχειν· περὶ γὰρ ἧς ἀδυνάτων ἄλλως ἢ γενέσθαι, ἢ ἔσεσθαι, ἢ ἔχειν, ἕδεις βουλευεται, ἕτας ἐπιλαμβάνων, We consult about things which appear to happen either waie; for of things that are impossible none consultes, if he esteeme them such. (3.) Consultation is not about the End, but the Means. So *Arist. Eth. lib.* 3. *cap.* 5. βουλευόμεθα δὲ ἕπερὶ ἧς τελῶν, ἀλλὰ περὶ ἧς πρὸς τέλος· ἕτε γὰρ ἰατροὺς βουλευεται εἰ ὑγιάσει· ἀλλὰ θέμενοι τέλος τι, πῶς καὶ διὰ τίνων ἔσται, σκοπεῖσι, We consult not of ends, but of things conducing to their ends: for Physicians consult not whether they shal cure, but taking their end for granted, they consult how, and by what means to cure. So *Art.* 57. ἢ δὲ βουλὴ περὶ ἧς αὐτὰς πρακτῶν· αἱ δὲ πράξεις ἄλλων ἕνεκα ἕκ ἄν ἔν ᾧ βουλευτὸν τὸ τέλος, ἀλλὰ τὰ πρὸς τὸ τέλος, &c. Consultation is about things to be done by us: but actions have respect to some other things: wherefore the End comes not under consultation, but the means. (4.) Consultation is not about things eternal and infinite, but a finite number of means. So *Art.* 4. περὶ δὲ ἧς αἰδίον ἕδεις βουλευεται ὅτι ἀσύμμετροι, No man consultes of things eternal; because unmeasurable. (5.) Consultation is of things permanent, not of things in continual motion. So *Art.* 7. ἀλλ' ἕδεις περὶ ἧς ἐκ κινήσεως, αἰὶν δὲ καὶ τὰ αὐτὰ γινομένων, We consult not of things in perpetual motion. The reason is, because such fluid things cannot be brought under any regular order, or subserviencie to our end, &c. (6.) Consultation is of things Contingent, not of Necessaries. So *Art.* 29. τὸ βουλευέσθαι δὲ ἐν τοῖς ὡς ἐπιπολὺ, ἀδήλοισ δὲ πῶς ἐπιβήσεται, καὶ ἐκ οἷς ἀδιόριστον, Consultation is of things which oft happen: when yet their end is uncertain, and they have nothing determinate. For such the means usually are; whereas the End is definite, necessary, and more evident, &c. (7.) Yet Consultation is not of things fortuitous or casual, but of things in our power, which come under the conduct of human Prudence. So *Art.* 9. ἕδεις περὶ ἧς ἀπο-

τύχης, ὅσον θησαυροῦ εὐρέσεως, *We consult not about the things of fortune, as touching the invention of a treasure, &c.* (9.) Amongst the means, the main worke of Consultation is to find out such as are most conducible to the End. So *Art. 39. καὶ διὰ πλείονων ἐπιφανομένων γίνεσθαι διὰ τίνος ῥῆσα καὶ κέλαισα ὀπισκοπέσει*, *If the means be many, the best are to be considered.* This supposeth an universal comprehension of and inspection into al the means; according to that of *Stobaeus*, *Μελέτα τὸ πᾶν*, *consider the whole*: for, *qui ad pauca respicit facile pronunciat*, *he that considers but a few things determines rashly.* (9.) Consultation supposeth a methodical procedure from one to another, 'til we come to the first cause. So *Art. 40. δι' ἐνὸς ὀπιστευόμεθα, πῶς διὰ τούτου εἶναι, καὶ κείνο διὰ τίνος, εἰς ἃν ἔλθωσι ἐπὶ τὸ πρῶτον αἴτιον, ὃ ἐν τῇ εὐρέσει ἔχατον ἐστίν, &c.* *But if it can be wel done but one way, then [to consult] what way to come to that means, and so on, 'til they come to the first cause, which is the last in invention, or execution.* (10.) If the things we consult about be arduous and difficult, *Aristotle* requires consultation with others. So *Art. 30. συμβέβηκε δὲ παραλαμβάνομεθα εἰς τὰ μεγάλα, ἀπιστύντες ἡμῖν αὐτοῖς ὡς ἐχ' ἱκανοῖς διαγνώγειν*, *In great matters we must take unto us Counsellors, distrusting our selves as not sufficient to penetrate or dive into the things.* Thus much for the object. 2. As for the Subject of Consultation, *Aristotle*, *Eth. lib. 3. cap. 5. Art. 2.* tells us, *that none are fit to consult but he, ὁ ἑὺν ἔχων*, *who has his wits about him*; whence he excludes fools and mad men from this worke. And upon the same account, in his *Rhetor. lib. 2. cap. 14.* he excludes young men from any competent abilitie for consultation; because (1.) They have great passions. (2.) And are very unconstant. (3.) And have strong wils. (4.) Also are too credulous and not cautelous, for want of experience of evils. But (addes he) old men, having virtues contrary to those vices of young men, *viz. Suspension of judgement, Caution, Experience, and Command of passions, &c.* are most fit for consultation. 3. As to the Act of Consultation, *Aristotle*, *Eth. lib. 3. cap. 5. Art. 42.* thus differenceth it from disquisition: *φαίνεται δὲ ἢ ἐπιφανομένων εἶναι βέλουςις, ὅσον αἰ μαθηματικαῖ· ἢ δὲ βέλουςις πᾶσα ζήτησις*, *Every Disquisition is not Consultation, as it appears by the Mathematic Disquisitions; but every Consultation is a Disquisition.* Where he makes Disquisition more generic, and Consultation to be a practick Disquisition, or Inquisition into means conducing to our end. 4. The main effect of Consultation, is Election, as it follows.

2. The Subject of Consultation.

3. The Act of Consultation.

4. Of Election, its difference from Consultation, and Volition.

§. 27. Consultation being finished, Election, which is the proper effect thereof, begins. So *Arist. Eth. lib. 3. cap. 5. Art. 63.* βουλευτὸν δὲ καὶ περαιετὸν τὸ αὐτό· τὸ γὰρ ἐκ τῆς βουλῆς περικειθὲν περαιετὸν ἐστὶ· παύεται γὰρ ἕκαστος ζητῶν πῶς πράξει, ὅταν εἰς αὐτὸν ἀναγῶν πῶς ἀρχῶν, καὶ αὐτὸς εἰς τὸ ἠγέμενον· ἴστω γὰρ τὸ περαιετέμερον, *The thing consulted about and elected is the same: for that which is preferred after consultation, is elected: For every one ceaseth to inquire how he shall act, when he has determined of the principle, or means of action, &c.* (1.) As for the difference 'twixt Election, and Volition, we have it, *Arist. Eth. lib. 3. cap. 7. ὄντος δὲ βελητῆ μὲν τῶ τέλει, βουλευτῶν δὲ καὶ περαιετῶν ἥσ' πρὸς τὸ τέλος· αἱ περὶ ταῦτα πράξεις καὶ περαιεσεις εἰναι ἀν καὶ ἐκείσιοι· αἱ ἥσ' ἀρετῶν ἐπιτελεῖναι περὶ ταῦτα, &c.* *The thing willed is the end, but things consulted about and elected are the means referring to the end, &c.* So *Arist. Eth. lib. 3. cap. 4. Art. 27. ἔτι δ' ἢ μὴ βέλησις τῶ τέλει, ἢ δὲ περαιεσεις ἥσ' πρὸς τὸ τέλος,* *Volition is of the end, but Election of the means referring to the end.* (2.) By which we see, that the proper object of Election is the means, not the end. *Aristotle* tells us, that Election is not of Impossible, but of things in our power. So *Eth. lib. 3. cap. 4. Art. 20. περαιεσεις μὴ γὰρ ἔκ ἐστι ἥσ' ἀδυνάτων,* *Election is not of things impossible: whereby he distinguisheth it from imperfect Volition, or Velleitie, which may be of things impossible.* So again, *Art. 31. ὅπως γὰρ ἔοικεν ἢ περαιεσεις περὶ τὰ ἐφ' ἡμῶν εἶναι,* *It seems most likely, that Election is of things in our power.* (3.) As for the Subject, or seat of Election, it belongs to the rational Appetite. *Thence* saies *Aristotle, Eth. lib. 3. cap. 4. Art. 9. Election is not ἥσ' ἀλόγων, of irrational Appetites.* Whence 'tis differenced from Concupiscence, which belongs to the Irrational appetite. So *Art. 13. περαιεσεις μὴ ἢ ὁμοθυμία ἐναντιῶνται,* *Concupiscence is contrary to Election,* because 'tis commun to Irrationals as well as to Rationals; whereas Election is proper to Rationals. So that the proper seat of Election is the Will: whence *Aristotle* makes it inclusive of Voluntary, though it be not fully extensive thereto: *Ethic. lib. 3. cap. 4. ἢ περαιεσεις δὲ ἐκείσιοι μὴ φαίνεται, ἐ ταυτὸν δὲ ἀλλ' ὅτι πλεον τὸ ἐκείσιοι,* *Election seems to be Voluntary, though with some difference.* (4.) Hence follows the Act of Election, which, according to *Aristotle, Eth. lib. 3. cap. 5.* is, βουλευτικὴ ὄρεσις, a consulted or judicious appetite. *Thence Arist. Eth. lib. 3. cap. 4. Art. 32. ἐστὶ δὲ δόξα ἀνείη,* *Election is not a mere opinion or imagination.* And more fully, *Art. 53. ἢ γὰρ περαιεσεις μὴ λόγου καὶ διανοίας,*

2. Its Object, the means.

3. The Subject of Election the rational Will.

4. The Act of Election,

1. Rational.

*Διαβολίας*, Election proceeds from reason and discourse. Neither is it sufficient, that this Act of Election be rational, but it must also be determined and fixed: whereby the object of Election seems somewhat differenced from that of Consultation, which leaves the determination of the object to Election. So *Arist. Eth. lib. 3. cap. 5. Art. 63.* βουλευτὸν δὲ καὶ περαιετὸν τὸ αὐτὸ, πλὴν ἀρρωεσμῶδον ἢ δὴ τὸ περαιετὸν. τὸ γὰρ ἐκ τῆς βουλῆς περκεθὲν περαιετὸν ἐστὶ, *The thing consulted and elected is the same; but the thing elected is more determinate or fixed: for what is judged by consultation is elected, and so fixed.* *Lambinus* here on this notion, πλὴν ἀρρωεσμῶδον, comments thus, ἀρρωεῖεν signifies to determine and define: when we consult, we have as yet nothing certain, or determined: but the end of Consultation, is a definite, certain Election. As therefore in Theoretics, Aphorismes are said to be certain determine conclusions, or sentences, whose truth is both by reason and long experience evident, (as *Hippocrates's* Aphorismes) so in Practics, Aphorismes may be stiled Counsels drawn forth after long consultation. Thus *Lambinus*, who yet hath not fully hit the mind of *Aristotle*; who by Aphorismic understands the Object, or Means determined by Election: Whence *Aristotle* tels us, that it is not a mere fluid volition, or Velleitie, that wil make a vitiose man virtuose, but there must be a determined Wil, or Election of all means, &c. *Arist. Eth. lib. 3. cap. 5. Art. 43.* ἐ μὴ ἐάν γε βέλῃται ἀδικεῖν ὡν παύσεται καὶ ἔσται δίκαιος· ἐδὲ γὰρ ὁ νοσῶν ὑγιῆς, *If an unrighteous person have some imperfect velleitie of righteousnessesse, he does not presently cease to be wicked, and become righteous: as a sick man is not presently healed, so soon as he wils it, &c.* (5.) Hence we may collect with *Aristotle*, that it is very difficult to make a right Election.

2. Fixed, and determined.

5. Its difficult-  
tis.

So *Arist. Eth. lib. 3. cap. 1.* ἐστὶ δὲ χαλεπὸν ἐπίσταε τὸ κενῶι ποῖον ἀντὶ ποῖς αἰρετέον καὶ τὶ ἀντὶ τίνος ἰσομμετέον· ἔτι δὲ χαλεπώτερον τὸ ἐμμεῖραι τοῖς γνωστέοις. *It is very difficult to judge what is to be chosen before another thing, and what is to be preferred before another: and yet 'tis more difficult to cleave to what we know is best.* (6.) Albeit it be very difficult to make a right Election, yet when 'tis made, it has a Sovereign influence on Virtue. So *Arist. Eth. lib. 3. cap. 4.* περὶ περαιεσίσεως ἐπιεται διαλθεῖν· οἰκνόταλον γὰρ εἶναι δοκεῖ τῇ ἀρετῇ, καὶ μᾶλλον τὰ ἦδη κείνην ἢ περὶ ἔσεον, *It follows, that we passe on to Election; for it seems to be most proper to Virtue, and that whereby Morals are more to be measured than by actions.* (7.) Hence we come to the definition of Election, which is thus laid down by *Aristotle, Eth. lib. 3. cap. 5.*

6. Its effect as to Virtue.

7. Its defini-  
tion.

Art.

Art. 69. ἡ προαίρεσις ἀν' εἴη βουλευτικὴ ὄρεξις ἧς ἐφ' ἡμῖν, Election is a consulted or judicious appetition of things in our power. And he adds this as the reason: ἐπὶ τῷ βουλευέσθαι γὰρ κεινάντες ὀρεζόμεθα καὶ τῷ βέλευσιν, For when upon consultation we have judged, we choose according to that Consultation made. This Election is termed by the Platonics, Ἀίρεσις, which, Platon. Definit. Pag. 413. is defined thus: Ἀίρεσις δοκιμασία ὀρθή, Election is a right Probation. Under Election is comprised Consent, (albeit the Scholes distinguish them) whence follows Use and Fruition. Consent and Use of the means are called by the Platonics προθυμία, Alacritie; which, Platon. definit. pag. 413. is defined, ἐμφανισμὸς προαίρεσις περὶ πράξεως, A discoverie of a practic Election, &c. 2 Cor. 8. 11. προθυμία, v. 17. αὐθαιρετός, v. 19. προθυμία.

Approbation.

Of Voluntariness, and Libertie.

§. 28. Having gone through the principles of human Acts, we now procede to their main essential Attribute or Adjunct, which is Voluntariness or Libertie: we make Voluntariness and Libertie the same; because we find no rational ground, either in Aristotle or Nature, to distinguish them: For every human Act that is voluntary, is also free; and every Act that is free, is likewise voluntary. Farther, they both partake of one and the same Essential Idea, or Definition. Thence Aristotle, Eth. lib. 3. cap. 1.

The definition of Voluntary.

Art. 20. ὧν δ' ἐν αὐτῷ ἡ ἀρχὴ, ἐπ' αὐτῷ καὶ τὸ πράττειν καὶ μὴ. ἐκείσια δὴ τὰ τοιαῦτα, Those things are said to be Voluntary, whose principle is in him that does them, and who has a (radical) power of acting, or not acting. This definition of Voluntary is the same which the Scholes give to Libertie. But we have a more adequate and proper definition of Voluntary, given by Arist. Eth. lib. 3. cap. 3. τὸ ἐκείσιον δόξαιεν ἂν εἶναι ἢ ἀρχὴ ἐν αὐτῷ, εἰδότει τὰ καθ' ἕκαστα ἐν οἷς ἡ προαίρεσις, Voluntary seems to be that, which has its principle in him that acteth, who also understandeth the particulars of what he acteth. This definition of Voluntary seemeth to connote nothing but a rational spontaneitie, which is the same with human Libertie. Hence Aristotle, Eth. lib. 3. cap. 1. makes Involuntary Acts the same with forced, or not free: Art. 5. δοκεῖ δὴ ἀλλότρια εἶναι τὰ βία ἢ δι' ἀγνοίαν γινόμενα· βίασιον δέ, ἢ ἡ ἀρχὴ ἔξωθεν, τοιαῦτη ἔσα, ἐν ἧ μὴ δὲ συμβάλλεται ὁ πάχων ἢ πρῶτων, Involuntary acts seem to be such as are done by force or ignorance. A forced act is that whose principle is Extrinsec, it being such, whereto he that suffers, or acts, confers nothing. Here Aristotle makes Involuntary the same with forced, or not free; and forced, or not free, that which has not its principle in it self: whence it necessarily

necessarily follows, (1.) That Voluntarinesse is the same with Libertie. (2.) That Voluntarinesse and Libertie exclude not al kind of Necessitie, but only such as is coactive. (3.) That Voluntarinesse and Libertie include no more in their essential Idea, but a rational spontaneitie. This is farther evident by Plato's Ideas of Voluntarinesse and Libertie. *Platon. defin. Pag. 415.* Ἐκείσιον τὸ αὐτὸ περσαγωγὸν καὶ Διάνοιαν, &c. *Voluntary is that which moves it self according to judgement, &c.* Which is the same with the following definition of what is free: Ἐλευθερον τὸ ἀρχον αὐτῶ, *That is free, which acts from it self.* This rational Spontaneitie or Libertie is stiled by Plato sometimes ψυγαγωγία, *Soul-duction*; sometimes ἰθαλοδουλία, *self-service*; as also αὐτοπεργία, *self-acttion.* Thus also Libertie is defined by the Stoics: (as *Laert. in Zeno*) ἐλευθερία ἐξουσία αὐτοπεργίας, *Libertie is a power of self-acttion.* Whence the Greek Fathers, *Basil, &c.* cal free-wil αὐτεξέσιον, *self-power*, and the Scripture useth a word of the like import, αὐθαίρεσις, *self-Election*, 2 Cor. 8. 27. Hence also the Greek Fathers make τὸ βυλόμενον, *that which is willed*, as also, τὸ ἐκείσιον, *spontaneous or voluntary, the same with τὸ αὐτεξέσιον, free.* Whence that formulè: αὐτεξέσιον ἢ, καὶ ἔαν θέλῃς, *thou art free, and if thou wilt.* This self-moving power, which is alone essential to Volutarinesse or Libertie, is expressed by *Arist. Eth. lib. 3. cap. 8.* under this notion, ὅτι ἐφ' ἡμῖν ἢ ἔως ἢ μὴ ἔτω χηρήσαδς. διὰ τῶτο ἐκείσιον, *That is in our power which we use so or so; for which we are said to be voluntary, or free.* This τὸ ἐφ' ἡμῖν, which he makes only Essential to Libertie and Voluntarinesse, is excellently wel expressed by *Epictetus*, and *Simplicius* on him: *Epict. Ench. cap. 1.* ἐφ' ἡμῖν ἡμῶ ἰσθοληψις, ὄρημῆ, ὄρηξις, ἔκκλισις· καὶ ἐνὶ λόγῳ ὅσα ἡμῖν τερα ἔργα, *The things in our power are the conception, impetus, appetition, and extension (of the Soul:) and in one word, al our acts.* *Simplicius* here speaks forth *Aristotle's* mind, as wel as *Epictetu's* fully thus: Ἐφ' ἡμῖν ἐκείνα λέγει, ὡν κύριον ἐσμῶ, καὶ ὡν τινῶ ἐξουσίαν ἔχομεν, &c. *He saies those things are in our power, of which we are Masters, and of which we have power. Such are the interne motions of the Soul, proceeding from our own judgement and election.* So again, ὅταν δὲ καὶ τινῶ ἑαυτῆς φύσιν ἐέργει, (ἢ ψυχῆ) τότε ἐλευθέρως καὶ αὐτεξουσίως ἐνδοθεν ἀφ' ἑαυτῆς κινεῖται· καὶ ὅτι τῆς τοιαύτης τὸ ἐφ' ἡμῖν ὁρατὰς ἀναμφιέκτως, *When the Soul acts according to its own nature, then it is moved freely and voluntarily, internally from it self; and in this, τὸ ἐφ' ἡμῖν, what is free, may be without al controversie discerned.* Thus *Simpli-*

Coactive neces-  
sities alone ex-  
cludes Libertie.

