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THE
COURT
OF THE
GENTILES.

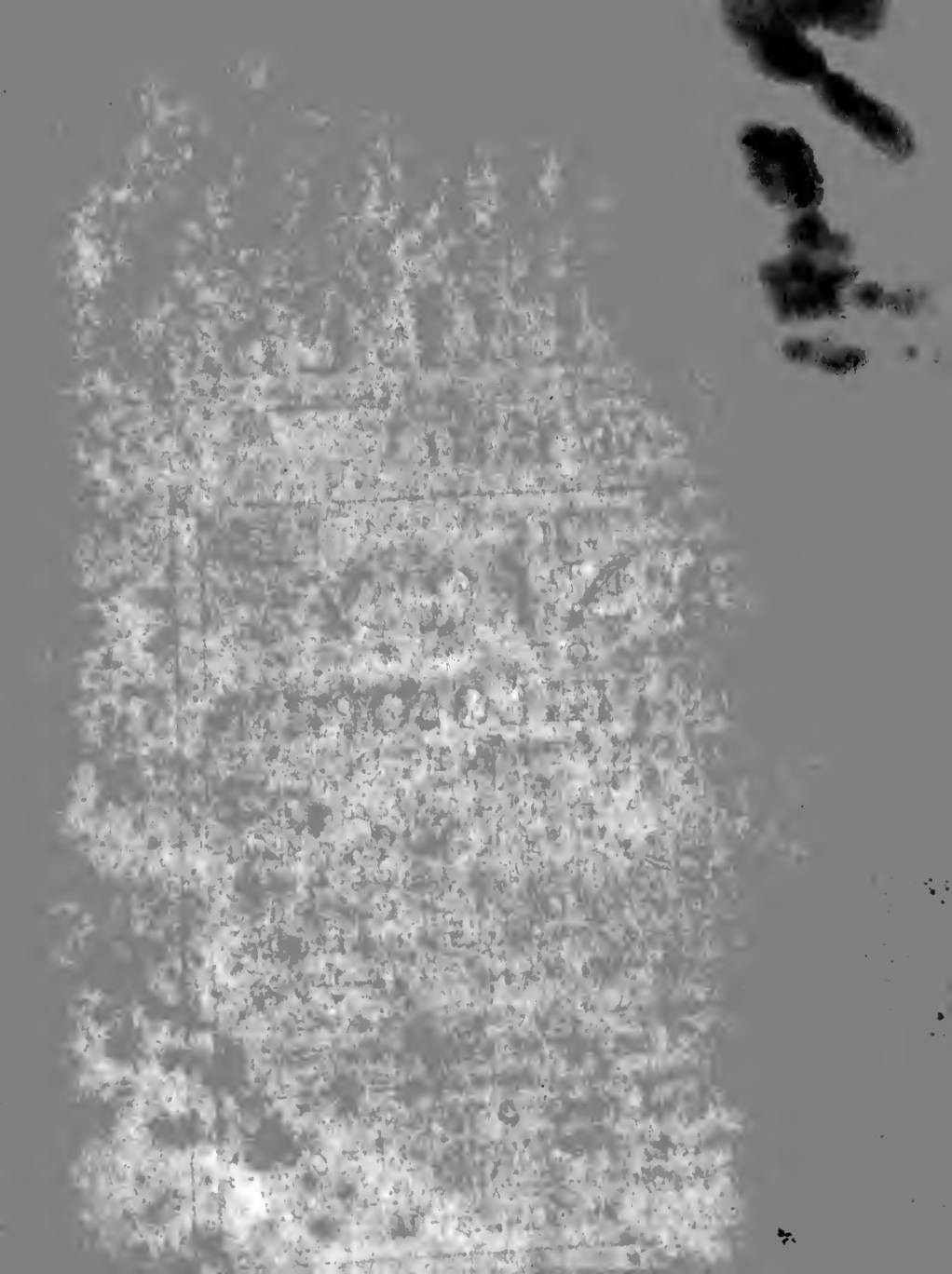
PART III.

THE
VANITY
OF
PAGAN PHILOSOPHIE
DEMONSTRATED,

From its Causes, Parts, Proprieties, and Effects; name-
ly Pagan Idolatrie, *Judaic* Apostasie, *Gnostic* Infusi-
ons, Errors among the *Greek* Fathers, specially
Origen, *Arianisme*, *Pelagianisme*, and the whole Systeme
of *Papisme* or *Antichristianisme*, distributed into three
Parts, *Mystic*, *Scholastic*, and *Canonic* Theologie.

By *Theophilus Gale*.

L O N D O N,
Printed by *A. Maxwell* and *R. Roberts*, for *T. Cockeril*,
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P R E F A C E.

WHatever falls under the Law of Creation, is thereby limited and confined: and by how much the more excellent and perfect the thing is, by so much the greater is its *Vitiositie* and *Vanitie*; if it exceede its just limits: For *the corruption of the best things is ever worst*. This is in nothing more evident than in Philosophie; which in its original and primitive Idea was most August and Glorioso: but now, alas! alas! what an inane, confused, sterile thing is it! How difficult is it to separate any regular Use from the Abuse thereof! The Designe of this following Discourse is to explicate, and demonstrate the prodigioso Abuses; which Philosophie, by reason of the *Vanitie*, *Errors*, and *Prejudices* of man's corrupt mind, has been obnoxious unto; whereof we have prefixed an Introductorie Brevarie in our Preface to the second Part, as also in the Contents of this third; so that we shal not need to Preface any thing farther hereof. That which we have now under Contemplation is a Pröemial account of the grand *Designe*, *Moment*, and *Use* of this Third Part, touching the *VANITIE OF PAGAN PHILOSOPHIE*; in order to a separation of its *Abuse* from the regular *Use* thereof.

The Corruption of Philosophie.

As for the grand *Designe* of this Discourse; we must ingenuosly confesse, it gave us some of the first and principal Ideas and Impressions of al our Contemplations for the Reformation of Philosophie. For after long Observation and Inquisition made into the many prodigioso

The Designe of this Discourse.

gious Errors, and grand Apostasies of the Church in all Ages, specially under Antichrist; we find that *Vain Philosophie* lies as a latent root, and concealed spring of this *Mysterie of Iniquitie*. Whence springs all Apostasie in Profession; but from some degree of Apostasie in Light and Affection? As God's departure from Churches is gradual, so the departure of Churches from God: And what are the first steps of departing from God; but when the Love of God and his Evangelic Truths is shut out of the heart? Is there not a strange Infatuation and callose stupiditie in the least degree of backsliding from the love of the Truth and its simplicities? And was not this that which gave the first lines to the formation of that *Man of Sin*, and his Antichristian Apostasie? This the Spirit of God assures us of; *2 Thef. 2. 10, 11.* foretelling, [That the Man of Sin should come] with all deceivableness of unrighteousness; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion; that they should believe a lie. The whole stress of this Antichristian Apostasie seems to be laid on this, that men received not the love of the Truth; or the Truth in the love thereof. This was that malignant worme that lay at the root of the heart; which caused a vital decay in Christianitie, and so laid the foundation of that great Antichristian Apostasie; even in those Primitive Churches. As in Nature all withering begins at the root, though it first appear in the branches; so in all Apostasie, the consumption begins first at the heart. And whence proceeded this vital consumption at the heart of the first Christians and Churches; but from want of love to Evangelic Truth, and its simplicities? Was it not hence that many of the Fathers, specially *Origen*, and such as were educated in the Schole at *Alexandria*, labored under a libidinous insatiable thirst after *Vain Philosophie*; vainly hoping there-

thereby to beautifie and adorne Christian Theologie? But did they really attain their End? was not the whole Systeme of Antichristian *Errors, Apostasies, and Abominations* introduced hereby? This we have copiously demonstrated, *Book II.* of this Third Part.

If it be further inquired, how it comes to passe; that Pagan Philosophie, which contains in it so many useful Philosophemes and Contemplations, should have such a venomous influence on the worst of Errors and Apostasies? That which satisfies mine own Inquisition herein may be reduced to these three Heads: (1) The *Vanitie and Malignitie of the Object.* (2) *The Vanitie and Malignitie of the Subject.* (3) *The Curse of God on both.* I. As considered in it self. *The Object, Pagan Philosophie,* considered in it self, contains in it much of *Vanitie and Malignitie.* This we have sufficiently demonstrated, *B. I.* throughout; from the *Causes, Parts, and Adjuncts of Pagan Philosophie.* But that wherein the Spirit of its malignitie seems to consist is not so much its *Mater, Parts, Adjuncts, or effective Springs,* as its principal End and Designe; which is to reduce and advance lapsed man to a state of Integrity and Perfection, by the force and improvement of his own Free-wil. The grand Designe of *Ethnic Philosophie,* in its original constitution, was to put men under a Covenant of Workes; thereby to keep them from Sin, and to merit Life. Proud nature ever affectes an Independence as to God; and to procure a Divine life by its own forces: What more pleasing to corrupt nature, than to act from, and for it self? O! how fruitful is the root of the Old Covenant in corrupt nature! How apt is every man by nature to run himself on a Covenant of Workes; and deifie some righteousness of his own, though never so unrighteous! What latent venes of *Pelagianisme* are there in the hearts of al by nature! whence, according to *Augustin, Pelagianisme is*
the

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the Heresie of Nature. Now what was the *πρώτη ἑσθλα*, or *prime Error* of al *Ethnic Philosophie* but this; so to *cultivate, refine* and *elevate* corrupt nature, as to render it a fit Temple of the Deitie; without the superaddition of Medicinal Grace? It's true, that *Socratic* and *Platonic Philosophie* speakes much of *the Divine Infusion of Virtue*; yet stil as the reward of men's endeavors, without the least regard to the New Covenant or true Mediator.

2. *As to its Subject.*

2. But yet the principal poison and malignitie of Pagan Philosophie arose from the Spirits and Principles of those; who composed the same, or were conversant therein. Had Philosophie been never so pure and virgin in it self; yet falling on carnal, proud, and wanton wits, how soon was it adulterated and rendred vain; yea noxious! We see, by sad experience; how soon the Evangel of our Lord, and Evangelic Dogmes are turned into the greatest Errors; when men of corrupt minds engage therein. How much more then was Philosophie, in it self so corrupt, obnoxious to Vanitie and corruption, when the minds of men engaged therein were so vain and corrupt! Thus much the Scripture takes notice of, touching the Philosophers, *Rom. 1. 21. But became vain in their imaginations, and their foolish hearts were darkened.* The natural imagination is the most vain thing in the world: how doth it like the filke-worme, lie entangled in those Philosophemes, which came out of its own bowels! How soon did lust in those blind Philosophers, put out the light of Reason, and so darken their foolish hearts! Hence it follows, *v. 22. Professing themselves to be wise [i.e. great Sophistes] they became fools.* There is nothing more worthy of compassion, than the blindness of such proud Sophistes, who professe themselves the most quick-sighted and sage in the world. Is not the terrible pestiferous darkeness of such, by so much the

Rom. 1. 21.

Ver. 22.

more

more deplorable, in that they take it for Light, which they follow with pleasure, as Children do the *Ignis fatuus*, which leads them to precipices and ruine? Are not such greatly to be pitied, who use their Reason only to render them more unreasonable? And has not this been a principal cause of the Vanitie of Philosophie, and its pestiferous influences on al great Apostasies?

3. We may adde hereto the *Curse* of God on Philosophie and Philosophers, for the abuse of that Natural or Traditional Light vouchsafed to them. This is more than intimated by *Paul*, in his Sacred Discourse of the Gentiles Philosophie, *Rom. 1. 28.* *And even as they did not like to retain God in their knowlege, God gave them over to a reprobate mind, to do those things that are not convenient.* He saith, (1) *They did not like to retain God in their knowlege.* *Ἐπιγνώσις* signifies [1] in the general any *Agnition*, whereby a thing is acknowledged to be what it is. So *Rom. 3. 10. Col. 1. 2. & 2. 2.* as elsewhere. And then the sense is, *they did not like to retain God in their acknowledgement; i.e. to acknowledge him such as indeed he is, most perfect, al sufficient, simple, pure, just, &c.* [2] *Science, Intelligence, right Reason*, as *Rom. 10. 2.* And thus the sense is; albeit they had some notices of God, yet they did not like to retain him in the true science or right understanding of him. [3] More particularly, a *faithful, salutiferous, obediential acknowledgement.* Thus *Ephes. 1. 17. & 4. 13. Phil. 1. 9.* So it implies, a *more accurate, exact, active knowlege*, according to that Greek Glosse, *ἐπιγνώσις, γνῶσις ἐπὶ γνῶσιν*, *Agnition*, is *knowlege superadded to knowlege, i.e. to speak in the Scholastic idiom, cognition practically practic; affective and effective knowlege; distinct exact knowlege.* They had many sublime notices and Metaphysic Contemplations of God, but not such as did worke their hearts to any real love, and obedience of God. Whence it follows:

(2) *God!*

(2) *God gave them over to a reprobate mind.* ἄδίκῃ notes, [1] *Rejected.* So Hebr. 6. 8. ἀδίκῃ καὶ καταέρας ἐγύσει, *rejected and nigh unto cursing.* Thus the sense is, they rejected God in their mind, and God delivered them up to a *rejected mind.* [2] *Adulterine, spurious, and thence rejectaneous:* as ἀδίκῃον νόμισμα, *rejectaneous, adulterine money.* Thus it's taken, 2 Cor. 13. 5, 6, 7. 2 Tim. 3. 8. Tit. 1. 6. and so the sense is, God gave them up to a *drossie, vain, adulterine mind.* [3] *Perverse, contrary to right Reason.* And thus it's primarily to be understood here; and so there is an elegant allusion between ἐδοκίμασαν & ἀδίκῃον, they did not *approve of, and acknowledge* God in their practic Judgements or Consciences; and therefore God did not *approve of, or own* their practic judgements, but delivered them up to a reprobate or perverse judgement; which hurried them into al manner of Idolatrie and wickednesses, as is specified v. 26, --- 31. Thence it follows, (3) ποιεῖν τὰ μὴ καθήκοντα, *To do things not convenient.* These proud Sophistes, specially the *Stoics*, boasted greatly of their τὸ καθεκόν & περὶ ἡκόν *that which is congruous and convenient:* wherein they placed the whole of Philoſophie. So *Clemens Alexandr. Pedag. pag. 101.* *The Stoics cal that which is done according to the obedience of Reason and Virtue, περὶ ἡκόν καὶ καθεκόν, congruous and convenient.* And O! how much did they vainly glorie in this *Congruitie and Convenience* of their actions! Yea, did they not as many now-adayes, measure the Great God, and his Divine Perfections by Rules of *Congruitie and Convenience*, coined by their vain imaginations? But *Paul* gives us their true Character, *that being delivered up to a reprobate mind, they did things not convenient; i. e. they fel into the most prodigiōse Immoralities, notwithstanding al their pretended Moralitie.* And how justly doth God leave such as place their own *Wisdom* and *Moralitie* in the Throne of God, to
 commit

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commit the most undecent Immoralities? Thus God be-
misted the degenerate mindes of those proud *Sophistes*
and *Moralistes*, causing their very light and Moral
Virtue to play the Knaves with them, and betray them
into the hands of the worst Immoralities; as *v. 29, 30, 31*. Oh!
how mysterioſe & inviſible are Gods ways of giving men
up to a Reprobate mind! How ſoon doth light hard-
den thoſe whom it doth not ſoften! Can there be a
more ſevere judgement, than for men to be given up
to a Reprobate mind, and the luſts of their own hearts?
May we then wonder that *Ethnic* Philoſophie ſhould
prove in it ſelf ſo vain and venomous, as alſo in its in-
fluences on the Church of God, when it was under ſo
great a curſe of God?

Neither hath this Judiciary curſe terminated only on
Pagan Philoſophie, but alſo diffuſed it ſelf through-
out almoſt the whole of Scholaſtic Theologie. Yea, I
muſt confeſſe my ſelf to be in this point of the ſame
perſuaſion with pious *Jansenius*, that great Patron of
Medicinal Grace, who, in his *Auguſt. Tom. 2. l. 2. c. 2.*
pag. 326. tells us, ‘ That he could not but vehemently
‘ wonder, that many of the Gentile Philoſophers Phi-
‘ loſophiſed far more piously and rightly, of the prin-
‘ cipal heads of Moral Doctrine and Grace, than many
‘ Chriſtian Scholemen, &c. Of which ſee more *Book*
2. Chap. 2. Sect. 1. § 4. of this *Part 3.* And a great
Prelat of this Age and Nation affures us, *That there*
hath not been a greater plague to Chriſtian Religion than
Schole-Divinitie. And he gives this reaſon of it :
‘ When men wil be wiſer than God, and thinke by
‘ their fooliſh wiſdome to adde to Gods Word; God,
‘ to convince them of their folie, ſuffers Satan to ſow
‘ ſeeds of Hereſie and Diviſion among them. Such is
the vanitie and malignitie of Philoſophie, and al hu-

man wisdom, when abused by men of reprobate minds, and so brought under a Divine Curse.

The right use
of Philosophie.

Hence we see how necessary it is for any, that will make a right use of Philosophie, to separate therefrom its vanitie and abuses: and how can this be duely performed, but by a curiose Contemplation of, and Inquisition into the *Causes*, *Adjuncts*, and *Effects* of vain Philosophie; which is the principal Intendment of the following Discourse. And if we wil indeed render Philosophie useful we must observe these general Rules:

See more of
these Rules
Philos. Genera.
Differ. Proem.
p. 7, &c.

(1) *That all Philosophie be reduced, to and measured by its original and perfect Exemplar, the Divine Word and Light.* Had the first Fathers, *Origen*, &c. as also the Scholastic Theologues, their Successors, taken this course, what great use might they have made of *Ethnic Philosophie*, and preserved the Church from those monstrous Errors, and Abuses that followed the same? (2) *That so much only of Pagan Philosophie must be admitted as may subserve Christian Theologie, not oppose the same.* (3) *That not the end of Ethnic Philosophie, or Philosophers, may be assumed by us, but only such Philosophemes as may serve to explicate Dogmes in Theologie.* The End both of Pagan Philosophie and Philosophers, being to exalt the *Lights* and *Heats*, or *Forces* of corrupt nature, and to reduce men to the old antiquated Covenant of Workes, this may in no regard be admitted by Christians, who are under a New Covenant: yet there are many excellent Philosophemes and Notions both Moral and Metaphysic, which if improved by an humble fidele mind; on Evangelic Principles and Motives, may be of great use, not only for the Moralising of Persons and Republics; but also for the Explication of many momentose Verities in Christian Theologie. Hereof we have given many Specimens in our Fourth

Part of the *Court of the Gentiles*, as also in our *Philosophia Generalis*, Part 1. Lib. 3. Chap. 3, 4. and Part 2.

We are also to premit something touching the *Forme* The Forme of this Discourse. and *Method* of this following Discourse; which we have endeavored to suit to our Mater, as Nature doth her Formes. And whereas we have explicated and insisted on so many Textes of Scripture, we presume that will not be thought impertinent; sithat our main subject is the *Vanitie* and *Abuses* of Philosophie, which are best evidenced by *Divine Light*. We may not also pretermit without some mention the many Citations and Explications made use of by us out of *Grotius*; whose Annotations and Illustrations we have frequently cited; not as if we esteemed him an authentic Judge in maters of Faith or Scripture; but as he was a good Critic, wel-skilled in Antiquitie, and a person of great esteem for his Learning; so that it cannot be conceived, that his Indignation against Pagan Philosophie should procede from any groundlesse prejudice against the same; but rather from a just and deserved apprehension of the many evils and pestiferous effects that attended the abuse thereof. I must ingenuously confesse; that when I did read *Grotius's* Annotations on the New Testament, and diligently observed, how much he decried vain Philosophie, by reason of its noxious Infusions, and venomous influences on the principal Errors in the Christian Church; it put me on more curiosè Inquisition and diligent researches into this mater: wherein I found the Abuses of Philosophie much greater, than ever I imagined.

As for *Grotius* himself, if it may not seem too great presumption to give the world my Character of so Learned a man; I conceive he did the Church and

Learned men good service; before he, by reason of Interest or Discontent, fel off to *Socinianisme*, and *Cassandrian Poperie*; which his Controversies with *Rivet* demonstrate him greatly propense unto. And to make good this my Charge, I shal give a Specimen of some *Socinian* and *Popish* Errors; which lie scattered in his Annotations on the New Testament. On *Joh. 8. 58.* he renders ἐγὼ ἐμὶ, *eram, I was.* i.e. saith he, *Christ was before Abraham in Divine appointment.* So *Joh. 10. 38.* he saith, *That the Father was in him by his influence, and he was in the Father by perfect obedience.* So *Joh. 17. 5.* he understandes, *παρὰ σοῦ, of the Divine Decree.* Al which overthrow *Christ's Deitie.* Again, *Joh. 17. 12.* ἐγὼ ἐπέβην αὐτοῖς. i.e. saith he, *I have by my daily precepts and exemple endeavored it, &c.* Where he makes *Christ* a *Mediator* only by *Precepts* and *Exemple*; according to the *Socinian* Mode. And then he addes, that υἱὸς ἀπωλείας, *Son of perdition*, is said not of any *Destination* of *God*, but of his own merit; whereby he denies *Reprobation.* And *ver. 21.* ἵνα πάντες ἐν ἄσιν, *that they may be al one*; i.e. saith he, *one in faith and love*: which notes only a *Moral* union with *Christ.* So *ver. 26.* Καὶ γὰρ ἐν αὐτοῖς. i.e. saith he, *by Dogme and Exemple.* Again, *1 Cor. 8. 11.* he saith, *that Christ died altogether for al men, that they might be converted by the Gospel; therefore also for them that perish.* Which is both *Pelagian, Socinian, and Popish.* *Ephes. 6. 19.* he hath this expression; *Shal we thinke, that the prayers of Paul reigning with Christ profit us nothing?* where he assertes the *Intercession* of *Saints.* And *ver. 23.* ἀπὸ Θεοῦ πατρὸς καὶ υἱοῦ, he thus explicates: *He hath joined the principal cause with the second cause.* Where he makes *Christ* a *second cause*, which is ranke *Socinianisme*, and *Arianisme*, foisted into the *Primitive Churches* by *Origen*; as we have demonstrated,

Book 2. Chap. 1. §. 8, 9. So *Philip*. 2. 6: he interprets *ἔνει τον Θεῶν*, to be *looked-on as God*. And on *Phil*. 3. 11. he saith, *εἰπως*, sheweth the thing to be uncertain; where-by he agrees with the *Papists*, in denying *Assurance*. So in *ver*. 12, 13. he assertes *falling from Grace*. Also *Col*. 2. 13. *νεκρῶς*, *Dead in sins*, he understands with a diminution, as it were *dead*. Moreover on *2 Tim*. 4. 7. he upbraides such *who trusted in imputed Righteousnesse*; which is the spirit of *Poperie*. And *1 Tim*. 3. 16. *God was manifest*, &c. he leaves out *God*; and applies al to the *Gospel*: which he learned from the *Socinians*. Again, *Tit*. 1. 1. *ἐλεκτῶν Θεῶν*, he interprets of *Election by or for faith*. And on *Heb*. 6. 4, 5. he concludes; *that the best of Christians may fal from Grace*. And *Hebr*. 10. 5. he interprets *Christs coming into the world*, of his passing from a private life to his Ministerial Office; which subvertes the *Deitie of Christ*. And *ver*. 18. by *ἀφεσιν*, *Remission of sin*, he understands the *sanation or curing of the soul from sin*; which is manifest *Papisme*. And *Hebr*. 10. 29. he saith; *that justified persons, who have received the spirit, may fal away*. And *James* 2. 23. by *ἐλογισθη*, *imputed*, he understands, *that faith was reputed by God as an egregious thing*; which is ranke *Socinianisme*. And *Revel*. 20. 15. οὐ ἐν τῇ βίβλῳ, he saith, *that it sufficeth not, that the name be sometime written in the book of life*; &c. How much he endeavored to elude and evade al those Characteristic notes of *Antichrist* given by *Paul* and *John*, affixing them on *Simon Magus*, or some other; is evident by his Notes on *2 Thes*. 2, 3, 4, 5, &c. as also by his *Epistles*; specially *Epist*. 199. to *Curcellans*.

These Reflexions on *Grotius* I conceive expedient, as a Premonition to young Students; that they imbibe not his erroneous Infusions, together with his Learned Annotations. I am not ignorant that by opposing *Grotius*,
I greatly

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I greatly incur the censure and displeasure of some Learned men; which is no way desirable to an ingenuous spirit, or to any that love their repose; but this I can truly say, that I would differ from none farther than they differ from Truth; which ought to be more esteemed by us than the estimate of men, or our own quiet; of which more fully in the close to our Preface, *Part*

4.

BRE-

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THE COURT OF THE GENTILES.

PART III.

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BOOK I.

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Table of Hebraic Words Explicated.

<p>אגרהא, <i>bidden sense</i> אש יה, <i>Esia, Vesta</i> בנעלים, <i>Baalim, who</i> בן, <i>Ben, a Son, addicted</i> בה קול, <i>a kind of Prophetie</i> נבה, <i>Pride</i> גרה, <i>to blaspHEME</i> רושא, <i>Investigator</i> ררש, <i>the bidden sense</i> הסכיל, <i>to convince of folie</i> הפוסקים, <i>δεδωκυμένους</i> התל, <i>to deceive</i> הרה, <i>to blaspHEME</i> חכמים, <i>wise, who</i> חיים טובים, <i>God save you</i> כרש, <i>Coresh, Cyrus</i> לב, <i>the practic Judgement</i> מחקר, <i>Disputation</i> טכניות, <i>vain Questions</i></p>	<p>76 206 104, 182 230 58 13 187 31 76 31 121 52, 101 187 35 65 182 98 31 74</p>	<p>מרות, <i>Proprieties</i> משלים, <i>Proverbs</i> נאץ, <i>to provoke to wrath</i> נבואה, <i>Prophetie</i> גרות, <i>human Rites</i> נשים, <i>wives</i> ספר, <i>a Scribe</i> טול הורה, <i>the yoke of Law</i> טצם, <i>Essence or Bodie</i> קבל, <i>Cabala</i> קרב, <i>to approche for worship</i> רבי, <i>Rabbi, διδασκαλ</i> רוח קרש, <i>the spirit of Prophetie</i> רמה, <i>to deceive</i> שר, <i>a Destroyer</i> שמע, <i>to hear</i> תושיה, <i>sound wisdom</i> תלמוד, <i>Talmud, what</i></p>	<p>120 35 187 57 169 211 42 166 53 75, 76, 117, 216 17 171 58 52, 101 59 118 85 119</p>
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Table of Grecanic Words Explicated.

<p>Αγαλμα, <i>an Image</i> Αγάπη, <i>Love-Festis</i> Αγγοια, <i>Sagacitie</i> Αιωνες, <i>Aones</i> Ανθετος της εμαρτιας Αντιδεις, <i>Contradiction</i> Αποδειξις, <i>a Demonstration</i> Αποδοχη, <i>Acception</i> Απολλων, <i>Apollo</i> Ασέλγεια, <i>Luxurie, whence</i> Ασυχεν, <i>to erre</i> Αυγη, <i>Lustre, thence Augustus</i> Αυτεξιστον, <i>Free-wil, what</i></p>	<p>58, 196 130 87 126 226 20 90 216 59 129 75 231 39</p>	<p>Δαιμόνιον, <i>a Demon, what</i> Δεισιδαιμονία, <i>Demon-worship</i> Διαλεκτική, <i>Dialectic</i> Διαλογισμός, <i>Ratiocination</i> Διαμαρτυρησών, <i>Obtesting</i> Διαπαρατεβή, <i>perverse Dispute</i> Διατεβή, <i>an accurate Disputation</i> Διδασκαλία, <i>a Constitution, or Canon</i> Διδασκαλία Δαιμονίων, <i>what</i> Διδασκαλ, <i>an Institutor</i> Δογματίζω, <i>to Dogmatise, what</i> Δοκείν, <i>to presume</i></p>	<p>67, 103, 171, 180 171—176, 181, 236 91 24, 26, 93—99 121 18 18 165, 169, 171 67, 165, 171 171 7, 169 10</p>
<p>Βατύλια, <i>Betylia, what</i> Γάγγραινα, <i>a Gangrene, what</i> Γενεαλογία, <i>Genealogie</i> Γνώμαι ηθικά, <i>Ethic Characters</i> Γνώσις, <i>Gnostic Science</i> Γνωστοί, <i>Gnostics</i></p>	<p>198 122 73, 120, 125 35 10, 74, 123 74, 124</p>	<p>Ἐσελοθεσκεία, <i>wil-worship, what</i> Ἐικονολατρεία, <i>Image-worship</i> Ἐισ τὸν ναόν, <i>in the Temple</i> Ἐκνήψω, <i>to awake</i> Ἐκπύρωσις, <i>Purgation by fire</i> Ἐκστασις, <i>Ecstasie, what</i></p>	<p>128, 169 105, 197 233 9 218 62</p>

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THE
C O U R T
OF THE
G E N T I L E S.

PART III.

Of the Vanitie of PAGAN PHILOSOPHIE.

BOOK I.

*The Vanitie of Pagan Philosophie, from its Causes, Parts
and Proprieties.*

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Vain Philo-
sophie from ig-
norance. §. 1.



Having in the former Part contemplated Philosophie in its origine and pro- gresse, we are now to take view of it in its degenerate, corrupt and deform'd Idea or visage: For though it were in its origine a weak imperfect reflexion of that gloriose Divine Revelation, which shone from the Sun of Righte- ousnesse on the Jewish Church; yet falling on proud, carnal, indisposed hearts, it did but harden them the more: So that, *Holding the truth in unrighteousnesse, they became vain in their imaginations, and their foolish heart was darkened: for professing themselves to be wise, they became foolish, as Rom. 1. 18, 21, 22.* Now to penetrate fully the Cor- ruptions and Vanitie of Pagan Philosophie, we shal consider it, (1.) In its Causes. (2.) In its Mater and Parts. (3.) In its Forme and Proprieties. (4.) In its Effects.

We shal begin with the Vanitie of Philosophie, as considered in its Causes. And the first prolific seminal cause of al the Vanitie and corruption of Philosophie, was the innate congenite darknesse, or the native ignorance of the natural understanding. 1 Cor. 2. 14, *The natural man, i. e. Nature in its highest Phi- losophic elevation. By ψυχικός άνθρωπος, the Animal or natural man, we are to understand, not only the brutish, sensual man; but man under the highest raifures of natural or moral endow- ments, so far as he is void of the Spirit of God, and opposite to the spiritual man, ver. 15.* Thus Chrysostome interprets this ψυχικός άνθρωπος, to be ὁ διὰ σάρκα ζῶν, καὶ μήπω φωτισθεὶς τὸν νοῦν διὰ πνεύματος, ἀλλὰ μόνον τῷ ἑαυτοῦ καὶ ἀνθρώπινῳ σύνεσει ἔχων, ἢ ἅπ' ἀπάν- των ψυχῆς ἐμβάλλει ὁ δεικερός, who lives after the flesh, not having his

his mind illuminated by the Spirit, but clothed only with a natural human intelligence, which the creator hath more or lesse invested the souls of al with. This Dr. Reynolds, in his *Conc. ad Clerum*, has largely proved. These first Sophists or Philosphers, finding themselves in the dark as to the origine and first principes of the Universe; but much more, as to the sublime *Mysterics* of *Divinitie*; they considered how they might reduce their *καυδὸς ἐκνοίας*, those dark Notices and Remains of natural light, unto a more perfect contemplation of things in their true and genuine Ideas. And in order hereto, that they might the better foment and improve these few *commun Principes*, *contemplative* and *active*, they under-took many tedious Travels and Labors; they went far and near, to the *Egyptians*, *Phenicians*, and *Chaldeans*, but principally to the *Hebrews*, who were scattered amongst al these Nations; from whom they received immediately, or by the mediation of those neighboring Nations, some fragments and broken traditions of the first *origine* of things; their *Connexions*, *Causalities*, *Effects*, &c. Also of the first *Eternal Being*, his *Perfections*, *Operations*, and *Modes of worship*, &c. which forrein heavenly Plants of Divine Revelation, they endeavored to transplant into the Garden of their natural Understandings and Philosophie; hoping thereby to cultivate and elevate their own natural Principes. But these Divine Mysterics being too big for their natural *Acumen*, they soon degenerated into vain imaginations. We find al this set forth to the life by Paul, in his Discourse to the *Athenian* Philosophers, *Act. 17. 27.* Ζῆτέειν ἢ *Act. 17. 27.*
ἰδεῖν ἐι ἀεσχε φιλαφύσειαν ἢ σέουσειεν. If happily they might, by grop-
 ing after him, find him, i. e. like blind men, &c. *φιλαφύσειαν*
 primarily and properly signifies, to touch, as they who play on a
 Music Instrument. But thence, in a more laxe notion, it notes,
 to grope with the band, as blind men grope for the Wal: -and
 thence metaphorically, as applied to the mind, it importeth the
 dark inquiries of blind nature after God and things Super-
 natural. This is excellently illustrated, *2 Pet. 1. 9.* But he that
 wanteth these things, is blind, and cannot see afar off. *μωπύζων,* *2 Pet. 1. 9.*
 i. e. not able to open his eyes: Or as Beza, Not able to see far. *μωπύζων.*
 So Aristotle defines *μωπύζων:* *μωπύζων λέγεται ὁ ἐν γενέσει τὰ ἕξ ἑ-
 γος βλέπωντες, τὰ δὲ ἔξ ἀποστεινὰς ἔχ ὁρῶντες,* i. e. (according to Bu-
 dew) Myopes are such, who from their birth see things next them,
 but things remote they cannot see. Or as Beza, *μωπύζων παρὰ τὸ*
μύειν

μύειν τὰς ὄφθαλμούς, because they alwaies blink with their eyes. Thus learned Bochart, in his elaborate Book *De Animalibus Sacris*, part. 1. lib. 1. cap. 4. pag. 31. Where having layd down three interpretations of the word μωπάζων, he adds a fourth, which he closeth with: 'I prefer, saies he, the fourth interpretation of them who render μωπάζειν to shut the eyes, to twinkle, to blink with the eyes. So Hesychius, μωπάζω, μωπάζων, παραχμύσιον. So *Isa.* 6. 10. *Matt.* 13. 15. *Act.* 28. 27, τὰς ὀφθαλμούς, αὐτῶν ἐχμύσισαν, they twinkled with their eyes. Thus also the simple μύειν is often taken: so that μωπάζειν, implies no other than μύειν τὰς ὄφθαλμούς, to shut the eyes, as *Isa.* 33. 15. Therefore this τυφλὸς μωπάζων, is he who is blind, because he voluntarily shuts his eyes that he may not see, or who seems to see, what he unwillingly beholds. Such are by *Job* 24. 13, called מורדי אור, Rebels against the light, *John* 3. 20. This fully agrees to these Gentile Philosophers, who are said, *Rom.* 1. 18, To hold the truth in unrighteousnesse: i. e. They had some κοινὰς ἐνοίας, common notions of a Deitie, which they cultivated by studiose Contemplation of the invisible perfections of God in his visible workes, as *ver.* 19; and farther, by some broken Traditions borrowed from the Church of God. Yet al this while, the truth being captivated by their dark minds, they could not see afar off: they had only a purblind light, or as *Plato* calls it, ἡμέρας νυκτεωβία, a night-day knowlege of Divine things, which rendered them only skilful in coining vain imaginations, &c. They may be said to hold the truth in unrighteousnesse, on a twofold account. (1.) As by their unrighteousnesse they captivated the Truth: Their unrighteous lusts were too strong for Truth. Or (2.) As they did captivate Truth unrighteously, against al equitie and justice. Had they given Truth fair play, it would have dealt roundly with them, and made them sensible of their Crimes; but their unrighteous lusts, did against al rules of equitie, unrighteously captivate Truth, that so it might not disturb them in their wicked practices.

2. Human Inventions.

§. 2. A Second Cause of the Vanitie of Pagan Philosophie, was the human Figments and Inventions of their own, which they mixed with those broken Traditions, they received originally from the Jewith Church; whence the whole of their Philosophie, according to Divine estimation, is judged to be at best but human Invention and Tradition. This is fully laid down,

Col.

Col. 2. 8, *Through philosophie and vain deceit, after the tradition of men, &c.* The Apostle seems to strike primarily at the Pythagorean Philosophie, as it appears by the following *vers.* 18, 20, 21, 22, 23, which were Pythagorean Doctrines. Thence *Grotius*, and *Hammond* out of him, understand this Discourse of the Gnostic Theologie, compos'd for the most part of Pythagorean Principles. Now here the Apostle exhorted them First, That no man make a prey of them through Philosophie. What the proper import of *συλαργῶν* is, we shal hereafter shew. He saies, *διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης.* *Grotius* observes, that here is the figure ἐν *διὰ. Δύοιν*, one and the same thing signified by two expressions: For *διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης*, by Philosophie and vain deceit, availeth as much, as if he had said, *διὰ τῆς κενῆς ἀπάτης τῆς φιλοσοφίας*, by the vain deceit of Philosophie. Thence the Apostle proves, that it was vain Philosophie, from its Causes, (which is the highest kind of demonstration). καὶ τὴν παράδοσιν ἧς ἀνθρώπων, according to the tradition of men. 'Very right: (addes *Grotius*) 'for that which these Greek Philosophers taught, proceeded, ἐπι τὸ πλεῖστον, for the most part, from their human ingenie, or 'own invention. But what true account can we have of God, 'and of his Decrees, unlesse we are taught of God? Hence 'therefore those perpetual and inexplicable dissentions amongst 'the Philosophers: Hence also their industrious labor and studie, in things that were neither in themselves certain, nor yet 'rendred men better. καὶ τὰ στοιχεῖα τῶ κόσμου, according to the institution, which came not from Heaven, but from this world: and 'thence is partly false, partly imperfect. Στοιχεῖα properly signifies the Elements, which the Philosophers suppose to be the first principles of Natural bodies. Thence in Philosophie the word was used to signifie the first principles, or rudiments of any Science, which have an analogie with the natural elements. So that by rudiments, or elements of this world, is evidently meant those principles of Philosophie, which had their main origine from the world; that is, the invention of man, though grounded on some Jewish traditions. So it follows, καὶ ἢ καὶ Χριστοῦ, and not according to Christ: i. e. saies *Grotius*, Not such rudiments or institutions, which were brought by Christ from Heaven. 'Tis true, much of their Philosophie, its first Rudiments and Elements, descended originally from Heaven by Christ. For, as it hath been proved, the chief principles of al Philosophie were but

corrupt traductions, or broken traditions derived originally from Gods sacred Oracles: Ay, but i as much as the manner of *traduction*, or *conveighance* was but human, not according to Gods Ordinance; yea very broken and imperfect; and moreover, these purblind Philosophers mixed their own figments and inventions with their Jewish Traditions, which they understood not, neither improved to any other use or end, than a little to elevate their own commun principes; hence the Apostle stiles the whole of their Principes and Philosophie but *Traditions of men, worldly rudiments*, which were partly false, partly imperfect; but wholly vain and uselesse as to Divine Institution and Instruction of men, in the saving knowlege of God in Christ. Not that the Apostle condemnes al Philosophie *as vain*, because it was of *human Invention or Tradition*; but his design here, is to preserve these *Collossians* from the contagious infusions of the *Gnostics*, and other Heretics, who mixed *Pythagoric Traditions and Rudiments*, with *Divine Revelations and Institutions*; and so rendred both vain and uselesse. This our Apostle over and again inculcates, *vers. 20. 21, 22, Wherefore if ye be dead with Christ to the rudiments of the world, &c. i. e.* saith *Grotius*, Christ has delivered you from this human Institution. He that is dead, is freed from the incommodities of life. Therefore *to dye here*, is taken in the better part, as *Rom. 6. 2. Στοιχεῖα*, *Rudiments*, are every institution, as *Gal. 4. 3, 9.* Where you'll see the reason, why they are called *στοιχεῖα τοῦ κόσμου*, *Rudiments of the world*; namely, because they were commun to the Jews with the Gentiles. For there was nothing in these Rites peculiar to the Jews, yea they rather came by Gods permission from the Gentiles to the Jews, than from the Jews to the Gentiles. And indeed it is evident, That these Rudiments or Institutes here mentioned, *ver. 21, 22*, were not *Jewish* but *Pythagorean*, (as *Grotius* observes) which the *Gnostics* transplanted out of the Pythagorean Philosophie, into their Theologie. This further appears by what follows, *ver. 20, ἢ ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; Why, as though living in the world, are ye subject unto ordinances? Δογματίζεσθε*, saies *Grotius*, signifies here, *Why do you suffer your selves to be thus taught*, as though your life were to be composed according to the exemple, not of Christ, but of the World? Or, as *Schmidius*, *Why do you bind your selves, ad δόγματα, to the Dogmes, Rites, and Institutes of men?*

Col. 2. 20.

Gal. 4. 3, 9.

‘men? *Δογματισμὸν*, as it is wel known, is a *Philosophic terme*, and signifies to impose a *Dogme*, or *Doctrine*, as νομοθετεῖν, to impose a *Law*. The *Pythagoreans* had their *δωγματα*, *Dogmes*, imposed on all their Sect; so that *ἀντις ἔφη*, he said it, was a *Law* to them. Now, saies the *Apostle*, Why do you suffer these *Pythagorean Dogmes* to be imposed on your Consciences, instead of *Christs Laws*? Why do you subject your Consciences to these worldly Rudiments, or *Pythagorean Ordinances*, which are vain and uselesse, in point of salvation; as to maters of Faith and worship, &c? Then our *Apostle* procedes to lay down some of these *Pythagorean Dogmes* or *Ordinances*, *ver. 21*, μὴ ἀβη, μὴ γάση, μὴ δίγης. That these are no *Mosaic Ordinances*, is affirmed by *Tertullian*. ‘It seems to me (saith *Grotius*) that he useth words commun, which comprehend both the Jews and the Philosophers, principally the *Pythagorists*, &c. Then it follows, *ver. 22*; καὶ τὰ ἐπιτάγματα καὶ διδασκαλίαι ἄνθρωπων, according to the commandements and *Doctrines* of men. This, saies *Grotius*, ought to be referred to the remoter, namely to that *δωγματισμὸν*, *ordinances*, *ver. 20*, which were the inventions of men, not of God. *Ἐπιτάγματα*, are such things as are commanded by mens *Laws*: *Διδασκαλίαι*, are the *Injunctions* or *Dogmes* of the *Philosophers*. So that we see the sum of our *Apostles* Discourse, and scope in these forecited places, is, to shew the vanitie and deceit of this *Pythagorean Philosophie*, which these *Gnostics* (pretenders to wisdom) had foisted into their mystic Divinitie. And this he doth fully demonstrate from its main cause; namely, that all these *Pythagoric Principles* (which these foolish *Gnostics* so much doted on) were but mens *Traditions* and worldly *Rudiments*, as *ver. 8*, or *Dogmes*, *Mandates* and *Doctrines* of men; as *ver. 20, 22*: *i. e.* Though they might have some origine Idea in, and Tradition from Gods sacred Oracles; yet, in as much as this Tradition was only *human*, *broken* and *corrupt*, and no way apprehended, much lesse rightly improved, but rather abused to vanitie, pride and idolatrie, by these foolish Sophists; hence the whole of their Philosophie, according to Divine estimation, was judged at best but of human Invention and Tradition; and therefore vain and deceitful, when made the measure of Divine things, or rule of faith and worship, as here it was. And this indeed the wiser of the Philosophers, *Pythagoras* and *Plato*, seemed sensible of; as also of their need of an

Col. 2. 21.

Col. 2. 22.

higher

higher and more Divine light, than what they had attained unto by Traditions received, and the improvements of their own natural principles thereon. What else mean those Pythagoric Symbols, *Look not in a glasse by Candle-light? Discourse not of Pythagorean things without light, &c.* And Plato gives us many great acknowledgements of his natural ignorance, and of the need he had of a Divine light, to direct him into the knowlege of *Divine Mysteries, &c.*

Curiositie and affectation of *sophie*, was *Curiositie*, and *affectation of Novitie*. This is more than hinted in that of the Apostle, *Col. 2. 18.* *Ἀλλ' ἰσῶσθε μὴ βυβατεύωσθε, i. e.* (saies Grotius) *Penetrating into those things, which he hath not seen or known; claiming a privilege of discoursing concerning things unknown or hidden.* *Ἐμβυβατεύω*, in the Glossarie, signifies to *dive or pry into*. It is placed for the Hebrew *חַלַּק* *Psal. 19. 51.* They preferred Angels to what Offices they pleased, coyning Names for them, distributing them into Classes, &c. *Schmidius* renders *Ἐμβυβατεύω*, *Involving, or proudly intruding on things he hath not seen.* *Ἐμβυβατεύω*, properly signifies, *to place the foot on somewhat; and thence sometimes, proudly to undertake a matter beyond a mans capacitie.* Our Apostle here strikes immediately at the *Pythagorising Gnostics*, their proud and curiose speculations, concerning the *Pythagorean Aëones* or *Angels*; whose *Natures, Proprieties, Orders and Offices*, they so busily, but vainly pryed into: As after them, the Popish Monkes and Scholèmen, who exactly follow the *Gnostics* and *Pythagoreans* herein; and so are without doubt struck at here, by this *Apostolic charge*. This curiose inquisitive humor was an original sin amongst the *Greek Philosophers*, specially the *Pythagoreans*; who having had some dark notices of Divine Jewish Mysteries, were greatly inquisitive into them, even beyond sobriety and modestie; in so much, that being, as it were, drunken with their own curiose conceits and speculations, they grew extreme vain in all their Imaginations and Philosophie. This sin of curiositie, and affectation of novitie, was that which *Luke* charged upon the *Athenians*, as the source of their vain Philosophemes, *Act. 17. 18, 21. ver. 18,* we are told, that he was encountered by certain Philosophers, *Epicureans* and *Stoics*, who *ver. 20,* seem very inquisitive to know what *Pauls* new Doctrine meant; and *ver. 21,* *Luke* gives us the root of all their

their Vain Philosphifings, namely, their Curiositie, *who spent At 17. 21. their time in nothing else but some new thing.* ἐνεχθῆσαν, i. e. they were wholly busied, or, they counted their time in nothing else well spent but in Novities. This humor of Curiositie was that which the Corinthian Sophists or Wise-men were drunken with; for which *Paul* frequently rebukes them, specially, *1 Cor. 15. 1 Cor. 15. 32. Awake to righteousness, &c.* ἐκνήψατε. τὸ ἐκνήψω (saies *Beza*) to awake, properly belongs to persons Drunken, who at length after sleep grow sober. He speaks here of the sobriety of the mind, to which he exhorted them to returne, who had been, as it were, drunken with their many and curioſe speculations. This itch of Curiositie is that which has ever proved noxious (yea, pernicioſe where it prevails) not only to Pagan Philoſophie, but also to *Schole-Divinitie*; and 'tis like to prove as destructive to Sacred Philologie or Scripture-Criticisme, (according to the Prophetic fears of Pious *Usher*) *if Critics awake not to righteousness.* This peccant humor of Curiositie, as *Aquinas* has well observed in *2a 2a, Quæst. 167.* is not directly opposed to a thorow disquisition and knowlege of Truth, but to the irregular Appetite thereof, or Studies therein; which Irregularitie may be occasioned several waies. As (1.) when our Curiositie leads us to the studie of Truth only upon some lower motive or base ends; namely, to feed our Pride, or gratifie Lust. (2.) When our very Appetite or desires and studies after knowlege are inordinate and excessive. (3.) When the mater of our Studies and Inquiries is irregular, i. e. things ſecret, and above our capacities: or else things forbidden and ſinful. (4.) When the manner of our disquisitions and contemplations is irregular; which happens sundry waies. [1.] When we are prepoſterous in our studies, and make that ſubſervient which ſhould be ultimate, and that ultimate which ſhould ſubſerve. [2.] When we violently perſue ſhadows or things leſſe uſeful, and neglect ſubſtantials or maters of moment, &c. [3.] When all is done in our own ſtrength and confidence. Al theſe pieces of Curiositie the Pythagoreans, with the reſt of the Philoſophers, were greatly guilty of, which rendred their Philoſophie exceeding vain and degenerate: and the *Schole-men* have herein followed, if not out-gone them.

§. 4. Another great *Mother-root* of the *Vanitie* of *Philoſophie*, is *Spiritual Pride*, which attended and influenced all the *Disquisitions* of *Vain Philoſophie*.