cius, who makes here (1.) All the natural acts of the Soul to be free. (2.) This freedom to consist in a rational spontaneitie, or voluntarie motion of the Soul. Hence he proves at large in what follows (p. 23, 24. Edit. *Salmasi*.) that all Necessitie is not contrary to Libertie, but only that, which is Extrinsicke, Coactive and Compulsive: ἑντέον, ὅτι διττὴ ἐστὶν ἡ ἀνάγκη, ἢ ἀπὸ ἀντικειμένη πρὸς τὸ αὐτεξέσιον, ἢ δὲ συνυπέχουσα αὐτῷ· ἢ μὴ ἔνδεον, ἀναρῶν τὸ αὐτεξέσιον (ἐξ ἧς γὰρ ἔξωθεν ἀναγκάζομενός τι ποιεῖν ἢ μὴ ποιεῖν αὐτεξέσιος ἐνεργεῖν λέγεται) ἢ δὲ ἐνδοθεν ἢ πάντα ἀναγκάζουσα καὶ τῶν ἑαυτῶν φύσιν ἐνεργεῖν, αὕτη ευλατῆρ μάλλον τὸ αὐτεξέσιον· καὶ γὰρ τὸ αὐτοκίνητον καὶ τῶν αὐτοκινήτων φύσιν ὅφ' ἑαυτῶν κινεῖται ἀνάγκη, καὶ ἐξ ἑαυτῶν ἐπιτελεῖται ἐστὶν· ἐξ ἑξωθεν ἡ ἀνάγκη, ἀλλ' αὕτη συνῶσα τῇ αὐτοκινήτῃ φύσει, καὶ σώζουσα αὐτῶν, καὶ εἰς τὰς οὐκίας ἐνεργείας παράγουσα, Therefore we are to say, that there is a twofold Necessitie, one contrary to Libertie, another consistent therewith. Wherefore externe Necessitie destroyes Libertie (for no one externally compelled, is said to do, or not to do any thing freely) but all interne Necessitie necessitating to act according to their own nature, this doth the more preserve Libertie. For a self-moved, according to the nature of a self-moved, is necessarily moved by it self: neither is it for this (said to be) moved by another: for the Necessitie is not externe, but complicated with the nature of the self-moved, yea preservative thereof, and conducing to its proper operations. Thus *Simplicius*, who gives us here an excellent description of human Libertie, and its Combination with interne voluntary Necessitie, which, if well understood and embraced, would put an end to all those Scholastic clamors of the Pelagians and Jesuites, against God's necessitating, determining, efficacious concurse, which puts only an interne, voluntary, not externe coactive Necessitie on the wil; and therefore is no way destructive of its Libertie. But then *Simplicius* proceeds to demonstrate, that a Libertie of Contrarietie (as the Scholes term it) or an Indifference to this, or that, is not essential to human Libertie. Take his own words, pag. 23. ἐξ ἑαυτῶν ἐξ ἑαυτῶν τὸ χρῆσθαι ἐπιτελεῖν ὅτι πάντων τὸ αὐτεξέσιον καὶ τὸ ἐφ' ἡμῖν, τὸ δύνασθαι καὶ τὰ ἐναντία ποιεῖν· αἱ γὰρ τῶν ἀγαθῶν ἀπὸ συνηρητικῆς ψυχῆς, καὶ τῶν ἀγαθῶν αἰρέμεναι, καὶ αὐτεξέσιον ἔχεισι τῶν αἰρέσεων· ἐγὰρ ἐστὶν αἰρέσεις ἢ ἠναγκασμένη καὶ τῶν ἀγαθῶν ἀπὸ ἑαυτῶν αὐτῶν ἐξ ἑαυτῶν πρὸς τὸ ἐναντίον ὑποσχεῖσθαι, Neither must we needs say, that in all things Libertie supposeth a power of acting contraries: for Souls which alwaies adhere to good, and choose good, have Free Election (for Election is not forced) without Indifference to the contrarie, &c. By which he fully proves, that

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that actual Indifference is not Essential to Libertie. Thence he procedes to prove, that Libertie is essential to the wil, and an unseparable adjunct of every vital, human Act. So pag. 28. *Libertie essential to the will.*  
 Ἐπειτα τῷ ζωτικῷ ἐκτένῃαι τῆ ψυχῆς, καὶ τῷ συγκατάθεσιν αὐτῆς καὶ ἀπάντησιν, ἢ προσλογίζονται οἱ τὸ ἐφ' ἡμῖν ἀναίρετον, *Moreover they who destroy the libertie of the wil, consider not its vital extension and constitution, as also its facultie of refusing, &c.* So that nothing destroys Libertie, but what destroys the natural inclination, or Voluntariness of an human act. This is farther evident by the following definition he gives of a free act. *Simp. in Epict. cap. 2. p. 34.*  
 Τοῦτο γὰρ ἐστὶ τὸ ἐλεύθερον, αὐτεξέσιον ἰσάρεχον, καὶ κύριον τῆ ἐαυτοῦ χρήσεως, *That is free, which has the self-power, and dominion of its own exercise.* This he farther explains, in the same page, thus: Δῆλον δὲ ὅτι τὰ μὲν ἐφ' ἡμῖν ἡμέτερα ὄντα ἔργα ἴδια ἡμῶν ἐστὶ· τὰ δὲ ἕκ ἐφ' ἡμῖν, ὡς ἐν ἄλλων ἐξουσίᾳ κείματα, ἀλλότρια ἐστὶν, *It is manifest, that the things in our power, such as our proper Acts, are proper to us: but those things that are not in our power, but in the power of others, such are aliene, i. e. not our free Acts.* Whence it apparently follows, (1.) That every human act of the Soul is in the Soul's own power, and so free, albeit it be necessarily predetermined, and actuated by God's Efficacious concurrence. (2.) That this Libertie of human acts implies nothing more as essential thereto, but a Rational Spontaneitie, or voluntarie self-motion. We have insisted the more largely on these notions of *Simplicius* about human Libertie, and its identitie with Voluntariness; because he seems, of all *Aristotle's* Commentators, the best to understand his mind. Farther, that *Aristotle's* τὸ ἐφ' ἡμῖν, *that which is in our power*, whereby he expresseth Libertie, importes no more than voluntariness, or Rational spontaneitie, is evident from that excellent determination of *Greg. Ariminensis*, in *Sent. lib. 1. Dist. 17. Q. 1.* 'That an action be in the power of an Agent, it is not necessary that every principle be the forme of the Agent: for then no act of the wil, whether good or evil, would be in its power; because God is the productive principle of every act. Therefore I say, that there is nothing more required to bespeak an action to be in the power of the Agent, than that the action flow from his own wil. So also *Augustin*: *That is in our power which willing, we do.* The con-temperation and consistence of God's Efficacious necessitating concurrence with human Libertie is excellently set forth by *Plutarch*, in the life of *Coriolanus*, Pag. 193. thus: *But in wondrous and extraordinary*

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 state naturali,  
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 August.

God's necessitating concurse destroys not Libertie.

traordinary things, which are done by secret inspirations and motions, Homer [*ἐκ ἀραιρέυλα ποιεῖ ἃ θεὸν ἀλλὰ κινῶντα τὴν προαίρεσιν*] doth not make God to take away human Election and Libertie, but to move it: and then he addes, *αἷς ἐδὲ ποιεῖ τὴν προῆξιν ἀνάσιον, ἀλλὰ πρὸ ἐκείῳ δίδωσιν ἀρχὴν, καὶ τὸ θάρρειν καὶ τὸ ἐλπίζειν προσιθισιν, &c.* In which God makes not the action involuntary, but openeth the way to the wil, and addes thereto courage and hope. For either we must at once take away from God al causalitie on and beginning of our Affaires; or else, what other way [than by such an efficacious concurse] has he for

God's predetermining concurse to the wil's act makes him not the Author of sin.

the assisting poor mortals and their endeavors? But whereas 'tis objected, that thus to ascribe unto God a predetermining, particular, immediate Influence upon, and Concurse with the wil to every act thereof, is to make him the Author of Sin, &c. Plato *Repub.* 10. gives us a good solution to this objection, in saying, *Ἰλιτία ἐλοιδόε, θεὸς ἀναίτιος*, al culpable Causalitie belongs to the particular Agent, who chooseth sin: God is blamelesse. Again, *ὁ μὲν θεὸς δίκαια τε καὶ ἀγαθὰ ἐργάζετα*, In al Evils, God workes what is righteous and good only. This is more fully explicated by *Simplicius*, in *Epict. Enchir. cap. 1. pag. 24.* *Διὸ παντοίας ὁ θεὸς κακίας ἀναίτιός ἐστι καὶ γὰρ ἐποίησε ψυχὴν κακίνεον περιουσίαν, — ἀγαθὸς ὢν, διὰ τὸ πλεόν τῆς ἐαυτοῦ ἀγαθότητος · ἀλλ' ἐσυνεχάρησεν ἄλλως αὐτὴν κακίνεον εἰ μὴ αὐτὴ θελήσει*, God is no way the cause of sin: for he made the Soul, which may become evil,--- being himself good, out of the riches of his Goodnesse: neither doth he otherwise permit the soul to sin, than according to its own Free-wil. His meaning is, that God concurrerth to sin, only as the Universal cause of Goodnesse; so that God's Concurse thereto does not at al hinder, but that the Soul voluntarily chooseth it. Neither is the qualitie of the effect to be ascribed to the Universal cause, but to the particular, which is the alone Moral, and therefore culpable cause of Sin: whereas God's Universal causalitie thereto is only Physical, or natural, and therefore not morally Evil. That the Souls Voluntary Agence is sufficient to render its act Morally good, or evil, (albeit we allow God a predetermining Influence, and Concurse thereto) is evident from that of *Aristotle Ethic. lib. 3. cap. 3.* *καὶ ἐν μὲν τοῖς ἐκείστοις ἵπταινον καὶ ψόγον γινομένων*, In things voluntary praises and dispraises have place, i. e. in virtues and vices. So again, *Eth. lib. 3. cap. 7.* *ἡ ἀρετὴ ἐκείστον ὄντιν ὁδὸν ἡττοῦ καὶ ἡ κακία ἐκείστοις ὄντιν εἶναι*, Virtue is voluntary, and sin nothing lesse is likewise voluntary. Whereby 'tis evident, that *Aristotle* requires nothing more on the part of the Soul

Soul to render its acts Morally good, or evil, but that they be voluntary.

§. 29. Having dispatcht *Aristotle's* Contemplations about the Will's Voluntariness and Libertie, which is the Essential Adjunct of every human act; we now procede to his speculations about the Moralitie of human Acts, or their moral constitution as good, or evil. This Moralitie of human Acts in general, according to *Aristotle*, has for its foundation, τὸ ἐκούσιον, a voluntary, free agent, (as before) but the chief measures thereof are, (1.) The End. So *Aristotle*, *Ethic. lib. 3. cap. 10.* οὐλεζεται ἕκαστον πρὸς τέλος, *Everything is defined or measured by its end, i. e.* the End has the same place in Morals as the forme in Naturals, or as first principes in speculatives. (2.) Not only the End, but also the Law of Nature, (which *Aristotle* stiles Right reason) has an essential influence on the Moralitie of human Acts; according to which they are denominated morally good, or evil: for by conformitie thereto they become morally good, and by disformitie, morally evil. So *Arist. Eth. lib. 3. cap. 8.* stiles a Virtuouse act, ὡς ἀνὸ ὀρθοῦ λόγου προσαρξεί, *That which is regulated according to the disposition or order of Right reason, &c.*

We shal begin with *Aristotle's* notions about Things and Acts morally good, which he stiles Virtues; whereof we have this general account in his *Rhetor. lib. 1. cap. 9. p. 43.* Ἀρετὴ δὲ ἐστὶ μὲν δύναμις, ὡς δακῆ, ποιεσικὴ ἀγαθῶν καὶ φυλακτικὴ καὶ δύναμις εὐεργετικὴ πολλῶν καὶ μεγάλων, καὶ πάντων περὶ πάντα, *Virtue is, as it seems, a power acquisitive, and preservative of goods; also a power of conferring on others many and great Benefices; and it is effective of al good in al.* But this definition of virtue being too general, and that which agrees as wel to Natural, as Moral, we procede to that which is more special The great feat of *Aristotle's* discourse about moral virtue is his *Ethicks, lib. 2. cap. 3, 4, 5, 6.* Cap. 3. he gives us this general Idea of Ethic or moral virtue: ὑπόκειται ἀρετὴ ἢ ἀρετὴ εἶναι ἢ τοιαύτη περὶ ἡδονῶν καὶ λύπας, ἢ βελτίων προκλήτικὴ ἢ δὲ κακία τεναντίον, *It is supposed therefore, that virtue is such, as being conversant about pleasures and griefs, is productive of that which is best: But sin is the contrary.* *Eth. lib. 2. cap. 4.* he begins to discourse more distinctly of moral virtue, and its Genus, whether it be a Power, Affection, or Habit of the Soul. ἐπὶ ἔν ἐν τῇ ψυχῇ τὰ γινόμενα τρία εἰσὶ, πάθη, δυνάμεις, ἕξεις ἢ τέταν τι ἀνέτη ἢ ἀρετὴ, *Seeing there are in the Soul these three; Affections, Powers, Habits; it's necessary*

cessary that virtue be one of these three. So Plutar. de Virtut. Mor. ταῖα ταῦτα περὶ τῆς ψυχῆς ἐπάσχει, δύναμις, πάθος, καὶ ἕξις ἢ ἡμὴ δύναμις ἀρχὴ καὶ ἕλη γὰρ πάθος· τὸ δὲ πάθος κινήσις τις τῆς δυνάμεως ἢ δὲ ἕξις ἰσχύς καὶ κατασκευὴ τῆς δυνάμεως ἐξ ἕθους ἐστυγομένη, There are these three in the Soul, a Facultie, an Affection, and an Habit. A Facultie is the Principle, and mater of an Affection; and an Affection is the motion of a Facultie; an Habit is the strength, and conformitie of a facultie gained by custome. Arist. demonstrates, (1.) That Virtue cannot be an Affection, or Passion. [1.] Because Affections are good or bad, only from good or bad Habits: So pag. 85. ἕξις δὲ κατ' ἄς πρὸς τὰ πάθη ἔχουσα εὖ ἢ κακῶς· πάθη μὲν ἔν ἐκ εἰσιν, ἐθ' αἱ ἀρεταὶ ἐθ' αἱ κακίαι—λείπεται ἕξις εἶναι, But Habits are such whereby we are wel or il disposed towards passions. — Therefore passions are in themselves neither virtues nor vices. — Whence it follows, that virtues are Habits. [2.] He demonstrates, that Virtues are not Passions, because they are Elections: αἱ δὲ ἀρεταὶ προαιρέσεις τινὲς ἢ ἐκ ἀνευ προαιρέσεως, Virtues are certain Elections, or at least not without Election. [3.] He demonstrates the same from the different motions of Passion and Virtue: πρὸς δὲ τότοις, καὶ δὲ τὰς ἀρετὰς καὶ τὰς κακίας ἐκινεῖσθαι λεγόμεθα, ἀλλὰ διακρίσθαι πῶς· καὶ δὲ τὰ πάθη κινεῖσθαι λεγόμεθα, To these we may adde, that we are not said to be moved, but to be disposed according to Virtues, or Vices: but we are said to be moved according to passions. Lambinus on this Text of Arist. Eth. lib. 2. cap. 4. [καὶ τὰ πάθη κινεῖσθαι] comments thus: ‘Every thing so far as it is moved, so far it is said (pati) to suffer. Thence ‘amongst the Greeks our Affections are called πάθη, Passions; and ‘so are opposed τῇ πρᾶξει, to practice. For the very πάθος, Affection, which is moved, is moved by Externe objects: and the ‘Passive power, as it is moveable, is called δύναμις παθητικὴ. But ‘in the Action of Virtue, albeit Externe objects concur, yet a ‘good man is not absolutely moved by them, as in the Affections, ‘but according to the dictate of right reason. Therefore in the ‘Affections the principe moving is externe, and the principe moved interne, viz. δύναμις παθητικὴ. But in Virtues the object is ‘Externe, which of it self has no efficace, but as it is admitted by ‘right reason. The principe moved is δύναμις παθητικὴ, the passive power: but the principe acting and moving is some good ‘habit or Virtue. And for this cause we are said ἐκινεῖσθαι, not to ‘be moved (for we consider not δύναμιν παθητικὴν, the passive ‘power in virtues, but by Accident) but we are said διακρίσθαι, to

1. Virtues are not Passions.

'be disposed by Virtues, i. e. we are in some sort so framed, that we may with facilitie act Virtuofely. (2.) Hence Aristotle procedes to prove, that Virtue is not a power: *διὰ ταῦτα δὲ ἐδὲ δυνάμεις εἰσὶν ἕτε γὰρ ἀγαθοὶ λεγόμεθα, τῷ δυνάμει πάσχειν ἀπλῶς, ἕτε κακοὶ ἕτ' ἐπαινέμεθα ἢ ψεγόμεθα· καὶ ἕτι δυνάμει μὴ ἐσὼρ φύσει· ἀγαθοὶ δὲ ἢ κακοὶ ἐ γινόμεθα φύσει,* *For the same reasons also virtues may not be said to be powers: for we are not said to be good, or evil simply because we have a power of suffering; neither are we praised, or dispraised. Again we are said to have a power by nature, but we cannot be said to be good, or evil by nature.* *Lambinus on this saies, 'that δύναμεις powers are here called παθητικαὶ ποιότητες, affective or passive qualities, i. e. qualities, wherein there is a certain affective efficacy.* (3.) Aristotle having proved, that virtue is neither a passion, nor a power, he there procedes to prove, that 'tis an Habit. Thus, *Ethic. lib. 2. cap. 5. pag. 88. ῥητέον ἔν ὅτι πᾶσα ἀρετὴ, ἢ ἂν ἢ ἀρετὴ, αὐτὸ τε εὖ ἔχον ὑποτελεῖ, καὶ τὸ ἔργον αὐτῆ εὖ ὑποδίδωσιν· οἷον ἢ τῷ ὀφθαλμῷ ἀρετὴ τότε ὀφθαλμὸν συνεδαίον ποιεῖ, καὶ τὸ ἔργον αὐτῆ,* *We are to say therefore, that a virtue does perfect and well habituate the subject, whereof it is a virtue; as also render its work good: as the Virtue of the eye renders the eye good, as likewise its Act. Hence he concludes: εἰ ἕως ἔχει, ἢ τῷ ἀνθρώπῳ ἀρετὴ εἴη ἂν ἔξῃς, ἀφ' ἧς ἀγαθοὺ ἀνθρώπου γίνεσθαι, καὶ ἀφ' ἧς εὖ τὸ ἑαυτοῦ ἔργον ὑποδώσει,* *If so, then human virtue must be an habit, by which a man is made good, and by which also he makes his work good. What an Habit is, and what is its difference from διαθεσις a Disposition, we may learne more fully out of Aristotle's Commentators, Ammonius, and others.* *Ammonius, in his Comment on Aristotle's Categories, makes ἔξῃς an habit to be χερνιώτερον καὶ μονιμώτερον διαθέσεως, more lasting and more permanent than a disposition, or, διαθεσις διὰ χερνύου πλῆθος συμπεφυσιμῶν, a disposition becoming, by length of time, connatural, or implanted. Galen makes an Habit to be, διαθεσις χερνύου, καὶ δύσλυτου, a lasting and hardly dissoluble disposition. So Philo, δεσμός ἐκ ἀρρηκτου, ἀλλὰ μόνον δυσδιάλυτου, An habit is a bond that is not altogether indissoluble, yet hardly dissoluble. Quintilian termes an habit a firme facilitie: i. e. an habit is deeply radicated in its subject, whereby 'tis enabled to act with more facilitie. Aristotle, Ethic. lib. 4. cap. 4. saies, ἢ ἔξῃς ἢ ενεργείαις οὐκ εἶναι καὶ ὄν ἔστιν, An habit is defined by its act and object. Again, Ethic. lib. 5. cap. 1. πολλάκις ἐν γυναικείῃσι ἢ ἐναντία ἔξῃς ὑπὸ τῆς ἐναντίας, πολλάκις δὲ αἱ ἔξῃς ὑπὸ τῆς ὑποκειμένης. Oft times a contrary habit is known by its contrary: oft also habits are known*

2. Virtue not a Power.

3. Virtue an Habit.

What an Habit is.

known

known by their Subjects. From which Aristotelic notions about habits we learne, (1.) That an habit in Morals has much the same place, and influence as a forme in Naturals. For by how much the more noble and perfect the habit is, by so much the more noble and perfect wil the Subject and facultie which it informes be. (2.) That every habit (as a natural forme) is ordained for, and perfected by its proper Act. And by how much the more perfect the Habit is, by so much the more perfect wil the Act be: for the forme of the Act follows the forme of the Agent. Whence virtue being a supernatural Habit, or spiritual forme, (to speak in the Aristotelean Dialect) The Soul is thereby elevated to the most supernatural and Divine Acts. (3.) That an Habit is of a middle nature between the Power and the Act: it is after the Power but before the Act. (4.) That the Nature of an habit is very congruous to, or agreeable with the nature of its formal object. (5.) That Habits are known by their Subjects, the mode of their in-being, their objects, and their Acts.

The formal nature of Virtue in Mediocrity.