Col. 2. 18.

quisitions and Contemplations of those Pagan Philosophers. This is sufficiently expressed by our Apostle, in his forecited caution to the *Colossians*, *Chap. 2. ver. 18.* ἐκ τῆς φρονήσεως τῆς σαρκὸς αὐτοῦ, vainly puffed up by his fleshly mind. *vers. 20.* (saies *Grotius*) here is spoken of human Knowledge, not revealed by God. So οὐδὲ is taken, *Matt. 16. 17.* This knowledge swells them like to the wind. The word φρονήσεως we have *1 Cor. 4. 6, 18, 19, &c.* They much pleased themselves in vain matters, as *Ezech. 13. 3.* It is most evident, that our Apostle pursues his great undertaking begun *ver. 8.* to prove this *Gnostic Theologie*, composed for the most part of *Pythagorean Philosophie*, to be vain and deceitful. He had shewed, in the former part of the Verse, the Vanitie of these their *Pythagorean speculations* from the *Curiositie* that attended them: he here proceeds to a more pregnant Cause, which had an universal influence both on the *Curiositie* and *Vanitie* of their Philosophie; and that was their *Pride*. *Vainly puffed up*, i. e. swollen with *Pride*, as an empty Bubble or Bladder full of nothing but Wind; which all proceeds originally from their *fleshly mind*, i. e. as *Grotius* well observes, their *human knowledge* or *Philosophie*; which springing from their proud carnal minds tended to no other than the puffing up and exaltation of carnal self or fleshly interest: For we know nothing ascends higher than its spring-head and origine: When the proud fleshly mind is the source, proud fleshly self will be the center or end of all our contemplations. We have the like anatomy of *Vain Philosophie*, *1 Cor. 8. 1, 2. Ver. 1.* Knowledge puffeth up, but *Charitie* edifieth. ἢ γνώσεως φουσῶν. He doth; as some conceive, here also strike at those *Pythagorising Gnostics*, who were carnal Gospellers, but yet pretended to an high spiritual γνῶσις, or *Knowledge*; whence they were called γνῶστικῶν, *Gnostics*: which is the same with σοφιστῶν, *Sophists* or *Wise men*; whose pretended *Wisdom* or *Theologie* was nothing else but a degenerate composition of *Judaisme* and *Pythagorean Philosophie*; which puffed them up with a proud, vain, windy conceit of, I know not what, *Mystic knowledge*. Thence saith the Apostle,

1 Cor. 8. 1.

1 Cor. 8. 2. Knowledge puffeth up, &c. So it follows, *Verf. 2.* If any man thinketh he knoweth any thing, &c. εἰ δὲ τις δοκεῖ εἰσέσκειν τι, i. e. saies *Grotius*, if any man pleaseth (or prides) himself in this, That he is ingenious, that he is learned, that he knows *Dialectic Disputations*, or is skilled in *Philosophie*. Δοκεῖ here notes one that

that fondly conceits, presumes, or arrogantly persuades himself, that he knows something: It importes a proud self-flaterie and groundlesse presumption of what he hath not indeed. So it follows, *ὅτι πῶς ἔστιν ἔγνωκε καθὰς δὲ γινώσκει, He does in no wise know any thing as he ought to know it.* i. e. He is ignorant of the principal thing. That Knowledge is not saving which tends not to love. To know as one ought, is to use his Knowledge for the salvation of himself and others. The sum of al is this, That conceited, windy, emty, speculative Knowledge or Philosophie does but puffed up the mind, and fill it with Pride, Vanitie and Ostentation; which is but conceited Ignorance. And this was an Epidemic Disease and Universal Contagion, which tainted al Pagan Philosophie and Philosophers, though some had more skill than others to concele their Pride and Vanities under modest Titles and Habits, as *Pythagoras, Socrates, and Diogenes the Cynic, &c.* Yea this original sin of Pride and Vanitie so much reigned amongst these first Philosophers, as that they themselves could easly discern it in each other, although they could not or would not see it in themselves. Thus *Plato* and *Diogenes* accuse each other, as *Diogenes Laertius*, in the Life of *Diogenes* the *Cynic*, informs us: *Diogenes*, saies he, trampled upon *Plato's* Bed (where he Philosophised) saying, *πυτῶ τῷ Πλάτωνος κενωσπιδίῳ, I tread upon Plato's vain studie.* To whom *Plato* replies, *ὅσον ὁ Διόγηνες τὸ πῶς διαφαίνεται δοκῶν μὴ τετυφῶσθαι, O Diogenes, how much Pride dost thou discover, in seeming not to be proud (but to tread on others Pride)?* So *Antisthenes*, seeing the Vessel wherein *Plato's* Vomit lay, said, *χολὴν μὲν ὄρω ἐν τῷ δοκῶν, πῶρον δὲ ἔχ' ὄρω, I see Plato's Choler, but I don't see his Pride;* meaning that *Plato's* Pride was too deeply rooted to be vomited up. This Spiritual Pride was an universal contagion which infected al the Philosophers: Whence, saies *Minutius Felix*, *We contemne the proud looks of the Philosophers, whom we know to be Corrupters, and Adulterers, and Tyrants, and yet alwaies eloquent against their own vices. We (Christians) who boast not of our wisdom by habit, but keep it in our mind, do not speak, but live great things.* Now the Pride of these Pagan Philosophers rendred their Philosophie and Imaginations vain in these particulars.

1. In that they endeavoured to measure things Reveled and Divine (concerning which they had received some broken notions by Jewish Traditions') by their corrupt, proud, and vain

Pride brings al Divine mysteries to the measure of carnal Reason.

understandings. Thence, saies *Minutius Felix*, *It is a piece of the greatest sacrilege to seek that on the ground which thou oughtest to find above.* And indeed there is nothing in the World, that hath been a greater enemy to Gods Word, or Divine Revelation, than proud and vain Philosophic: which, albeit it received the first rudiments and elements of al its contemplations about God and Divine Mysteries from the sacred Oracles, yet hath it ever rejected, yea opposed the same, endeavoring, by its vain and curiosè searches into sacred Mysteries, to comprehend and reduce the same to the measure of its proud conceivings. ‘This, saies *Calvin*, is the greatest arrogance, not to ‘allow God his secret Reasons, which our Reasons can’t fadome.

Pride makes men intemperate in desires of knowlege.

2. The Pride of their vain Philosophic, appears in their intemperate desires of Knowlege, which indeed is of al the worst intemperance. So *Seneca*: *To desire to know more than we ought, is an high degree of intemperance.*

Pride is much busied about trifles.

3. The Pride and Vanitie of Pagan Philosophic appeared in their busie Disputes and Contemplations about trifles and unprofitable maters. This *Plato* himself was sensible of, when he said, (in his *Meno*,) *ὅτι ἐστὶ μαίνεσθαι ἀξιώσασθαι ἴστας, ὅς ἐστιν ἄλλοι σοφώτατος εἶναι ἀνθρώπων, We account such mad, whom some count most wise.* And *Calvin* pronounceth univèrsally of such vain Philosophers, *Sedulo in hoc omnes incumbunt, ne absq; ratione insipere viderentur, They al labor with al their might in this, that they might not seem to play the fool without Reason.* We find this proud vain Philosopher notably Characterized by *Paul*, 1 Tim. 6. 4, *πευθῶται μὲν ἐπαινεῖσθαι.* He is puffed up (as hydropical bodies, or Toads swollen with poison) with his aerial, proud, vain speculations, without true solid knowlege which humbles, &c. of which hereafter.

Pride exposed Philosophers to the Divine Curse.

4. That which rendred the proud Philosophers so vain in their Disquisitions and Inquiries, was the peculiar curse of God upon them for their Pride. This was observed by some of the soberest amongst themselves. For *Chilo* (as *Diogenes Laertius*) being asked, *what Jupiter did?* Answered, *τὰ ἄνω καταπέσει, τὰ δὲ ταπεινά ὑψήσει, He casts down the high things, and lifts up the low.* This is more fully expressed by the Spirit of God, 1 Tim.

1 Tim. 3. 6.

3. 6. Where *νεόφιστος*, the novice in Christs Schole is dehorted from Pride, *ὡς μὴ πεφωθῆς, lest being lifted up, or waxing mad,*

[So

[So Physitians cal *πρωμανί*, one that labors under a Frenzy.] he falls into the condemnation of the Devil i. e. passively, the Devils cursed condition, &c. Thus through the Fever of their Pride they lost the understanding of their frail condition. God is said to resist the proud: And thus he did those proud Philosophers, by leaving them to be entangled and ensnared in their own proud Imaginations, and Philosophic Contemplations.

5. Hence this Pride of their hearts caused their Philosophie to determine in *Atheisme*, *Blasphemie*, *Idolatrie* and *Sensualitie*. For God leaving them in judgement to their own proud Imaginations, they fell first into doubtful Disputations, thence into *Sceptic Conclusions*, and at last arrived unto *Atheisme*, *Blasphemie* and *Sensualitie*: for their *Scepticisme* ended in *Epicurisme*, as we shall after shew. And all proceeded from the Pride of their hearts, according to that prophetic saying of the Psalmist, *Pf. 10. 4. The wicked through the pride of his countenance.* *נַנְבָה* the Particle *נ* here is *causal*, denoting the cause of all their *Atheisme* to be Pride. The Countenance is here put as that which is the Index of the heart. The *Thargum* reads it, *רוחה*, his spirit. *God is not in all his thoughts, or all his thoughts are, that there is no God.* This is the effect of all his proud vain Philosophie, to believe there is no God. It is certain, that *Atheisme* was the effect of proud Philosophie, as hereafter.

Pride turned Philosophie into a seminary of Blasphemie, Atheisme, Idolatrie, Sensualitie.

Pfal. 10. 4.

It's a good observation of *Senault*, that sober *Jansenist*: 'There is no one but knows, that Pride hath alwaies accompanied the Sect of the Stoics, who to elevate man, have abused God; and who oft have made their Wise-man more blessed than their Jupiter. What greater Pride can there be than this, for a man to say, unless he be left to his own corrupt wil, he wil do nothing? Which was the case of the Stoics, and most Philosophers, who walked in the sparkes of their own fire, pleased themselves in their own abilities, both Contemplative and Active, but had not the least regard to Gods glorie. It was well observed by *Austin*, *That they who wil ascend to God; must descend in self-abasement and humilitie.* The further from Pride, the nearer to God: He that ascends in himself, descends and falls from God. Pride and Vain-glorie are the prime elements of vain Philosophie; whereas sacred and sound Philosophie is founded in Humilitie. Ships that are heaviest laden, sail lowest: So a Mind laden with sound Philosophie is most humble.

Carnal confidence another cause of vain Philosophie.

Col. 2. 18.
Vainly puffed up.

Hab. 2. 4.

Affected ignorance the effect of carnal presumption.

§. 5. The *Vanitie* of Philosophie sprang much from the carnal presumptions or confidences of these Philosophers in their own wisdom or conceited ignorance. This was another Master-Vice, which originally sprang from the forementioned Pride of their hearts, and had a potent influence on the *Vanitie* of their Philosophie. This also is implied in *Paul's Anatomie* of the *Pythagorising Gnostics*, their proud vain Philosophie, Col. 2. 18, *Vainly puffed up by their fleshly mind*, i. e. by carnal presumption and confidence on their own fleshly human wisdom. So *Hab. 2. 4*, we read of an heart lifted up, i. e. with its own swelling proud confidences, or self-dependences on its own wisdom and strength; which indeed turnes the best human Knowledge into the worst ignorance: Whence, saies *Seneca*, (*de Tranquil.*) *I think many might have attained to wisdom, if they had not thought they had already attained to it.* Therefore we are unwilling to learne, because we conceit our selves already learned. If thou desirest to learne, or know any thing with profit, learne first to know thine own ignorance. There is nothing that proud nature more affects, than to be reputed wise; and thence it is most prone to flater it self into a fond presumption of its own knowledge; and so to acquiesce therein. It's rare, that such as are wise in their own conceit, have so much humilitie as to suffer themselves to be taught by others. Whence it is accounted by wise-men better to have little of knowledge with humilitie, and a teachable heart, than treasures of Sciences with vain self-complacence and confidence. For affected Ignorance is usually the fruit of such presumtuious confidence: When ever a man leans on his own understanding, he usually falls into some conceited Follie, or vain Imaginations. This *Aristotle*, *Rhet. l. 2. c. 14.* makes the cause why young men, or *Novices*, so often fall into foolish, indeliberate actions: *οἱ νέοι καὶ ἐπίθετα πάντα οἴονται, καὶ συγγεῖστονται.* *Young men thinke they know althings, and thence are strong in confidences.* And as this is usually the crime of *Novices* in Philosophie, so was it generally of al the Pagan Philosophers; and so the root of much *Vanitie* in their Philosophie. Man indeed naturally affects a kind of Divinitie: he would fain (with his first Parent *Adam*) be a God to himself, and thence he makes an Idol of his own wisdom, which is an high piece of Idolatrie, and therefore provokes the great God, to leave such to al manner of foolish conceits, and vanitie of Imagination. That

this

this was a main cause of those vain Pagan Philosophifings, is excellently laid open by Owen, *Theolog.* l. i. c. 7. 'The Philosophers, saies he, being instructed by the advantage of some 'Revelation' in the workes of Creation and Providence, with 'some notices of the Power and Divinitie of God, endeavor- 'ed with al their might to promote their *νόμους ἑννοίας*, their own 'commun principles; and this gave origine to Philosophie, &c. These their endeavors being grounded only on the presumption of their own wisdom and parts, proved altogether vain. This Socrates, one of the wisest of them, seems sensible of, as Plato in his *Alibiades* brings him in thus Philosophifing: Ἐρωτῆς ἐν Socrates's sense ἐν τῷ τῷ ἀμαρτημάτων ἐν τῷ περὶ διὰ τούτων τῶ ἀγνοίας ἐστὶ, τῶ τῶ μὴ of his depend- εἶδηται ἰσθῆσαι ἰσθῆσαι, Thou knowest that errors in practice come from dances on God this ignorance, that men thinke they know what they know not, for lights.

&c. Then he addes, When men are conscions of their own ignorance, they are willing to be taught by others. Agen, But believe me and the famose Delphic Oracle, *ἴναθι σούτων*, Know thy self. This Plato, in his *Charmides*, ingenuously confesseth; Many have erred from their scope, *ἀνευ γὰρ δόξης πεισιτυκίας*, by trusting to their own opinion without judgement. Agen, It is a great piece of temperance for a man to know himself. It would be a great advantage, if none would act beyond their knowlege and strength. We seem to know althings, but indeed we are ignorant of every thing. It is an absurd thing to Philosophise of things we know not: When any attemptes a thing above his strength, he greatly erres. Thus Plato, out of what he had learnt from his Master Socrates. So agen in his *Legib.* 5. Plato discoursing of *ἑαυτὸς φιλία*, self-love; From this, saies he, procedes this great error, that al men estimate their ignorance to be wisdom, *ἴδεν ἐκ εἰδότες ἴδεν, οἰόμεθα πάντα εἰσθῆσαι*, whence knowing nothing, we thinke we know althings. Thence (addes he) not permitting our selves to be taught what we are ignorant of, we fall into great errors. We have indeed a great saying of Plato, in his *Epinom.* pag. 980. shewing, That we can get no true knowlege of God, but by dependence on, and prayer to him. His words are, *πιστεύσας τοῖς θεοῖς εὐχθετὴ καὶ λέγε τῷ ἐπιόντα σὲ λόγον ἄλλ' καλῶν ἀεὶ τῶς θεός* — *ταῦτα ἀν' αὐτὸς ὁ θεός ἡμῖν ὑπογγίται*. *εὐνεύχε μόνον*, Trusting in the Gods, pray unto them, that thou maiest have right notions of the Gods. Thus it shal be, if God as a Guide shal shew us the way; only help thou with thy Prayers. Had Plato really practised what he here teacheth of Faith,

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Dependence, and Prayer to the true God, it's probable his Philosophie had not been so vain as it is. Lastly, *Plato, Legib. 4.*, tells us, *That he who is humble and modest wil adhere to Divine Justice: ὁ δὲ τῆς ἐξουσίας, &c.* But he that is lifted up in his own proud confidences, *ὡς ἔτι ἀρχοῖσ' ἄτε τῶνδ' ἡγεμόν' ἰδόμεν'*, as though he wanted no Guide or Governer, he is deserted by God; and being deserted disturbs others; and although he may for a while seem some bodie, yet at last he is sufficiently punished by Divine Justice, &c. Which indeed was *Plato's* own case, as wel as the rest of the Philosophers, whose presumtuious confidences in their own wisdom and reason proved the bane of their Philosophie; as it proved also with the Jews, *Rom. 2. 17, 18, 19, 20.*

The Vanitie of Philosophie from its vain contentions.

§. 6. The Vanitie of Philosophie received a great foundation and improvement from their vain *λογμαχία*, or *Litigations* about words and trifles. For we must know, that the *λόγ' ἐπεισπὸς*, That vain contentiose, mode of disputing, so much adored by the Greke Philosophers, had its foundation in the *Italic* or *Pythagoric* Schole: For the *Eleatic* Sect, where it first flourished, was but a branch of the *Italic*: And *Parmenides*, with *Zeno* the *Eleatic*, who were the great promoters of this *λόγ' ἐπεισπὸς*, *Dialectic vain Disputation*, did herein, as in other maters, *Pythagorise*. And the *Gnostic Christians* sucked in this itching humor of vain Disputation, together with their other *Pythagorean Dogmes*; which *Paul* does most professedly set himself to beat down, as that which he, by a *Prophetic inspiration*, foresaw would prove a mighty Engine to promote *Antichrist's* throne; as indeed it did, when the *Schole-Divinitie*, which is wholly composed of vain Disputations, came in fashion. Therefore *Paul* laies in many precautions against this vain *λόγ' ἐπεισπὸς*, or *Litigious Dialectic Sophistic*, hatcht in the *Pythagorean* and *Eleatic* Scholes, and soisted into the *Christian Theologie* by the *Gnostics*, and after them by the *Scholastic Divines*. And the feat of our Apostles *Dehortations* against this itch of vain Disputation lies manely in his Epistles to *Timothie*, who, as supposed, was very much infested by those *Pythagorising Gnostics*. So, *1 Tim. 6. 3.*, *ἢ τις ἐπιεσθὶ δακτυλαί*, If any one bring in any other Doctrine: Which was the designe of the *Pythagorising Gnostics*, who abounded at *Ephesus*, where *Timothie* had his residence, and endeavored to compose a new *Mysic Theologie*, out of *Judaisme* and *Pythagorean Philosophie*, tempered with some

some Christian Dogmes. Thence it follows, and *consent not to wholesome words*; $\eta\ \mu\grave{\eta}\ \pi\epsilon\sigma\sigma\acute{\epsilon}\rho\chi\epsilon\alpha\iota\ \upsilon\gamma\iota\alpha\iota\ \nu\alpha\iota\ \lambda\acute{o}\gamma\omega\iota\ \tau\omicron\iota\varsigma\ \tau\grave{\eta}\ \kappa\omega\iota\varsigma\ \eta\mu\acute{\omega}\nu.$ *πεσσερχεται*, saies *Grotius*, answereth to קָרַךְ , which is a Temple-Phrase, belonging to such as approche to the Altar, as *Lev. 9. 7*: as if our Apostle had said, These *Gospel-Dogmes* are sacred things, and ought to be handled with as much reverence as the Jewish Sacred were. They are indeed $\lambda\acute{o}\gamma\omega\iota\ \upsilon\gamma\iota\alpha\iota\ \nu\omega\iota\sigma\tau\epsilon\varsigma$, *wholesome words*, without any corrupt or poisonous mixtures; not like the *Gnostic* Infusions, composed of the venomous ingredients of *Rabbinical Fables* and *Pythagorean Philosophie*. And to the *Doctrine* according unto godlinesse; $\eta\ \tau\grave{\eta}\ \kappa\alpha\tau'\ \epsilon\upsilon\sigma\acute{\epsilon}\beta\epsilon\iota\alpha\upsilon\ \delta\iota\delta\alpha\sigma\kappa\alpha\lambda\iota\alpha.$ *Καὶ*, and, is here as oft elsewhere exegetic: For the words of Christ truly are a *Doctrine* tending unto godlinesse, whereas those *Pythagorean Gnostic* contentions tended only to profaneness and licentiousness. *κατ' ευσέβειαν*, i. e. which is both agreeable and conducive unto godlinesse, as *Tit. 1. 1*. Then it follows *ver. 4. He is proud knowing nothing.* i. e. He is as an emty vessel filled with nothing but airy speculations, which conduce nothing to true godlinesse, (as before $\S. 4, 5$;) *But doting about questions*; $\pi\epsilon\delta\grave{\epsilon}\ \zeta\eta\tau\eta\sigma\iota\varsigma$, i. e. *Physic, Dialectic, or Metaphysic Questions* and *Disputes* touching their *Eones*, or such-like *unintelligible Mysteries*, which no way conduce to edification. And *strife of words*, $\eta\ \lambda\omicron\gamma\omega\mu\acute{\alpha}\chi\epsilon\iota\varsigma.$ i. e. saies *Grotius*, There were many disputations amongst the *Philosophers* merely about words: namely *Aristotle* and *Plato* cal such things as conduce to the well-being of the Bodie and Life, *Goods*: The *Stoic* wil not have them called so, but $\pi\epsilon\sigma\sigma\mu\acute{\epsilon}\nu\alpha\varsigma$, *Conducibles*. The *Platonist* and *Aristotelian*, say, *A wise man hath mercy*: The *Stoic* wil not allow that he *hath mercy*, but that he *spareth*. The greatest part of the *Stoic Disputations*, saies *Cicero*, is spent about words. What more vitiose than to intend a controversie merely about Words? We may adde to these the $\lambda\omicron\gamma\textcircled{\text{C}}\ \epsilon\upsilon\sigma\tau\omicron\delta\epsilon\varsigma$, in the *Pythagoric* and *Eleatic Scholes*, the $\lambda\omicron\gamma\textcircled{\text{C}}\ \pi\epsilon\pi\epsilon\sigma\sigma\mu\acute{\epsilon}\nu\omega\varsigma$, the probationatory, or problematic disputes in the old *Academie* begun by *Socrates* and *Plato*: Also *Aristotle's* *Dialectic Disputations*, with al the sharpe contentions in the *New Academies*, and by the *Sceptics*, &c. which were al but so many $\lambda\omicron\gamma\omega\mu\acute{\alpha}\chi\epsilon\iota\varsigma$, or needlesse strifes about words. See more of this in *Plutarch*, $\pi\epsilon\delta\grave{\epsilon}\ \tau\eta\delta\ \alpha\delta\epsilon\sigma\kappa\omicron\tau\omicron\upsilon\tau\omega\upsilon\ \tau\omicron\iota\varsigma\ \phi\iota\lambda\omicron\sigma\phi\omicron\upsilon\tau\omega\upsilon\varsigma$, concerning the various placites, or opinions of *Philosophers*.

1 Tim. 6. 4.

Illud semper egerunt sectæ usq; ab initio originis suæ, ut quocung; modo a cæteris distarent: unde quod uni placuit alteri displicuit: Omnia pugnant adversis frontibus.

Horn. Hist.

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Whence Phil. l. 7. c. 13.

The effects of
these verbal
Disputes,
Strifes, Rail-
ings, &c.

Whence follows Envy, Strife, Railings, evil Surmising: These, saies Grotius, were frequent amongst Philosophers. φθόνος, Envy, was the natural product of their λογομαχίας or strife about words. What Envyings and Emulations were there betwixt the Italic and Ionic Sect, the Pythagoreans and Eleatics, the Platonics and the Peripatetics, with the other Sects. Hence follows, ἐρις, Strife, or Contention: Such was their λόγος ἐριστικός, Contentiose Logic, in the Eleatic and Megaric Scholes, which was frequently attended with railings; βλασφημία, Blasphemings of each others reputation: al which ended in Evil surmising. ὑπόνοια πομπηδὶ, i. e. saies Grotius, evil opinions or vain Philosophie: For ὑπόνοια is here put for ἕρως, to think. Such were the opinions of Di- agoras, who held there was no God: Of Epicurus, who asserted that God regarded not human affairs; which also seemeth to be the opinion of Aristotle, ἐν τοῖς ἐσωτερικοῖς λόγοις. Such also were the opinions of the New-Academics and Sceptics, who held nothing to be knowable or perceptible; nothing to be in it self shameful, &c. Such were the fruits of this vain λογομαχία, which we find excellently set forth by Plato in his *Repub.* 7. from pag. 532, to 539; where discoursing professedly of *Dialectic Disputes* or *Logic*, and having opened the nature of it, that it is περίη & μέθοδος, wherein we procede from some lower Hypothesis, to the first Principles, &c. he procedes to shew the Qualities of a good Logician, and evil fruits of contentiose Litigations. And his general direction is, *That men studie not Logic before they are Thirtie years aged: for, saies he, young men engaging in Dialectic Disputes, abuse this Art to contradictions each of other; and so sometimes overcoming, and sometimes being overcome, at last they come to believe nothing: whereas elder Persons, seeking not childlike glorie but truth, are more moderate and grave; but young men αὐτοὶ εἰς ἀντιλογία χρώμενοι, &c. being alwaies used to contradictions, affect, like little Dogs, mutually to overcome each other.* Thus Plato. It follows 1 Tim. 6. 5, *Perverse Disputings, διαπαιδείων.* Some Copies read it, παρὰ- δειξάν, which to Grotius seems the truest. Διατείνω is properly a Philosophic terme, and signifies their more solemne Disputations: Whence Gellius calls the very place where they disputed Διατείνω. Paul adds ὁρθῶς, which usually in composition signifies *perverse* or *not right*, as in ὁρθόγλωσσα, ὁρθολογίζουσι so Jam. 1. 22, ὁρθολογίζουσι ἑαυτοὺς, *deceiving themselves* with a Par-

1 Tim. 6. 5.

a Paralogisme or false dangerous reasoning and dispute. Hence *περιδιατελέει* properly signifies a *perverse and inane Disputation or Exercitation, a curiose, jejune concertation*. It's rendred here by the *Syriac*, *נקרשו*, and the *conflict of the Sons of Man*: Or, and the *mutual attrition*; for those Sophists mutually brought down each other, and by their Scab infected each other. *Chrysostome*, and *Theophylact* out of him, render it *confrications*: For those vain Sophists mutually rubbed each other, like scabbed Sheep, and by their Philosophic confrications or rubbings mutually infected each other. Thence it follows, *διεθραυμένον ἀνθρώπων ἡ δειν*, i. e. *having their minds altogether averse from pietie, which is the greatest corruption*. Such were these *Pythagorising Gnostics*, who albeit they pretended to a sublime mystical *γνώσις* or *knowledge*, yet were they professed enemies to Pietie, being indeed guilty of unheard-of uncleannesses and wickednesses. So it follows, *ἀπνευματέων ἡ ἀληθείας*, i. e. *destitute of al true saving practic knowledge, notwithstanding al their Pythagoric Dogmes and Institutes*. *νομίζόντων ποιεῖν μὲν εἶναι τινὲς εὐσεβείαν*, i. e. *making use of the Christian Religion only as a blind, or politic medium to promote their gain and cover over their sensual designs: Their godliness lies in gain, here lies their Religion or measure of good and evil: whereas, saith he, ver. 6, Godliness with contentement is great gain to a sincere Christian*. This is added to the former by an allusive *Antanaclasis*, as *Glossius*; or by an *Epanorthosis*, as *Schmidius*. The *Pleudo-Christians* esteemed *Gain* *Godliness*, i. e. They by their perverse Philosophic Disputations wrested the Scripture and Religion, so as to make al subserve their private Gain: These *Nazianzene* stiles *χειροματίας* ἢ *χειροποιήτας*, such as *Huftered and made Merchandise of Christ*. But the Apostle assures us, *That godliness is the best gain*, i. e. it brings the best profit to mens souls. Thus we see how *Paul* does here anatomise this Philosophic *λογισμῆα* or *contentiose Logic*, as the pregnant cause of their *Philosophic Emulations, Contentions, Railings, Evil opinions*, and al manner of *vain Philosophisings*. And indeed nothing more natural than that such perverse Disputings should determine in Scepticism and Atheism, as *Jansenius* hath wel observed of the *Scholemens* Disputes. Therefore our Apostle, in the end of this Epistle, does further inculcate this his Exhortation against these vain Disputes, *1 Tim. 6. 20, O Timothy, keep that which*

Verf. 6.

1 Tim. 6. 20.

is committed to thy trust, τὸ ἐπιτεθειμένον σουλάζον. Παροχθένικον being a decomposite of ἐπι, κατά, & τίσις signifies a *Depositum* committed to the trust of another. This *Depositum*, which *Timothy* was so charily to keep, was the great Doctrine of the Gospel; which he calls a *Depositum*, because it is committed by Christ to his Ministers in charge. So 2 *Tim.* 1. 14, we find the word ἐπιτεθειμένον used in the same sense, 1 *Tim.* 1. 18. 2 *Tim.* 2. 2. So in the Book called *Musar* the precepts of the Law are called a *Depositum*, as some observe. Thence it follows, avoiding profane and vain babblings, ἐπιτεθειμένον τοῖς βεβήλοις κηροφωνίαις. Κηροφωνία, according to the Glossarie, is the same with κηρολογία vain speech. Κηροφωνία here is either a clamor about vain matters, or of vain words; such as agree not with the forme of sound Doctrine. *Chrysostome* understands it of novel words and formes of speech introduced. *Theophylact* here renders it ματαιολογία, vain discourse or Disputation; which is therefore vain, because it's matter, forme, concomitants and effects were all vain and fruitlesse: It was conversant only about vain matters, Genealogies of the *Aeones*, &c. and it tended only to vain ends, vain glorie, &c. Further, he saies these babblings were βεβήλοις, not only vain but profane, i. e. they being foisted into sacred Theologie, not by Gods appointment, but from their own inventions, merely to symbolise with Pagan Philosophers, &c. they were thence profane. It follows, καὶ ἀντιθέσεις, and oppositions. The *Greeks* interpret ἀντιθέσεις by ἀντιλογίας, *Contradictions*. Much of the glorie of these vain Disputers lay in their facultie of contradicting each other. The *Peripatetic* studies how he might contradict the *Academic*; the *Stoic* opposeth both the *Peripatetic* and the *Platonist*; the *New-Academic* and *Sceptic* all other Sects. Thus were they involved in perpetual contradictions; and the fruit of all these Litigations was no other than a false Science or vain Philosophie. So it follows, τῆς ψευδωνύμου γνώσεως, of Science falsely so called: i. e. Of spinose, frivolous questions, such as assume the name of Science, but deserve not the same. 'You see here (saies *Grotius*) how ancient the name of *Gnostics* was; which these Philosophers mingling with the Christian Churches assumed to themselves, despising all others as rude and ignorant, but boasting of their knowledge falsely so termed. *Clement Alex.* saies, this Epistle was upon this account rejected by the *Gnostics*; because they saw

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‘themselves herein described to the life. *Καθάπερ τὸ ἀφιλοσοφῶν*
 ‘ὁ πρὸς τὴν ἢ ὅμοιος διαβέβηκεν ἕως καὶ τῶν γνῶσεων, ἢ ψευδῆς γνῶσεως ἢ τε
 ‘ὁμολογίας καλαμένη, *As Pride and vain Opinion hath hurt Philoso-*
 ‘*phie, so false, or falsely so called Knowlege, hath spoiled their*
 ‘*Knowlege.* Thence he produceth this Text. True Knowlege
 is that which profiteth to eternal life. Whence *ver. 21* he
 addes, *which some professing, have erred concerning the faith:*
ἅτε τῶν πρὸς ἡσυχασμῶν. i. e. These Pythagorising Gnostics, 2 Tim. 6. 2 13
 being swollen with proud conceits, and presumtuouse confidences of
 their own pretended Knowlege and contentiose Philosophie,
 have deserted the true Orthodoxe Christian Faith. *Paul* gives
 us much the same account in *2 Tim. 2. 14, 15, 16, 17, 18, 23.*
 touching these Gnostic *λογωμαχίαι* or vain Disputes, of which in the
 following Chapter. At present we may take notice that our
 Apostle, though he strike immediately at the *Gnostics* who
 abounded then at *Ephesus*, yet in them he does propheticly strike
 through the Schole-Divines, who have, by their vain *Aristote-*
lic λογωμαχίαι, rendred not onely Philosophie but Divinitie alfo
 vain and uselesse.

§. 7. Another cause of the *Vanitie of al Philosophie*, was the *Opiniatretie*
Opiniatretie and *Dogmatising humor* of the Philosophers. This *and a Dogma-*
 indeed hath an intimate and causal connexion with the fore-
 mentioned vain Disputation. For *Self-love* produceth in us al
 a fond conceit of, and regard unto our own *Phenomena* and *its origine and*
 Principles: The contradiction of others is as fuel to feed this
 self-flattering opinion of our own conceived notions. This *and vanitie.*
Self-love or flaterie being engaged to maintain what it hath under-
 taken, sets the wits on work to contrive, studie and dispute
 for the defence of its espoused persuasion: And the effect of al
 is a fixed *Opiniatretie* or abounding in our own sense, and stiffe
 adherence to our own judgements; so that in this case mens
 stiffenesse in adhering to their own opinions or persuasions, is
 not from the force and strength of the reasons on which they
 are grounded, but rather from the force of their own violent
Self-love. For when the strength of adherence to any opinion
 ariseth from grounded reasons, it will be either stronger or
 weaker, according to the force of those Reasons on which our
 Opinions are grounded: so that if we cannot shew some *pro-*
per motive or *particular reason*, as strong as the Opinion we e-
 spouse, it is apparent that the said Opinion is founded on affec-
 tionate

tionate *Opiniatretie* rather than on grounded Reason. This was the general fate of those *Greek* Philosophers, specially of the *Pythagoreans*, with whom ἀντὶς ἕπα he said it, had the force of a first Principle or the most binding Reason. They generally affected δουλεύω τῇ ὑποθέσει, to be slaves to their own *Hypothesis*, rather than τῷ ἀληθείᾳ δύνω, to sacrifice to truth. Aristotle gives us a good character of a Philosopher, that he should be a slave to truth, εἰς καὶ δολίκεσιν τῶν ἰδίων, to the abandoning his own persuasions: which is quite contrary to this philosophic humor of *Dogmatizing Opiniatretie*, which makes men to abandon Truth for the preservation of their own *Phenomena*. This seems struck at by the Apostle in that Col. 2. 20, Why are ye subject to ordinances? δογματίζεσθε, i. e. Why do you suffer your selves to be imposed on by those *Pythagorean Gnostics*, who would fain bring you under the yoke and bondage of their *Pythagorean Dogmes*, ver. 21, 22. Δόγμα among the *Græcians* signified primarilie a placit, or confirmed, establisht opinion of any Sect; and thence an *Institute*, *Edict*, *Decree*. Whence δογματίζω primarilie importes to give a sentence, to impose an opinion, or tenaciously to adhere to an opinion. Thence it is opposed to ἐπέχειν, to suspend assent, or to hesitate: which kind of *Suspension* and *Hesitation* the *Academics* and *Sceptics* affected. It was a great question amongst the Philosophers, whether those of the *Old Academie*, namely *Plato* and his followers, might be said δογματίζω and it is generally concluded in the affirmative. Yea some would bring in those of the *New Academie*, who seemed most averse from this humor, under this mode of *Dogmatizing* or *Opiniatretie*: For, say they, their stiffe and tenacious adhering to this *Persuasion* and *Doyme*, That there is nothing knowable, is a great degree of *Dogmatizing*. Though the *Sceptics* endeavored to avoid this imputation of *Dogmatizing*, by affirming, That they gave not a dogmatic assent to those *Sceptic propositions*, viz. Nothing is knowable, I assert nothing, &c. Yet certain it is they were too opiniatre, tenacious, and stiffe in renouncing those κόμης ἐννοίας, commun notions of a Deitie so deeply engraven on human nature, (for their *Sceptisme* determined in *Atheisme*) which is an hellish piece of *Opiniatretie* or *Dogmatizing*.

Carnal policie of Philosophers. §. 8. Another poisonous root which infected and tainted all *Pagan Philosophie*, was the *carnal policie* of their *Philosophers*; which

which appeared many waies. (1.) In their concealing the *Authors* and *origine* of those *Scriptural Traditions* they borrowed from the Jews. (2.) In their clothing these *Jewish Traditions* with a *Grecian fabulose Garbe*, thereby to make them seem their own. (3.) In concealing their own Ignorance of those *Jewish Dogmes*, on which they so boldly *Philosophised* under mystical, unintelligible *Termes* and *Fables*, like *Apollo's Oracles*, &c. (4.) In converting al their *traditional* and invented *Philosophie*, to a *subserviente* to their *carnal Interest* or *superstitiose* *Idolatrical* designs, &c. These and such-like were the branches of their *Carnal Policie*, which rendred their *Philosophie* so vain and uselesse. We find this *Philosophic craft* wel described in the *Platonic* definitions: *Δειωτικὸς διαδρασὶς καὶ τῷ ὁ ἕκαστος συλαστικὸς ἐστὶ τῷ ἰδῆς τέλος*, *Craft is an affection whereby he that hath it is enabled* *Psal. 112.*
to designe and promote his private end. But we have it more *113.*
 fully unbowelled by the Spirit of God, specially *Psal. 119. 113;*
I hate vain thoughts. *דְּבַר טִפְפִּים* *French: les Discours, i. e. the*
 vain and fraudulent *Discourses* of *carnal sapience*, contrary to
 the simplicitie of Faith and that obedience due to God. So a-
 gen; *ver. 118, for their tromperie is falsehood,* *כִּי שָׁקֵר תְּרֹמִיתָם*, *Ver. 118.*
i. e. their cautelose Artifices, on which they trust, shal in the
 end deceive themselves, they being not able by al their cun-
 ning to avoid thy judgement: or, *they are to thee abominable*,
 in as much as in al their train and politic wiles there is nothing
 but fraud. So agen, *vers. 128, Therefore I approve as right*
 [*יִשְׂרָאֵל*] *al thy commandements of al things, but I hate every*
false way, i. e. al Carnal Policie and shifts. The like *ver. 163,*
 I hate and abhorre lying, *i. e. politic craft, &c.* And the A-
 postle seems to strike directly at this *Carnal Policie* of the *Greek*
Philosophers, 1 Cor. 2. 6; Not the wisdom of this world, nor of
the Princes of this world, that come to nought. *Grotius* and *De* *1 Cor. 2. 6.*
odate understand this last clause of *false reason of state*, or *po-*
litic prudence of the worlds *Grandees*, which directly opposeth
 the Kingdome of Christ, *Matt. 11. 25. 1 Cor. 2. 2.* And we
 need not dout, but that the Apostle here takes in the world-
 ly *wisdome* and *politic prudence* not only of *Statesmen*, but also
 of the *Philosophers* who passed for *Princes* and *Rulers* of this
 World, specially the *Pythagoreans*, who were great *Statesmen*
 and *Politicians* as well as *Philosophers.* This *Carnal Policie* was
 the great engine of the *Gnostics*, those sensual professors, who,

to symbolise and keep fair both with Jews and Gentiles, composed a politic and flesh-pleasing Theologie of worldly Rudiments and Elements, partly *Pythagorean* and partly *Jewish*, as before on *Col. 2. 18, 19, 20, 21*, wherein Antichrist and his Adherents (as in other Institutes) have exactly followed them, as hereafter.

Judiciarie
blindnesse and
hardnesse.

Rom. 1. 18,
21, 22, 28.

§. 9. The great judicial Cause, which rendred al Pagan Philosophie vain and cursed, was *Judiciarie Hardnesse* of heart and *Blindnesse* of mind; or Gods delivering those Pagan Philosophers up to spiritual Occcation, *Blindnesse* and *Hardnesse* of heart. This was the effect of al the former causes, and a great cause of al their *vain Philosophie*, as we find it fully laid down by the Apostle, *Rom. 1. 18, 21, &c. Vers. 18*, he saies, *The wrath of God was reveled from heaven, against such as hold the truth in unrighteousnesse*. We must know, the Apostle in these Verses discourseth of the Gentile σοφῶν or *Philosophers*, as *ver. 22*. And I conceive principally of the *Pythagoreans*, who were of the *Italic Sect*, and therefore flourished at *Rome*. Now of these *Paul* saies, *That the wrath of God was reveled against them, because they held the truth in unrighteousnesse, i. e. whatever knowlege of Divine truth they had acquired either from Jewish Tradition, or from the Improvements of their own common Principles, by which they were capacitated to contemplate the invisible perfections of God in the visible creatures, it was al captivated by, and made subservient to their lusts; whence God gave them up to their own vain Imaginations and foolish hearts, as ver. 21, Because when they knew God, they glorified him not as God, i. e. Their knowlege was not active. Neither were thankful, i. e. They ascribed not the glorie and praise of their Philosophic contemplations unto God, they owned not him as the Sun of righteousness, whence al these rayes of human knowlege sprang: but they attributed al their Philosophic attainments to their own parts, Sagacitic and Disquisitions; and so improved al for the greatening and advancing of themselves, their Idol-wisdome, &c.* Whence it follows: ἀλλ' ἐμαυθάθησαν ἐν ταῖς διαλογισμοῖς αὐτῶν, *They waxed vain in their Discourses, Reasonings or Philosophisings*: For διαλογισμός is a *Philosophic terme*, the manner of Disputing amongst the Ancients both *Jews* and *Grecians* being by *Dialogues*. The meaning is, al their Philosophic reasonings and disputes proved by Gods secret judicial dereliction and per-

permission of them vain, yea cursed. And thence it follows, *κ) ἐγκαθίστην ἢ ἀνύετ' αὐτῶν κρεββά. i. e.* (saies *Grotius*) Such as the sin was, such was the punishment. They shook off the light of Reason and God took away the remainders, as *Eph. 4. 18.* So *vers. 22, Professing themselves wise. σοφοί. i. e.* glorying in their wisdom. *ἐμωσθέντων, they were made fools:* God in his righteous judgement befooling them. Which is more fully explained, *vers. 28, as they did not like, &c.* Here is an elegant *Paranomasia* or allusion in the words, *ἐδοκίμασαν & ἀδόκιμον* they reprobate or reject God in their knowlege, and God gives them up to a reprobate or drossy mind. So we read of *ἀδόκιμὸν νόμισμα, reprobate money, i. e. drossy, &c.* Justly does God leave such to a reprobate mind who reprobate him.

10. We might mention also, as another fruitful womb of *Idolatrical inclination* of al, more or lesse, unto *Idolatrie* and *Superstition*, as *Rom. 1. 23, 24, 25, 26*, which is, *Act. 17. 18*, applied to their Philosophers, *ὡς δεισιδαιμονεστέρους* but of this more in the effects of vain Philosophie, *B. 2. Chap. 1.*

11. Lastly, *Mythologic* or *fabulose imitation* of Divine Truths *Fabulous Imitation* and *Mysteries* might also be mentioned, as that which had a *tation*, great influential causalitie on the vanitie of the *Pythagorean*, as of al other Philosophie: Of which we have already largely treated in the causes of *Mythologic Philosophie*, *Part. 2. B. 2. C. 2. §. 3, &c.*

CHAP. II.

The Vanitie of Philosophie from its Mater, Parts, &c.

- (1.) *The Vanitie of the λόγος ἐριστικός, or contentiose Logic, &c.* Rom. 1. 21. διαλογισμοὶ, Phil. 2. 14. 1 Tim. 1. 6. Aristotle's Logic, how it became so Eristic by the Arabians and Scholemen: A general consent of the learned against Eristic Logic, 1 Cor. 14. 20. (2.) *The vanitie of Physiologic, 1 Cor. 1. 20, συζητῆς τῆς ἀειῶντος, what.* Rom. 1. 20. 1 Cor. 2. 6. Physiologic the cause of Idolatrie, Rom. 21. 23, &c. (3.) *The vanitie of the Mathematics, its influence on Idolatrie and Atheisme.* (4.) *The vanitie of Ethics, Eph. 5. 6. 1 Cor. 1. 20. σοφίας. The Defects of Ethics, [1.] as to its mater. [2.] As to its ends amongst the Romans and Stoics. [3.] As to its Rule, which was ἐρεθὸς λόγος. [4.] As to its principle, which was εὐτελεύσιον; Free-wil, or εὐφροσύνη, Good-nature, or seeds of Virtue. Socrates opposed that Stoic Principle, ἀεὶ τὸ διδάκτω, &c. This Philosophic Free-wil the root of Pelagianisme: No moral virtue but what is supernatural, against the Scholemen. The defects of Philosophic Ethics, as to supernatural principles, Faith, Love, &c. [5.] The Vanitie of their Politics, 1 Cor. 1. 20, both comparatively and absolutely, as the root of Atheisme and Idolatrie, &c.*

The vanitie
and corruption
of λόγος ἐρισ-
τικός, or Logic.

§. 1. **W**E have hitherto only considered the vanitie of Philosophie in its Causes and Roots; we shal now proceed to demonstrate the said vanitie of Philosophie from its own essential Idea or Nature, Parts, and Proprieties. The essential Idea, Nature, and parts of Philosophie (as of other things) consist in its Mater and Forme; both of which have great mixture of vanitie in them. As for the mater of Philosophie, it contains Naturals, Morals, and Supernaturals. Natural Philosophie comprehends Logic, Physic, and Mathematics. Concerning Logic, we have no full mention of the Pythagoreans being much versed herein; yet are we not without some concluding, though indirec't Arguments of their skill herein. For Porphyrie tells us, That Pythagoras had, besides his συμβολικόν, also διεξοδικὸν τρόπον, a plain and familiar way of Philosophising. And we have already shewn, how that Parmenides and Zeno the Eleatics

leatics (who belonged to the *Italic Sect*) did much Pythagorise, as in other points, so likewise, as we may presume, in this of *Logic*, of which they are thought to be the first Inventors, at least great promotors; as it appears by their λόγος ἐριστικός, that *contentioſe mode* of Disputing, for which *Zeno* hath been so famous ever since. As for the vanitie of this ancient *Dialectic* or *Logic mode* of *Philosophising*, it hath been already in part demonstrated in the foregoing Chapter, §. 6. But in as much as I find the Spirit of God so much in invectives against this piece of vain Philosophie, (foreseeing that it would prove, as abused by Scholastic Divines, a main engine to pull down the Kingdome of Christ, and settle Antichrist upon his Throne;) I shall follow the sacred method herein, by endeavors to give farther demonstration of the vanitie of this λόγος ἐριστικός, *contentioſe Logic*, thereby, if it may be, to open in any degree a dore to some more useful *kind of Logic* in the Scholes of Christ. And lest I should be thought singular herein, I shall follow the steps of *Lud. Vives*, *Grotius*, *Jansenius*, yea of the Philosophers themselves, in opening the vanitie of this *contentioſe Logic*. We find the Apostle accusing the Sophists, (and I conceive particularly the *Pythagoreans*) of a vanitie in their reasonings, *Rom. 1. 21.* ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, *They became vain in their disputes.* For the way of Disputation in the *Old Academy* was by *Dialogues*; which mode, I presume, they traduced from the Jewish Scholes. And thus *Grotius* understands these reasonings here: 'As the *Academics* disputed for and against every thing. Thus is truth lost by altercation, *Jer. 11. 5*, by great Essays to act the greatest trifles; such as are not only unprofitable, but damnable to themselves and others, *Esa. 41. 29.* We find the same word used, *Phil. 2. 14.* *Disputings.* διαλογισμοῖς, saith *Grotius*, here seems to be bitter railings about matters no way belonging to godlinesse, of which there were many amongst the Philosophers, specially the *Aristotelics*, whereof there were many in *Macedon*, where *Philippi* stood. So *1 Tim. 1. 6*, *Paul* mentions some who had turned aside, εἰς ματαιολογίαν, i. e. to unprofitable differtation or disputation. They who use such are called ματαιολόγοι, *Tit. 1. 10.* This, *1 Tim. 6. 4*, he termes λογαριασμοί, as *ver. 20*, κερφοφονία, which he opposeth to sound Doctrine, *1 Tim. 1. 6.* We find al this fully laid open and confirmed, *2 Tim. 2. 14*, &c. ταῦτα ὑπομίμησκα i. e. be thine

Auditors dayly remembrancer of this. The *Hebrew* expreſſe it by הוֹכִיר. *Paul* chargeth him to inculcate this continually on his hearers; yea to charge them as before the Lord, μη λογαμαχεῖν εἰς ἄδὲν χεῖρασμα, *That they ſtrive not about words to no profit.* That this λογαμαχία is the ſame with the *Philofophers* λόγῳ ἐριτικός, *Contentioſe Logic*, we have proved from 1 *Tim.* 6. 4, 20, Chap. 1. §. 6. He is the more warme in his exhortation againſt this λογαμαχία, becauſe it was not only unprofitable, but deſtructive to their *Chriſtian Faith* and *Communion*. So it follows, ἐπὶ καταςτροφῇ τῶ ἀκούντων, *to the ſubverſion of the hearers.* 'For,' ſaies *Grotius*, the hearers by ſuch ſtrifes are divided into parties: they loſe mutual love. It answers to הפכה καταςτροφῆ. *E- verſion*, is in the *Gloſſarie*, *Subverſion*, *Deſtruction*. This *Paul* gives as a good *Antidote* againſt the contagious inſuſions of the *Pythagoriſing Gnoſtics*, who by their λογαμαχία, and ſtrife about words inſinuated much of their poiſonous Doctrines, as the *Scholemen* after them their *Antichriſtian Dogmes*. Our *Apoſtle* inculcates this caution, ver. 16, calling theſe ſtrifes, βεβήλιος κανορονία, which he ſaies, ver. 17, eat like a gangrene; and ver. 23, fooliſh and unlearned queſtions which gender to ſtrife, &c. of which hereafter. This λόγῳ ἐριτικός, *Eriſtic Logic*, began, as we have once and agen hinted, in the *Italic* and *Eleatic* Scholes, and was improved by thoſe of the *Megaric Sect*, *Euclid*, &c. It was alſo of ſome uſe in the *Old Academie*, paſſing under the notion of λόγῳ περιεριστικός and of great uſe amongſt the *New Academies* and *Sceptics*. But none gave ſo great an advance and perfection to this *Dialectic litigiouſe mode of Philoſophiſing*, as *Ariſtole*; who having naturally a mighty *Logical Acumen*, and the ſame much improved by ſtudy and artificial diſputes, made it his buſineſſe to carp at al ſuch opinions of his predeceſſors, as were not parallel with his artificial Scheme or Method of *Philoſophiſing*. He ſpared not his own *Maſter Plato*, nor any other whoſe *Dogmes* were not commensurate with his *Phænomena*. And foreſeeing that poſteritie might with the ſame cenſorious Rod ſtrike at him, with which he had ſtruck at his foregoers; to prevent the ſame, he reduced his *Philoſophie* to the moſt accurate Method, his *Logical head* could invent; and withal frames a *Logic* answerable thereto; which he intended not only as a *Key* or *Organ* to open the way to his *Philoſophie*, but alſo as a *Shield* or *Buckler* to preſerve the ſame from ſuch blows