§. 30. Aristotle having discoursed of the generic nature of Virtue, and proved, that it is not a Passion, or Power, but an Habit; he thence procedes to discourse of its formal nature or reason, which he places in Mediocrity. So *Arist. Eth. l. 2. c. 5.* ἢ δὲ ἀρετὴ πρὸ πάθου καὶ περὶ εἰς εἶναι ἐν οἷς ἢ ἡμῶν ὑπερβολὴ ἀμαρτάνεται, καὶ ἕλαττις ψέγεται, τὸ δὲ μέσον ἐπαινεῖται, καὶ καλοῦθαι — μεσότης τις ἀρετῆς ἐστὶν ἢ ἀρετὴ σοφιστικὴ γε ἔσα τῶ μέσου, Virtue is employed about the affections and actions, wherein the excess is sinful, and the defect also blameable: but the mean is praised, and Right. Therefore Virtue is a Mediocrity aiming at the mean, or middle. This Mediocrity of Virtue Aristotle *Eth. lib. 2. cap. 5.* applies to, and makes the measure of, not only the mater of our actions, but also every circumstance. His words are: τὸ δ' ὅτι δεῖ, καὶ ἐφ' οἷς, καὶ πρὸς ἑς, καὶ ἔνεκα, καὶ ὡς δεῖ, μέσον τε καὶ αἰεὶ, ὅπερ ἐστὶ τῆς ἀρετῆς, [This mediocrity of Virtue directs] when we ought, and in what, and with whom, and for whose sake, and how we must act, &c. Whence he concludes, that sin being multiforme and various is very easily committed; but Virtue by reason of its mediocrity being uniforme, is very difficult; ἔτι τὸ μὴ ἀμαρτάνειν πολλαχῶς ἐστὶ. (τὸ γὰρ καλὸν τῷ ἀπείρῳ, τὸ δ' ἀγαθὸν πεπερασμένον) τὸ δὲ καλοῦθὲν μοναχῶς: διὸ καὶ τὸ μὴ ῥάδιον, τὸ δὲ χαλεπὸν: ῥάδιον μὲν τὸ ἐπιλυχεῖν τῷ σκοπῷ, χαλεπὸν δὲ τὸ ἐπιτυχεῖν. One may erre many waies: (for sin has a kind of infinitie, whereas good is bounded) but what is right is simple, or uniforme. Wherefore 'tis easy

easy to erre, but difficult to hit the right : for 'tis easy to erre from the *marque*, but difficult to hit it. The like *Aristot. Mag. Moral. lib. 1. cap. 25.* τὸ μὲν ἀγαθὸν μονοειδές · τὸ δὲ κακὸν πολυειδές, *Virtue is uniforme, but Vice multiforme.* That this Uniformitie, or Mediocrity is Essential to Virtue, and that which gives its formal constitution, *Aristotle Eth. lib. 2. cap. 6.* demonstrates, by comparing it with Art. For (saith he) if *excesse and defect do corrupt, but Mediocrity conserve the perfection of Arts, must not moral Virtue, which is more excellent than any Art, τὸ μέσον ἀν' εἰς σοφαστικὴν, collime, or aim at the Mean, as at its marque.* But for the more full Explication of this Mediocrity, we are told, that Virtue may be considered either *ἢ τὴν οὐσίαν, in regard of its Essence;* and so 'tis μέσον τι, a *Mean twixt defect and excesse,* which are the extremes : or else Virtue may be considered in regard of its perfection, κατὰ τὸ εὖ, ἢ τὸ ἀριστον, as 'tis good, and best, and so it is an extreme, which admits of no excellē : for Virtue can never be too good or perfect, as *Arist. Eth. lib. 2. cap. 6.* where we have also the mater, which this Mediocrity refers unto, namely τὰ πάθη, *affections,* and αἱ πράξεις, *actions :* in al which there is, τὸ μὲν πλεον, τὸ δ' ἔλαττον, τὸ δ' ἴσον, *Excesse, defect, and equalitie.* Now the Mediocrity of Virtue consists in the later, *viz.* in observing that Equalitie, or proportion, which is due to al our Affections and Actions, to render them morally good. Whence this Equalitie, Uniformitie, or Mediocrity due to our actions and affections, is stiled *συμμετρία* a *symmetrie :* as *Eth. lib. 2. cap. 3.* we find al this excellently explicated to us by *Stobæus, Serm. 1. of Virtue, pag: 9.* εἰ ἀρετὰ ἔστις τίς ἐν τῷ δέοντι · ἔστι δὴ μὲν τὸ δέον ὃ δὲ ἴσως — τὸ δὲ δέον αὐτὸ ἐὶν ὅπερ δὲ ἴσως, ἢ ἀρετὴν ἀν' ὑπερχει ἢ μέσον · ἀρετὴ μὲν, ὅτι ἔτ' ἀραιρέσει, ἔτε περισσέσει δέεται : μέσον δὲ, ὅτι μελαξὺ ἐστὶ τῆς ὑπερβολῆς ἢ τῆς ἐλλείψεως, *Virtue is an habit that keeps a decorum : a decorum is that which becomes us, and 'tis both an extreme and a medium or mean : an extreme, as it admits neither of ablation, nor addition, but a medium or middle as 'tis betwixt excesse and defect.* Whence he concludes against the Stoics ; ἐν ἀρετῇ ἔν δὲ τὰ πάθη αὐτῆς ψυχῆς · ἀλλὰ συναρμύσασθαι πολὶ τὸ λόγον ἔχον τῷ δέοντι ἢ τῷ μέτρω, *We may not therefore cut off the affections of the Soul, but harmonise them according to the decorum, and measure of reason.* Hence, elsewhere he saies, μέτρον ἀριστον, *that the Mean is best.* This Symmetrie or Mediocrity of Virtue is stiled by *Pythagoras, Harmonie.* So *Laertius* tels us, that *Pythagoras* held ἀρετὴν ἀρμονίαν εἶναι, *Virtue*

*How Virtue  
consistes in Me-  
diocrity.*

*The mediocrity  
of Virtue har-  
moniz.*

Virtue to be Harmonic; yea that all things consisted of harmonic. So *Polus*, the Pythagorean, in his definition of Justice: Δικαιοσύνη ἁρμονία ἐστὶ καὶ εἰρημία τῆς ὅλης ψυχᾶς μετ' ἐυρυθμίας, Justice is the Harmonic and peace of the whole Soul with uniformitie; as *Stob. Serm. 9.* which is thus explicated by *Plato, Protag. 3. Pag. 326.* πᾶς γὰρ ὁ βίῃ τῷ ἀνθρώπῳ ἐυρυθμίας τε καὶ ἐναρμονίας δεῖται, The whole life of man should be composed of Uniformitie and good harmonic. Whence he calls Virtue, the Music of the Soul, ψυχῆς μουσικῶ, and Temperance he stiles ἁρμονίαν the harmonic of the affections; and Justice συμφορίαν ἀρετῶν a concert of Virtues. And he gives this general Idea of Vice and Virtue, *Phaedo*: ἢ μὲν κακία ἀναρμονία, ἢ δὲ ἀρετὴ ἁρμονία, Vice is a disagreement, but Virtue an harmonic. This Harmonic or Mediocritie of Virtue he makes to be also εὐταξία, a good order, and συμμετεία, a Symmetric. Yea he makes the Virtue, not only of the Soul, but also of the bodie, and of every thing else to consist, ἐν τάξει καὶ ὀρθότητι, in order and rectitude: whence he supposeth Eutaxie, symmetric, and harmonic to be the forme of the Universe. *Socrates* also expressed this Mediocritie of Virtue by harmonic, as *Stobaeus Ser. 3.* ὁ βίῃ ὡπερ ὄργανον ἀίσει καὶ ἐπιτάσει ἁρμονιῶμεθ' ἡδίων γίνεσθαι, The life being like a Musical Instrument harmonised by intension and remission, becomes sweet. So again, βίῃ ἁρμόζων ἀλυπότερος, The harmonised life is most pleasant. These several Ideas of Virtue are all comprehended under and expressed by *Aristotle's* μεσότης Mediocritie, which implies the Eutaxie, Symmetric, Uniformitie, and Harmonic of Virtuouse affections and acts. Or if we would have all these notions of Virtue resolved into one, we may take that of *Plato*, calling it ὀρθότης Rectitude. For indeed the Harmonic or Mediocritie of Virtue is nothing else but a rectitude of principles and acts. This seems fully expressed by *Aristotle, Eth. lib. 4. cap. 5.* κατ' ἀρετῶν δὲ τὸ ὀρθῶς, al rectitude is from Virtue; and al Virtue implies a Rectitude as 'twil appear by what follows.

The measure or rule of this mediocritie is Right Reason, or the Law of Nature.

§. 31. As *Aristotle* placeth the forme and essence of Virtue in the Mediocritie or Rectitude of principles and Acts; so the formal measure or Rule, by which this mediocritie and Rectitude must be regulated, he makes to be Right Reason, or the Law of Nature. For every Act is denominated good from its conformitie to the Law of nature, both in mater, End, measures, and al circumstances. So *Aristotle, Eth. lib. 3. cap. 8.* speaking of Virtue and its mediocritie, saies, καὶ ἕτως ὡς ἀνὸ ὀρθοῦ λόγου προσαίξῃ,

and

and so as right reason dictates, or regulates. So again, *Eth. lib. 4. cap. 3.* ἡ γὰρ μόνον ἢ καὶ ὀρθὸν λόγον, ἀλλὰ καὶ ἡ κατὰ τὸ ὀρθὸν λόγος ἔστι ἀρετὴ δεξι, *Virtue is not only consentaneous to right reason, but also an habit measured by and conjoynd with Right reason.* So *Stobaeus Serm. 1. de Virtut.* ἔστιν αἰ ἀρετὰ καὶ τὸ ὀρθὸν λόγον σύνταξις, *Virtue is a Syntaxe, or regular disposition according to right Reason.* So again, *Arist. Eth. lib. 2. cap. 2.* τὸ μὲν ἔν κατὰ τὸ ὀρθὸν λόγον, κοινόν, καὶ ἰσοκεία, *Therefore that which is according to right reason is commun; and let this be establisht.* Whereby it's evident, *Aristotle* makes Right Reason the measure of Virtue, and its mediocritie: So *Amyraldus* in his *Theses Salmurienses* expounds *Aristotle's* ὀρθὸς λόγος. Right Reason (saies he) is the only κριτήριον, *Criterion* of Virtue's mediocritie. So *Parker, Thef. 22.* ὀρθὸς λόγος, *Right Reason (as it is the same with the Law of Nature) gives the forme to a moral act.* But now all the difficultie is to state what *Aristotle* meant by his λόγος ὀρθός, *Right Reason.* For the clearing whereof we are to know, that *Aristotle* took up this notion from his Master *Plato*; who by Right Reason understood the Law of Nature, as we have proved, *P. 4. l. 1. c. 2. §. 1.* Whence this Right Reason is by him stiled the Royal Law. So *Plato Minos Pag. 317.* τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός, *Right Reason is the Royal Law, i. e. The Law of Nature, which received a new edition by Moses, called the Moral Law, (i. e. as 'tis the measure of moral good, and evil) whereof Plato received many Notices and Traditions; as elsewhere. This Right Reason is stiled by the Stoics the commun Law. So Diog. Laert. in Zeno faith, that the Stoics held nothing should be done, but what was agreeable to the Commun Law, which is Right Reason, ὁ νόμος ὁ κοινός ὅπερ ἐστὶν ὁ ὀρθὸς λόγος, The Commun Law, which is Right Reason.* Yea *Aristotle* himself seems to Interpret his Right Reason so, as that it can be understood of nothing more properly, than of the Law of Nature Commun to al men: So *Rhetor. lib. 1. cap. 14.* λέγω δὲ νόμον τὸ μὲν ἴδιον τὸ δὲ κοινόν --- κοινόν δὲ τὸ κατὰ φύσιν, &c. *There is a twofold Law, one private, another commun. The Commun Law is that, which is according to Nature: for it is that whereby al men learn by Nature, what is just, and what is unjust, without any particular consociation, or covenant amongst themselves. Wherein he distinguisheth the private Laws of particular Nations or Societies, from the Commun Law of Nature; which he makes the measure of Moral good and evil. This Commun Law of Nature Aristotle makes the Source of al private Laws, and that*

Ὁρθὸς λόγος  
est unicūm  
κριτήριον τῆς  
μεσότητῆος  
Virtutis.

which gives check unto them when in Excessse or defect. So *Arist. Eth. lib. 2. cap. 25.* διοῦναι οἱ νόμοι νόμον τῶ διορθώσαντι, *al private Laws need to be corrected by the Universal Law.* Whence this Law of Nature is made the same with τὸ ἐπιεικὲς, *the Law of Equitie;* which is to give check to al private constitutions. And that *Aristotle's* λόγος ὀρθός, *Right Reason* is the same with his νόμος κοινός, *Commun Law of Nature,* 'tis evident by the definition he gives of Justice, or Righteousnesse. *Arist. Rhet. lib. 1. cap. 9.* ἡσὶ δὲ δικαιοσύνη μὲν ἀρετὴ δὲ ὡς τὰ αὐτῶν ἕκαστοι ἔχουσιν καὶ ὡς ὁ νόμος, *Justice is a Virtue, by which every one has what is his own, and as the Law dictates.* Whereby he makes the Law the measure of what is Righteous. So in his *Eth. lib. 5. cap. 2.* ὁ δίκαιος ἔσται ὅ, τε νόμιμος καὶ ἰσός, *a just man is he, that lives by Law and Equitie, i. e. according to that Law of Nature, which is commun to al.* Whence *Aristotle, Rhet. lib. 3. cap. 17.* ὁ νόμος ἐσθλῶσις ἐν τοῖς δικαιοῦσι, *The Law is the standard or measure in al Judicial proceedings: i. e. al moral good and Evil is measured by some Law of Nature Commun to al, as civil good and evil by civil private Laws.* Thence *Aristotle, Ethic. lib. 5. cap. 2.* φαίει, τὸ δίκαιον ἀεὶ τὸ νόμιμον καὶ τὸ ἰσόν, *That is just therefore, which is according to Law and Equitie.* What *Aristotle* attributes to Justice is, by a paritie of reason, applicable to al moral good, or virtue. By al which it's evident, that *Aristotle's* ὀρθός, λόγος, *Right Reason* (which he makes the measure of moral Good and Evil) is the same with his νόμος κοινός κατὰ φύσιν, *Commun Law of Nature,* which gives forme and measure to Commun Justice, and al other moral Virtues. Whence that of *Plato, Repub. 9.* πλεῖστον δὲ λόγου ἀρίσταίαι ἐχέουσι νόμος δὲ καὶ τάξεως, *That is greatly distant from Right reason, which is distant from Law and order.* Hence again *Plato, Gorg. p. 504.* tells us, 'That as health, beautie, and other Virtues of the bodie 'proceede from the regular order or exact temperament thereof; 'To the health, beautie, and other virtues of the Soul from its regularitie: ὅθεν καὶ νόμιμοι γίγονται καὶ κόσμιοι' ταῦτα δ' ἔστι δικαιοσύνη τε καὶ σωφροσύνη, *whence the Soul's actions are regular and beautiful: Such is Righteousnesse and Temperance, &c.* So that we may conclude, that 'tis not any subjective Right Reason, or Light of Nature, which is the measure of moral good and evil; but an objective Right reason, or the Commun Law of Nature, which is the same with God's Law, called Moral; because it gives Forme and measure to al moral good. So that *Aristotle's* Right reason,

which

which he makes the measure, τῆς ὀρθότητος ἢ μεσότητος, of the rectitude and mediocrity of Virtue, must be resolved into God's moral Law (which is but a new promulgation of the Law of Nature) as the alone adequate Rule and measure of al moral good and evil. Thence the perfection of defect of al goodnesse or Virtue must be measured by its accessse and conformitie to, or recessse and difformitie from, this first moral Rule or Law: for moral goodnesse being nothing else but a relation or conformitie to the Rule of moralitie, it necessarily follows, that every moral being is so far morally good or evil, as it conformes to, or is difforme from this moral Rule or Law. And albeit the least declension or aberration from this moral Law wil denominate an human act morally evil, yet there is required a perfect concurrence of al causes, or an entire conformitie to this Rule to bespeak an act morally good: according to that approved maxime in the Scholes (founded on the light of nature, and general consent) *Good requies al its causes, but Evil springs from every defect.* Hence also it follows, that this moral Law must necessarily be most perfect: For otherwise it cannot be the first measure or Rule of moral goodnesse, according to that of Plato: *Μέτρον ἢ τῶν ἀλλήλων, ἢ πάντων μετρίως γίνεσθαι ἀτελές. γὰρ ἂν ἄνθρωπος μέτρον, ἢ ἀτελές ἂν ἦν, οὐκ ἔμετρον.* A defective measure is not a measure: for what is imperfect cannot measure any thing. This perfection of the natural or moral Law consisteth in two things. (1.) In the perfection of its End. *Plat. Legib. 1. τὸ ἀεὶ εὖ ἐνεκα,* &c. *Al Laws must tend to the best End.* (2.) In its Amplitude or Extention to al objects: a Lawgiver, saies Plato, must regard al virtue, as *Psal. 119. 96.*

Bonum ex causis integris, malum ex quolibet defectu.

§. 32. Having gone thorough al the causes of moral virtue; as (1.) Its subject, τὸ ἐκούσιον, a voluntary Agent, and Act. (2.) Its Genus, which is ἕξις, an Habit. (3.) Its Forme, which is μεσότης, Mediocrity, or ὀρθότης, Rectitude. (4.) The Rule and Measure of this Forme, which is ὀρθὸς λόγος, Right Reason, called νόμος κοινὸς κατὰ φύσιν, the Commun Law of Nature: it is easie hence to forme a Definition of moral Virtue; which Aristotle has done to our hands, *Eth. 1. 2. c. 6. Ἔστιν ἀρετὴ ἢ ἀρετὴ ἕξις περαιομένη ἐν μεσότητι ἕστα τῆ περὶ ἡμᾶς ἀεισώφρων λόγῳ, ἢ ὡς ἂν ὁ φρόνιμος οἴοιτο.* Virtue is an Elective Habit, consisting in mediocrity of things relating to us, defined by reason, and so as a wise man would define. In which definition are these observables. (1.) The Genus which is ἕξις, an Habit, not δύναμις, a Power, nor πάθος, a Passion. (2.) The specific

The Idea or definition of moral Virtue.

cific difference, which is *περαιρετική Elective*: whereby moral Habits or Virtues are distinguished from Intellectual Arts and Sciences, which are also Habits. (3.) Here is the subject mater, or object of moral virtue, expressed by, *τῆ περὶ ἡμᾶς, what relates to us, or is in our power*: which is the same with *τὸ ἐκούσιον, what is voluntary*. (4.) Here is the Forme of Virtue, which consistes, *ἐν μεσότητι, in Mediocritie or Rectitude*. (5.) Here is the formal measure of this Mediocritie, expressed by *ὡσεὶ σώφρων λόγῳ, κὺ ὡς ἂν ὁ φρόνιμος οἰείσειε, defined by reason, and so as a wise man would define*, which is the same with *ὀρθὸς λόγος Right reason*. We find the same repeted more particularly, though not so exactly, *Eth. lib. 3. cap. 3. περὶ τῶν ἀρετῶν εἰρηλαί, ὅτι μεσότητὴς εἰσι ὅτι ἐξῆς κὺ καθ' αὐτάς κὺ ὅτι ἐφ' ἡμῖν κὺ ἐκούσιον κὺ ἕτως ὡς ἂν ὁ ὀρθὸς λόγος περὶ δέξῃ, We have said of Virtues, that they are mediocrities; and that they are habits; and that they are of themselves desirable; and that they are of things in our power and voluntary; and so as right reason prescribes*. Wherein we have al the several ingredients of Virtue enumerated. We find a definition of Virtue much the same for substance given by Plato, *Meno. Ἀρετὴ ἐστὶν ἐξίς τῆς ψυχῆς διὰ τῆς φυσικῆς δυνάμεως τὸ ἀεὶσον ἔργον μὲ λόγῳ ἀπεργαζομένη κὺ εἰς τὸ ἀεὶσον τέλος συντίνασσα, Virtue is an habit of the Soul, by the concurrence of the natural power, working that which is best, according to reason, and tending to the best End*. From these Essential Ideas of Virtue we may draw these conclusions. (1.) That true Virtue requires not only a good work or mater, but the best End, which must inform this mater, as the Soul the bodie. (2.) Hence also it follows, that al Virtues have one and the same uniforme, harmonious, simple Idea; in that they precede al from the same divine habits or principles, and tend to the same divine End. Thus Aristotle, *Eth. lib. 2. cap. 6: Ἐθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοὶ, Good men act simply and uniformly such, but wicked men variously*. Whence he addes: *τὸ γὰρ κακὸν τὸ ἀπείρη, τὸ δὲ ἀγαθὸν τὸ πεπερασμένον, For sin is infinite, but good is definite and uniforme*. So Plato *Protag. Pag. 329. ἂν μὲν τι ἐστὶν ἢ ἀρετὴ, μόβια δὲ αὐτῆς ἐστὶν ἡ δικαιοσύνη, κὺ σωφροσύνη, κὺ ἰσότης, Virtue is one, but its parts are Righteousnesse, Temperance, and Holinesse*. So Plato *Rep. 4. Pag. 445. μοὶ φαίνεται ἂν μὲν εἶναι εἷδος τῆς ἀρετῆς, To me the face of Virtue seems to be one*. Whence virtue is stiled by him *ἑμοφωνία, Consent*, and *ἑμομετρία, Symmetric*, and *ἁρμονία, Harmonic*. Whence also the Stoics held *πάντα τὰ ἀγαθὰ ἴσα, Al virtues are equal*.

1. Virtue consistes of the best End and best work.

2. Al Virtues have one and the same Idea.

§. 33. Having given a full Idea of Virtue, and that according *what Vice is.*  
 to Aristotle's mind, we need not spend time in extracting his  
 Idea of Vice or Sin: for he himself acquaints us, *Ethic. lib. 5. cap.*  
 1. *γινώσκειται ἡ ἐναντία ἕξις ἀπὸ τῆς ἐναντίας, A contrary habit is known*  
*by its contrary.* As in Logic the affirmative being well stated, the  
 negative is easily discovered; so in Morals, virtue being well ex-  
 plicated, the Idea or face of vice is soon unmasqued. Thus as vir-  
 tue requires an Integrity of causes, and full concurrence of all cir-  
 cumstances; so Aristotle tells us, that vice proceeds from any de-  
 fect of either moral cause, or circumstance: as *Ethic. lib. 3. cap.*  
 10. *Art. 5. γίνεσθαι δὲ ἢ ἀμαρτιῶν ἢ μὲν ὅτι ἐδῆ ἢ δὲ ὅτι ἐχ' ὡς δῆ·*  
*ἢ δὲ ὅτι ἐχ' ὅτε, ἢ τι ἢ τοιούτων, Vices arise either when men do*  
*what they ought not, or as they ought not, or when they ought not, or*  
*the like: i. e. when there is any defect in Matter, or Forme and*  
*Manner, or Time, or such like.* Again, *Aristot. Eth. lib. 2. cap. 5.*  
 tells us, as Good is bounded by mediocrity and Right Reason, and  
 therefore uniforme; so Evil is boundless and infinite. *τὸ μὲν*  
*ἀμαρτάνειν πολλαχῶς ἐστὶ, τὸ γὰρ κακὸν τῷ ἀπέριον, Sin is various; for*  
*Evil is infinite.* Again, whereas he defines Virtue a Mediocrity,  
*κατ' ὀρθὸν λόγον, according to Right Reason; he tells us, Eth. lib. 1.*  
*cap. 13. that Vice is ἄλλο τι παρὰ τὸν λόγον, somewhat besides or beyond*  
*Reason.* So *Stobæus, Ser. 1. ἀμαρτία παρὰ τὸ ὀρθὸν λόγον παράβασις, Sin*  
*is a transgression besides right reason.* Farther, *Aristotle, Eth. lib. 5. tells*  
*us, that δίκαιόν ἐστι ἴσον ἀδίκον ἐστὶ νόμιμον καὶ ἄνιστον, Just is law-*  
*ful and equal, but unjust illegal and unequal: according to the Scri-*  
*ptural definition of sin, ἀμαρτία ἐστὶν ἀνομία, sin is an illegalitie, or*  
*a transgression of the Law.* This Aristotle, *Eth. lib. 5. cap. 2. calls*  
*παράνομια, a transgression of the Law.* So *Art. 7. δοκεῖ δὲ ὅτε παράνο-*  
*μος ἀδικεῖ εἶναι, an unjust man therefore seems to be a transgressor of*  
*the Law.* The like *Art. 13. τὸ δ' ἀδικον τὸ παράνομον καὶ τὸ ἄνιστον,*  
*what is unjust, is a transgressing of the Law, and unequal.* Yea Ari-  
 stotle concludes, *Art. 24. τὸτο γὰρ (ἢ παράνομια) περιέχει πᾶσαν*  
*ἀδικίαν, καὶ κοινόν ἐστι πάσης ἀδικίας, This Transgression of the Law*  
*comprehendes all injustice, and is common to all iniquitie.* The like he  
 layes down, *Rhetor. lib. 1. cap. 9. where, having defined Righte-*  
*ousness to be a Virtue according to Law, he saies, ἀδικία δὲ δι'*  
*ὧ τὰ ἀλλότρια ἐχ' ὡς ὁ νόμος, Unrighteousness is that, whereby we in-*  
*vade other mens rights, against Law.* So *Rhet. lib. 1. cap. 10. Ἔστω*  
*δὲ τὸ ἀδικεῖν τὸ βλάπτεν ἐκόντα παρὰ τὸν νόμον, To act unjustly is Vo-*  
*luntarily to hurt against law.* And, *Eth. lib. 2. cap. 1. he saies, καὶ τὸ*

μὴ βέλῃμα παντὸς νομοθέτου ὅστις ἔστι, ὅσοι καὶ μὴ εὖ αὐτὸ ποιοῦσιν ἀμαρτάνουσι, *The Will of every Lawgiver is such, as that they who act not according to it, sin.* Thus also sin is styled by his master *Plato*, *Πλεονεξία Ataxie, ἀσυμμετεία asymmetrie, πλεονεξία Pleonexie, or Exorbitance*; opposite to the *Eutaxie, Symmetric, and Mediocrity of Virtue.* So *Plato*, ἀμαρλίμα δὲ πλεονεξία, *Vice is an Exorbitance, or intemperate Excesse.* A Metaphor taken from the superabundance of any humor in the bodie, called πλεονεξία. Thence *defin. Plat. Pag. 416. ἀμαρλία περὶ πρῶτον ὁρθὸν λόγον, Sin is a practice against right reason.* So again, Ἄδικία ἔστι ὑπερηλικὴ νόμον, *Injustice is an habit overlooking or neglecting Laws.* Whence sin also is held by *Plato* ἀρρυθμία ἀναρμοσία, &c. But thus much for *Aristotle's Ethics* in general.

Aristotle's *Physics.*

1. Of *God's universal causality* as the first mover.

§. 34. We now procede to *Aristotle's Physics*, wherein he asserts and demonstrates, (1.) *God's Universal Concourse* as the first Mover in al motions. So *Johan. Grammat. in Arist. de Anima proœm. Pag. 10. καὶ γὰρ ἐν τῇ φυσικῇ περὶ τὸ τέλος διαλεγόμεθα περὶ κινήσεως, [Ἀειστοτέλης] καὶ ζητῶν τὸ ἴ κινήσεως αἴτιον, ἀνήγαγεν ἑαυτὸν ἐπὶ τῷ πρώτῳ αἰτίῳ καὶ ἀρχῇ τῆ κινήσεως· καὶ φησὶ δὲν τὸ πρώτος κινῶν ἀκίνητον εἶναι· εἰ γὰρ κινῆτο κινῶτο, ἐκ αὐτοῦ δὲ τὰ κινῶμενα ἄλλοι ἐν τῷ κινῶντι· ὡς εἰ εἰσὶ τὰ ἀκίνητα, ἀνάγκη τὸ τέτων κινητὸν εἶναι ἀκίνητον· οὗτα ἐξυμνήσας ὅτε, ὅτι δὲν ἀσώματος, καὶ αἰδίου, καὶ παντοδύναμον. φησὶν, ὑπὸ τοιαύτης ἀρεῆς ἀρχῆς ἐξήρηται ὁ ὕπερθεος, καὶ ὁ κόσμος. Αἰὲ γὰρ ἴ τέλειον φυσιολόγον ὑπὸ τὸ ὑποδύναται τὰς φυσικὰς αἰτίας, ἀναβαίνειν καὶ ἐπὶ τὰς ἄξηνσησας, καὶ μὴ ἐγκαταμῆν ἐν ταύταις· ὅπως ἐποίησε καὶ ἐν τῷ περὶ γενέσεως καὶ φθορῆς. Aristotle, in his *Physics*, about the End, disputing of Motion, and inquiring into its cause, elevated himself to the first cause, and principle of motion. And he said, that the first mover ought to be immobile: for if he also should be moved, the things moved would not continue in motion; as if there were things always mobile, it necessarily follows, that their mobile would be immobile. Thence Aristotle extolling the first mover, that he was incorporeous, eternal, and omnipotent, saies, that on such a principle depends the Heaven and World. For it behoveth a perfect Physiologist, after he has handled the natural causes, not to rist in these, but to ascend to the separate or supernatural. Thus Aristotle has done in his book of Generation and Corruption. The same is mentioned by *Ammonius*, in *Arist. Categ.* as before §. 14.*

2. That the Soul is incorporeous and immortal.

See *Simplicius* in his comment. on *Arist. Phys. lib. 8.* (2.) *Aristotle* asserts also in his *Physics* the Immortalitic, and Immaterialitic of the human Soul. So *Joh. Gramm. in Arist. de anima proœm. Pag. 7.*

*Aristotle,*

*Aristotle*, saith he, delivered a Canon proving the Soul to be immortal. The Canon is this; *ἑὶς ὅσον ἐν ᾧ ἐνεργεῖται τὰς ὑσείας κείνου· ἐπειδὴ ἡ ἐκείνη ὑσεία σὺν ὅσῳ ἔχει τὴν ἐνεργεῖαν -- πάλιν ἕτερος κανὼν ἐστίν· πᾶσα ὑσεία ἔχουσα ἐνεργεῖαν χωρεῖσθαι σῶματι· ἢ ἀνάγκης ἡ αὐτὴ χωρεῖσθαι σῶματι· ἐὰν δὲ μὴ ἔτι χωρεῖσθαι, συμβήσεται τὸ αἰτιατὸν κρείττον ἐπὶ τῆς αἰτίας*, We ought, saies he, by the operation to judge of the Essence; because every Essence has an operation suited to it. — Again another Canon is this: Every Essence that has an operation separate from the bodie, must of necessitie be separate from the bodie: For otherwise the effect wil be more noble than the cause. Then he proves the minor, that the Soul has operations separate from, and independent on the bodie, as the contemplation of God, it self, and other spiritual objects. And *Diogenes*, in *Aristotle* saies, that *Aristotle* held, τὴν ψυχὴν ἀσώματον εἶναι, that the Soul is incorporeous.

§. 35. As for *Aristotle's* *Metaphysics*, *Ammonius* stiles them *Aristotle's* *Theologics*. So *Ammon.* in *Arist. Categ.* pag. 11. '*Aristotle's* *Metaphysics*.' Theologics are those he writ after his Phylie Exercitation, which he cals *Metaphysics*; because it is proper to Theologic to treat of things above Nature. Hence *Aristotle's* *Metaphysics* passe in the Scholes under the splendid title of *Natural Theologie*; though indeed it contains nothing but a few fragments, he procured from his Master *Plato*, and the more ancient Philosophers (who traded much in Jewish traditions) touching God, his Unitie, Veritie, Bonitie, &c. also the Angels, (which *Aristotle* cals *Intelligences*) and of the Soul in its separate state, concerning which *Aristotle* sometimes seems ἐπέχεσθαι to hesitate; saying, τὸ μέλλον ἡμῖν ἀφανεῖς, what is future is to us uncertain. Neither can I persuade my self, that *Aristotle's* *Metaphysics* were of his own composition; in as much as they want that accurate method, which his genuine workes are adorned with: neither are they any thing else but a *Rapsodie* of some *Metaphysic* and *Logic* *Philosophemes* inartificially contempered, as before §. 3. See *Gassendus's* *Exercitatio Paradox adversus Aristot.* But to come to the generic nature of *Aristotle's* *Metaphysics*, which he makes to be *Sapience*, whereof he discourseth at large in the *Proëme* to his *Metaphysics*, as 'tis well observed by *Stobæus*, *Serm.* 3. of *Wisdom*, p. 50. τὴν Ἀριστοτέλει ἕστι τὴν αὐτὴν ἐπιστήμην σοφίαν τε ὑποκαλεῖν ἢ πρώτῃ φιλοσοφίαν, ἢ μετὰ τὰ φυσικὰ, ἢ θεολογίαν, 'Twas *Aristotle's* custome to call the same Science both *Wisdom*, and the first *Philosophie*, and *Metaphysics*, and *Theologic*. Then (*Aristotle* addes) ὑπολαμβάνομεν δὲ πρῶτον μὲν ὁρίσασθαι.

*Aristotle's* *Metaphysics* called by him the first *Philosophie*, or *Theologie*.

ἔπιστάς μάλιστα πάντα ἢ σοφόν, ὡς ἐνδέχεται, μὴ καθέκασον ἔχοντα τὴν  
 ἐπιστήμῳ αὐτῶν; ἔπειτα ἢ τὰ χαλεπὰ γινώσκει δύναμιμον, καὶ μὴ ῥάδια ἀν-  
 δρώσῃ γινώσκῃ, ὅσον σοφόν· ἔτι ἢ ἀκρίβετερον καὶ ἢ διδασκαλικότερον  
 ἢ αἰτίαν σοφότερον ἔδει πάσαν ἐπιστήμῳ· καὶ ἢ ἔπιστημῶν δὲ τὴν αὐτῆς  
 ἕνεκα καὶ τῷ εἶδέναι χάριν αἰρετὴν ἔσαν, μᾶλλον ἔδει σοφίαν, ἢ τὴν ἢ ὑπο-

A character of  
 Aristotle's Sa-  
 pience the object  
 whence of is,  
 1. Things most  
 universal.

βαίνοντων ἕνεκα· καὶ τὴν ἀρχιτατέραν ἢ ὑποπρετέσης μᾶλλον ἔδει σοφίαν·  
 ἢ ἢ δὲ εἶναι ἐπιτάτῃδός ἢ σοφόν, ἀλλ' ἐπιτάτην· χερδὸν δὲ καὶ χαλεπώτατα  
 γινώσκῃ τοῖς ἀνθρώποις ὅτι τὰ μάλιστα καθέκασον. πορρωτάτῳ ἢ ἢ αἰδῆσθαι  
 ὅτι ἀκρίβεται δὲ ἢ ἔπιστημῶν αἰ μάλιστα ἢ πρῶτον ἔδει, &c. First, We  
 conceive a wise man knows althings so far as 'tis possible, yet so, as that  
 he has not a particular [but only universal] knowlege of them.

2. Things most  
 difficult.

(2.) Thence we count him a wise man, who is able to underst. and things  
 difficult; not only such as are easy.

3. The first cau-  
 ses.

(3.) Farther we judge him most  
 wise in al Science, who most exactly considers, and understands the first  
 causes.

4. Sapience is  
 desirable for it  
 self.

(4.) And of Sciences, that which is eligible for it self, and  
 for its own knowlege is rather Wisdome, than that which is desirable for  
 its effect.

5. Sapience is  
 architectonic  
 and Principal.

(5.) And that Science which is more principal comes nearer  
 Sapience, than that which is subordinate: for it becomes not a wise man  
 to take precepts from others, but to give precepts.

6. Sapience is of  
 things most uni-  
 versal and im-  
 material.

(6.) And for the  
 most part things most Universal are most difficult to be known by men;  
 for such things are most remote from sense. (7.) Those also are the  
 most accurate of Sciences, which are of things first. Thus Aristotle  
 in his proeme to his Metaphysics, and Stobæus out of him. Where-

7. Of things  
 first, and most  
 excellent.

in we have a ful character of Sapience or Metaphyfic, which is  
 here described both in relation to its Object and Nature. (1.) As  
 for the object of Sapience, Aristotle saies it is, [1.] Of things  
 most Universal, and remote from sense. [2.] Of things  
 most difficult, and excellent or rare. [3.] Of the first prin-  
 cipes and Causes of things, as of God, &c. (2.) As for the  
 Nature of Sapience, Aristotle tels us, it is [1.] Most desirable  
 for it self, and for its own knowlege, not for any effect, that flows  
 from it. [2.] It is the Architectonic or principal Science, not  
 ministerial or Subordinate, &c. Whence also Aristotle addes,  
 ὡς περ ἀνθρώπου, ὁ αὐτὸς ἕνεκα καὶ μὴ ἄλλῃ ἕτῃσιν καὶ αὐτῇ  
 μόνῃ ἐλευθέρος ἔσα ἢ ἔπιστημῶν μόνῃ γὰρ αὐτῇ αὐτῆς ἕνεκὲν ὅτιν καὶ θεῖον  
 αὐτῷ καὶ πασῶν τιμιωτάτῳ ὑποραίνειται, As we say a man is free, who  
 is sui juris, for himself, and not for another: so this Sapience is the  
 most free and noble of al Sciences; for it alone is for it self, and not  
 for any other Science: whence also it appears to be divine, and the most  
 excellent of al Sciences. These Characters, which Aristotle gives  
 of

Sapience or  
 Metaphyfic,  
 the most noble,  
 divine, and ex-  
 cellent of al  
 Sciences.

Aristotle's Sa-  
 pience applica-  
 ble to none but  
 God, and things  
 Divine.

of his divine Sapiencie or Metaphysic, are applicable to no Science but the Contemplation of God and things Divine. For God alone is the First and most excellent Being, the first Principle and Cause of althings: and therefore the knowlege of him is the only true Sapiencie, desirable for it self, and most principal, divine, and excellent. This farther appears by the object of Metaphysics: For though *Aristotle* makes the Adequate Object of Metaphysics to be τὸ ὄν *Ens*, *Being* in its most Universal latitude; yet the Principal Object he makes to be the Prime Being and Universal cause of al other Beings, God himself, as did *Plato* his Master before him, calling God sometimes, αὐτὸν *very being*, sometimes τὸ ὄντως ὄν *truely Being*, sometimes τὸ πρῶτον ὄν *the first Being*, and most frequently τὸ ὄν *the Being*, clothed with Unitie, Veritie and Goodnesse, &c. whence *Aristotle* also made Unitie, Veritie and Goodnesse Affections of his *Ens in Genere*.

## CHAP. II.

### *Of the Cynics, their Sect and Philosophie.*

*Antisthenes* the father of the *Cynics*, and his Schole the *Cynofarges*. They were called *Cynics* from their severitie against vice, &c. The Professors of *Cynicisme*, *Antisthenes*, *Diogenes*, *Crates*, *Deme-trius*, &c. The Genius of the *Cynics*, and their affinitie with the *Stoics*. Their Principes, (1.) To Live according to *Virtue*. (2.) That Externe goods as *Riches*, *Pleasures*, *Honors*, are not desirable; because a wise man enjoys al good in God. (3.) They disliked flaterie, and bore reproches with patience. (4.) They affected *Impudence*. (5.) They were great reprovers of *Vice*, specially of *Pride*, yet guilty of the highest pride. (6.) They reected al conjectural Science and Philosophie, except *Moral*. (7.) They were *Religiose*, but not so superstitiose as others. (8.) Their *Justice* and *Fidelitie*. (9.) Their prising *Libertie*. The *Cynic Philosophie* originally from the *Jews*.

§. 1. **H**AVING discoursed at large of the Platonic and Aristotelic Philosophie, we now procede to the *Cynic*, which had its foundation also from *Socrates's* Schole, by *Antisthenes* the Disciple of *Socrates*; who being greatly pleased with those Dis-

*The origine of the Cynics from Antisthenes, and his Schole the Cynofarges.*

courses of his Master, which treated of Tolerance and Labor, instituted this Sect. This *Antisthenes*, the Head of the Cynics, (being by Countie an Athenian, but by his Mothers side a Phrygian) after the death of his Master *Socrates* made choice of the *Cynosarges*, a Schole at *Athens* just without the Gates, as the fittest place to Philosophise in; so called from κυνος ἀργυῖ τὰς, the Temple of the white or swift Dog. The origination of this name is well given us by *Hesychius*: κυνόςσαργες τόπος ἰσχυρῆς, &c. The *Cynosarges* is a sacred place so called for this cause: They say, when *Dionysus* sacrificed to *Hercules*, there came a Dog, which snatching away a leg of the Sacrifice, ran away therewith, others following him: and the place was so called from the whitenesse or velocitie of the Dog. *Suidas* has much the same, in *Κυνόσαργες*.

why called Cynics.

§. 2. From this Schole, the *Cynosarges*, some conceive *Antisthenes*, and his followers, were called κυνικοί Cynics, and *Antisthenes* himself, Ἀπλοκύνων the Sincere Dog. So *Hesychius Illustris*. Others, it wishers to the Cynics, will have them to be so called from their Doggish impudence. *Empiricus*, in *Pyrrh. l. 1. c. 14.* supposeth them to be called Cynics from their defending good men, but barking at the wicked. This is the most probable conjecture. So *Ammonius*, in *Categor. pag. 9.* οἱ δὲ Κυνικοί ἕτας ἐκαλεῖτο διὰ τὸ παρρησιασικὸν καὶ ἐνέλεγκτον ἢ γὰρ ἢ κύνα φασὶν ἔχειν τὸ φιλόσοφον, καὶ διακετικόν. ὑλακτεῖ μὲν τοῖς ἀλλοθείοις, προσαιεῖ δὲ τοῖς δικαίοις ἕτα καὶ ἕτοι προσέειπτο μὲν καὶ ἠπάροτο τὰς ἀρετάς, καὶ τὰς κατ' ἀρετῶν ζῶντας, ἐπήρχοντο δὲ καὶ ὑλάσαντες τοῖς πάθεσι καὶ τοῖς κατὰ τὰ πάθη ζῶσι καὶ βασιλεῖς εἶεν, The Cynics are so called for their Libertie in reproving Vice, and encouraging Virtue: For they say a dog has somewhat of a Philosophic sagacitie or discretion. For he barks at strangers, and shakes his tail in a fawning manner on Domesticke. So these Cynics embrace and salute Virtues, and those who live according to Virtue; but they flie upon and barke at passions; and those who live according to passions, albeit they be Kings. The like *Diogenes Laertius*, who makes them to be so called, because they were sharpe reprovers of Vice, not regarding the taunts and abuses put upon them, as hereafter. *Theopompus* commends *Antisthenes* above all the Disciples of *Socrates*, as one indued with a great acumen of judgement, and sweetnesse of discourse; by means whereof he could lead any man to what he would. See his Character at large in *Diogenes Laertius* and *Hesychius Illustris*.