The origine of
this Eriſtic Lo-
gic.

or objections which poſteritie might offer againſt it. And indeed (as Learned *Owen* hath obſerved in his *Præfat. Theolog.*) *Ariſtotle*, in the whole of his Philoſophie, ſeems to deſign and ſtudie more how to defend himſelf from the objections of others, than to evince truth; which rendred his followers more ſkilful in hatching intricate controverſies, ſubtile nice diſtinctions, and wrangling Sophiſtrie, than true ſolid Philoſophie. But yet to give *Ariſtotle* his due, I think it may be made evident, that he was not the main Author of this Sophiſtic kind of Diſputation, which now reigns in our Scholes, but rather the *Arabians*, *Averroes*, *Avincenna*, his Commentators; who, being wholly unacquainted with the *Greek Tongue*, were fain to depend upon the verſions of *Ariſtotle*, which being very imperfect, left them under great darkneſſe and ignorance touching *Ariſtotle's* mind and ſenſe; whence there ſprang a world of unintelligible *Termes* and *Diſtinctions*, with as many Sophiſtic Diſputes and Controverſies. Theſe the Scholemen (more barbarous than the *Arabians*) greedily licked up (as the *Minor Poets Homers* vomit) and incorporated with their Theologie; which filled the Universities of *France*, (where this Schole-Divinitie was firſt broached) and *England* (which had continual recourſe to *Paris* for Learning) with nothing but vain *λογωμαχία*, or *ſtrifes about words*, inſtead of ſolid Philoſophie and Divinitie; far worſe than what was to be found in the Pagan Scholes: Which vain itch of Diſputation hath proved the Scab of the Church, as *Erasmus*, *Ludovicus Vives*, *Sir Thomas More*, the Lord *Bacon*, *Sir Henry Wotton*, *Jansenius* and *Owen*, with other Learned men have wel obſerved. Yea, the vanities of this *Dialectic Sophiſtrie* was obſerved and decried by many of the old Philoſophers. Both the Sect of the *Cynics* and *Stoics* (as *Dio- genes Laertius* obſerves) took away *Dialectic Philoſophie* as vain, holding that our end is, *καὶ ἀρετῶν ὄντων, to live virtuoſely*; which this wrangling Logic no way conduceth to. *Ariſto Chius* the *Stoic* (ſaith *Dio genes*) compared *Dialectic Diſſertations* to a Spiders Web, which is artificially made but yields no profit. And *Plato*, *Repub. 7.* gives us his judgement againſt this *λογωμαχία*. *ἔστι δ' ὡς ἐμὸν δοκεῖ ἔπειθ' ὀνόματ' ἢ ἀμοιβήτωναις, &c.* It ſeems to me that there ſhould be no controverſie about words amongſt ſuch as have ſo great maters to diſcourſe of. *Wiclef* was much offended at this kind of Sophiſtic litigation in maters of Faith: So was

*Ariſtotle's Lo-
gic ſophiſticated
by the Arabians and
Scholemen.*

*A general con-
ſent againſt E-
riſtic Logic.*

Calvin;

Calvin, who affirms, 'That whoever does pertinaciously strive about words, foments some secret Poison. But in this age none hath more amply, fully, and learnedly opened the vanitie of this *Sophistic*, *Eristic* mode of Disputation, so much Idolised by the Scholemen, than *Fansenius*, in his *August. Tom. 2. Lib. Proam. Cap. 28.* and elsewhere; with *Owen*, in his *Præfat. to his Theolog. allo, Lib. 6. Cap. 7. Pag. 512* unto 520. I have inlisted the longer on the vanitie and corruption of *Sophistic Logic*, because it hath been, and stil is greatly abused and noxious in some of our reformed Universities, to the corrupting the minds of many wel-disposed young Students. I must confesse my self to have been too far in love with and entangled in this Snare; which had not the Lord by his soveraign hand of free-grace broken and delivered me from, might have proved the ruine, not only of my Studies, but Soul. Thou'lt therefore, Reader, pardon this invective against the corruption of vain *Logic*; which designs not the utter *Rejection*, but *Reformation* of *Logic* in Reformed Scholes. We shal conclude this Digression with the Apostles Exhortation, *1 Cor. 14. 20, Brethren, be not children in understanding.* 'Tis, saies *Grotius*, the propertie of Children 'to make an ostentation in things unprofitable. *But in understanding be men, τέλειοι, i. e.* like persons adult, *Eph. 4. 13,* who are ashamed to play as Children with baubles and Rattles.

The Vanitie of their Physicks. §. 2. The vanitie of *Pagan Philosophie* discovered it self much in their *Physicks*, which are at best darke and cloudy, but for the most part fabulose, grounded only upon some *broken Traditions*, traduced from *Moses's* description of the Creation, *Gen. 1,* and *Job's* Discourses of Meteors, &c. with *Solomon's* Natural Philosophie of Plants, Animals, &c. which being but imperfectly traduced unto, and more imperfectly understood by these blind Philosophers, they turned all these Jewish Traditions of the origine of the Universe, of the first principes of Bodies, of Plants, of Animals, &c. into mere Fables, or unintelligible Speculations and Controversies. This vanitie of their *Physicks* our Apostle seems to strike at (inclusively if not exclusively) *1 Cor. 1 Cor. 1. 20. 1. 20, Where is the disputer of this world? πῶς σοφίζῃς τὸ αἰῶνι τῆς γῆς.* 'This (saies *Grotius*) strikes at the *Inquisitor* or searcher into 'the natures of things, which the *Hebrews* cal *השולם הזה* of 'this world, i. e. the *Physiologist*. This studie they are wont to 'cal

cal **חַרְוֹר**, which properly answers unto *σζήτησις*, *Disputation*: So *Baruch*, 3. 23, &c. οἱ ἐσζήτησαν τῶν ἀνεσων ὅτι τίς γνῶσις, are *Physiologists*. The Apostle *Paul* chooseth to cal him *σζήτησις*, a *Disputer*, rather than *ἐσζητησις* an *Inquisitor*, (as *Baruch*) because their *Physic questions* were wont to be ventilated or agitated by many *Disputations*, which is *σζήτησις*. Hence the *Syriac* Version renders it, **רְרוּשָׁא**, *Investigator*; and the *Arabic* by a word that signifies *Scrutator*: Because such *Physiologists* spent their whole time in acute *Researches* and *Inquisitions* into the *Bowels* of nature, which afforded infinite vain *Disputes*. And indeed their *Physicks* did abound with almost as much *λογωμαχία*, or *Verbal, Captiose, Sophistic Questions* and *Controversies*, as their *λόγιος ἐπιστήσις*, or *Logic*: which made the *Cynics*, as also the *Stoics* (who symbolised much in this as in other points) to reject *Physicks* or *Natural Philosophie* as well as *Logic*. *Socrates* also seems to be much of the same persuasion, who perceiving how much his *Predecessors, Thales, &c.* (who were generally *Physiologists*) had abused *Physicks*, addictees himself chiefly to *Moral Philosophie*. The like is reported of *Padre Paul*, that great *Venetian*, who finding the vanitie of contemplative Philosophie, converted his studies to *Active, or Moralitie*. But it follows in the same *verse 20, Hath not God made foolish the wisdom of this world?* ἐχ' ἐμώσενεν. μωσένεν, from μῶσις a Fool or Madman, answering to the *Hebrew* **הַסְכִּיל**, signifies here to convince of *folie*, or make to appear as such, according to the import of *Verbes* in *Hiphil* amongst the *Hebrews*; as if he had said: hath not God made al those *pompouse contemplations* of these proud *Philosophists* (who have pried into the *Bowels* of Nature for hidden *Philosophie*) to appear to be foolish and vain? in that they have not as yet, by al their *Natural Philosophie*, attained to any true notion and discoverie of the first *Principe* or *God* of nature, which is the chief end of al natural as well as other *Philosophie*? So it follows *vers. 21*: For after that in the wisdom of God the World by wisdom knew not God. *σζιαν τῶ θεῷ*, 'The wisdom of God (saies *Grotius*) he here cals, That knowledge of God, which results from the contemplation of Nature's *Bowels*. This answers to that *Rom. 1. 20, The visible works of God* have impressed upon their natures certain visible stamps or legible Characters of the invisible glories of God, which these purblind *Physiologists* could not, by al their natural *Inquisitions*

I Cor. I. 20.

Rom. I. 20.

sitions, come to any serious reverential acknowledgement of. So much is implied in *ἔγνω*, as it is used in the same sense, *Joh. 1. 10*, and answereth to *ἐδὲξασαν*, *Rom. 1. 21*. Al their anatomisings of Natures bowels could not give them any true Idea or notion of the first Principe or God of Nature. Which gives us an evident demonstration, that al their Natural Wisdome was but folie, because it reached not its *first Principe and last end*. Therefore it follows,

1 Cor. 1. 20. *It pleased God by the foolishnesse of preaching to save them that believe. i. e.* Our Gospel, which seems folie to these Sophists, or Naturalists, has availed more to the knowlege of God, than al their *Physiologic* Contemplations. The same *v. 27.* *But God hath chosen the foolish things of the world to confound the wise: i. e.* Our Gospel, which seems foolish in the worlds eye, in regard of the discoveries it makes of God, leaves a blush and confusion on, al the vain Contemplations and Philosophie of these proud Naturalists. We find the like encomium of *Gospel-light* and depression of Natural Philosophie, *1 Cor. 2. 6.* *Howbeit we speak wisdom among them that are perfect: Yet not the wisdom of this world.* σοφία ἡ ἐστὶν αὐτῶν ὁρατά, *i. e.* (saies *Grotius*) not that *Physic* or *Natural Philosophie*, of which above *Chap. 1. 20, &c.* This great vanitie and folie, which attended the Natural Contemplations or Philosophie of these *Pagan Physiologists*, proceeded not from any defect in the objective wisdom, or light of Nature, but from the subject; the darknesse, pride, lusts, and vanitie of their hearts, as *Rom. 1. 20, 21*. The visible works of God have as wel since, as before the Fall, sensible images, or visible gloriose Ideas of the invisible glories of God, his Wisdome, Power, and Goodnesse stamped on their *Beings* and *Operations*; but the most acute Philosophers (like *Seneca's* fool, who went up and down his house complaining the rooms were dark, when as the darknesse lay in her eyes), could but go up and down groping after God, by their *Physic contemplations*, as *Act. 17. 27*. Yea, the most sharp-sighted of these *Heathen Philosophers*, though by the Divine assistance of some influential raies of commun illumination, they espied some *vestigia* or obscure impresses of Gods gloriose Wisdome, Power and Goodnesse shining in created emanations on his Works; yet were they so far from glorifying God as God, and giving thankful acknowledgement of that commun light they had received, (according to *Rom. 1. 21.*) as that they changed the glorie of this incorruptible God into an Image made like to corruptible man, and to birds, &c. *Rom. 1. 21, 23.*

Natural Philosophie the cause of Idolatrie.

i. e. they

i. e. they idolifed thofe Divine *Virtues, Powers* and *Excellences*, which they found in the Creatures. Not that the Philofophers or wifer Heathens made the Creatures the ultimate object of their worfhip; no, that groffe Idolatrie was peculiar to the *Mythologic Poetic Theologie*: But the great Idolatrie of thefe foolifh Iophifts was, that where they espied any eminent *Divine Qualitie* or *Power* fhining in the creature, they idolifed that creature fo far, as to make it a Mediator or *medium* of their worfhip performed to the great God. This they caled *θεολογια φυσικη*; *Natural Theologie*, we rather, Idolatrie, which was the fruit of their Natural Philofophie; of which more hereafter.

§. 3. What hath been difcovered of the vanitie, yea Idola-
 tric of the Phyfiologifts; is applicable to the Mathematicians, *The vanitie of the Mathematicians*
 both *Pythagorean*, as wel as other. Indeed the *Mathematicians* *the Mathematicians*
 feem to be the foundeft, the moft pleafant, and moft ufe-
 ful piece of their *Natural Philofophie*; yet it hath not been exemt
 from much corruption and vanitie. For 1. It had the fame
 curfed effect on their corrupt foolifh minds, as that *Natural*
Phyfiologie before mentioned: namely thofe blind *Mathematici-*
ans, by continual *Aftronomick contemplations* of thofe gloriofe *Aftronomie the*
 Celeftial bodies, fel firft into deep admiration of them, their *cause of Idol-*
 excellent compofure and perfection, their excellent virtues and *latric.*
 powerful influences on al fublunaries, their admirable order
 and harmonious regular motions. Thefe and fuch-like eminent qua-
 lities, which fhone fo brightly, could not (and that juftly) but
 fill them with Admiration. And this Admiration, which fhould
 have led them to admire infinitely more the *Creator* and *Con-*
server of thefe gloriofe creatures, was fo far from having fuch
 an influence, as that it drew their *Idol-framing* hearts to fet
 down and terminate their Adoration on thefe creatures, the Sun,
 Moon and Stars, &c. And this Idolifing thefe Celeftial crea-
 tures as Gods opened alfo a dore to their Judicial Aftrologie,
 or the black Devilifh Art of Divination by the Stars, wherein
 the *Pythagoreans* pretended to have a more than ordinary fkill;
 which *Pythagoras* brought with him from the *Chaldeans*, who
 were the firft that fel into this piece of Idolatrie or Star-wor-
 fhip, and that from their *Aftronomick* observations and admira-
 tions of thefe Celeftial Bodies; as we have afore fhewn in the
 origine of the *Chaldean* Philofophie, from *Job. 31. 26, 27. P. 2.*
B. 1. C. 4. §. 3, 4. Of which more hereafter.

2. Of Atheisme.

2. Another great Corruption which attended their studie of the *Mathematics*, was, that it determined in *Atheisme*, and that two manner of ways; (1) *Indirectly* and *Consequentially*, in that it brought them first into *Polytheisme*, or belief of many Gods; which had this fate attending it, that at last it led them to *Atheisme*, to believe there was no God: for *Polytheisme* naturally degenerates into *Atheisme*. (2) But the studie of the *Mathematics* has this more direct influence on blind proud hearts to lead them into *Atheisme*, in that Mathematicians being wholly versed in *Demonstrations*, and those for the most part ocular and most evident, they cannot bring their proud minds to stoop or assent to any thing, no not to *Divine Revelation*, without a *Demonstration*. This made *Aristotle*, who had a Mathematic head, to reject al the *Oriental Traditions* which his Ancestors *Thales*, *Pythagoras*, and *Plato* had gathered up, touching the origine of things and *Divine maters*; and rather to believe an *Eternitie of mater*, because those *Jewish Traditions* were not backed with *Demonstrative Arguments*. This also made the *Epicureans* and *Stoics* reject *Paul's* new *Doctrine*, (albeit they seem at first a little tickled with the novelty of it) because his *Testimonie* was not backed with *Demonstrative Arguments*; though indeed *Paul* gave them sufficient *Demonstrations*, had they had eyes to see them, *Act.* 17. 18, to 30. This *Mathematic humor* was that which made the *Grecians* generally offended at the *Gospel*, accounting it but foolishnesse, because it was not proved by *Demonstrative Reasons* and *Arguments*, as *Paul* frequently observes, specially *1 Cor.* 1. 20, 21. & 2. 6. of which before. And indeed this has been the sad fate of some great *Mathematicians* of this, and of former ages, who being wholly taken up in *Demonstrations*, expect the same in *Divine maters*; and not finding that footing their *Atheistic hearts* expect for their *Mathematic phantasies* to build upon, in order to a *Demonstration* of the *Scriptures* *authoritie*, &c. they reject al *Divine Revelations*, yea al true and sound notions of a *Deitie* and of the *Creation*, with inclinations rather to believe the *Worlds Eternitie*, or such like monstrofe *Phanomena*. I wish there were not too many such *Mathematic Atheists* breathing in *Christian air*. But of this more hereafter.

The Vanitie of Moral Philosophie.

§. 4. We procede to shew the vanitie and corruption of Moral Philosophie, as wel amongst the *Pythagorean* as other Philo-

Philosophers. *Moral Philosophie* (as has been mentioned) regards either single persons, and so it's stiled *Ethics*; or Corporations and Societies, and so it passeth under the name of *Politics*. Both of these had great corruptions attending them, both in the *Italic* and *Tonic* Scholes. As for *Ethics*, it's true, the *Pythagoreans* with the other Philosophers had their *γρηγορας ἠθικας*, *Ethic sentences*, or *Symbolic characters*, answering to, and, as I presume, traduced from the *אומרי משלים* *Proverbial sayings* amongst the *Jews*: yet we are to remember, that these their *Ethic* precepts were at best very imperfect, and not without a great mixture of vanitie and corruption. As for the *Pythagorean Ethics* they were very *mythologic* and *enigmatic*, wrapped up under such dark symbols and figures, as that it was difficult to come to a true understanding of them. The first that reduced *Moral Philosophie* to a naked familiar dresse was *Socrates*, who yet was excedeing defective both in his precepts and practice of *Moralitie*; for *Incest*, *Fornication* and *Sodomie*, were things not only allowed, but the later of them practised by him, if he be not belied, on his Minion *Alcibiades*: and *Plato* brings in *Socrates* expressing great affection to *Alcibiades*, telling him *that he loved him for himself*, &c. which argued an extreme affection towards him. *Grotius* informs us, that this sin of *Sodomie* was generally allowed by the Philosophers. So on *Ephes. 5. 6.* *Let no man deceive you with vain words.* *κενοῖς λόγοις*, i. e. with vain Reasonings or Philosophie. 'He notes here (saies *Grotius*) the Philosophers, 'who taught there was no sin in *Incest*, and *ἀρσενοκοτία*, *Sodomie*; 'and who commended *κοινογαμία*, *communitie of Wives*, (which *Plato* did) and who thought that it was lawful for buyers and 'sellers to circumvent each other. Whence the Apostle exhorts them, *Ver. 15.* *To walk circumspectly, not as fools but as wise;* *μη ὡς ἄσφοι, ἀλλ' ὡς σοφοί.* He does (saies *Grotius*) by a witty *Parronomasia* or allusion cal the Philosophers (those proud Sophists) *ἀσφοί*, *unwise*, in as much as their *Moralitie* was but vain and foolish if compared with the Gospel; wherefore he exhorts them, *Ver. 14.* *Awake thou that sleepest, and arise from the dead,* *Ver. 14.* *and Christ shal give thee light.* Al their *Moral Philosophie* was but a dreaming, dead, shadowy light; 'twas Christ only that gave them the true *φωτισμόν*, or *light*. So *1 Cor. 1. 20.* *πῶς 1 Cor. 1. 20.* *σοφός, &c. Where is the wise?* 'Σοφός, saith *Grotius*, amongst the 'Greeks, as *חכמים* amongst the *Hebrews*, were, by way of excellence,

'excellence, such as delivered Moral precepts, as those seven
 'Wise-men so famous in *Greece*, and after them *Socrates* with
 'others. The meaning is, shew me the Philosophers and Philolo-
 'gists, who have reduced so many persons to such Probitie and
 'Moralitie, as we have done by the preaching of the Crosse.
 'Their Disciples are but few in comparison of ours; and they
 'continue Fornicators, if not some somewhat worse: They con-
 'tinue *κενῆς δόξης ἕμπροσθεν ἀσκήσι*, *empty vessels filled with nothing*
 'but vain opinion and ostentation, as *Timon* said; they remain
 'proud, litigious cursers, &c. So *Grotius* on 1 Cor. 2. 14. The
 Greek Philosophers were Fornicators, corruptors of youth, hun-
 ters of Vain-glorie, cursers, envious, &c. Thence saith, *Minutius*
Felix, 'We contemne the proud looks of the Philosophers, whom
 'we have known to be corruptors of youth (or *Sodomists*) and
 'Adulterers, and Tyrants, and alwaies eloquent against their
 'own vices. And indeed it was just with God to leave the
 wisest and best of their Moralists to fall into sins against nature,
 who abused their natural light unto so much pride, presumpti-
 on and vain ostentation. Yea take Moral Philosophie in its high-
 est elevation and refinement, as seated amongst the *Stoics*, and
 we shal find it a very poor imperfect vain shadow, if compar-
 ed with those precepts of Moralitie contained in the Word of

The defect of God. For first if we consider the mater of all their Philosophie
 Ethics as to its Moralitie, it was verie narrow and far short of those Moral
 mater. duties taught us in the Word of God. (1) The Philosopher's
λόγος οὐ βδός, *right Reason*, which they made the *measure* and *rule*
 of their Moralitie, being but crooked and depraved, allowed
 them many sins, as *Incest*, *Fornication*, *Sodomie* before mention-
 ed, which Gods Law forbids. So *Grotius* on 1 Cor. 5. 2, tells us,
 that both the *Cynics* and *Stoics* judged *Incest* amongst their
ἀδιάφορα, *things indifferent*. (2) Neither did it give any convi-
 ction or prohibition of the first motions or ebullitions of Orig-
 inal Sin. (3) Neither did their *Right Reason* back its precepts
 with such forcible promises, motives and threats, from future
 happinesse or punishment, as the Word of God doth.

2. Neither were the Ethics of the *Stoics* and other *Mora-*
lists defective, and so vain in the mater and duties only, but also
 in the *principles*, *forme*, and *manner* of Moralitie: For (1) The
soul and *spirit* of all Moralitie is placed, and that by the Philo-
 sopher themselves, in the *End*. For, say they, *such as the ferme*

Pagan Ethics
 vain as to its
 end.

is in Naturals, such is the end in Morals and Spiritualls; such as the Principe is in Demonstration, such is the end in Action: Or, the end has the same place in Actives, as the Principe has in Speculatives. The perfection of every thing is measured by its end, which is the terme of al actions, as the forme is of productions. Now it is most certain, that the chief, yea the only supreme End of al Moralitie (as wel as of Divinitie) can be no other than the glorifying and enjoying of God; as *Augustin* long since, and *Jansenius* out of him hath demonstrated, *Tom. 2. l. 3. c. 17. pag. 208.*

And how far these proud Moralists were from this End is apparent to al that are versed in their *Ethics*. For (1) what was the main End which the ancient *Romans* (amongst whom the *Pythagoreans* flourished) proposed as the scope of their *Moralitic*? surely nothing but *Honor*, *Renown*, or *Vain-glorie*; arising from the splendor, lustre, or shine of their glittering heroic and seemingly virtuose actions, which rendred al their good works but splendid sins, as *Augustin*. (2) The *Stoics* and *Peripatetics* seem a little more noble and refined in their ends, proposing it as their main design, *κατ' ἀρετὴν ζῆναι*, to live according to virtue; or, to desire virtue for virtues sake. But what was the virtue they aspired unto? it was a virtue spun out of the bowels of their own free-wil: so that they stil make Self the objective mater of their felicitie: they deify and idolise Self, their own home-spun Virtues. Whence *Augustin* pronounceth univerfally of these *Stoics*, 'That they lived according to the flesh no lesse than the sensual *Epicureans*; for (saith he) to live according to the flesh is to live according to a mans Self, his own Virtues, &c. as *Jans.* *Aug. Tom. 2. l. 4. cap. 14.*

The Romans end vain-glorie.

The Stoics end to live virtuose.

2. Hence follows another great spring of vanitie and corruption in al their *Philosophic Moralitic*; in that, as they made Self the great standard, measure, and last end, so also the first influential and effective principe of al their good works. They acted al not only for, but also from Self their great God, or Idol, as *Nebuchadnezar*, *Dan. 4. 30, BY the might of my power, and FOR the honour of my Majestie*. He makes himself his first principe and last end, which is the highest Idolatrie. So these proud Moralists they al made self as the last end, so the first spring of *Moralitic*. For (1) They al supposed those *κατὰ ἐνόμιαν*, common principes; which some called *προνόμιαν*, presumptions, or presuppositions of natural light remaining in their corrupt understandings,

The Moralists make self the first efficient of al good.