Diogenes.

§. 3. Next unto *Antisthenes*, *Diogenes Sinopenfis*, his Auditor, is of most

most repute amongst the Cynics ; who was indeed a person of prodigious Wit, as wil appear by his following sayings, and greatly admired by *Alexander* the Great, as also by *Basil*, in his Book *Of reading Gentile books.* *Diogenes* the Cynic had for his Disciples *Monimus Syracusanus*, *Onesicritus*, and *Crates* the Theban. *Crates.* This *Crates* had for his Auditors, his Wife *Hipparchia*, her Brother *Metrocles*, *Menippus* the Phenician, and *Zeno* the Father of the Stoics, whence sprang a great fraternitie and communion 'twixt the Cynics and Stoics (as elsewhere). There followed also *Demetrius Cynicus*, who flourished in the time of *Domitian* the Emperor, at *Corinth* ; and drew into one Systeme al the Philosophie of the Cynics. *Philostratus*, of the life of *Apollonius*, lib. 4. cap. 8. saies of him ; that for Learning's sake he followed *Apollonius*, as *Antisthenes Socrates*, &c. *Seneca* gives this *Demetrius*, a very large Character: So lib. 7. de *Benef.* cap. 1. *Demetrius* saies he, was very great, if compared with the greatest. Again cap. 8. he was a man of exact Wisdome. Also *Epist.* 62. He was the best of men : I admire him, why should I not admire him? I have seen nothing wanting in him. *Tacitus* likewise, *Annal.* 16. cap. 34. gives an honorable mention of him. *Demetrius.*

§. 4. As for the Genius of the Cynic Sect it is greatly extolled by *Arrianus*, in *Epictet.* lib. 3. *Dissert.* cap. 22. *καὶ κυνισμῶ* where he sets forth the Cynic Philosophie as masculine and generose. And indeed there was a very great Cognation betwixt the Cynics and Stoics. So *Laertius* lib. 6. having mentioned the agreement 'twixt the Cynics and Stoics, as to their sentiments of the chiefeft Good, he adds: *ἐπὶ τῇ κοινωρίᾳ τῆς ἑξ ἑκείνων αἰρέσεων ἔστι ἕξις ἢ κωμισμὸν εἰρήκασσι σύντομον ἐπ' ἀρετῶ ὁδόν*, There is a certain communion betwixt these two Sects: whence they (the Stoics) said Cynicisme is a short waie to Virtue. *Laertius* here points at *Zeno*, who honored the Cynic Sect with this Elogie. And indeed no wonder, seeing he himself, who was the head of the Stoics, sucked in a main part of his Philosophie from *Crates* the Cynic. Yet the Stoics differed from the Cynics not only in externe habit, but also in Modestie; which was the main motive, that induced *Zeno* to quit the Cynic Sect: for being commanded by *Crates* to do some unbecoming acts, his modestie made him refuse, and quit *Crates's* Schole; as hereafter. The Affinitie betwixt the Cynics and Stoics wil farther appear by their Principes and Practices.

The principles of  
Cynicisme.

1. That Virtue  
is our chiefest  
End.

§. 5. The first main principle of the Cynics was, *That our Chief End is,  $\chi\tau\iota\ \tau\omega\ \alpha\rho\epsilon\tau\omega\ \zeta\eta\eta\nu$ , to live according to Virtue.* Thus *Diogenes Laert. of Antisthenes, τὸς βελωμίνους ἀθανάτους εἶναι δεῖν ζῆν εὐσεβῶς ἢ δίκαιος*, he said, *That those who would be immortal, ought to live godly and justly*; which was the *πρῶτον ἀληθές*, or first principle of the Stoics also. And indeed there were scarce any of the Wise Philosophers, but embraced this Principle: for they were all convinced of a vanitie and vexation, that attended sensible enjoyments; as also of a more than ordinary beautie and sweetnesse, which was appendent unto Virtue: only herein they greatly abused this commun principle, in that they made Virtue desirable for it self, and so their God.

2. That Exter-  
nal goods are  
not desirable.

That a wise  
man enjoys al  
God.

§. 6. 2. Hence also the Cynics affected a mean, obscure, yea indeed fordid kind of life. ‘Wherefore (saies *Laertius in Antisthenes*) they lived meanly, contemning Riches, Glorie, Nobilitie. Their Food was Herbs and cold Water; their Houses obivious, and tubs, &c. Al which Cynic Mortification was founded on that Principle of *Diogenes, θεῶν μὴ ἴδιον εἶναι μνησθῆναι δεῖν δὲ θεοῖς ὁμοίαν τὸ ὀλίγων χρῆσθαι*, *It’s proper to God to want nothing, and to those who are like to God, to make use of but few things.* Whence also they asserted, *that a Wise man enjoys althings in God.* So *Diogenes* the Cynic (as *Laertius* tels us) affirmed, ‘that Wise men enjoyed althings; because althings belonged to God: and God was a friend to wise men: now among friends ‘althings are commun. Hence likewise they held, that Riches, ‘Honors, Pleasures, and whatever the World admired should be ‘contemned. Wherefore *Crates Thebanus*, a Nobleman of great ‘wealth, sold his patrimonie, and betook himself to Cynic Phi- ‘losophie, upon the persuasion of *Diogenes*: and notwithstanding ‘the importunitie of his friends to the contrary, he abode fixed ‘in that opinion of the Cynics, *μνησθῆναι δεῖν φιλοσοφῆναι*, *That Philosophers have need of nothing.* Hence also they delighted much in frugalitie, according to that of *Greg. Nazianzen. Orat. 23. touching Hero Alexandrinus: κωμικῶς τὸ μὴ ἄθιον διαπίψας, τὸ δὲ ἀπίεστον ἐπαινίσας*, *In the Cynic Sect he accused their impietie, but praised their frugalitie.* Lastly, upon the same account they disliked al public Games, shews, or pass-times. So *Diogenes* the Cynic said, *τὸς Διονυσιακῶν ἀγῶνας μεγάλα θαύματα μωροῖς εἶναι*, *The Dionysiac games were great miracles for fools.*

§. 7. 3. Hence also the Cynics abhorred flaterie, and bore reproches with much patience and constance. Thence *Antisthenes* being commended, said: *τί γάρ κακὸν ποιοῦνκα;* what il have I done? meaning it was an il thing to be commended. Again, being much applauded by a wicked man, he said, *ἀγωνιῶ μὴ τι κακὸν εἰργασμαι,* I am in an Agonie, lest I have done il. And *Diogenes* being asked, what beast bit most perniciously? replied: *ἢ ὠν ἀγέων συκοφάντης,* ἢ μὴ ἡμέρων κόλαξ, Of wild bestes the Sycophant, and of tame bestes, the flatterer bites worst. He said also, *τὸν πρὸς χεῖρον λόγον μελιτινῶν ἀγχιόνω,* a flatering oration is but an honey snare. As for bearing of reproches, the Cynics were very eminent, as *Diogenes Laertius* acquaints us. *Crates* was wont indifferently to rail at whores, thereby to exercise himself to bear railing: and when others scoffed at the deformitie of his face, holding up his hands he was wont to say, *ἄρρη, Κράτης, εὐεὶς ὀφθαλμῶν καὶ τῶ λοιπῆ σώματι,* &c. Be confident, *Crates*, for thine eyes, and the rest of thy bodie: for thou shalt see Scoffers punished, though now they blesse themselves. *Diogenes* the Cynic being told, that many mocked him, he replied; *ἀλλ' ἐγὼ ἔ καταγελοῦμαι,* But it is not I that am derided.

§. 8. 4. Hence the Cynics affected a kind of Impudence and Immodestie, even in things dishonest. So it's said of *Crates*, that he lay with his Wife and had to do with her in open place. So *Diogenes* the Cynic did many things very unbeseeming, which rendered him among many, very ridiculose; but *Diogenes Laertius* gives this favorable interpretation of this his seeming excessse, lib. 6. *μιμῆσθ' ἔλεγε τὰς χοροδιδασκάλους· καὶ γὰρ εὐεῖνους εὐεὶς τόνον ἐν δίδοναι, ἕνεκα τῶ τὰς λοιπὰς ἀλλὰ τῶ προσήκοντι τόνου,* *Diogenes* said, that he imitated the Masters of the chorus, who admitted some excessse in their tone, that so others might be reduced to a concert. So that, according to *Laertius*, these extravagant excessses and exorbitant impudencies of the Cynics were assumed only to shame others out of Vices; but this their designe being not understood by the vulgar, hence their Sect became contemptible and exploded. Thence *Cicero, de Officiis* 1<sup>o</sup>. saies, that, 'The Nation of the Cynics is wholly to be expelled, for it is an enemy to Modestie, without which nothing can be right, nothing honest. Whence *Sidonius* tells us, that in his age there scarce remained any of the Cynic Sect.

§. 9. 5. The Cynics were severe Censors and reprovers of Vice: whence some wil have them called *κυνικοὶ*, as before. And *Diogenes* of *...*

3. Their abhorring flaterie and bearing reproches.

4. The Cynics affected a kind of impudence.

5. Cynics great reprovers of Vice, specially *Diogenes* of *...*

Diogenes the Cynic being sensible of this imputation, that he was esteemed of a curriſh biting diſpoſition, ſaid wittily : *πορευὲς δάκνω*, *I bite only Evil men.* And as they were great Reprovors of Vice in general, ſo in a more ſpecial manner of Pride. Thus *Antisthenes* ſeeing a Veſſel wherein *Plato* had vomited, ſaid : *χολῶ μὲν ἐρῶ ἐνταῦθα· τῦρον δὲ ἐχ' ἐρῶ*, *I ſee his choler there, but I cannot ſee his pride* : meaning *Plato* had not vomited that up as yet. And *Diogenes* the Cynic coming into *Plato's* Schole, he goes and treads upon his bed, or Philoſophiſing ſeat, with this expreſſion, *πατῶ τὴν Πλάτωνος κροσσίδαίαν*, *I tread here on Plato's vain ſtudie, or proud Philoſophie.* To which *Plato* replies : *ἔσον, ὦ Διογένης, τῆς τύφου διαφαίνεις, δοκῶν μὴ τετυφῶδες* ; *O Diogenes, how much pride doſt thou manifeſt, whileſt thou ſeemeſt not to be proud?* And indeed *Plato* ſpake truth : for *Diogenes*, and the reſt of the Cynics, under their externe and ſeeming ſelf-denial conceled much of real pride and ſelf-advancement. For whiles they ſeemed to reject the praifes of others with one hand, they ſecretly received them with another : whiles they made a ſhew of being unwilling to commend themſelves, or to be commended by others, they ſecretly affected the ſame. How oft did they, by undervaluing themſelves, endeavor the more to be valued by others? Did they not embrace the ſhadow of humilitie for the ſubſtance? yea violate the laws of humilitie, whiles they ſeemed to praetiſe the ſame? And have we not now-adays a Sect of moroſe Profeſſors among our ſelves, who exactly follow the Cynics in their ſeeming humilitie but real Pride? For the higheſt ſelf-advancement is that which ariſeth from a pretended ſelf-abafe ment. Thus the Cynics in words cry down *pride*, though in deeds they cry it up. Thence *Demetrius* the Cynic ſaid : *ἆψ' τετυφωμένων ἀνδρῶν τὸ ὕψος μὲν δεῖν φαιεῖσθαι, τὸ δὲ φρόνημα καταλιπεῖν*, *The height of Pride ſhould be taken away, but the ſenſe of it left.*

6. They rejected al Philoſophie, but moral.

§. 10. 6. The Cynics rejected al conjectural Sciences; as Aſtrologic, and Divination by dreams, &c. Whence *Diogenes* the Cynic blamed the Mathematicians, who looked into the Moon and Stars, but overlookt the things under their feet. He ſaid farther to one diſcourſing about Meteors, *πότερ' ἀπὸ τοῦ οὐρανοῦ* ; *when cameſt thou out of heaven?* Alſo to ſome affrighted at their dreams, he ſaid : ' Thoſe things you do waking, you conſider not, ' but thoſe things you imagine in your dreams you curioſely inquire ' into. Yea they rejected al Learning and Philoſophic, except moral :

Diogen. Lactius.

ral: holding, *that our End is, τὸ κατ' ἀρετῶν ζῆν, to live according to Virtue.* Hence they required in their Disciples pure and chaste minds. So *Antisthenes*, to a youth abused unto Sodomie, but willing to be instructed by him, and demanding what was needful for him in order thereto, replied: *Βιβλιαεὶς καινῆ, καὶ γραφῆς καινῆ, καὶ πίνακίδι καινῆ ἢ ἄν παρμεραίων, a new book, a new pen, and a new table:* meaning a new mind is necessary for a Disciple; as *Diogen. Laert. in Antisthenes.*

§. 11. 7. The Cynics were very religious towards the Gods, yet not so superstitious as the Pythagoreans, and other Sects. Thence *Diogenes* the Cynic supping in the Temple, the Offals that were left he took away, saying, *Ἔς ἱερόν μηδὲν δεῖν ῥυπεῶν εἰσιέναι, Nothing that is sordid must enter into the Temple.* Yet were they not superstitiously conceited about ceremonies of Religion: wherefore *Antisthenes*, after he had initiated himself at the Orphean Oracle to studie those mysteries, a Priest telling him, that those who were initiated in those Rites should partake of many things, *ἐν ᾧ δαψ* after death: he replied, *τί ἔν ἐκ σπονήσκει;* why then dost thou not dye? intimating, that those ceremonies and outward formalities were not a good foundation to rely upon.

§. 12. 8. The Cynics were great admirers of Justice, Faithfulness, &c. So *Diogenes* was honored by *Xeniades* his Master, who had found him very faithful, with this Character, *ἀγαθὸς δαίμων εἰς τὴν οἰκίαν μεῖσειλήλυθε, a good Demon has entered mine house.* And the same *Diogenes*, being upbraided by one for stamping money falsely, replied: *Time was when I was as thou now art; but such as I now am thou wilt never be.* Meaning, that he was now quite another man. Whence also he said touching living well, *τί ζῆς εἰ τῷ καλῶς ζῆν μὴ μέλει σοι;* why livest thou, if thou hast no care to live well?

§. 13. 9. The Cynics were great Estimers of Libertie, as all the Philosophers generally were. Whence that saying touching *Diogenes* the Cynic, *ἐλευθερίας προκρίνων μηδὲν, He preferred nothing more than Libertie.*

§. 14. 10. The Cynics held also with the Stoics, *ἀρετῶν διδασκῶν, that Virtue was teachable.* Wherein they differed from *Socrates*. More concerning the Cynics, their Dogmes and Institutions, see *Diogenes Laertius*, in *Antisthenes*, *August. Civit. Dei*, lib. 14. cap. 20. and lib. 19. cap. 1. with *Lud. Vives* thereon.

The Cynic Philosophie from the Jewish Church originally.

§. 15. That the Cynics traduced the main of their Dogmes and Institutes originally from the Jewish Church may appear, (1.) From what has been demonstrated touching *Socrates*, and his Philosophie, its being derived from the Jewish Church. (2.) From the origine of some of the Cynics, who were of Phenician extract: as *Menippus* the Phenician, &c. (3.) From the Cognation 'twixt the Cynics and Stoics, who received their Philosophie originally from the Jews, as it wil appear in the following Chapter, §. 8.

### CHAP. III.

#### *Of the Stoic Sect and Philosophie, its origine, &c.*

(1.) *Zeno his Origine and Preceptors.* (2.) *His Schole the Stoa; his institution of the Stoic Sect: his Character.* (3.) *Cleanthes his Character.* (4.) *Chrysippus, his repute amongst the Stoics.* (5.) *Diogenes Babylonius, Antipater, Possidonius.* (6.) *Roman Stoics, Cato, Varro, Antoninus, Tullie, Seneca.* (7.) *Christian Stoics.* (8.) *Stoic Philosophie but a corrupt derivation from the Jewish Theologie.* (9.) *Stoicisime in general, and its combination with Socratic and Cynic Philosophie, with its difference from the Peripatetic and New Academic.* (10.) *Particular Dogmes of Stoicisime.* [1.] *The Stoic Comprehension.* [2.] *Stoic Metaphysics; of God, his Names, Nature and Attributes: workes of Creation and Providence: Fate and God's providence over Mankind.* [3.] *Stoic Physics; the Soul: Stoic ἐπιπέσσις.* [4.] *Stoic Ethics.* (1.) *Appetition, and self-preservation, with tolerance and abstinence.* (2.) *That passions are irrational.* (3.) *That the wise are only free.* (4.) *ὁρθὸς λόγος.* (5.) *εὐρυτία.* (6.) *Virtue desirable for it self.* *The corruptions of Stoicisime, and its opposition to Christianitie.*

Of Zeno his origine, and Instructors.

§. 1. **N**Ext to the Cynics follow the Stoics, who received their origine from them, by *Zeno* the Founder of their Sect, who was sometimes Scholar to *Crates*. This *Zeno* was born at *Cittium*, a Greek Sea-Town in the Isle of *Cyprus*. So *Strabo*, lib. 14. *Κίτιον ἔχει λιμὴν κλειδόν. ἐπιτεῦθεν ὄσι Ζήνων, ὁ τῆς Στοικῆς αἰδέσεως ἀρχηγίτης*, *Cittium has a Port which may be shut: hence sprang Zeno the Prince of the Stoic Sect.* This *Cittium* was planted and

and inhabited by a Colony of the Phenicians: whence *Zeno* was by some stiled the Phenician. Thence *Crates* calls him the little Phenician; as *Suidas* in *Zeno*. *Zeno* being according to *Laertius*, about 17. years of age (or as *Persæus* 22.) took a Voyage to *Athens*, whither he was inclined, as wel by his particular propension to Philosophic, as by his business, which was to sel some purple, which he had brought out of *Phœnicia*, as some wil have it. Though *Laertius* seems to make the only ground of his Voyage into *Greece* to be for traffic: but being robbed by Pirats, or Shipwrackt, he thence took occasion of going to *Athens*: where consulting the Oracle, how he might live best; answer was made, *εἰ συχρῶνίσσοιο τοῖς νεκροῖς*, If he would tincture himself with the color of the dead, i. e. converse with them, &c. which understanding of studie, he betook himself, with great diligence, to read the Books of the Ancients; and so came into familiaritie with *Crates* the Cynic: but being, as *Laertius* tels us, *αἰδήμαν ὡς πρὸς τῶν κωμικῶν ἀναίχουσιαν*, too modest for the Cynic Impudence, leaving *Crates*, he applicd himself to *Stilpo* the Megaric Philosopher; From him he betook himself unto *Xenocrates*. He heard also *Polemo* the Academic, as *Cicero* lib. 1. *Quæst. Acad.*

§. 2. *Zeno* having been long an hearer of others, endeavored to correct what was amisse in them, and at length thought good to institute a new Sect: for which purpose he made choice of the *ποικίλη σόα*, the painted Porch, so named from the Pictures of *Polygnatus*, otherwise called *Πεισιανκλείου*, where in the time of the 30 Tyrants near 1400. Citifens were put to death. So *Laertius* ἐν τῇ ποικίλῃ σοᾷ τῇ ἢ Πεισιανκλείου καλυμνῆ, ἐπὶ δὴ τῆς γειθοῆς τῆς Πολυγνάτου ποικίλῃ. Here *Zeno* walked and Philosophifed; whither reformed many Disciples, who (as *Laertius* addes) were ἐπὶ τῆς σοᾶς Στωϊκοί, from this Stoa called Stoics. *Zeno* was indeed a perfon of great Intellectuals and naturals, as it appears by the opposition made against him by *Carneades*, who was fain, in his engagements against *Zeno*, to purge his head with white Hellebore. And as his worth was great, so his reputation amongst the Athenians was not little: For by the Philosophic which he taught, and by the practice of his Life conformable to that Doctrine, *Zeno* gained so high an estimation amongst the Athenians, that they deposited the Keys of their Citie in his hands, with their Liberties. His name was also much honored by his own Country-men, as wel at *Cyprus*, as at *Sidon*. See *Stanley* of Stoic Philosophic, and

*Zeno's institution of the Stoic Sect, with his Character.*

*Zeno in tanto apud Athenienses æstimio fuit, ut coronâ aureâ donarent: ipsi a ram consecrarent: dubiisq; temporibus claves urbis apud eum deponerent. Certatim igitur undiq; juvenus non Attica solum, sed & totius Græciæ ad eum confluebat. Hornius, Hist. Phil. l. 3. c. 16.*

*Diogenes Laertius* of *Zeno*, who farther addes, that *Zeno* being ſensible, what gain he had by Philoſophie, was wont to ſay touching his loſſes at Sea, which were the occaſion thereof, τῶ ὑπλόηκα ὅτε γενναύζηκα, *I made a prosperous voyage, when I ſuffered ſhipwrack, &c.*

Zeno's Succeſſor  
Cleanthes  
his Character.