1. Their *ὀφθαλμοὶ νόμος* is their rule.

to be if managed aright a sufficient Rule or Law to guide them in their Morals. Whence these dark glimmerings of corrupt nature were generally stiled by the *Platonists*, as also by the *Stoics*, ὀρθὸς λόγος, *right reason*. Though indeed *Plato* now and then seems a little modest in acknowledging his ignorance, yet generally they supposed an ὀρθὸς λόγος, *a right reason*, which if well improved might bring them to the ἀκμή, or top of their Moralitie. This *right reason* was in a more particular manner the *Stoics* (who passe for the greatest Moralists) *Diana* or Goddess, as we find it excellently observed by *Jansenius*, in his *August. Tom. 2. lib. 4. cap. 12. pag. 205*. ‘The *Stoics* (saies he) and ‘al other, who thought the offices of Virtue were to be desired ‘for their own honestie and pulchritude, made *human reason*, ‘to which they thought this was most consentaneous, Judge; ‘and they would that she as Mistresse and Queen should governe ‘al; to whom, as holding the chief supremacie over the other ‘parts of the Soul, al should be obedient. For hence it is they ‘so often crack, that the duties of Virtue are therefore honest ‘and desirable, because they are consentaneous to *right reason*: ‘But in this mode of desiring Virtue there lies hid the greatest ‘Pride; for that which terminates their appetite is their very ‘Reason, as she is the Queen and Emperesse, and utmost rule ‘of a good life. Whence it comes to passe, that whosoever des- ‘sireth Virtue in this manner adores his own Reason as the ‘Princesse which he serves, which without al peradventure is ‘the worshipping, and honoring, and taking complacence in him- ‘self. Here we may see whence the Scholemen borrowed their *Recta ratio, right reason*, which they make with the Philosophers to be the *Regula esse moralis*, the *rule of Moral Beings and Actions*. So *Suarez* in his *1a 2a, or Ethics*, touching *esse Morale, its rule, &c.* Yea indeed the Scholemen herein came much short of many of the more modest Philosophers, namely *Socrates* and *Plato*, who make frequent acknowledgements of the imperfection of their Natural light, and therefore by their ὀρθὸς λόγος seem to understand the *objective Divine light*, or Law of God, of which I doubt not but they had received some notices from *Jewish Traditions*, as we have proved, *Court Gentiles, P. 2. B. 2. c. 10. §. 2.* (2.) The Heathen Moralists, both *Romans*, *Pythagoreans*, *Platonists*, *Peripatetics*, and *Stoics*, supposed there was in men a *Good-nature*, disposition, seeds of Virtue,

The Heathen
Moralists as-
sert a freewil,
or seeds of
virtue.

or *Moral Free-wil*, which if wel improved would raise men to the highest elevation of *Virtue*. This the *Romans*, (where the *Pythagorean* Philosophie flourished) called the *Elements*, or root of *Virtue*. Some *Platonists* call it *εὐνοια*, a *Good-nature*; The *Aristotelics* ἀφιέξασον, *Free-wil*; The *Stoics*, the *seeds of virtue*. And none abounded more in this *Idolising* of their own *Free-wil* than the *Stoics*, whose *πρῶτον ἀληθές*, *first truth*, or according to the *Christians* Philosophie, *πρῶτον ψεύδος*, *first lye*, was, *That it was in the power of a mans own Free-wil to make himself virtuous or wicked, happy or miserable; yea a God if he pleased*. So *Diogenes Laertius* in the life of *Zeno* tels us, the *Stoics* held διδασκλῶ ἐνευ ἀρετῶν ὅτι γίνεσθαι ἀγαθὸς ἐν φάουλῳ, &c. *That virtue was teachable, because good men are made of bad*. *Agen* (saies he) *because reason is given to reasonable creatures, τὸ κατὰ λόγον ζῆν ὀρθῶς γίνεσθαι τοῖς κατὰ φύσιν*, *To live rightly according to reason happens to men naturally*. He also tels us, that the *Cynics* held the same principle, ἀρετῶν διδασκλῶ ἐνευ, *that virtue was teachable*. *Plutarch* has a *Book* thus titled, ὅτι διδασκλῶν ἀρετῆ, *that virtue is a thing teachable*. Yet we must confesse that some of the more modest *Moralists* made it a matter of question, *Whether virtue were teachable? Plato*, or rather *Socrates*, in *Plato's* words, utterly denies it: so *Meno* pag. 89, he brings in *Socrates* thus speaking, Πολλὰ μὲν ζητῶν εἴπατος ἀρετῆς εἶεν διδασκλῶ, πᾶσι ποιῶν ἢ δύνάμει ἀρετῶν, *I have often sought if there were any Preceptors of virtue; and doing al I can, I can find none*. Whence he concludes, Ἀρετῆ ἀν εἶν, ἔτε φύσει, ἔτε διδασκλῶν ἀλλὰ θεία μοίρα παρεργινομένη, ἀνδ νῶ οἷς ἀν παρεργινοται, *Virtue comes not from nature, neither is it teachable, but θεία μοίρα, by a Divine fate it is produced, without the active concurrence of the mind in those where it is*. Thus *Socrates* in *Plato's* *Meno*, περὶ ἀρετῆς pag. 99. whereby it seems he had some apprehension of the insufficiency of corrupt nature, or *Free-wil*, to afford any spark of true *Virtue*, and that it must come from some *Divine fate*. Though what this *Divine Fate* was, and how *Virtue* was communicated by him, he was altogether at a losse. *Timæus Locrus* the *Pythagorean*, from whom *Plato* borrowed the main Ideas of his *Physicks*, asserted seeds of *Virtue* in corrupt nature. Thus pag. 103, Τύπων [sc. ἀρετῶν] ἀρχαί μὲν ἐν φύσει· μέγα δὲ καὶ πέρρατα ἐξ ἐπιμελείας· διὰ παιδείας καὶ φιλοσοφίας, *The Principles of these Virtues are from nature, but the middle and end from diligence, with the benefit of Philosophic institution,*

Socrates against Free-wil.

which

which nourish and corroborate virtue, as exercises do the bodie, &c. This Philosophic Dogme of a Moral *evētia*, good nature, free-wil, or seminal virtue implanted in corrupt nature is excellently opened to us by *Jansenius*, *August. Tom. 2. lib. 4. cap. 12. pag. 256.* 'This Dogme, saies he, which asserteth seeds of Virtue to be implanted in men naturally, we admonish that it sprang from the Gentile Philosophie. For the Philosophers, when they observed that there flourished in every mans nature a certain judgement concerning the honestie of many Acts, and a remorse of Conscience following their pravitie, &c. they attributed to the human mind seeds of al virtues; which would by good culture and exercitation bud forth and grow up unto ripe Virtue! Hear *Tullie* attributing the Elements of the more refined *Peripatetic* and *Stoic* Virtue to nature it self, *Tul. lib. 5. de finibus: Nature brought in the Elements of virtue—but it only began virtue and nothing more.* It's true, (as *Jansenius* before wel observes) if we consider Virtue only in regard of its office, or *dutie*, or *mater*, it may not be inconvenient to allow some more noble spirits, some kind of seminal inclinations or radical dispositions to many heroic actions *materially* good, with which many Noble *Romans* and *Grecians* were endowed. But alas! such *seminal material dispositions* to actions *materially* good, are but the *corps* or *bodie* of *Moralitie*, or *Virtue*; it is the *Principes* specially the *End*, that is the *soul*, which spirits and *informes* every good act, and renders it truly *virtuose*: in which regard to suppose with the Philosophers any seeds of virtue in corrupt nature, is to suppose a contradiction, or an *opposite in an apposite*, i.e. pure nature in corrupt. From this Philosophic Dogme

This Doctrine of the seeds of virtue or free-wil the root of Pelagianisme.

No moral or natural virtue but what is divine and supernatural.

of the seeds of virtue in human nature, the *Pelagians* and *semi-Pelagians*, *Cassianus*, &c. drew their Doctrine of *Free wil*, which *Augustin* does so greatly inveigh against. This opinion has been since espoused by the Scholemen, who finding themselves opposed herein by al Christian Catholics, they invented this new stratageme or blind to salve their *Phenomena*, namely by distinguishing Virtues into *Natural* or *Moral* and *Supernatural* or *Divine*. Whereas indeed there can be no *Virtue* truly *Moral*, but what is also *Supernatural* or *Divine*; for according to their own Schole-maxime, *Bonum constat ex causis integris, malum ex quolibet defectu.* Good must have al its causes, but evil ariseth from any defect. We find this piece of Scholastic vanitie or corruption

ruption fully laid open by *Jansenius*, *August. Tom. 2. lib. 4. cap. 12. pag. 256.* 'On those seeds of Virtue the *Pelagians* and *Semi-Pelagians* first founded their Heresie; which afterwards the Scholemen brought into the Christian Scholes, to no small prejudice of Scholastic Doctrine. For these Heretics affirmed, That from these Philosophic Seeds true Virtues might, by the alone power of the human wil, spring; which the Scholemen perceiving to be manifestly repugnant to the most constant Catholic Doctrine, they framed a double man in one man; a double Charitie, double Virtues, double Workes; the one Natural, the other Supernatural, of which in the whole Doctrine of *Augustin*, &c. there cannot be found the least *Vestigium*. As if those very Virtues, which the Philosophers and Scholemen cal *Natural*, would not have been called by *Augustin Vices*. That there is no Virtue natural, or truly moral, but what is supernatural, see *Court Gent. Part 4. Book*

1. *Chap. 2. §. 4.* Indeed herein the vanitie and corruption of the *Pelagians* and Scholemen exceeds that of the Philosophers: for these having no Divine Revelation to measure Virtue by, but only some dark glimmering of Nature's light, could not attain unto any entire or true Idea and notion thereof, as to its principie and spiritual qualitie; and therefore no wonder if these poor Philosophers, who by reason of their darknesse accounted the picture, shadow, or mater of a good action to be Virtue, supposed an *εἰκονία*, or some *seminal dispositions* to the mater of Virtue to be Virtue. But as for the *Pelagians* and Scholemen, who have a clear rule to judge of Moral good by, and also confesse, that every good action must consist of al its causes; for such to allow of any seeds of Virtue, or Moral Free-wil in corrupt Nature, is a piece of pride and vanitie far beyond that of the Philosophers.

The Pelagians worse than Philosophers.

3. Hence follow many other *Essential defects* in al the Philosophic *Ethics* of the Pagan Moralists. (1) We find no one precept in al their Rules of Moralitie, pressing men to spiritual povertie, self-emptinesse, &c. which Christ's *Ethics* make the foundation of Virtue, *Mat. 5. 3, 4.* But we find the quite contrary every-where in the Philosophers *Morals*, which wholly tends to feed spiritual pride. (2) We find no mention of Christ, and Dependence on Him, which is Essential to every good work. 'Tis true, *Socrates* bids his Friend, *πιστεύτως τῆς θεοῦς εὐχῆς τε,*

3. *Other Essential defects as to the Principles of their Morals.*

depend on God, and pray for assistance to performe good acts : But 'tis most probable he knew not what this Dependence meant, or where to pitch it on its right Object: for if he had, he might have been reckoned a Believer, which we have no ground to believe he was, but the contrary. (3) In al their *Philosophic Ethics* we find not any one word of performing Virtuofe Acts out of Filial love to God, which is part of the *Spirit*, or *Essential constitution* of *Moralitie*. Many other defects in their *Ethics* might be mention'd.

The Vanitie of
Philosophic
Politics.
1 Cor. 1. 20.

§. 6. A second part of Moral Philosophie is *Politics*, where-
in the Philosophers were not a little vain and corrupt. So 1 Cor.

1. 20, πῶς γεγραμμένους; Where is the Scribe? γεγραμμένους, (saies *Grotius*) according to the Hebrew סופר in the *Hellenistic* manner of speaking, signifies him that is skilled in the Law or Historie. So in *Baruc*. 3. 23, &c. οἱ ἐκζητῆσαι τῆς συνέσεως, are such as have skill in the Law or Historie. There was a twofold Scribe among the *Hebrews*, the one *Politie*, the other *Ecclesiastic*. The *Politie* Scribes were, (1) *Ministers of State*, such as were the King's *Privie Counsellors*, or persons constituted in some Office of trust.

Ezr. 4. 8.

Thus שופטים Officers, *Exod.* 5. 6, is rendred by the *Seventy* γεγραμμένους, Scribes. So *Ezra* 4. 8, סופר γεγραμμένους, Scribe, notes *civil Dignitie* and *Office*; whence it is rendred in our Margines, *Secretary*. (2) There were also among the *Hebrews inferior* or *plebean* Scribes, for the making private *Contractes*, answerable to our public *Notaries*. The *Ecclesiastic Scribe* was a *Doctor*, *Expositor*, and *Interpreter* of the Law; whose Office it was to meditate on, expound and vindicate the Law. Scribe here is to be understood chiefly in the last sense, yet not exclusively as to the first notion of it. But we find a more full account of the Vanitie of al *Philosophic Politics*, or *Civil Wisdom*,

1 Cor. 2. 6.

1 Cor. 2. 6, ἐπὶ τῶν ἀρχόντων τῆ ἀιωνίου τῆτου, Nor the wisdom of the Princes of this world. He means (saies *Grotius*) *Politie Wisdom*, to which belongs *Jurisprudence*, or skill in *Laws* and *Histories*. As if he had said, Take notice, that al these proud *Monarchs*, notwithstanding al their *Politie Laws & Government*, are come to nought, or spoiled of al their *Politie Designs* and *Interests*. For this seems the proper import of τῶν καταργημένων, that come to nought. καταργῆσαι is said (1) *Of that which has lost its efficacy*, as *Luk.* 13. 7. (2) *Of that which is abolished and made void*. *Politie Philosophie* has lost its spirits and efficacy.

So

So *Grotius*. The Empires that now are shal perish, as wel as those figured by *Daniel's Image*, *Dan. 2. 44, &c.* 1. The Vanitie of al Human Politics discovers it self by their imperfection if compared with Divine Politics. Human Politics consist of two parts, *Legislation* and *Administration*. Legislative Politics had for their main Institutors *Minos* the *Cretian* Legislator, *Lycurgus* who gave Laws to the *Lacedemonians*, *Solon* the *Athenian* Law-giver, with *Draco*. Also amongst the *Romans*, *Numa Pompilius*, who gave Laws to *Rome*; *Zalucus* the *Locrian* Legislator, and *Charondas* the *Thurian*, both *Pythagoreans*. Amongst the Philosophers, who gave an Idea both of Legislative and Administrative Politics, we have first *Pythagoras*, who spent the Afternoon in instructing his Disciples in Politics; besides his *πολιτικόν*, which *Laertius* saies he writ. Also *Plato* who left behind him an excellent Idea of Politics, both Legislative, in his several Books of Laws, and Administrative, in his Books of a Communwealth. *Aristotle* likewise has given us a good Idea of Politics. Yet al these Human Politics, both Philosophic, or Contemplative and Active, if compared with Divine seem but shadows, very imperfect, yea vain: for (1) Al these Human Politics were but broken imperfect derivations or traditions from the Divine Jewish Politics; as elsewhere. (2) Al Human Politics were very narrow and particular, not general and comprehensive of particular circumstances. Therefore *Aristotle*, lib. 1. *Polit.* observes wel, *τῶν κατὰ μέρος ἐπιχοπῶσι μᾶλλον ἐστὶ δὴλα τὰ περὶ γενεῶν καθόλου ἢ οἱ λεγόμενοι ἐξαπλοῦντες ἐξαπλοῦσαν ἀλήθειαν*, *All things are most evident to such as consider particulars, but they who pronounce universally, deceiving deceive themselves*. So *Trajan* in his directions to *Plinie*, saies, *That nothing could be constituted universally as a certain forme*. (3) Hence it follows, that al their general Laws and Politic Precepts, whether *Ideal* or *Practic*, were liable to a world of *Exceptions*, *Restrictions*, *Limitations* and *Alterations*: for their best Idea of Politics was but *ὡς ὅτι πὸ πολλοῦ, ἔ καὶ παρῶς*, *for the most part, not universally true and good*; because particulars, the object thereof, are infinite. Hence, saies *Aristotle*, *Rhet. l. 1. c. 8.* *ἰδέμενα δὲ τέχνη σκοπεῖ τὸ καθ' ἕκαστον*, *no Art considers (or comprehends) particulars, because infinite: which is most true of al their Human Politics, which could not consider or comprehend those infinite circumstances which attend Human actions; and therefore such of them as ventured to lay down an univer-*

1. Their imperfection in comparison of Divine Politics.

The imperfection of Human Politics. 1. As to their origine and extent.

fal Idea, or general Rules of *Politics*, discovered much vanitie and imperfection; besides the many Exceptions they were fain to admit: and after al their most possible exactness in their Politic Constitutions, they were forced to have recourse to their *ἐπινοιας*, the *Law of Equitie*, or *Court of Chancerie*, for the *emendation*, *correction*, or *supplement* of such things as were not excepted or provided for in their universal Idea of *Politics*. But now the *Divine Politics* admit not of such imperfections; because the *Divine Law* is the most *August*, *Equal*, *Universal*, *Adequate* Rule of al *Politics*, as well as *Ecclesiastics*, as we have copiously proved, *Idea Theolog. l. 1. c. 8. 2* These *Human Philosophic Politics* are not only imperfect and vain comparatively in regard of *Divine Politics*, but likewise in themselves, in regard of that Corruption, both inherent and subsequent, which attends them. As (1) in regard of their *End*, in that they made their carnal Interest the only measure of Good and Evil, without the least respect to *Divine Interest*, or *Glorie*, as before. (2) The mater of their *Politics* was very corrupt, in that they allowed many things in themselves evil, and very destructive to *Human Societies*: as *Communitie of Wives*, *Fornication*, *Incest*, *Sodomie*, *Drunkenesse*, &c. (3) But the greatest Corruption in their *Human Politics* was in regard of their sad effects many waies. [1] In that al their *Politics* were the mother and nurse of *Atheisme*: For (1) they made *Religion* subserve their *Politic Interests* and *Constitutions*. So *Owen Theol. l. 1. c. 8.* ‘These *Law-givers*, in framing their *Politic Theologie*, had scarce any thing else in their aime, but how they might so temper *Religion*, that thence there might not arise any disturbance or evil in the *Civil state*. Such was *Numa’s Politic Religion* with the rest. (2) Their *Politics* were the mother and nurse of *Atheisme*, in that these great *Politicians* attributed the good or ill successe of *Human affaires* to their *Politic wisdom* or *contrivances*. In which regard they made their *Human Prudence* their *God*, or great *Idol*, unto which al the great occurrences and dispositions of *Providence* must stoop, which opened the dore to *Atheisme*, and shut *God* out of the *World*. [2] The *Philosophic Politics* opened the dore also to *Idolatrie*: for these *Politicians* had their *θεολογια πολιτικη*, a *Politic Religion*, which out of compliance with the peoples *Idolatric humor* proved a great nurse to *Idolatrie*, as hereafter.

Philosophic Politics vain.

1. As to their End.

2. As to their Mater.

3. As to their effects.

1. Atheisme.

2. Idolatrie.

C H A P. III.

The Vanitie of Metaphysics, or Natural Theologie, and Divination.

The Pythagorean Philosophic Theologie of al most vain. (1) In regard of God: [1] They understood not their own notions of God; [2] Nor the Trinitie; [3] Nor their Ideas. (2) The vanitie of their Theologie as to the Divine λόγος, Word, and Demon-Doctrines. Col. 2. 8, 9. οὐκ ἴσταν, i.e. really, essentially, perfectly. Col. 2. 10, 18, 19, largely opened. (3) The vanitie of their Demon-worship. (4) Also of their notions about the Soul. (5) The hellish corruption of their Magic and Divination, which they took up in imitation of the Jewish modes of Revelation. Their Art of Divination part of their Doctrines of Demons: 1 Tim. 4. 1. Apollo their great God of Divination, his Origine and Temple at Delphus, &c. The nature of Divination out of Plato, (1) Its origine, Divine afflation. (2) Its instruments, at first Poets, then Philosophers. (3) This mode of Divination usually extatic. (4) Also by Enthusiasme. (5) These Enthusiasts had their Judges, as the Jewish. (6) The End of Divination. (7) The sundry kinds of Divination, by Dreams, Maladies, &c. (8) Divination by Magic: of Apollonius Tyanæus: 1 Tim. 4. 1. (9) Divination by Animals, Plants, Men, Elements, Stars, and things artificial, Glasses, Axes, &c.

§. 1. **H**AVING discoursed of the *Vanitie of Philosophie in Naturals and Morals*, we now procede to the *Vanitie of its Metaphysics, or Supernatural Philosophie*, which contains *Natural Theologie*, and *Divination*. As for the *Pagan Θεολογια* ποικιλ, *Natural Theologie*, there was none more famole than that of the *Pythagoreans*, which came the nearest of any to the *Scripture Theologie*, and yet was neverthelesse corrupt. Yea indeed there seems to be this peculiar curse on the *Pythagorean Natural Theologie*, that though it came the nearest of any to *Divine Theologie*, yet was it the most corrupt of al both in it self, as also in its effects. For none more devoted to *Superstition and Idolatrie* than the *Pythagoreans*; none greater *Heresiarches*, or founders of *Heresie* in the *Christian Church* than they. This we may look upon as procedeing from a particular curse of God

The Corruption of Natural Theologie.

upon this, as on al other Human Inventions in Divine Maters, which usually the nearer ressemblance they have with *Divine Institutions*, the more are they blasted by God, even to the turning aside and subverting such as depend upon them. Thus the case stood with these *Pythagoreans*, as wel as with the rest of the Philosophers; who finding themselves fallen from that *Natural Theologie* their first Parents were possessed withal, and which their natures stil retained some Physical and more remote capacitie unto, they studied al wayes possible to recover the same: in order whereto having acquired some broken *Jewish* Traditions of that new model of Religion God was pleased to vouchsafe unto his Church, they hoped by the improvement of their own *κατά τινος, commun principes*, on these rudiments or foundations received from the *Jewish* Church, to erect a new frame or bodie of *Natural Divinitie*, in lieu of that which they found themselves deprived of. Which designe of theirs proved altogether abortive; yea so far were these blind Philosophers from reaching their End of attaining a new edition of that *Natural Theologie* they had lost by the Fal, as that al their attempts and studies in order hereto serve only the more effectually to envelop and entangle them in grosser Ignorance, Atheisme, Superstition, and Idolatrie. This has been excellently opened to us by *Owen, Theolog. lib. 1. cap. 7.* where having laid open the designe of the new *Platonists*, after the breaking forth of the Gospel to reforme Philosphie, so as to make it a Vicarious *Natural Theologie*, he addes the same of the *Pythagorean* Philosphie: 'Al that ancient Wisdome (saith he) of *Pythagoras* consisted in a way for the *Institution of Religion*. I confesse the whole of that *Philosphie* favored of *Idolatric superstition*; which yet retained some obscure Images and Characters of the Truth. The event therefore answered not this famous attempt; yea by these undertakings *Natural Theologie* was more corrupted rather than repaired. Such were the miserable effects of their proud and vain attempts, by which hoping and endeavoring to restore themselves to their ancient inheritance of *Natural Theologie*, founded on the Covenant of Workes, and possessed by their first Parents in the Golden age of Innocence, they fel into greater bondage of Superstition and Idolatrie. But to treat more particularly of the corruption of this Philosophic *Natural Theologie*, we shal consider it (1) In its Ultimate object. (2) In its Mediate object. (3) In its parts.

§. 2. As for the ultimate and supreme Object of their *Metaphysic* or *Natural Theologie*, it was God the first Eternal Being, and last end of althings. And here it cannot be denied but that the *Pythagoreans*, and *Platonists* after them, had many good *Metaphysic* Contemplations of God, as the first Being and last End; also of his Divine Perfections and Ideas, as we shal Demonstrate *Part. 4. B. 2.* Yet these their *Metaphysic* notions of God were not without great mixture of vanitie and corruption. For (1) few or none understood their own Philosophic notions touching God, their *πρώτων ἑν, ἀσίτου, ὁσιος ἑν, ἀσίτατου, &c.* but receiving the foundations of these *Metaphysic* Contemplations from Scriptural Traditions, as *Exod. 3. 14.* or the like, they *Philosophised* thereon, without right conception of the things of which they discoursed. This seems more than hinted in *Paul's* observation touching the *Athenian Altar, To the unknown God, Act. 17. 23.* That there was a God the wiser of these blind *Grecians* knew, partly by Tradition, partly by the improvement of their own commun Principles: but what, or who this God was, that was to them a thing unknown; and therefore some suppose *Saturne* to be this one God, i. e. *Adam* or *Noah*: others cal him *Jupiter Hammon*, i. e. *Cham*: and others of them could reach no farther than the *Sun*, whom they supposed to be the most gloriose Creature, and therefore God. The wisest of them knew not where to find, or what to make of this God, on which they thus *Philosophised*. They only groped after him, as *Act. 17. 27.* So *1 Cor. 1. 21.* For after that in the wisdom of God the world by wisdom knew not God: i. e. By al their *Metaphysic* wisdom, whether Traditional or acquired from the improvement of their *Natural Principles*, they could not come to any right Idea or true notion of God, what he was and where to be found. 'Tis true they had some general speculations of him as the *first Being, self Being, infinite, eternal, and most simple Being, &c.* yet they knew him not as the Author and Object of Eternal Life, as *Joh. 17. 3.* whence al their knowlege of him proved altogether vain and unprofitable. This *Grotius* makes the import of *Paul's* declamation against the vain deceit of Philosophie, (principally the *Pythagoreans*.) *Col. 2. 8.* βλέπετε, take diligent heed, look wel to it. It notes, that men are very prone to fall into this snare, and therefore ought to take the more heed. That no one spoil you. ὁ σιλαργῶν, is interpreted by *Hesychius* ἀπορριμῶν, that

The corruption of Natural Theologie as to its ultimate object, God.

The Philosophers understood not their own notions of God; nor how he was the Author of Eternal Life.

1 Cor. 1. 21.

Col. 2. 8.

no one strip you naked. Vain Philosophie strips men naked of their best Robes, namely the Righteousness of Christ, and saving Knowledge of God. *Συλαγωγῶν*, is a Militarie notion, deduced by Critics from *σῶλον*, a prey, or spoil taken in War, (from *ἔω* to spoil) and *ἄγω* to lead. Whence it primarily notes, *to lead or carry away by an armed power in an hostile manner.* Thus many *Pythagorising Gnostics* seduced and led captive many carnal professors, and stript them naked of their Christian Doctrines, by *vain Philosophie.* *διὰ τῆς φιλοσοφίας ἢ κατὰ ἀπάτην.* He useth (saith *Grotius*) the *Greek word Philosophie*, because it was received; but it truly deceived men: for either it did not promise *Eternal Life*, or else it shewed not the true and certain way which leadeth thither. So that in truth al their *fine-spun Metaphysic* Contemplations of God the first *Eternal* and *al-sufficient Being*, were as to them altogether *vain* and *uselesse*; because they had no regard to God as the *Author, Object, Mater* and *Way* to *Eternal Life*, which they were wholly ignorant of. (2) Much lesse had these *Pagan Philosophers* any true notions of the *Trinitie.*

2. They had no true knowledge of the *Trinitie.*

This great *Mysterie of Trinitie in Unitie, and Unitie in Trinitie*, was altogether hid from them: I shal not denie, but that these blind *Heathens*, specially the wiser of them, might have some very dark and imperfect Traditions concerning a *Trinitie*: whence some conceive that great *Oriental maxime*, which *Pythagoras* brought with him into *Greece* touching God, that he was *ἓν ἢ πᾶλλα*, *One and many*, was but some broken *Jewish Tradition* of the *Trinitie.* We may grant also that the *Platonists* had some weak corrupt Traditions of three *ὑποστάσεις*, *Hypostases*, or *Persons*, which they called *τρεῖς*, *Trinitie*; whereof the first was by them named *τὸ ἀσίλον*, *Self-being*; *ἀγαθόν*, *the good*, and *ὁ πατὴρ*, *the Father*: The second *Person* they called, *ὁ νῦς*, *the Mind*; *ὁ λόγος*, *the Word*; and *γεννητὰ*, *the begotten*; also *ὁ δημιουργός*, *the framer*: The third, *ἡ ψυχὴ τῶ κόσμου*, *the Soul of the World.* These and such-like poor dim notices of a *Trinitie*, 'tis likely *Pythagoras* and *Plato* after him traduced originally from the *Jews*, if not immediately, yet mediately by the *Phenicians* and *Egyptians.* Of which see more fully, *Philos. General. p. 1. l. 3. c. 4. Sect. 1. §. 13.* But yet that neither the *Grecian, Egyptian, or Phenician Philosophers* had any true or sound notion of the *Trinitie*, I think, will be sufficiently evident to any sober mind, that shal consider what a world of fables and contradictions they

How far they had notices of a *Trinitie.*

they mixed with these broken discoveries they had received of a *Trinitie*. This indeed *Plato* ingenuously confesseth, in saying, *That he had received many Mysteries from the Ancients, which he understood not, but expected some Interpreter to unfold them to him.* And indeed he never spoke more truth; for both he and *Pythagoras* before him, having an infinite thirst after Divine Mysteries, to satisfy their inquisitive humor, they would catch at every shadow of Oriental Jewish Antiquitie, though they understood nothing thereof. This seems the true account of their *Philosophic Speculations* about the *Trinitie*, which is confirmed by *Justinian*, on 1 *Joh.* 1. 1, &c. *Seit.* 52, 53, 54. where having mentioned the many *Metaphysic Contemplations* of the Pagan Philosophers about $\lambda\omicron\gamma\textcircled{\text{C}}$, he concludes thus: 'Truly many things have been taken out of *Moses* his Law by the Philosophers and Poets, but depraved, changed, and wrested, as we learn out of *Augustin*, *de Civit. Dei*, l. 8. cap. 11. & lib. 18. c. 37. In which manner also perhaps they corrupted such notions as referred to the origine of the Divine $\lambda\omicron\gamma\textcircled{\text{C}}$, Word; and taught that those Persons differed in nature, who are only distinguished in *Hypostasis*: and so the first Mind they called *Good it self*; the second, the *Opificer* or *Framer of the World*; the third, the *Soul of the World*. From which error some suppose the *Arian* Impietie to have sprang. Which things being thus, it seems most likely, that these Philosophers, by a certain magnitude of ingenie and assiduous studie and diligence, might come to know something of God; which yet was mixed with many errors: neither yet could they attain in any measure to the *Mysterie* of the *Trinitie*, or the *Eternal Production* of the *Divine Word*. The like account I find in *Serranus*, on *Plato's Epist.* 6. pag. 323. where *Plato* speaking of God in these words: *God the Imperator of all things that are, or that shal be; and the Father of this Principal Cause: [Et illius Principis Causæ Patrem.]* These words, saies *Serranus*, some of our Writers understand as if *Plato* hereby hinted to us the *Mysterie* of the *Trinitie*: so also they understand $\lambda\omicron\gamma\textcircled{\text{C}}$ in his *Epimon*. But away with these madneses! *Plato* truly might speak many things, which he traduced from the *Phenician* Doctrine, but understood not; yea it is not likely that the *Phenicians* or *Egyptians*, who were the conservators of these *Platonic*, $\alpha\pi\omicron\gamma\epsilon\iota\tau\omicron\nu$, ineffable Doctrines, understood so great a *Mysterie* as this of the *Trinitie*. I find

That these Philosophic notions about $\lambda\omicron\gamma\textcircled{\text{C}}$, &c. gave occasion to the *Arian* Heresie, see B. 2. Chap. 1. *Seit.* 9.

something also in *Sanchoniathon's* fragments much like this passage of *Plato*: (which confirms what has been quoted out of *Serranus*) κατὰ τούτους γίνεται τις Ἐλιών, according to these was there begotten a certain *Elium*. That *Elium* is the same with the Scripture אלהים *Elohim* God, or עליון *Elion* the *Most High*, is plain; though *Sanchoniathon's* Fables touching this *Elium* argue he understood not what he said. This may suffice to prove, that all those *Metaphysic* Contemplations, which peradventure had their origine from some shadowie dark *Jewish* notices touching the *Trinitie*, as managed by the Philosophers, were but vain corrupt and unintelligible notions; yea, that they gave foundation to the *Arian* Heresie, which was hatched in the Scholē of *Alexandria*, where this *Pythagorean Platonic* Philosophie then flourished, as we shal prove, *B. 2. c. 1. §. 9.* (3) What we have mentioned of the *Trinitie* holds also true to prove the vanitie and corruption of the *Pythagorean* and *Platonic* Philosophemes about the *Divine Ideas*, and *Decrees*. It's true, *Pythagoras*, *Pärmenides*, *Timæus* the *Locrian*, and *Plato* out of them, had some more tolerable Contemplations concerning the *Divine Ideas*, both of things possible and future, inherent in the *Divine mind*; yea they seem to assert the *Eternitie*, *Simplicitie*, *Immutabilitie*, *absolute* *Soveraintie* and *Independence* of these *Divine Ideas*; to the shame and confusion of the *Pelagians*, *Scholemen*, and *Arminians*; as we shal prove, *Par. 4. B. 2. c. 5. §. 2. of Divine Ideas*. Yet these their *Metaphysic* notions of *Divine Ideas* were not without great mixture of vanitie and corruption in themselves, and of much more dangerous influence in the *Christian Scholes*: for much of the *Gnostic* *Ihusions* in the primitive Churches, as also of the *Monkish Mystic* *Divinitie*, and the *Scholastic* corrupt speculations about the *Decrees* of God, received their origine from these *Pythagorean* and *Platonic* Ideas, as it may appear hereafter, *B. 2.*

Their vanitie
as to the *Di-
vine Ideas* and
Decrees.

The vanitie of
the Philoso-
phers *Natural*
Theologie as to
its mediate
Object.

§. 3. As the *Pagan* Philosophic *Theologie* was vain and corrupt as to its ultimate Object, the *Divine Being*, *Persons*, and *Ideas*; so was it much more corrupt in regard of its mediate Object, or the mediums and waies, by which the soul was to be raised up to the knowlege, worship, and enjoyment of this first *Eternal Being*. 'Tis true, the light of Nature, and those visible Ideas of Gods *Wisdom*, *Power*, and *Goodness* impressed on the Book of the *Creatures*, together with those imperfect notices

notices traduced from the Jewish Church, gave these *Natural Theologists* some glimmering notions of the Deitie, his Perfections and Operations: but as for Christ the *mediate Object*, or *Mediator* betwixt God and Man, Him they seem to have been altogether strangers unto. It's granted they had some fabulous Traditions touching their Shepherd-God *Pan*; touching *Minerva* the Goddesse of Wisdome, her being produced out of *Jupiter's* brain; touching *Silemus*, &c. which some conceive to be but corrupt imitations of and reflexions from the Jewish *Messias*, his Name and Offices; who is in Scripture called a *Shepherd*, *Shilo*, the *Wisdome of God*, &c. But yet the many Fables which they mixt with these Traditions, (perhaps originally *Jewish*) argue their stupid ignorance of Christ the Savior of the World. We shal hereafter *B.2. C.1. §.5.* and *C.2. §.2. §.3.* shew how that al the *Phenician Baalim*, and *Grecian Demons*, were but *Idolatric Imitamens* or Apes of the true *Messias*; yet were these blind Heathens so far from gaining any knowlege of the true *Messias* hereby, as indeed al their *Demon-contemplations* and worship did but leave them under greater darknesse and distance as to the true *Mediator*. For this was the great designe of Satan, by these *Idol-Demons* or *Mediators* (which he sat up in opposition to, though in imitation of Christ) to shut the dore against Christ, that so he might detain those blind *Sophists* in ignorance of, and estrangement from him the way of Life. 'Tis true, these *Gentile-Philosophers*, the wiser of them; *Thales*, *Pythagoras*, and *Plato*, (who having conversed abroad in the *Oriental parts*, seem to have had some more awakened thoughts touching the Fal and lost condition of Mankind by reason of Sin) could not but conclude a necessitie of some Satisfaction to be made to *Divine Justice*; and finding nothing in themselves as a fit *Atonement*, they found out these new *Mediators* their *Demons*, whose Office it was to intercede betwixt Men and the supreme God; conveying mens *sacrifices*, *supplications*, and *worship* to God; and God's *Divine commands*, *Gifts*, and other *vouchsafements* to men; by which means there was a *Communion* maintained betwixt the supreme God and Men. This was the substance of that *θεολογια φυσική*, *Natural Theologie*, brought in by the *Philosophers*, in distinction from (if not opposition to) *θεολογια μυθική*, the *fabulose Theologie* of the *Poets*; as also to the *θεολογια πολιτική*, *Politick Theologie* of *Statesmen*, *Priests* and *People*. This *Natural*

At their Demon-Doctrines vaine and corrupt.

Theologie of the Philosophers, specially of the *Pythagoreans* and *Platonists*, which comprehended this Doctrine of *Demons*, was not lesse injurious to Christ, than the *fabulose Theologie* of the Poets, or the *Politie* of the Statesmen: For look as in the Christian Church Antichrist sits in the Temple of God, as a *counter-Christ*; so amongst these Pagans, their *Demons* were a kind of Gentile-Antichrist, or counter-Messias. Yea, which is more, al Antichrists Apostasie to Saint-worship; al his Images, Shrines, Reliques, Canonisations, Invocations, Intercessions, Satisfactions of Saints, with al his Festivals, Abstinenes, &c. were al but branches of this *Demon-Worship*, as 'tis evident from 1 *Tim.* 4. 1. *Act.* 17. 18. 1 *Cor.* 10. 21. *Rev.* 9. 13. This wil appear in its place, *B. 2. C. 2. §. 3, &c.* which is a sufficient demonstration of the monstrosie vanitie and corruption of this *Natural Theologie*, which these vain Sophists so much prided themselves in, as that whereby they hoped and endeavored to restore that *Natural Theologie* they lost in their first Parents. But at present it shal suffice us to discover, how this piece of their *Metaphysic Philosophie*, or *Natural Theologie*, was not only void of, but also Diametrically opposite to Christ as Mediator, and therefore most vain and degenerate. And for the proof hereof I shal have recourse to that great Chapter, wherein *Paul* seems professedly to set himself against the vanitie of the *Pythagorean* and other Philosophie. *Col. 2. 3*, he tels them, *That in Christ were hid al the treasures of wisdom, &c.* ἀπόκρυφοί, are hid; the similitude seems to be taken from a Chest, wherein men lay up their money, to be taken forth as occasion may serve. Thus the *LXX*, *Dan.* 1. 1. 43. ἐν τοῖς ἀποκρυφοῖς τῶ χυρσίς, in the hidden treasures of Gold. What infinite hidden Treasures of Wisdom are there in Christ! The Wisdom of Christ is compared to Treasures, *Prov.* 8. 10, 11, 19. Whence *Paul* addes, *V. 4.* And this I say, lest any man should beguile you with enticing words. Παρελογίζεσθαι answers to the Hebraic רמה and הרה, for which the *LXX* place πλανᾶν & ἐξαπατᾶν. It signifies primarily, by false Ratiocinations, which yet have the color and tincture of truth, to circumvent the simple; by sophistic reason to impose on others; by a captious fallacious syllogisme to deceive. Thence παρελογισμὸς is, by *Hesychius*, made Synonymous and equipollent to ἀπάτη, Deceit; and παρελογιστῆς to ἀπατέων. The Apostles mind seems this: Let no Pythagorising Judaising Christians plunder you of your Christian Wis.

Col. 2. 3.

Ver. 4:

Wisdom and Theologie, by the enticing heart-bewitching notions of vain Philosophic. *Grotius* observes, that there were, even in those dawning of Christianitie, sown in *Phrygia* the Seeds of the *Phrygian Heresie*, composed of *Judaic* and *Pythagoric* Dogmes, mixed with Christian *Theologie*; and those that would not espouse this Heresie were stiled by these Sectaries carnal and illiterate. Whence *Vers. 8.* he exhorted, that *None* spoil them of *Christ's treasures of Wisdom, through Philosophie and vain deceit, after the tradition of men.* i.e. (saies *Hammond* in his Paraphrase on these words,) 'And take care that no bodie 'plunder you of al that you have, your Principes of Christian 'Knowlege, by that vain, emtie, frothie, pretended knowlege 'and wisdom which the *Gnostics* talk of, *1 Tim. 1. 4. 1 Tim. '6. 20.* taken out of the Heathen *Pythagorean* Philosophic, together with the observances of the *Mosaic* Law, and very distant and contrarie to Christian Divinitie, &c. It's evident, he opposeth the vain Philosophic of these *Pythagorising Gnostics* to those *Treasures of Wisdom* which were hid in, and reveled by Christ the only Mediator, whom these *Pythagorean Gnostics* endeavored to exclude, placing their *Aones* and *Demons* in his room. Whence it follows, *Vers. 9. For in him dwelleth al the fulnesse of the Godhead bodily.* *σωματικῶς*, bodily; i.e. (1) really, and that [1] In opposition to al the *Jewish* Types and Figures, which were but shadows of Christ the substance or bodie; [2] Really, in opposition to al those false *Demons* or *Aones*, which were at first hatcht by the vain *Metaphysic* Philosophic, or *Natural Theologie* of the Heathen Philosophers, and now brought into the Christian *Theologie* by these *Pythagorising Gnostics*, as forerunners of *Antichrist*. (2) *σωματικῶς* signifies also essentially, or substantially. Thus *Oecumenius* interprets it by *σωματικῶς*, essentially. So among the *Hebrews* *עצם* signifies essence as well as bodie; and *עצמה*, *Vers. 11.* denotes essence: and then the meaning is, That the whole Divine Nature or Essence dwells in Christ, so that he is truly and Essentially God; in opposition to their Philosophic *Demons*, which were but Idols. (3) *σωματικῶς* may be rendred personally. Thus *σωμα* signifies a *Person*, *Rom. 12. 1. 2 Cor. 10. 10.* So *Pindar*, *τέτρεσι σωματίωσι*, four Persons: and *Sophocles*, *τέμῶν σώμα*, My person. The Deitie dwells in the Human Nature of Christ personally, by an Hypostatic personal Union, typified by Gods habitation over the Arke, which was but

Ver. 8.

Ver. 9.

σωματικῶς.
1. Really.

2. Essentially.

3. Personally.

4. *Perfectly.* but the Type of Christs Human Nature. (4) *σωματικῶς* may signify *perfectly* and *eminently*; as Christ is said, *Ver. 10.* to be a *complete Head, above al Principalities.* (5) *σωματικῶς* may also denote the perfection of Gospel-revelation delivered by Christ, in opposition to the Typic shadowie *Theologie* of the *Jews*, and to the false Natural Theologie of the vain Philosophers, *Ver. 8.* Thus *Hammond* in his Paraphrase: 'For the whole wil of God (saies he) is by Christ *really* made known unto us, as his Divinitie really dwels in him; and therefore there is little need of the additions of the *Gnostics*, which they borrow out of the Heathenish and *Jewish Theologie*, to supply the defects of the Evangelic Doctrine. Though this sense seems also included, yet the former may not be excluded, as it appears by what follows, *v. 10.*

Ver. 10.
Complete. *Ye are complete in him, which is the Head of al Principalitie and power.* i. e. He is a complete Head, or perfect Mediator, infinitely above al Angelic Principalities and Human Powers, whence those *Pythagorean Demons* and *Aones* had their origine. For al their *Demons* were but Human powers, or great Heroes deified; and al their *Aones*, but Angels of a superior or lower degree; al infinitely short of Christ, who is the Head of al Principalities and Powers, and therefore a perfect Mediator in whom you are complete, in opposition to al their Gentile *Demons* or *Aones*, &c. I am not ignorant, that *Hammond* in his Paraphrase on these words, (following the humor of *Grotius*, who was too much *Socinian* and against the Deitie of Christ) 'interprets this of their being complete in knowlege by the Doctrine of Christ, without such supplies as these, from the Doctrines and Divinitie of the *Gnostics* about their *Aones*, looked on by them as Divine immortal powers. Which sense, though true and included in the words, yet may it not exclude Christ as the simple object of Faith, or as he is the complete only Mediator, in opposition to al those Philosophic *Demons*; *Aones*, or Idol-Mediators, which these *Pythagorising Gnostics* then began to foist into the Christian *Theologie*, and were afterward in a more perfect manner established by Antichrist, that great *Demon*, or Idol set up in God's House. These *Pythagorean Demons* and *Aones*, which were the great Mediators in the Philosophers *θεολογία φυσική*, *Natural Theologie*, and brought into the Christian *Theologie* first by the *Gnostics*, and then by Antichrist, are again openly struck at by the Apostle, in this caution

on of his to the *Colossians*, Chap. 2. v. 18, 19. *V. 18, εν ταπεινω φροσύνη η̄ θρησκεία των ἀγγέλων.* *Col. 2. 18, 19.* Let no man beguile you of your reward in a voluntary humilitie and wil-worship of Angels. *ταπεινωφροσύνη*, according to its origination, signifies an humilitie of mind, quasi φρονέσα τὰ ταπεινά, minding low things. But here it signifies a superstitiose and servile demission or prostitution of the spirit to false objects of worship, together with an hypocritic shew and studie of humilitie. Here is, saies *Grotius*, ἐν διακρίσει. i.e. In an humble Wil-worship performed to Angels; which these *Pythagorising Gnostics* called *Sones*, and worshipped as Mediators to God, distributing them into certain Classes, and allowing them their respective Offices, without any other ground than their own fantastic imitation of that *Natural Theologie* amongst the Heathen Philosophers. *μὴ τις ὑμᾶς καταβραβεύτω,* let no man beguile you. *καταβραβεύω* signifies (1) and properly, to give sentence against any one, whereby he is pronounced unworthy of the βραβεῖον, or the reward given to such as contended for victorie. And so it is an allusion to such as ran in the race, who if they were defective or irregular in their race, were condemned by Judges appointed for this purpose to lose the reward; whence *καταβραβεύω* is rendred by *Phavorinus*, κατακινέω, let no man condemne you, as defective or irregular in your Christian race; beware of losing your reward by an Idolatric Wil-worship given to Angels or Men, answerable to the Heathens *Natural Theologie*. (2) *καταβραβεύω* notes βραβεῖον *præripere*, by craft to cheat men of their crown or reward. So *Pausanias*, κῶτων παρολαμβάνω. So *Jerome* saith, 'That *Paul* used this word, according to the custome of his own Province, namely, *Tarsis* and *Cilicia*; for *καταβραβεύω* in the *Cilician tongue* notes cunningly to cheat another of his reward. And then the sense is, let no one, by these *Pythagorean Dogmes*, craftily cheat you of your reward, by inducing you to bow your souls, in a superstitiose servile manner, to worship Angels, and thence to reject Christ your Head. So it follows v. 19. ἢ κεφαλῶν τῷ κεφαλῷ. i.e. (saies *Grotius*) not keeping close to Christ, whom God has therefore given to be Head of the Church, that so by him our desires may be offered up unto himself. The sum of these Apostolic exhortations is this: *Paul* saw the Pagan Demons (which were the main subject of their *Natural Theologie*) creeping in apace into the Church of God, under the *Mystic Theologie* of the *Pythagorising*

thagorising Gnostics: he foresaw also by the spirit of Prophecie, that Antichrist, the great Christian Demon, would advance the said Demons on Christs throne, by assuming to himself a power of Canonising Saints as Intercessors or Mediators; giving Indulgences, making Laws, erecting Images, &c. al which were but branches of the old Pagan Demon-worship; which Paul foreseeing Antichrist would erect in the room of Christ, he was the more invective against this their Pagan *Natural Theologie* touching Demons, &c.

4 *Demon-worship vain and corrupt.*

§. 4. Hence it followed that the *Natural Theologie* of these Pagan Philosophers proved exceding vain, corrupt, and abominable, as to al those modes or rites of Worship, which they either invented themselves, or traduced from the *Jewish Church*. It has been acknowleged, that these blind Philosophers, specially the *Pythagoreans*, had very many Rites and Modes of Worship by tradition from, and in imitation of the *Jewish Rites* and Worship, as *Part 2. B 2. chap. 2. §. 4.* But al these apish Modes of Worship being not received as Divine Institutes, but mixed with their own fantastic Idolatric inventions, and passing through the hands of their Demons, and thence terminating on some Idol-God, proved but a miserable piece of Heathenish Wil-worship and Idolatrie. It's true, these proud Philosophers aspired, by this their *Demon-worship* (the fruit of their *Natural Theologie*) to reduce themselves to a friendship with the great, though unknown God: but al their attemts herein proved vain and successesse; yea al did but cast them at a greater distance from the true God, into a servile subjection to Satan the God of this World. The *Demon-Theologie*, or *Wil-worship* of the Pagan Philosophers was brought into the Christian Church first by the *Gnostics*, and afterward by Antichrist; which the Apostle Paul foreseeing does greatly caution Christians against in the forementioned Epistle, *Col. 2. 18, 19, 20, 21, 22, 23.* specially *v. 23. εν θελωθενσικις.* Also in the *1 Tim. 4. 1, 2, 3,* of which hereafter, when we come to Antichristian Wil-worship, which was but the effect of this Pagan *Demon-worship*.