§. 3. *Zeno* of *Cittium* was ſucceeded by *Cleanthes* *Aſſius* his Auditor, who, by reaſon of his unwearied labor and indefatigable ſtudie, was termed another *Hercules*; alſo Φραντλης, becauſe he employed himſelf in drawing water by night, that ſo he might by day employ himſelf in his ſtudies. Thence that of *Arrianus*, *Epiſt.* lib. 3. cap. 17. Πῦ Κλεάνθης ἀμα χολάζων ἢ ἀνιλῶν; *Where is Cleanthes, who together followed his ſtudies, and drew water? Tullie* gives him an high Character, calling him the father of the *Stoics*, as lib. 3. de *Natura Deorum*. And *Simplicius*, *Commentar. in Enchirid. Epicteti* tells us, 'that he was ſo far honored by the Roman Senat, that they appointed his Statue to be erected at *Aſſum*, a Citie of *Eolis*, where he was borne. And certainly the Fragments of his Workes, which yet remain, argue him to have been a perſon of great worth as to Philoſophie. We find 37. Heroic Verſes with an Hemiftich of his in *Stobæus's* *Phyſic Eclogues*: alſo 5. Iambics turned into Latin in *Seneca* *Epiſt.* 107. likewiſe 4. Heroics in *Clemens Alexandr.* lib. 5. ερωμ beſides Proſes in *Sextus*; and Iambics in *Plutarch*, and *Galen*, with others.

Chryſippus.  
Reliquit diſcipulum  
Chryſippum, acutiſſimum  
omnium Philoſophorum  
unde Chryſippeum  
acumen: qui tamen  
primus corruptit  
virilem ſententiam  
ſpiñoſo acumine  
Quæſtionum. *Lipſius*  
l. 1. de *Conſt.* c. 10.

§. 4. *Cleanthes's* Auditor and Succeſſor was *Chryſippus*, who was borne at *Sole* a Town of *Cilicia*, (whence came the name *Soleciſme*) and of great repute amongſt the *Stoics*, according to that old ſaying of *Laertius*: εἰ μὴ γὰρ ἦν Χρύσιππος, ἔκ ἂν ἴσθα, unleſſe there had been a *Chryſippus*, the *Stoa* had not ſubſiſted. So *Tullie*, lib. 1. de *Finibus*: 'Nothing, ſaies he, belonging to the *Stoic* Philoſophie was pretermitted by *Chryſippus*. He writ an excellent Diſcourſe of Providence, out of which *Aulus Gellius* (lib. 6. cap. 2.) has collected ſome heads, of which yet *Laertius*, who has writ his life, makes no mention.

Diogenes Babylonius.

§. 5. *Chryſippus* was heard, and ſucceeded by *Diogenes Babylonius*: *Diogenes* by *Antipater*; and *Antipater* by *Poſſidonius*. We find al theſe mentioned together by *Galen*, or who ever elſe were the Author πρὸ φιλοſοφῶν ἰſοείας, initio: τότε δὲ Ζήνων ὁ Κιτιεύς ἀκήκοεν ὅτις σωικῶν φιλοſοφίαν ἐξεύρε ἢ μετελήθει πρὸ λθῶν Κλεάνθης ἢ τότε Χρύσιππος ἀπεβόηκε, τῶ ὁμοίαν ἀγωγῶ μετελήλυθε ἢ δὲ Διογένης Βαβυλωνίος ἀκρατῆς γεγοώς, Ἀντιπάτρει καθηγητῆς γέγονε· τότε δὲ Πουσιδώνιος.

Ποσειδώνιος ἡγεμὼν, This man was heard by Zeno of Cittium, who invented the Philosophie of the Stoics, whose mode of Philosophising was followed by Cleanthes; of whom Chrylippus was an Auditor, who followed the same Institution: of this man Diogenes Babylonius was Auditor, as also Master of Antipater; of whom Possidonius was Auditor. Diogenes Babylonius was he, who in the Second Punic War (P. Scipio and M. Marcellus being Consuls) was together with Carneades the Academic, and Critolaus the Peripatetic sent by the Athenians to Rome on Public Embassage, as Cicero lib. 4. Tuscul. Diogenes Laertius, in Diogenes the Cynic, tells us, that he was borne at Seleucia, and called Babylonian from the vicinity of Place. The Antipater Sidonius. Disciple of this Diogenes Babylonius was Antipater Sidonius, whom Cicero de Officiis lib. 3. calls the most acute person. Seneca Epist. 92. reckons him amongst the famous Heroes of the Stoic Sect. He was of Sidon, and thence termed Sidonius. The Disciples of Antipater were Panctius, as also Possidonius. This Possidonius was Originally of Syria, though he chose rather to passe for a Rhodian, as Strabo and Athenaus. Strabo lib. 16. saies he was πολυμαθὴς ἄνθρωπος, the most learned of his Age. Also lib. 14. that he had the Administration of the Rhodian Republic.

§. 6. Besides these there are several others amongst the Roman Stoics. Romans who may justly be reputed of the Stoic Sect; as Tubero, Cato, Varro; and after them Thraseus Petus, Helvidius Priscus, Cato. Rubellius, Plantus, with M. Antoninus the Emperor, in whose time Varro. Antoninus. no Sect flourished so much as the Stoic, according to Sextus Empiricus. Tullie seems mostly in love with this Sect; as in Tuscul. 4. Tullie. where he seems to make them almost the only laudable Sect. How far Seneca was inclined to this Sect is evident enough by his Epistles: Epist. 83. he calls it the most valiant and holy Sect; and de Const. Sap. cap. 1. he saies, 'There was so much difference 'twixt 'the Stoics and other Professors of Wisdome, as there was 'twixt 'men and women. Seneca received the Principles of Stoic Philosophie from Sotion, whom he acknowledgeth to be his Preceptor: So Epist. 49. and 58.

§. 7. Yea not onely amongst the Gentiles but even amongst Christian Stoics. Christians many were much drencht in Stoic Philosophie. So Pantænus Bishop of Alexandria, who, as Ferome acquaints us, 'was 'sent to the Indian Brachmans to preach Christ among them, that 'so, if it might please God, this Christian Philosopher might convert those Pagan Philosophers. Disciple to this Pantænus was

*Clemens Alexandrinus*, who oft discovers his affection to the Stoic Philosophie. That which made this Sect so pleasing to many Christians, as wel as Pagans, was the Gravitie of their conversation, their Contempt of terrene good, their Moderation in the use of creature-comforts, and Patience in the want of them: Hence *Ferome*, on *Esa.* 10. saies: ‘the Stoics do in many things ‘agree with our Dogmes.

That the Stoic Philosophie was but a corrupt derivation from the Jewish Theologie.

§. 8. And indeed no wonder if the Stoics agreed very far with the Christian Religion as to morals; seeing the choifest of their notions were but corrupt derivations and traductions from the Sacred fountain of *Israel*: which wil be evident from these particulars. (1.) The Stoics Morals were but rivulets streaming from the Socratic Philosophie, which, as we have before demonstrated, had its origine from Jewish Morals delivered by *Solomon* and others. (2.) *Zeno* the Founder of the Stoic Sect was (as we have before shewen §. 1.) native of *Cittium*, a Phenician Town in *Cyprus*, and so of Phenician extract. Now (as we have elsewhere demonstrated at large) the Phenicians had familiar conversation with the Jews, and great notices of their Doctrines, specially such as were moral. That *Zeno* traduced the choifest parts of his Philosophie from the Phenicians and Jews is wel observed by *Hornius Hist. Philos. lib. 3. cap. 16.* ‘It is easie for any to understand ‘whence *Zeno* attained to so great Sapience. For seeing he had ‘his origine from *Cittium*, which received Phenician Colonies, we ‘need no way dout, but that he drew from their Monuments and ‘Mysteries those his contemplations, which do so much accord ‘with Divine Veritie; specially such things as he delivered touching Providence. *Cyprus* is near *Palestine* and *Agypt*, yea inhabited by Colonies from both, &c. (3.) Yea in *Cyprus*, where *Zeno* sucked in his first breath and institution, there were many Jews, as *Grotius*, on *Math.* 22. 23. ‘In *Cyprus* (saies he) whence ‘*Zeno* was, there were ever many Jews. (4.) *Antipater*, a great Master of the Stoic Philosophie, was also of *Sidon*, a Phenician Town bordering on *Judea*; and thence had great advantage for the acquainting himself with the Jewish Institutes and Morals, as §. 5. (5.) Lastly many of the Stoic Dogmes are apparently of Jewish origination; as the Stoic λόγος σπερματικός *Spermatic word*, whereby the Universe was framed; which is evidently a derivation from *Gen.* 1. 1. Also the Stoic ἐκπύρωσις, or final conflagration and purification of althings by fire, is evidently no other than some

some broken tradition of *Enoch's*, or some Jewish prophetic of the last conflagration; as elsewhere we may prove. The truth of this position will farther appear from the following Dogmes of Stoicisme.

§. 9. First that Stoicisme was but a branch of the Socratic Philosophie is sufficiently apparent both from their agreement in matter, and also from the assistance *Zeno* had from *Socrates's* Disciples. The Stoics also held a very good correspondence and accord with those of the Old Academie. But their chiefest communion was with the Cynics: For *Zeno* their Founder was first instituted in Cynicisme under *Crates*; whence there sprang a great Fraternity 'twixt the Cynics and Stoics, as in the former Chapter, §. 4. The Stoics stood at a great distance from and contest with the Peripatetics about the agreement of Natural and Moral good. The Stoics held that things honest were disjoined from things commodous, *toto genere*, in their whole Nature: The Peripatetic held their difference to be only gradual. Some thought this Controversie 'twixt the Stoics and Peripatetics to be only verbal: So *Antiochus*, *Varro's* Preceptor, who composed a Book of the Concord 'twixt the Stoics and Peripatetics. But *Cicero*, lib. 1. de Nat. Deorum, contradicts him thus: 'I wonder that *Antiochus*, a person 'so greatly acute, saw not that there was an huge distance 'twixt 'the Stoics, who disjoined things honest from things commodous, not only in name but *toto genere*; and the Peripatetics, who 'compounded things honest with things commodous, so as they 'should differ amongst themselves in magnitude and degrees only, 'not in kind. For this is not a small diffension of words only, but 'a very great difference of things. Yet in some things the Stoics and Peripatetics agreed; for they both made *ὀρθὸς λόγος*, right reason the measure of good and evil: they both made Virtue desirable for it self, &c. The Stoics also differed much from those of the New Academie, who stiffly asserted an ἀκαταλήψιαν, or Incomprehension. For *Zeno* had sharp and perpetual conflicts with *Arcefilas*, who instituted the Second Academie and the Academic ἀκαταλήψιαν. Whence also *Carneades*, who was the Institutor of the third or New Academie, writ sharply against *Zeno* the Stoic, his Books, as *Aul. Gellius* lib. 17. cap. 15.

§. 10. As for the particular Dogmes of Stoicisme, the Stoics held, 1. That there are certain, common principes or Ideas in men, which they called *καταλήψεις*, *Comprehensions*, in opposition

*Of Stoicisme in general, and its combination with other Sects. The Stoics conspire with the Cynics.*

*Their difference with the Peripatetic.*

*Their contestes with the New Academics.*

*The particular Dogmes of Stoicisme.*

*1. Comprehensions.*

to the Academic ἀκατανόησαν, *incomprehension*, introduced by *Arcefilas*. Κατάληψις was first used in this sense by *Zeno*; and that in a sense Metaphoric and borrowed from things apprehended by the hand; which allusion he expressed by action: for shewing his hand with the fingers stretched forth, this he made the image of Phantasie: then bending them a little, this he made a symbol of assent: then compressing them and closing his fist, this he made to be comprehension; which, according to the Stoics, is a firme and certain knowlege. For say they, whatsoever is understood is comprehended by the mind one of these two waies: either (1.) By evident incurtion, which *Laertius* styles a knowlege by sense; or (2.) By transition from Evidence, termed by *Laertius* collection by Demonstration, of which they make three kinds. [1.] Assimilation: So a person is comprehended by his picture. [2.] Composition: as of a Goat and an Hart is made *Hirco-cervus*. [3.] Analogie: which is either by Augmentation, or Diminution.

2. The Stoics notions of God and his Nature.

§. 11. 2. As to Metaphysics the Stoics held, as *Laertius* tells us, (1.) ἓν τε εἶναι θεόν, &c. *God was but one, called by several names, viz. νῦς the Mind, μοῖρα Fate, Δις Jupiter, &c.* (2.) They defined God; Θεὸν δὲ εἶναι ζῶον ἀθάνατον, λογικόν, τέλειον, ἢ γοεῖν ἐν εὐδαιμοσίᾳ, καὶ παντὸς ἀνεπίδεκτον, προνοητικὸν κόσμου, &c. *God is a Living, Immortal, Rational, Perfect Being, or intellectual in happinesse, void of al Evil, providential over the world, not of human forme, Maker, and as it were Parent of the Universe.* According to *Plutarch*, *Philosoph. Placit.* 1. 6. The Stoics define God, *A spirit ful of intelligence, of a fiery nature, having no proper forme, but transforming himself into whatsoever he pleaseth.* So *Laertius* acquaints us, that they held God to be the first, most pure Being, whose essence was comprehensive of, and diffused through al beings. (3.) The Stoics asserted likewise, that God was ἀφθαρτός καὶ ἀγέννητός, *ingenenerable and incorruptible.* We understand by God, saith *Antipater*, a living Nature or substance, happy, incorruptible, doing good to mankind, &c.

God's Creation and Providence.

§. 12. Touching God's Workes of Creation and Providence, *Laertius* informes us, that the Stoics held, God to be the first Cause of al things; and as the fetus is contained in the Seed, ἔτω καὶ τῆτο σπερματικὸν λόγον ὄντα τὸ κόσμου. So also God is the Spermatic Word of the Universe, according to *Joh.* 1. 1, 2. They affirme also (addes *Laertius*) ἢ δὲ κόσμον οὐκ εἶδεν καὶ νῦν καὶ πρόοιον, *That the Universe*

was

was framed according to infinite Wisdom, and prevision or Providence: according to *Gen. 1. 31. God saw.* Touching God's Providence *Of Providence.* over the World, the Stoics assert (as *Plutarch. Placit. Philos.*) 'That God is an operative artificial fire, Methodically ordering 'and effecting the generation of things, comprehending in himself 'al that *δυναμιν πλεονικῶν, Prolific Virtue*, whereby every thing is 'produced according to Fate. This seems the same with the Platonic *ψυχὴ τοῦ κόσμου Universal Spirit*, traduced from *Gen. 1. 2.* which is farther evident from their notions of Fate; which *Zeno* makes not to differ much from Nature and Providence. *Chrysippus* defines Fate, *a spiritual power governing the world orderly: or an Of Fate. eternal indeclinable series of things, commixing and implicating it self by eternal orders of consequence, of which it is composed and connected: or the reason of the world: or the law of allthings in the world governed by Providence.* *Panetius* the Stoic expressly asserts Fate to be God. Though many of the Fathers, as *Justin Martyr, Apol. 1. Irenæus, Epiphanius* with others dispute vehemently against this Stoic Fate. Of which see more *Philos. General. P. 2. l. 1. c. 3. §. 5.* The Stoics held also, 'that the Gods had a more particular pro- *God's provi- dence over Man- kind.* vidence over mankind, which is manifested by this, that al 'things in the World were made for the use of Man. Hence also they held with *Pythagoras, Socrates, Plato* and the rest, certain Demons, which had inspection over, and compassion for men. So *Laertius* in *Zeno*: *φασι δὲ εἶναι καὶ τινὰς Δαίμονας ἀνθρώπων συμπαθεῖν ἔχοντας — ἐπιβλάσας ἢ ἀνθρωπείων πραγμάτων· καὶ Ἡρώας τὰς ὑπελελειμμένας ἢ σπυδαίων ψυχὰς,* *They say that there are certain Demons, which sympathise with men, and are Inspectors of human affairs: also, that Heroes are the souls of good men separated from their bodies.* That these Demons were but Satanic Apes of the Jewish *Messias*, we have demonstrated, *Philosoph. Gen. P. 1. l. 3. c. 4. Sect. 4. as Court. Gent. P. 3. B. 2. c. 2.*

§. 13. Touching Natural Philosophie the Stoics held, (1.) The *Stoics Physic. 1. Of the Soul.* Soul to be a spirit connatural and immortal. So *Laertius*, in *Zeno*: *παντὶ τοῦ σώματος εἶναι τὸ συμφυεῖς ἡμῖν πνεῦμα καὶ κατὰ θάνατον ἀπρόσβλητον,* *That the soul is a spirit connatural to us, and permanent after death.* (2.) They asserted also the final conflagration of the World by fire, which they called *ἐκπύρωσις*, and traduced originally from the Jews, though immediately from the Phenicians, as *Grotius* affirms. This (saies he) *Zeno* received from the Phenicians, as *Philos. Gen. P. 2. l. 1. c. 3. §. 3.*

§. 14. But the Stoics chief excellence consistes in Moral Philosophy; the first part whereof they place in Appetition, and their first appetition (according to *Laertius*) is τηρεῖν ἑαυτὸν, *to preserve self*: ‘for, say they, it is not lawful for any to be so proper to any, as to himself: and because nothing conduceth so much to self-preservation, as Tolerance and Abstinence, thence some comprehend the whole of their Morals in these two, ἀνέχου, καὶ ἀπέχου, *Bear, and Abstain*. (2.) The Stoics held πάθη εἶναι ἀλογα, *that Passions were irrational*. Whence they defined πάθος *Passion*, ἀλογος ψυχῆς κίνησις καὶ παρὰ φύσιν, *the irrational and preternatural motion of the Soul*: again, ἡ ὁρμὴ πλεονάζουσα, *an inordinate impulse*. Thence they concluded, *al wise men were austere, not indulging themselves or others in pleasures, grief, or other passions*. They held also τῆ ἑπιθυμίας ἐναντίαν εἶναι τῶ βέλῃσιν, *that Wil was contrary to concupiscence*. Whence they asserted also, *that there were 3 ἑυπαθεῖαι, or good Affections in wise men; namely Wil, Joie and Caution: but 4 πάθη or Perturbations in fools; Cupiditie, Gladnesse, Fear, and Sorrow: as Lud. Vives in Aug. Civ. lib. 14. cap. 8. See Philos. General. P. 2. l. 1. c. 3. §. 4.* (3.) The Stoics held also (as *Diogen. Laert.*) σοφὸν μόνον ἐλευθερὸν, τὰς δὲ φαύλους δούλους, *that the wise man is only free, but wicked men slaves*. This Libertie they defined thus: εἶναι δὲ ἐλευθερίαν ἐξουσίαν αὐτοπραγίας, *Libertie is a power of self-motion*. (4.) They affirmed likewise, *that there was λόγος ὀρθός, a right Reason, not only Objective, but also Subjective and innate in human nature, which being improved might bring men to a state of happinesse*. So *Laertius*, τὸ κατὰ λόγον ζῆν ὀρθῶς γίνεσθαι τοῖς κατὰ φύσιν, *To live regularly according to Reason, happens to men according to nature*. (5.) Hence also they held, *that there was ζωοῦτα a good nature, or seeds of Virtue in nature, and Free-wil to good*. Whence likewise, contrary to *Socrates*, they asserted, ἀρετὴν διδασκτὴν, *that Virtue was teachable*. So *Zeno*, in an Epistle to *Antigonus*, saith, *that a generose nature with indifferent exercice, and the assistance of a Preceptor, might easily attain to perfect Virtue*. (6.) Some of them held, *that Virtue might be lost; others, that it could not, διὰ βεβαίους καταλήψεις, by reason of those firme principes*. *Cleanthes* said, φύσει τὸ δίκαιον εἶναι καὶ μὴ θέσει, *that Just is such by Nature, not by institution*. (7.) They held also, *that Virtue was desirable for it self, and that our Objective happinesse lay in Virtue*. (8.) They thence affirmed, τὴν φιλίαν εἶναι ἐν μόνοις τοῖς ἀγαθοῖς, διὰ τὴν ὁμοιότητα, *that friendship was to be found only amongst vir-*

those persons, by reason of their likeness. (9.) They held likewise, that holy persons only could Worship God aright: *Ἐσοσιβεῖς τε τὸς ἀνδραῖς ἑμπειροὺς εἶναι ἢ πρὸς θεῶν νομίμων*, that devout and just persons only were skilful in such Rites, as belonged to the Gods. (10.) Lastly they affirm, that a virtuous man affectes not monastic life, but active: *κοινωνικὸς γὰρ φύσει καὶ πρακτικὸς ὁ ἀνδραῖς*, For a virtuous person is communicative by nature, and active. See these Dogmes of Stoicisme more largely in *Laertius* on *Zeno*, where he gives us a brief account of the whole bodie of Stoic Philosophie. The same, as to morals, is laid down more fully by *Epictetus* in his *Enchiridion*, as also by *Simplicius* in his Annotations thereon; and yet more amply by *Arriannus*, who collected *Epictetus* his Stoic Discourses delivered at home or abroad, and digested them into a systeme. But none has given us a more perfect Idea of Stoic Philosophie, than amongst the ancients *Lucius Seneca*, and amongst the moderne *Lipsius*, in his *Manuduct. to Stoic Philosophie*.

§. 15. Albeit the Stoics, as to Morals, came the nearest of any to Christians, yet were they of al Sects of Philosophers the greatest Enemies to the Christian Religion. And indeed no wonder, seeing their τὸ ἔργον, or whole designe, was to attain unto Happinesse by their virtuous Workes, and so to make their own Carnal Wisdome and Free-wil to al good their Christ. Hence they asserted λόγον ὀρθόν, a right Reason, and αὐτεξέσιον or τὸ ἐφ' ἡμῖν, a Free-wil to al good, with seeds of Virtue in human nature. Whence *Augustin* affirms, that the Stoics as well as the Epicureans, come under that condemnation of the Apostle, *Rom. 8. 5.* They that are after the flesh, &c. For indeed to make our own Wisdome and Free-wil, our God, as the Stoics did, is the most cursed piece of our Carnal-mindednesse and Idolatrie. Now that the Stoics made their own Wisdome and Virtues their God, is very evident from that of *Grotius*, in *Aët. 17. 18.* καὶ Στωϊκῶν who there saies, ' that the Stoics were κενεῖς διήσεις ἑμπλεοὶ ἀσκοὶ, Vessels filled with vain presumption, and most averse from the Christian Religion: they denied that their Wise man came short in any thing of *Jupiter*; that he owed any thing to God for his Wisdome: they said, that *Jupiter* could not do more than a good man; that *Jupiter* was for a longer time good, but that a wise man esteemed never the worse of himself, because his Virtues were shunt up within a narrower compasse of time: which you find in *Seneca Epist. 73.* that a man should kil himself, rather than endure servitude, con-

The corruptions of Stoic Philosophie, and its contradiction to Christianitie.

Rom. 8. 5.

‘tumelies, or great diseases. And indeed Stoic Philosophie, albeit it give us an excellent Idea of Moralitie, yet, falling upon our nature as degenerate and corrupt, it has hitherto been of little use, save to feed spiritual pride, and turne off men from the Covenant of Grace, to live upon the old Covenant of Workes.

*Stoic Philosophie the Cause of Pelagianisme.*

This is sufficiently evident from that poisonous influence which Stoic Philosophie has had on Pelagianisme: For the chiefeft of the Pelagian infusions received their first ferment from the *Stoa*. Whence sprang the Pelagian Right Reason, Free-wil, Seeds of Virtue, Impeccance, or perfect Istate, but from the Stoic ἄρθος λόγος, τὸ ἐφ’ ἡμῖν, εὐρυτά, and ἀπάθεια? as we shal demonstrate fully, *Court Gent. P. 3. B. 2. C. 1. §. 10. and C. 2. §. 2.* That Stoic Philosophie is very apt to puff up and swel proud corrupt nature, *Plutarch* himself seems to confesse, in *Cleomene*: ἔχει τὸ ὀστωικὸς λόγος πρὸς τὰς μεγάλας καὶ ὀξείας φύσεις ἀποφαλὲς καὶ παράβολον· βαθεῖ δὲ καὶ πρᾶφ κερωνύμηνος ἡδεῖ, μάλιστα εἰς τὸ ὀικεῖον ἀγαθὸν ἐπιδίδωσι, *The Stoic Philosophie, if it fall upon great and acute natures, proves lubricous, inordinate, and doubtful; but if it be tempered with a grave and meek or humble mind, it confers much to true and proper good.* This great or proud nature, which receives so much damage by Stoic Philosophie, is commun to al men naturally: and the truly humble and meek spirit, which *Plutarch* makes the only fit subject for Stoic Philosophie is no where to be found but in the Schole of Christ, namely among such, who being stript of their own Wisdome, Free-wil to al Good, and other legal sufficiencies, know how to improve those Stoic Principles of Moralitie on Evangelic motives or grounds, with Evangelic dependence on Christ, and unto Evangelic Ends, viz. the exaltation of Christ and free Grace. This is the true Christian Stoicisme. See more of Stoic Philosophie, *Philos. General. P. 2. l. 1. c. 3.*

CHAP. IV.

Of Sceptiscime.

Sceptics, their several Names. Pyrrho his Character and chief Dogme, That nothing was knowable. The formal Idea of Scepticisme. The main designe of Sceptics to overthrow the Dogmes of other Sects. Sceptics denied any thing to be just or unjust. The origine of this Sceptic ἐποχή, from Heraclitus and Plato's Schole. Plato and the old Academics, not Sceptic but Dogmatic. Wherein the New Academics differed from the Sceptics. The Sceptics avoided al manner of 'Dogmatizing.' Scepticisme a great enemy to the Christian Religion. How far 'tis commendable and useful.

§. I. **N**EXT to the Stoics we shal mention the Sceptics, who The Sceptics their several names. were also stiled Pyrrhonians from Pyrrho their chief Corypheus. Laertius, in Pyrrho, informes us, that they were called Σκεπτικοί, ἢ Ἀπορητικοί, ἢ ἔτι Ἐρεητικοί, ἢ Ζητητικοί. Σκεπτικοί Sceptics, because they alwaies σκέπτονται consider a mater, but never determine any thing: Ἀπορητικοί Aporetics, because they alwaies ἄπορον doubt. Ἐρεητικοί Ephemtics, because, after al their long and tedious inquisitions, there follows no assent, but ἐποχή hesitation, and suspension of judgement, or retention of assent. Lastly, they were stiled Ζητητικοί Zetetic:, because they were ever seeking, but never found the truth.

§. 2. The Head of this Sect was Pyrrho, who flourished in the time of Theophrastus and Epicurus, about the 106. Olympiad: for he heard Dryso the Son of Stilpo, and Anaxarchus the Abderite; whom also he accompanied into India, in the Expedition of Alexander the Great, yea was present when the Indian upbraided Anaxarchus, that he followed the Court of Kings, but taught no one Virtue; as Laertius in Anaxarchus: who also brings in Ascanius affirming of Pyrrho, that he seemed to have found out a noble way of Philosophizing, by introducing ἀκαταληΐαν Incomprehension, and ἐποχὴ suspension: for he asserted nothing. 'And truly (addes His chief Dogme, that nothing could be known. Laertius) Pyrrho's life was agreable to his opinions; for he shunned nothing, nor took any heed to his waies. We find the like mention of Pyrrho and his incomprehension, in Ammonius, Com-

ment. in *Arist. Categ.* pag. 9. Πύρρον ὁ τῆς αἰρέσεως ἠγούμενος ἔλεγεν ἀκαταληψίαν εἶναι τοῖς ὕσι, Pyrrho the Chiefstain of this Sect said, that Beings had an Incomprehension, &c.

*The formal Idea of Scepticism.*

§. 3. Hence the πρῶτον ψεύδος, or chief Dogme of the Sceptics is, That nothing could be known, and therefore nothing might be affirmed or denied: So *Anaxarchus*, Pyrrho's Master, held, μηδὲ αὐτὸν ᾔστο εἶδέναι ἅτε ἔδεν ἴδεν, neither did he know this, that he knew nothing. So *Zenophanes* said, that no one certainly knew any thing: ἐν βύθῳ γὰρ ἀλήθεια, for truth lieth in an abyse. Whence *Sextus Empiricus* *Pyrr.* l. 1. cap. 4. defines Scepticism, 'a facultie opposing *Phænomena*'s or apparences, and intelligibles al manner of waies, 'whereby we procede, through the equivalence of contrary 'things, and speches, first to ἐποχὴ suspension, then to indisturbance. Thence those expressions of the same *Sextus Empiricus*, ἢ μᾶλλον ᾔστο ἢ ἔκείνο, not more this than that: again, παντὶ λόγῳ λόγῳ ἴσῳ ἀντικεῖται, Every reason has a reason equal opposed thereto: also, εἶδὲν οὐκ εἶδω, I define nothing: Lastly, Σκεπτόμενος διατελεῶ, I persevere a Sceptic, or considering, &c.

*The Sceptics made it their businessse to overthrow the Dogmes of other Sects.*

§. 4. Whence the Sceptics made it their main businessse, to overthrow al the Dogmes. of the other Dogmatic Sects, not by affirming or defining any thing, but by producing the opinions of al other Sects, and shewing their invaliditie or weaknesse. 'They instanced (saith *Laertius*) in ten waies, by which things 'became doubtful to us: as from the difference, (1.) Of Animals, (2.) Of men, (3.) Of Senses, (4.) Of Affections, 'and their vicissitudes, (5.) Of Educations, Institutions, Laws 'and Customes, &c. Thence they denied, that there were any κοινὰ ἔννοιαι common principes known of themselves, or καταλήψεις comprehensions: and so al Demonstration was by them taken away; concluding ὅλον ἐστὶ ἀναπόδεικτον, that the whole is indemonstrable. They also denied, that there were any infallible signes. This their ἀκαταληψίαν they termed also ἀρρησίαν, because their opinion held in vivo, without inclining to this or that part: They named it also ἀρασίαν, because there was nothing affirmed or denied: for they durst not affirme that they were borne, or so much as that they were men.

*The Sceptic Suspension reached even to the denying any thing to be just or unjust, or that sense was to be credited.*

§. 5. Yea the Sceptic ἐποχὴ suspension reached so far, as that they asserted nothing to be Good or Evil, just or unjust; but that men passed their judgement according to the Institution of Laws and Custome; not. that one thing was in it self more just or unjust.

just than another. Yea, at last they came to affect an ἀπάθεια, that the very senses were not to be credited. So *Anaxarchus* being carried against his wil to *Cyprus*, where he was thrown into an hollow rock, and command given, that he should be beaten with iron hammers; he seeming not to regard his pain said: τὸ πλε τὸν Ἀναξάρχου θύλακον, Ἀναξάρχον δὲ ἢ πλήττεις, beat *Anaxarchus's Vessel*, but *Anaxarchus himself thou canst not break*. Lastly, we find the whole mysterie of this Sceptic Hesitation wcl expressed by *Aristocles* in *Eusebius*, *Prapar. Evang. lib. 14.* τὰ πρᾶγματα ὅπως ἀδιάφορα καὶ ἀσάθμητα καὶ ἀνέγκριτα ὁ δὲ τῶτο μήτε τὰς αἰδήσεις ἡμῶν, μήτε τὰς δόξας ἀληθεῖν ἢ ψευδεῶς. διὰ τῶτο ἔν μήτε πιστεῖν αὐταῖς δεῖν, ἀλλ' ἀδοξάζεσθαι καὶ ἀκλινεῖσθαι καὶ ἀκροδάντους εἶναι, ὡς ἐνός ἐκάσε λέγοντας, ὅτι ἢ μᾶλλον ἔστιν, ἢ καὶ ἔστι καὶ ἔστιν, ἔτ' ἔστιν. 'Things are equally indifferent and uncertain and undeterminable; wherefore neither can our senses, or opinions speak truth or falsehood: wherefore neither ought we to believe them, but leave them void of opinionation, and without inclination, or motion; declaring concerning every thing, that it is not more this than that, &c.

§. 6. As for the Origine of this Sceptic ἀκαταληψία incompre- The origine of this Sceptic Suspension from Heraclitus and Plato's Schole. hension, it seems to be more ancient than *Pyrrho*, or *Anaxarchus*; for *Heraclitus* laid a great foundation for it, by asserting althings to be in motion, and nothing certain. So *Ammontus*, in *Arist. Categ. Pag. 9.* reckons *Heraclitus* among these *Pyrrhonian*s, because Ἡρακλειτὸς ἔλεγεν ἐν κινήσει καὶ ῥοῇ τὸ εἶναι ἔχει ἀπαντα ὁ δὲ καὶ ἐφεκτικὸν ἐλέγοντο, παρὰ τὸ ἐπέχειν τὰς ὡς καὶ πρᾶγματων ἐποικείσεις, *Heraclitus* said, that althings were in motion and fluxe; wherefore they are called *Ephectics* from ἐπέχειν, suspending their judgement of things. Also *Democritus* laid a more firme and evident foundation for Scepticifme: as also other chief Heads of the Eleatic Schole, *Protagoras*, and *Metrodorus Chius*, the Master of *Anaxarchus*, who held, μηδὲ αὐτὸ τῶτο εἶδέναι ὅτι ἔστιν οἶδος, *That he did not so much as know this, that he knew nothing*, as *Laert. in Anaxarchus*. Yea this Sceptic ἐποχή suspension had a considerable room and foundation in *Plato's Schole*, the old *Academie*; wherein there was allowed λόγῳ περιεστικὸς, a *Problematic kind of disputation*, pro and con, for and against the question; with an ἐποχή, or libertie of suspending their judgements as to conclusions, about things dubious. For the old *Academics* held two sorts of things, some certain and unquestionable; others doubtful, which might be affirmed or denied: As for things certain they held, τὸ δὲ καὶ αἰεὶ καὶ ὡσαύτως,

ὁσαύτως, γίνεσιν δὲ ἕκαστον, Being was always and the same without beginning. By Being they meant God, and things Divine. Whence they concluded, that such things were ἐπιστὰ, truly knowable and certain. In which rank of things they placed besides God, the human Soul, Happiness, and other life. Concerning these things Plato (and the old Academics) allowed not any λόγον πειραστικόν, problematic disputation, or ἐποχὴν, suspension; but he laies them down as certain and indubitable, or proves them to be such, ἀμεταπίωτοι ἀμεταπίωτοι, from indubitabla principes indubitably. But he laies down some sensibles, which are only probable or dubious; and of these he discourseth more freely, allowing an ἐποχὴν Suspension of judgement concerning them: whence his difference ἐν δόξῃ καὶ ἐποδεικτικῷ χαρακτήρῳ, of a probable and demonstrative character. From this λόγος πειραστικὸς in Plato's Old Academic sprang the New Academic ἐποχὴ, or suspension of judgement, which differs little from the Sceptic ἐποχὴ, or suspension.

Plato and the old Academic not Sceptic but Dogmatic.

§. 7. Albeit Plato, by his λόγος πειραστικὸς, Probationary disputes, *pro* and *con*, about sensibles, laid a considerable foundation for the Sceptic ἀκαταληψία, yet he seems professedly to dispute against this Sceptic Incomprehension, or suspension; discovering himself to be rather Dogmatic, than Sceptic. Laertius tells us, that it was much controverted, whether Plato doth Dogmatise, or not? and he seems to conclude the question in the affirmative, that Plato did Dogmatise; because he expounds those things, which he conceived true, and confuted those things which were false; though he suspended his judgement in things doubtful. So Sextus Empiricus Pyr. l. 1. c. 33. Some hold Plato to be Dogmatic, others Sceptic; others, that he was in some things Sceptic, in some things Dogmatic: for in his Gymnastic Discourses, where Socrates is brought in disputing with the Sophists, they say he hath a Gymnastic or Sceptic Character: but when he declareth his own opinion, he is Dogmatic. But Ammonius, in Arist. Categ. pag. 9. gives us a more full account of Plato's judgement against this ἀκαταληψίαν incomprehension. Ὁ δὲ Πλάτων πολλοῖς λόγοις τὴν δόξαν ταύτην ἐλέγχει, καὶ πολλὰ καὶ πάντων αὐτοῖς ἐπιφέρει ἢ λόγον, ὅτι, ὃ ἄνθρωποι, οἱ λέγοντες ἀκαταληψίαν εἶναι, καταλάβετε ὅτι ἔστιν ἀκαταληψία, ἢ ἔτι ἐν αὐτῷ γὰρ καταλάβετε, ὅτι κατὰληψίς. εἰ δὲ ἔκατελάβετε ἕκαστον ὑμῶν πιστεῦσαι ὡς μὴ καταλαβῶσιν ὅτι ἔστιν ἀκαταληψία, Plato in many discourses confuting this opinion [about incomprehension] after many things addes this

this also to them: When, Sirs, ye say there is an incomprehension, ye comprehend there is an incomprehension, or not: if ye comprehend it, there is then a comprehension: if ye comprehend it not, we have no reason to believe you, because you comprehend not, that there is an incomprehension. By which argument Plato wittily and efficaciously overthrew the Sceptic incomprehension.

§. 8. But there seems to be a greater affinity betwixt the New Academics and the Sceptics, in so much that they are often taken for one and the same Sect. So *Seneca Epist.* 88. 'The Pyrrhonians, and Megarics, and Eretrians, and Academics, who introduced a new Science, namely that nothing could be known, are verif almost in the same things. So *Suidas* in Πυρρώνειοι. But *Sextus Empiricus Pyr. l. 1. cap. 33.* gives this difference twixt the Sceptic, and New Academic ἀκαταληψία, or ἐποχή: 'Those (saith he) of the New Academie, though they say althings are incomprehensible, differ from the Sceptics, perhaps, in saying althings are incomprehensible: for they assert this; but the Sceptic admits it possible that they may be comprehended, &c. 'Again we differ also from the New Academie, as to what belongs to the End: for they use in the course of life what is credible; we following Laws, Customes, and natural Affections, live without engaging our opinion. Lastly, *Sextus* observes this difference, that the New Academics, *Arcefilas* with others, affirmed ἐποχῶ, suspension to be Good, but Assent to be Evil, and that according to Nature: But *Pyrrho* judged these things to be so, ἐ κατὰ φύσιν, ἀλλὰ κατὰ τὸ φαινόμενον, not according to nature, but appearance. By al which it appears, that the Academics held this commun first principle, that althings are incomprehensible, might be comprehended: wherefore they accordingly determined, that nothing could be determined: But the Sceptics durst not affirm or deny any thing, not so much as their own first Principle, that althings were incomprehensible.

§. 9. By which it appears, that the Sceptics avoided al manner of Dogmatizing, as wel that of the New as that of the old Academie, and of al other Sects. So *Sextus Empiricus Pyr. l. 1. c. 6.* 'We say the Sceptic doth not Dogmatise: not understanding Dogme, as some do, in the general acceptation for an assent to any thing; for the Sceptic assents to those affections, or impressions which are necessarily induced by phantasia or sense; but we say he doth not Dogmatise in their sense, who take a Dogme

*The New Academics differ from the Sceptics, and wherein.*

*The Sceptics avoided al manner of Dogmatizing.*

'for

‘ for an assent to any of those inevident things, which are inquired into by Sciences. For a Sceptic Philosopher assents to nothing, that is not Evident; neither doth he Dogmatise, when he pronounceth the Sceptic Phrases concerning things not manifest; as *I assert nothing, &c.* Thus *Sextus Empiricus*, who treats more fully of Scepticisme in his Books against the Mathematicians. Who this *Sextus* was is not known: some think he was the Kinsman of *Plutarch* by his Sister: But whoever he were, it’s certain he was an ingeniose person, and a great Sectator of the Sceptics.

Scepticisme a great Enemy to the Christian Religion.

§. 10. This Sect of Sceptics is very contradictory to the Christian Religion, as it appears by the confession of *Nicetas*, in *Epitome. Clement. Roman.* ἡκειβώσαμεν δὴ καὶ τὰ φιλοσόφων, ἐξαιρέτως τὰ ἀθεώτατα λέγω δὴ τὰ Ἐπικύρου καὶ Πύρρον, ἵνα καὶ μάλλον ἀνασκευάζειν δυνάμεθα, *We have accurately inquired into those things which are delivered by the Philosophers; specially those things which are greatly repugnant to Pietie towards God: namely the Dogmes of Epicurus and Pyrrho, that so we might be the better able to refute them.* And indeed Scepticisme is but a dore to Atheisme: for by questioning every thing men at last come to believe nothing, though most certain, even the Being of a God.

How far Scepticisme is commendable.

§. 11. Albeit Scepticisme be a thing of dangerous Consequence, yet is it not wholly to be condemned in things Natural, and as it was used, in its first origine: for although there are many things certain, which ought not to be called into question, yet there are, specially in Naturals, many more uncertain things: in such things, if we wil not precipitately erre, we must not precipitately judge: but in things of this kind it is most agreeable ἐπέχειν, to suspend our assent; which was the practise of *Plato*, and his Succellors in the old Academie; whence sprang the Academic ἐποχή. Thence *Tullie*, in *Luculo*, brings in the Academics speaking thus: ‘ We are not those, to whom nothing seems true; ‘ but we say that there are some falsehoods mixed with Truths, ‘ and that under so great similitude, as that there remains in them ‘ no certain note of discretion, or difference. Again, saies *Cicero*: what can there be more rash, and unworthy the gravitie ‘ and constance of a Wise man, than to yield a false assent; or ‘ to defend without hesitation that which is not sufficiently perceived, or understood? This modest ἐποχή or suspension, was greatly affected by *Socrates*, who, in things uncertain or dubious,

gave

gave himself and Scholars a libertie of suspending; though in things necessary, certain, and Moral, he was very tenacious and Dogmatizing.

## CHAP. V.

### Of Epicurisme.

Epicurus his Origine, Institution, Sect, and Character. His Pride and Contention. His Temperance, according to the Character of his friends. His Industrie, and Disciples. His Philosophie. (1.) Physicks, of Atomes, &c. (2.) His contempt of Logic and Rhetoric. (3.) His Ethics: of Pleasure and Passion: That Pleasure is the chiefest Good: That this Pleasure consistes in Virtue. Epicurus's Atheistic Conceptions of God's Providence, &c. His denying the Immortalitie of the Soul. What opposition Christianitie found from the Epicureans.

§. 1. **H**AVING taken some View of all other Sects, we shall conclude with the Epicurean, which was but a branch of the Eleatic Sect; and received its Institution from Epicurus, borne in the third year of the 109. Olympiad, seven years after Plato's death, and 341. before the birth of Christ. He was borne at Gargettus a Town belonging to the Egean Tribe; and was bred up at Samus, til the 18<sup>th</sup> year of his age: at which time he went to Athens, Xenocrates living in the Academie, and Aristotle at Chalcis. About the 23<sup>th</sup> year of his age he went to Colophon to his Father; and from the 32<sup>th</sup> year of his age, to the 37<sup>th</sup> he lived partly at Mytilene, partly at Lampscum, where he instituted a Schole, as Suidas observes, and Gassendus after him, Chap. 5. of Epicurus. Epicurus returning to Athens about the 37<sup>th</sup> year of his age, he a while discoursed of Philosophie in public with others; but after instituted a Sect in private, denominated from himself Epicureans. At first indeed admiring the Doctrine of Democritus, he professed himself a Democritian, or of the Eleatic Sect, unto which Democritus appertained. So Cicero de Nat. Deorum. 'Democritus was a very great Person, from whose fountains Epicurus watered his Garden: meaning his Schole, which was

in a Garden. Yet afterwards, out of a spirit of Pride and contentment, *Epicurus* rejectes *Democritus*, and changeth many things in his Dogmes. Thence, saith *Cicero*, 'He was very ungrateful ' towards *Democritus*, whom he followed. *Clemens Alexandrinus*, *scap. lib. 1.* and others report *Nausiphanes* the Pythagorean, Disciple of *Pyrrho*, to have been Master to *Epicurus*. *Laertius* affirms, he was chiefly addicted to *Anaxagoras*. He also admired the Conversation of *Pyrrho*, as *Gassendus in his Life, cap. 4.* By which it appears, that *Epicurus* first embraced Scepticisme, whence he fell into Atheisme and Epicurisme: and indeed no wonder, for the Sceptic is the fittest mater to forme an Atheist and sensualist out of, as hereafter.

*Epicurus's institution of his Sect and Character.*

§. 2. *Epicurus*, having imbibed what he thought agreeable to his designe, both from the Epicatic and Sceptic Scholes, he formes and shapes his own Ideas into a peculiar Sect of his own, called from him Epicureans; and Pleasure being his main End, he purchaseth at *Athens* a very Pleasant Garden, where he lived with his friends, and discoursed of Philosophie. *Apollodorus*, in *Laertius* tels us, that this Garden cost him 80. Pounds. We find this *Encomium* of him in *Petronius Arbiter*, who followed this Epicurean Sect.

*Ipse Pater veri doctis Epicurus in hortis  
Fussit, & hanc vitam dixit habere Deos.*

*Epicurus* the Father of truth dictated in the learned Garden, and he said the Gods led this life. *Lucretius*, the Epicurean l. 3. gives him the like Character.

*Tu pater, & rerum inventor, tu patria nobis  
Suppeditas precepta, tuisque ex, inclyte, Chartis, &c.*

Again, speaking of *Epicurus*, he saith,

*Qui genus humanum ingenio superavit, & omnes  
Restinxit Stellis, Exortus uti atherens Sol.*

*Lactantius lib. 3. Instit.* producing these Verses, subjoyns; 'Truely I can never read these Verses without smiling: for he spake ' not this of *Socrates* and *Plato*, who were as Princes among the ' Philosophers; but of a man, than whom no sick man ever ' dreamed or talked more foolishly. Indeed the Disciples of *Epicurus* extolled him (as some now adaies) to the Skies; as if he only of al the Philosophers had found out the Truth, and al others had embraced Shadows: Yea, his adherents were so raviht with the admiration of him, as that every moneth they Sacrificed to his.

his birth-day, and that on the 20<sup>th</sup> day; whence they called those holy-daies *inadas*. And they burned with so great love to their Master, as that they carried his Picture engraven on a Ring, as a lucky fortune wherever they went.

§. 3. But notwithstanding the great esteem *Epicurus's* Disciples had concerning him, others were not a little offended at him; especially for his Pride, Vanitie, and Contentious spirit. As for his Pride and Vanitie, *Plutarch*, in his Book against *Epicurus*, acquaints us, 'that he had so proud and swelling an opinion of himself, as that he would call no one learned but himself, and those who proceeded from his Schole. And touching his contention, *Cicero* 1. *de Nat. Decor.* relates, that *Epicurus* did most contentiously vex *Aristotle*; he did most shamefully rail against *Phædo* the Socratic; he did by several volumes oppose *Timocrates* the Brother of *Metrodorus*, his companion, because he 'in some small matters differed from him in Philosophie; he was very ungrateful even to *Democritus* himself, whom yet he followed; he never stiled *Chrysippus* by any other name than *Chrysippus*, &c. As for *Epicurus's* Conversation, those who differed from him suppose him to have been immersed in all manner of sensual and brutish pleasures. But those that conversed with him and adhered to his Sect, make him to be very pious towards the Gods, his Parents and Countrey: also very bountiful towards his Brethren, Friends, and Servants: grave, and temperate, contenting himself with most simple and mean diet; likewise sparing in Wine, yea living on bread and water only: So that he accounted it a great feast, if he had a little cheese. They make him also to be very studious and industrious; which they argue from the multitude of volumes he writ, beyond any other of the Philosophers, to the number of 300. All which Books are perisht, excepting three Epistles given us by *Laertius*, in his 10<sup>th</sup> Book, who has also given us a compend of his Philosophie. *Epicurus* lived 72. years; and died (as *Laertius*) of the Stone stopping his urine, in the second year of the 127. Olympiad.

§. 4. Among the Disciples of *Epicurus*, the first ranke is given to *Mus* his servant, who Philosophised together with his Master, and after him became the head of the Epicurean Sect, as *Diogen. Laertius* lib. 10. Also among the Sectators of *Epicurus* is reckoned *Hermachus* mentioned by *Porphyrie*, lib. 1. *de Abstinentia*. Also *Lucian* was an Epicurean, and friend of *Celsus* the Epicurean, who

writ against the Christians, and is answered by *Origen*. This *Lucian* is by some stiled *the Atheist*, because of his blasphemie against Christ, as *Suidas*: but herein he is vindicated by *Vossius*, de *Philos. Sect. cap. 8. §. 24.* who shews, that *Lucian* no where speaks Evil of Christ, save in the person of a stranger, where he calls Christ a Sophist, a title of no ill import amongst the Philosophers; only he speaks unworthily of God, on which account I suppose he was termed *ἄθεος the Atheist*. There were also many of the Romans, who adhered to this Epicurean Sect, as *Lucretius*, *Cassius*, and *Maro*, who dedicated the later part of his life to the Epicurean Philosophie; as in like manner, *Petronius Arbitr*, with others. And indeed there was no Sect continued so long as the Schole of *Epicurus*, which when al other Sects failed, persisted in continual succession, as *Laertius* boasts, and *Lactantius*, lib. 3. *Institut.* easily grants; giving this reason thereof: 'The Discipline of *Epicurus* was alwaies more famose than that of other Philosophers; not that it brought any thing of reason with it, but because the popular name of Pleasure invites many: for al are prone to Vice. *Nazianzen*, *Orat. 23. on the praise of Hero Alexandrinus* joyns these 3. in *Epicurus*, as containing the chief of his Philosophie, τὸ αὐτόμαλον Ἐπιπέρι, καὶ τὸ ἄτόμων καὶ τῆς ἡδονῆς, *Epicurus's Automatum, together with his Atomes and Pleasure.*

**Epicurus's Philosophie.**  
1. **Physics of Atomes.**

§. 5. As for *Epicurus's* Philosophie, the best thereof consisted in Physics, wherein he chiefly embraced the Dogmes of *Anaxagoras*, yet he differed from him in many things. Touching the Origine of the Universe, *Epicurus* held, that althings were composed of *Atomes*. Thence that of *Augustin*, de *Civit. Dei*, lib. 11. cap. 9. *Epicurus* held, that there were innumerable worlds produced by the fortuitous conflux of *Atomes*. See *Lud. Vives* on the text. *Epicurus's*

**Stillings Orig.**  
**Sacr. l. 3. c. 2.**

*Hypothesis* is supposed to have been this: 'That before the World was brought into that forme and order it is now in, there was an infinite empty space, in which were an innumerable companie of solid particles, or *Atomes* of different sizes and shapes, which by their weight were in continual motion; and that by the various occurrsions of these, al the bodies of the Universe were framed in that order, they now are in. These his sentiments of *Atomes* *Epicurus* is said to have traduced from *Leucippus* and *Democritus*; specially from the later, as before. Though indeed the first great assertor of *Atomes* was *Mochus*, that famose Phenician Physiologist, who traduced them from the Jews,

as has been proved in the Phenician Philofophie. The whole of the Epicurean Physics is comprehended by *Lucretius* the Epicurean in Six Books.

§. 6. *Epicurus* contemned Logic, Rhetoric, and the Mathematics. His content of Logic is mention'd by *Laertius*, in *Epicurus*, τῶ διαλεκτικῶ, ὡς παρέκλυσαν ἀποδοκιμάζουσι· ἀρκεῖν γὰρ τὰς φυσικὰς χαρὰς κτ' τὰς ἥσ' περὶ πραγμάτων φύσις, *They rejected Logic as that which is lame: for they say, that simple words suffice for Physics.* Yea *Cicero*, lib. 1. de Nat. Deorum, brings in *Epicurus* denying, that either part of *Contradictory Propositions* were true. In the room of Logic *Epicurus* introduced his *Canonic Ratiocination*: whence he composed a Book styled κανὼν, which was, as *Laertius* tells us, περὶ κειθνεῖς ἢ ἀρχῆς, ἢ σοιχειοτικῶν, concerning the Rule of judgement and Principe; also a *Work* that delivered the first Elements of *Philosophie*. This Canon or Criterion of judgement *Epicurus* made to be not Reason, but Sense. So *Cicero* de Nat. Deor. lib. 1. *Epicurus* said, that the Senses were the messengers or judges of truth. As for *Epicurus's* content of Rhetoric, *Laertius* gives this account thereof: Κέχυλαι λέξι κνεῖα κτ' ἥσ' πραγμάτων, ἢν ὅτι ἰδιωτῶν ὄειν, Ἀριστοφάνης ὁ Γραμματικὸς αἰτιᾶται, *He used a proper kind of speech, such as was accommodated to things, which because it was simple or plain, Aristophanes the Grammarian reprehended.* So *Cicero* de Finibus lib. 1. acquaints us, that *Epicurus* neglected letters, and ornaments of speech. *Epicurus's* content of the Mathematics is mentioned by *Plutarch*, in his Book against *Epicurus*.

§. 7. In *Epicurus's* *Philosophie* nothing was more pleasing to corrupt nature than his Ethics, specially touching the chiefest Good, which he placed in Pleasure: so that he made the first and last cause of al human actions to be Pleasure, or Delight arising from that good which the Mind enjoys. His Canons of Pleasure and Passion (according to *Gassendus* de *Epicuri Philos. Morali*, cap. 3.) are these: (1.) *All Pleasure, which hath no pain joined with it, is to be embraced.* (2.) *All pain, which hath no Pleasure joined with it, is to be shunned.* (3.) *All Pleasure, which either hindereth a greater Pleasure, or procureth a greater pain, is to be shunned.* (4.) *All pain, which putteth away a greater pain, or procureth a greater Pleasure, is to be embraced, &c.* *Epicurus's* Canons touching Pleasure, as the first and last Good, were (according to *Gassendus* cap. 3, 4, 5.) these: [1.] *That pleasure, without which there is no notion of Felicitie, is in its own nature good.* [2.] *That Felicitie consists*

firstes in Pleasure; because it is the first Connatural Good, or the first thing agreeable to nature, as also the last of expetibles, or End of good things. [3.] That Pleasure, wherein consistes Felicitie, is Indolence of bodie, and Tranquillitie of mind: for herein the absolute good of man is contained. The Indolence of the bodie is preserved by the use of temperance: the health of the mind is preserved by Virtues, provided and

That this Pleasure is in Virtue, and Mental.

applied by Philosophie. Diogenes Laertius gives the like favorable interpretation of Epicurus's Pleasures, in his Vindication of him against the imputations of Diotymus the Stoic. Epicurus (saith he) held, (1.) *ἡδαιμονίαν ἀνετάττω εἶναι παρὰ τὸ θεόν*, That the chiefest happinesse was in God. (2.) Hence he placed happinesse in the Pleasures of the mind, and reflexion on former enjoyments. (3.) Laertius also tells us, that he held, *συμπερύκασσι αἱ ἀρεταὶ τῷ ζῆν ἡδέως, καὶ τὸ ζῆν ἡδέως τέττον ἰσὶν ἀχώριστον*, &c. there was an unseparable connexion 'twixt Virtue and true Pleasure: whence he said, that Virtues were naturally conjoined with a pleasant life: again, live thou as God in immortal Virtues, and thou shalt have nothing commun with mortal. Ammonius, in Aristot. Categ. pag. 9. gives the like account of the Epicurean Pleasure; *οἱ δὲ ἡδονικοὶ ἐμαλῶντο, διότι τέλος ἐτίθεντο τῷ ἡδονῷ ἢ δονῷ δὲ ἐ τῷ σωματικῷ, ἀλλὰ τὸ γαλήνιον καὶ ἀτάραχον τῆς ψυχῆς κατάστημα, τὸ ἐπιβῶνον τῇ κατ' ἀρετῆν ζωῇ, κακῶς δὲ ἔλεγον ἔτοι τὸ σῆμα τῆς ἀρετῆς, ἥτοι τῷ σκίαν τέλος τιθέμενοι*, The Epicureans are called Hedonici, because they make Pleasure the last End; Pleasure, not that of the bodie, but the tranquille and indisturbed constitution of the Soul, following a Virtuose life, but they mistake, saying, 'tis the Carcasse of Virtue, or the shadow, seeing they make it the last End. Seneca affirms, 'that Epicurus complained, men were very ungrateful towards past enjoyments; because what ever good they enjoy, they reflect not again upon it, neither do they reckon it among pleasures: whereas there is no pleasure so certain as that which is past, because it cannot be taken from us. Present goods have not yet a complete solid being: and what is future yet hangs in suspense and is uncertain, but what is past is most safe. Yea Epicurus himself, in his Epistle to Idomencus, speaking of the torments he was then under, being ready to dye, saies, 'that the joy, which he had in his mind, upon the remembrance of the reasonings which he had in his life time, stood in battail of array against all those torments (as great as could be imagined) of the stranguric he laboured under. According to these accounts, Epicurus's Pleasures were not so grosse, as is generally conceived,

yet

yet sufficiently blame-worthy; in that he placeth mans objective and formal happinesse in Pleasure, which is but a consequent thereof.

§. 8. But whatever *Epicurus's* opinion was about Pleasure, certain it is he was foully mistaken in his Metaphysic Philosophisings about God, his Providence, &c. It's true, *Epicurus* (according to *Laertius*) denied not the Being, and spiritual nature of God: for he held, τὸν θεὸν ζῶον ἀθάρατον καὶ μακάριον, ὡς ἢ κοινὴ τῶ θεῶ ῥήσις ἐπέχει, that God was incorruptible, and most blessed, as the common notion of God declares. Yet he denied the Providence of God, affirming, That the blessed immortal Being hath no employment of his own, neither does he trouble himself with the affaires of others. Which Hypothesis we have largely refuted in our Metaphysics, touching the Providence of God, P. 4. B. 2. c. 11. §. 6. And indeed *Epicurus* in denying the Providence of God, discovered the absurdnesse of his reason: for take away the belief of Divine Providence, and the notions of a Deitie, though never so excellent, wil have no awe upon the spirits and lives of men, and therefore soon be rooted out of men's minds. Wherefore some ancient Philosophers supposed, that *Epicurus's* designe in acknowledging a Deitie (which he really believed not) was only to avoid the censure of downright Atheisme: assuring himself, that albeit he asserted one most excellent Being, which he called God, yet so long as he denied his Providence, he sufficiently served his own Interest; which was to root out all commun foundations of Religion, and so to establish a practic Atheisme. Thence *Tullie, de Nat. Deor.* 10. tells us, that *Epicurus* extracted Religion by the roots out of mens minds, seeing he took from the immortal Gods both Assistance and Grace. For albeit he affirmed the Nature of God to be most excellent and best, yet he denied Grace in God; and so took away that which is most proper to the best, and most excellent Nature. For what is better or more excellent, than Bonitie and Beneficence? which if you take from God, you make no one dear to God, and no one beloved of him, &c. *Epicurus's* great Canon, whereby he destroyed the Providence of God, was (according to *Laertius lib. 10.*) this, τὸ μακάριον καὶ ἀθάρατον ἢτε αὐτὸ πάρισμα ἔχει, ἢτε ἄλλὰ παρέχει, The blessed, and immortal Being neither hath any affaires of his own, neither doth he heed other mens. His great argument to defend this his Hypothesis was, that it was beneath the Majestie of the Divine Being, to condescend so far, as to regard

*Epicurus's* Atheistic conceptions of God, his Providence, &c.

How *Epicurus* undermined the Providence of God.

and.

and mingle with the affaires of this lower world. Whence he placed al Religion in the adoration of the Divine Being abstractly for its own excellence, without any regard to his Providence; which is indeed to destroy al Religion. This Atheistic persuasion makes *Tullie*, *Plutarch*, and the other Great Moralists degrade him from the title of a Philosopher.

He denied the  
immortalitie of  
the Soul.

§. 9. *Epicurus* also denied the Immortalitie of the Soul; which indeed was but the consequent of his foregoing Atheistic persuasion; and both, as I presume, imbibed together with his Sceptic Infusions from the Sceptic Schole: for Scepticisme naturally degenerates into Atheisme, and this into Sensualitie. Likewise *Epicurus's* Dogmes touching Atomes gave a great foundation to his Atheisme: For his Hypothesis being granted, that the first production of the Universe, and al successive generations procede from a Casual combination of Atomes, it is easie to salve al the *Phenomena* of Nature without a Providence.

Act. 17. 18.

§. 10. What opposition the Christian Religion found from this Epicurean Sect is evident from *Act. 17. 18.* Ἐπικουροῦ. He mentions (saith *Grotius*) two Sects of Philosophers most opposite to the Christian Religion. For the Epicureans believed that the world was not created by God; and that God regarded not human affaires; that there were no Rewards or punishments after death; that there was no Good, but what was sensible.

Pagan Philoso-  
phie determined  
in the Epicurean.

§. 11. *Campanella*, in his Politics, seems to make the Scepticisme, Atheisme, and Sensualitie of the Epicureans the occasion of their Ruine. 'The Philosophers (saies he) passed not from opinion to opinion, beyond *Epicurus*: under whom, denying God and Providence, their Sects were destroyed. He makes this the curse of al that kind of Philosophie, which degenerating first into Scepticisme, and from thence into Atheisme, was then rooted out of the World. And no wonder that God blasted Philosophie, when Philosophie dared so highly to blaspheme God: No wonder, that God should root that Philosophie out of the World, which in *Epicurus* and his Sectators became so debauched and vain, as to attempt the eradicating of the Notion of a God, or at least his due Fear and Reverence out of the World. But the Mischief of al such Vain Philosophie, and the usefulness of sincere sound Philosophie in the Christian Religion, wil be the subjects of our following Third and Fourth Part, &c.

*The End of the Second Part.*