5 *The Vanitie of their Metaphysic Philosophings about the Soul.*

9. 5. Another part of their *Metaphysic Philosophie*, or *Natural Theologie*, consistes in some Traditions and Contemplations touching the *Human Soul*, its *Divine Origine, Infusion, Separation,* and *Immortalitie*; concerning which it cannot be denied but that the Philosophers, specially such as had conversation with the

Jews,

Jews or *Jewish* Traditions, had very many good speculations and notions, far beyond many atheistic spirits of this age; but yet such as were mixed with many vain corrupt conceptions and grosse superstitions: as (1) They held the Soul to be of Divine *Pre-existence* extract and origine, according to that citation of *Paul*, *Act. of al Souls.*

17. 28. Of which see *Court Gent. Part 2. B. 3. C. 9. Sect. 3. §. 3.* But yet withal they held the eternal simultaneous production and *Pre-existence* of al Souls: which opinion of theirs *Origen*, with some other of the Fathers, who did much *Pythagorise*, are said to have sucked in. (2) The Philosophers also held the Sub-*Metempsychosis* sistance, yea Immortalitie of the Soul after its disunion from the bodie; but withal they held also a *Metempsychosis* or *Transmigration* of the Soul into other bodies: which opinion the *Jews*, specially the *Pharisees*, dranke in from the *Pythagorean* Philosophie, if the *Pythagoreans* had it not from the *Jews* first. (3) The *Pythagorean* and *Platonic* Philosophers asserted some kind of *Purgatorie*, which they called *ἐκπύρωσις*, *Purification of the Soul by fire*; whence the *Papists* had their *Purgatorie*, as hereafter, *B. 2. C. 2. Sect. 3. §. 11.*

§. 6. But amongst al the pieces of Pagan *Metaphysics*, or *Natural Theologie*, none is more corrupt, yea *Satanic*, than their *Magic*, or black Art of *Divination*; wherein the *Pythagoreans* and other Philosophers were greatly versed. That this *Satanic Science of Divination*, or *Witchcraft*, so much in request amongst the wisest of Pagan Philosophers, proceeded originally from, and in imitation of the Divine Oracles vouchsafed the *Jewish* Church, will be evident to any that shal give himself the trouble of drawing a parallel betwixt the one and t'other. That the *Pythagoreans* were famous for this Art of *Magic*, see *Jamblicus* in the *Life of Pythagoras*, Cap. 29. *Pythagoras*, as it is supposed, had it from the *Chaldeans*, or *Egyptians*, or peradventure immediately from the *Jews*; amongst whom having observed a spirit of Prophecie, or *Divination* vouchsafed them by their God, with which *Jeremie*, *Ezechiel*, and *Daniel* (who lived much about his time, and with whom some think he had converse,) were endowed, he affecting an imitation of them herein, enters into a compact with the Devil his God in order hereto.

The *Jews* had four kinds of Divine Revelation. (1) *נבואה* *Prophetic*: which was either [1] by *externe Vision*; or [2] by *interne*

The four waies of Divination amongst the Jews imitated by the Pagan Diviners.

interne Imagination, or mental Vision, vouchsafed either to persons sleeping, and so it was called *Dreams*; or to such as waked, and so it was called *Ecstasie*, Apoc. 1. 10. *Ezech.* 1. 12. we have both mentioned, *Numb.* 12. 6. *in a Vision and in a Dream*. Answerably whereto the Pagan Diviners had their night-Dreams, and day-Visions, whereby they divined things. (2) The *Jews* had a more gentle and commun kind of *Enthusiasme*, or *Divine Afflation* of the Spirit, which they called *רוח קדש*, the *Afflate of the holy Spirit*, as in *Job*, *Moses*, *David*, and other Penmen of the Sacred Scripture; who had also the spirit of Prophetie, though not in such an Ecstatic mode as some other Prophets, *Ezechiel*, *Daniel*, &c. Answerably whereto the Pagan Diviners had also their milder *Enthusiasmes*, vouchsafed their Poets by *Diabolic Inspiration*. (3) The *Jews* had their *Urim* and *Thummim*, which was the Oracle by which God vouchsafed Answers to his People. In imitation whereof Pagan Diviners had their *Teraphim*, which *Mede* on *Deut.* 33. 8. (*Diatr.* 2. pag. 368.) saies, was amongst these Idolaters answerable to the *Urim* and *Thummim* of the holy Patriarchs. And such also was the *Ephod* of the Idolatrous *Jews*, which they consulted as their *Responsorie*, *Jud.* 8. 27, 33. Answerably whereto the *Egyptian* Priests (as *Elianus* and *Diodorus* write) had their *ἀγάλμα ἐν σαρφείρῃ*, their little image of *Saphir*; which was called *ἀλήθεια*, *truth*, in imitation of the *Jewish Urim* and *Thummim*, as *Grosius*. (4) The *Jews* had another kind of *Divine Revelation*, which they called *כַּת קוֹל* the *daughter of voice*, or vocal revelation, which seems mentioned *Numb.* 12. 8. but was more usual under the second Temple, after the *Urim* and *Thummim* ceased, whereby God reveled himself to his people, as at *Christ's Baptisme*, *Mat.* 3. 17. Answerable whereto the *Gentiles* had their *ἐπιφανείας*, *Aparitions* of their Gods, with Vocal tradition or declaration of their minds to men, which gave the first occasion to their *Βεπύλια*, *Pillars of Stone*, erected as Memorials of their Gods Aparition, in imitation of the Stone which *Jacob* erected at *Bethel*, as a Memorial of God's Aparition and discourse with him. Of which more fully, *B.* 2. *C.* 2. *Seet.* 3. §. 3.

The Art of Divination part of their Doctrine of Demons. That this black Art of Divination was in much use, not only amongst the Poets and Priests, but also amongst the wisest of the Philosophers, the *Pythagoreans* and *Platonists*, is evident by this, that it was a part of that *Doctrine of Demons*, or *θεολογία*

φυσική, *Natural Theologie*, which did in a more peculiar manner belong to the Philosophers. So *Plato*, in his *Symposium*, pag. 202, 203. treating professedly of these *Demons*, he brings in *Socrates* demanding of *Diotima*, what facultie this his *Δαίμόνιον*, *Demon*, had. To which *Diotima* replies, ἐρμηνεύων, a facultie of *Interpreting the Gods mind*, &c. And having discoursed at large of the Offices of this *Socratic Demon*, he addes, δια τούτου καὶ ἡ μαντική πᾶσα χρεῖται, from this *Demon at the Art of Divination procedes*. Whence *Mercurie* the great *Egyptian Demon*, was called Ἑρμῆς, an *Interpreter*, as 'tis supposed, from and in imitation of *Joseph* that great *Divine Interpreter*. Farther, that this *Satanic Art of Divination* was part of their *Demon-worship*, and thence of their *Natural Theologie*, is evident by what *Diogenes Laertius* reports of *Pythagoras* in his *Life*. *Pythagoras* (saies he) affirmed, 'that the whole air was ful of Souls; which he supposed to be 'Demons and Heroes, by whom there were infused Dreams and 'Signes, and Diseases, both into Men and Bestes; from whence 'arose Lustrations, Expiations, and al Divinations, and Prophe- 'ties. *Diog. of Pythag.*

The great Oracle to which al their *Diviners* resorted, was that of the *Idol-God Apollo*, (whose *Temple* was erected at *Delphus*, in imitation of *God's* at *Jerusalem*) and al inferior *Vates* or *Diviners* were but his *Interpreters*. This is wel fet forth by *Plato* in his *Io*, pag. 534. ποιῆσαι ἕδεν ἀλλ' ἢ ἐρμηνεῖς ἐσὶ τῶ θεῶν, *The Vates are nothing else but Interpreters of the Gods.*

Pag. 535. he gives us the manner how their *Idol-Apollo* inspired these *Diviners*; ὁ δὲ θεὸς δια πάντων τούτων ἔλκει τινὲ ψυχῶν ἐπὶ ἀν βέλνται τ' ἀνθρώπων, *God, by the endeavor of al these, draws the mind of men where he pleaseth.* *Plato* here (according to his *Allegoric mode*) supposed a long chain or *series* of *Diviners* impelled or drawn by their *God Apollo*, whom he makes to be ἄρχηρον καὶ πρῶτον κινῆσον, *the prime and first mover*. That this their great Oracle *Apollo* was no other than the *Devil*, is most evident, who is called by the same name in *Scripture*: as *Deut.* 32. 17. he is termed *Ἐὐφροσύνη* a *Destroyer*; which the *Greeks* cal Deut. 32. 17. most properly Ἀπόλλων, *Apollo*; and so *Rev.* 9. 11. the *Devil's* name *Abaddon*, which signifies a *Destroyer*, is by the *Spirit of God* rendred *Apollyon*, which is the same with *Apollo*. That *Apollo* was the great *God of Divination* is asserted by *Augu-* *The origine of the Delphic Divination.*
stin, de Civit. Dei, l. 4. c. 11. In Divinations Apollo, &c. where

Lud. Vives on these words observes, 'That they supposing this *Apollo* to be the *Sun*, i. e. the *Eye of the World*, easily believed that he beheld and knew althings, both past, present, and to come; wherefore he was every-where consulted, and gave answers, as in many other places, so specially at *Delphus*, as *Diodorus* in the *Life of Philip*; whose origine he thus relates: In that place, at the entry of the *Delphic* Temple was a Den of a great and obscure winding, unto which a Goat feeding thereabout ascending, received an Afflation from that subterraneous spirit, and began in an unusual manner to dance; which the Pastor admiring, he himself approaching to the mouth of the Den was surpris'd with a Furor, and began to foretel things future. This some others attempted, and were affected in like manner. The matter proceeded thus far, that he who would know things future brought some, who thrusting in the head into the mouth of the Den might Divine. Which seeing it could not be done without danger, no, nor without the destruction of many, the *Delphics* erected a Temple there to their Divining-God *Apollo*; and appointed a Virgin, who setting in the Machine, might safely receive the Afflation of that Divine spirit, and give answers to such as consulted the Oracle: Which Machine was called from its three Pillars, *Tripes*, as it were of three feet, much of the same forme with the usual *Tripet*. The Priest was called *Pythia*, who in the beginning was a Virgin like to *Diana*. Afterward a certain *Pythia* being defloured by *Echecrates*, the *Delphics* rejecting Virgins appointed a Woman no lesse than fifty years aged; who yet was to use a Virgin-habit, that so the old custome might not altogether perish. Thus *Diodorus Siculus*, and out of him *Ludov. Vives*.

The nature of
Divination out
of Plato.

§. 7. To treat a little more distinctly of the nature of this Pagan Divination, whereby both its origine and vanitie wil more fully appear. The Greek name *μαυσία*, or *μαυρική*, is by some derived from *μαυρα*, because they supposed its cause to be *externe*, *spiritual*, and *divine*. I find no-where a more full and clear account hereof than in *Plato*, who both in his *Timæus*, *Phædrus*, and more professedly in his *Io* treats of this Subject. 1. As to the origine of Divination, *Plato Io*, p. 533. saith, *That Poetic Enthusiasme comes not by Art, but by a Divine power, like the stone which Euripides called Μαγνίτην, Magnetem, Loadstone; which*

stone

God that speaks them, and by the ministerie of those men speaks to us. Wherein observe, (1) That the Devil under the Title of *Apol'o*, and as an Ape of God, deprived his Prophets of their right mind, and put them into an Ecstatic rapture, thereby to declare unto the World, that his Oracles came not from the exercitation of Reason, or by Art, but by Divine *Enthusiasme*. (2) That the Prophets were but mere *Organs* used by this God, to declare his Oracles. Thence he subjoins, μέγιστον δὲ τεκμήριον τοῦ λόγου τὸννυχθ, &c. We have an infallible demonstration hereof in *Tynnichus Chalcidentis*, who never composed any other Verse worthy of memorie, save that Pean in the honor of *Apollo*, which is in the mouth of al, and indeed the most excellent of al Poems, which he himself stiles the Invent of the *Muses*. Now hereby it seems to me that God hath demonstrated, that we may not doubt, but that these excellent Poems were in no regard human, or the product of mens wits, but divine and coming from God; for the Poets [or Prophets] are no other than Interpreters of God. This description which he gives of these false Diviners suits wel with Gods true Prophets, who are but Instruments by which he speaks.

3. These Diviners in an ecstatic rapture or furie.

(3) *Plato* tells us that these Organs or Prophets, which the *Demoniac* power inspired, were, whilest under this spirit of Divination, in an Ecstasie or Rapture. So *Io* 533. ἔγω δὲ καὶ ἡ Μῆσα θυδέος ἢ ποιεῖ αὐτῆς, διὰ δὲ τῶν ἐπιθεῶν τῶντων ἐνθεσιαζόντων, ὁραμαδοῦσ' ἔξαγαγῶτας, Thus therefore the *Muse* her self by a certain divine spirit doth inspire some; and by the ministrie of such inspired persons there is a series of others inspired aptly connected. Agen, βακχεύουσι καὶ κατεχόμενοι ὡσπερ αἱ βάνχαι. They rage and fume, and are possessed like the Priests of *Bacchus*. And pag. 534. he saith, that this his Diviner was ἐπιθεῶ καὶ ἔκστασι, καὶ ὁ νῦν μνηστὴρ ἐν αὐτῶ ἐνθῆ, &c. Rapt into a divine ecstasie, and mad, neither did he continue in his senses or mind, being moved δειὰ μοίρα, by a divine fate. The meaning is, he was in an ecstatic rapture, not (*compos mentis*) in a sound mind. This *Plato* explains yet more fully in his *Timæus*, pag. 72. ἰσχυρὸν δὲ σημεῖον ὡς μακρὸν αἰσθησύνῃ θεὸς ἀνθρώπων ἐδεδόκω, This is a sufficient signe, that God hath vouchsafed this facultie of Divination to human madnesse: (i.e. to men furiose:) and he gives this reason for it, because God has planted this power of Divining in part of the Liver, &c. Then he addes, οὐδεὶς γὰρ ἔνθου ἐπαίτηται μακρὸν εἰδέει καὶ ἀληθεῖς, &c. for no one in his right mind or senses is inspired by this spirit of Divination, but such only whose minds and senses

are bound up by sleep, or disease, or *Enthusiasme*, &c. Herein also the Devil plaid the Ape, and imitated the Divine mode of Prophetic, which for the most part was by ecstatic raptures and visions. Whence, (4) The usual mode or way by which this ^{4. Divination} their *Demoniac* spirit inspired or possessed these *ecstatic Prophets*, by *Enthusiasme*.

was *Enthusiasme*. So *Plato* in that fore-mentioned place of *Timæus*, pag. 72. *None is inspired with this true divine power of Divination continuing in his mind*, ἀλλὰ ἢ κατ' ὕπνον τῷ τῆς φρονήσεως περὶθεῖς δυνάμει, ἢ δια νόσον, ἢ τινὰ ἐνθουσιασμὸν παρελάξας, *But having his prudence or reason bound either by sleep, or by a disease, or changed by some Enthusiasme*. And then he gives the reason, ἀλλὰ ζυνοῦσσι μὲν ἔμψουσι τὰτε ἠνδύσα ἀναμνησέντα ἕναρ ἢ ὕπαι ἕπο δ' μαλίστις τε καὶ ἐνθουσιαστικῆς φύσεως, &c. *But it belongs to a prudent man to understand such things as are spoken, or expressed by certain signes, either by dream or watching, from the Enthusiastic nature*. This ecstatic ἐνθουσιασμός, *Enthusiasme*, *Plato* in his *Io* makes to be ἕθεσ μίμνησις, *an imitation of Divine ecstasie or rapture*. And indeed it was but a *Satanic imitation of Divine Enthusiasme*, which Divines describe to be a Divine extraordinary immediate Inspiration of God, in the reception whereof the Soul is merely passive, and yet vehemently moved or agitated thereby, even unto an Ecstasie or Divine Evagation; as the Apostles were inspired after Christ's Ascension. This *Demoniac Enthusiasme*, of which *Plato* so much treats both in his *Timæus* and *Io*,

was but the Ape of the Divine. (5) Hence, saies *Plato*, these *Ecstatic Diviners* could not judge of their own *Enthusiasme*, but had Judges appointed them by the Law. So it follows in that forecited place of *Timæus*, pag. 72. τὰ δὲ μαντικὰ ἔπει τε ἐν τῷ τῶ μαντικῷ, ἐκ ἕβρον τα φανέσια ἢ φωνηδύσα ὑφ' αὐτοὺ κείναι.— ὅθεν δὴ καὶ τῶν περὶ φιλῶν γένεσθ' ὅτι ταῖς ἐνθεοῖς μαντικῆς κελιάς ἐπικραδιστάναι νόμου ἕς μαντικῆς ὅτινο μάλισσι τίνες. *The work of such an ecstatic Enthusiast, whether he remain under this Enthusiastic furor, or not, is not to judge of those things he saw or spake*.—Hence the Law has appointed a sort of *Prophets as Judges over these divine Vaticinations, which some call Vates*,—which name they are worthy of, who are certain *Interpreters of things uttered in Prophecies*. Herein also these *Demoniac Diviners* imitated the *Jewish Prophets*, amongst whom there were some who had a gift or spirit of discerning touching the Prophetic revelations of others, as 1 Cor. 12. 10, *Discerning of spirits*. 1 Cor. 14. 19, *Let the other judge*: So v. 32. which though

by Enthusiasme.

These Enthusiastic Diviners could not judge of their own Divination, but had their Judges.

1 Cor. 12. 10. here

The end of Divination to breed a friendship with God, and restore Natural Theologic.

here perhaps it may be meant of ordinary teaching; yet there was the same gift of discerning and judging extraordinary Prophets in the Jewish Church. (6) The main end or designe of this their *Demoniac Divination* was to bring them into a *Reconciliation*, and friendship with God. So Plato in his *Symposium*, pag. 188. *ἡ ἐστὶν ἡ μαθητικὴ φιλίας θεῶν καὶ ἀνθρώπων ἡμετέρους τῶ ἐπιπλάσαι τὰ κατὰ ἀνθρώπους ἐρωτητὰ, ὅσα τείνει πρὸς θεῶν καὶ ἀπεθείων* Divination is to breed a friendship between God and men; because it knows those amorse impetuosities that are in men, and tend to pietie or impietie. By which it appears, that the main end or designe of those *Natural Theologists* in erecting this *Demoniac mode of Divination*, was to make up those defects that were in their *Natural Theologic*; thereby to breed a reconciliation and friendship with their Gods; wherein they also affected an imitation of Divine Oracles and Propheties, whose main end was to restore lost man to a friendship with God. And thus far indeed these *Demoniac Oracles* attained their end, that they brought such as subjected themselves to them into a miserable compact and friendship with the Devil, their great *Apollo* or *Soul-destroying God*.

The sundry kinds of Divination.

§. 8. As for the sundry kinds of Divination, the Philosophers (who were sufficiently vain herein) were not yet so vain as the Poets or common Prophets: for Plato in his *Timæus*, pag. 7. makes mention only of three sorts of *μαθητικὴς ἐνθῆς*, *Enthusiastic Divination*. (1) *καθ' ὕπνον*, by sleep or dreams. (2) *διὰ νόσον*, by some disease or frensie. (3) *διὰ τινὰ ἐνθουσιασμὸν*, by some *Enthusiasme*, properly so cal'd. These also were the chief of the *Pythagorean Divinations*, and the effects of their *Demon-worship*; (as was before observed) wherein they affected an imitation of Divine Oracles. (1) As for that of *Enthusiasme*, we have already sufficiently opened it. (2) In their Divination by *Dreams* they had their *ὄνειροκρίτης*, *Omirocrites*, Judge and Interpreter of Dreams, as before out of Plato. *Apollonius Attalus* writ of the *Ὀνειροκρίτης*, as *Artemidorus* after him. *Diogenes Laertius* reportes of *Diogenes the Cynic*, 'That when he saw Physicians and Philosophers, he said, *Man is the wisest of all creatures*; but when he saw Interpreters of Dreams, Conjecturers, Prophets, &c. he said, *ὅτιν ματαότερον νομίζεν ἀνθρώπῳ, ἄνθρωπος*, nothing is to be esteemed more vain than man. To some that were affrightned at their Dreams, he said, *You consider not the things you do waking, but your imaginary dreams you curiosely examine*. So that we see
some

1. Divination by Dreams.

some of the Philosophers were not so vain and doting on Dreams as others. Yet were the Pythagoreans greatly vain in this piece of *Dreaming-Divination*: So *Epicharmus*, (aliàs *Cous*) that famous Pythagorean Philosopher, of whom *Tertullian* in his Book *de Anima*, cap. 46. speaks thus, ‘But *Epicharmus* with *Philochorus* the Athenian, amongst Divinations gave the chiefest place to Dreams. He makes mention also of *Hermippus*, who writ five Books of Dreams. (3) Their Divination by Diseases may take in that of *Sternutation* or *Sneezing*, which they called *πταρμὸν*, and made use of as an instrument of *Divination*. This mode of *Divination* was very ancient. *Aristotle*, 1. *de Animal.* saith, *That Sternutation was an augural signe, and that the ancients esteemed it ominose.* Yea *Casaubon*, ad *Athens*, l. 2. c. 15. saith, *that they received Sternutation with Adoration; because they not only thought it sacred, as Aristotle, but also a God.* Thus *Salmasius*, among the Letters collected by *Beverovicinus*, *Quest. Epistol.* p. 31. ‘Moreover in al good Omens or Auguries objected to them, they were wont to adore, either God himself, from whom they conceited the Omen came, or the very Omen it self, if it seemed to have any thing of Divinitie. So that of *Xenophon*, l. 3. *de Expedit. Cyr.* must be understood; where it’s said, *That al the Soldiers having heard the Sternutation, μὴ δὲ θεῶν προσεκύνησαν ἢ Θεῶν, with one imperius worshipped the God, i.e. the Sternutation which they esteemed as sacred, and God.* And as *Sternutation* was reputed ominose among the ancient *Grecians* and *Romans*, so also among the later *Jews*, who were wont to say to him that sneezed, חיים טובים *Good life be to you, i.e. God save you.* If any sneezed in prayer they thought it a good Omen, as *Buxtorf. Synagog. c. 5.* From this Pagan Superstition of saluting such as sneezed, many Christians in the times of Papal darknesse sucked in the like custome; which continues to this day in *France*, where generally al salute such as sneeze, and pray, *God save*; as if it were a thing very ominose. Thus among the *Abassines* in *Africa*, when their *Negus* or Emperor sneezeth, he is saluted by al throughout the Citie with great solemnitie, such as are next him at the Court beginning first, and thence others following. More of *Divination* by *Sternutation*, see *Voetius, Disputat. Part 3. p. 132.* Agen, the tinkling noise of the ear was by Pagans used as a *medium* by which they divined. Likewise the *salissation* or *palpitation* of any member called by them *παλμὸς*, was another mode of their

Divination. Whence *Melampus* the *Hierogrammatist* his *ὄρε παλμῶν μαντικῆ*, &c. yet extant; and *Suidas* tells us that *Possidonius* writ his *πάλμω*, in which he expounded what the sudden motion of every Member did indicate. *Isidorus, Origin. lib. 8. c. 9.* acquaints us, that these *Salifators* were so called, because when any parts of their Members suffered a palpitation, or leaping, they foretold something prosperous or sad to happen. These three were branches of their *τέχνη κληρονομικῆ*.

Of Divination
by Magic.

§ 9. They had another kind of Divination strictly called *Magic*, which was, as they say, the Invention of the *Persians*, (whence their wise-men were called *Magi*) wherein the *Pythagoreans* and other Philosophers were not a little versed; of which *Suidas* gives this account: *μαγεία μὲν ἐν ὅσιν Ἕλληνοὶ δαιμόνων ἀγαθοποιῶν δῆθεν πρὸς ἀγαθὴ πρὸς σῴζειν, ὡς περ τὰ τῶ Ἀπολλωνίου τῶ Τυανέως θεοπισματι, Magic truly is the Invocation of the Demons, those benefactors, for the procuring of some good; such were the Predictions of Apollonius Tyanæus.* Whereby we are informed that *Magic* was a part of the *Demon-worship*, which as it's supposed, *Pythagoras* brought into *Greece*. That the *Pythagoreans* were generally exercised in *Magic* is a commun opinion. And this *Apollonius Tyanæus*, whom *Suidas* here brings in for a famous Magician, was indeed of the *Pythagorean Sect*, who by his *Magic* and *Sorcerie* produced many *lying wonders*; for which he was greatly extolled by the *Pythagorising Platonistes, Porphyrie* and others; who endeavored to equalise him with *Christ* in point of *Miracles* and *Divine* (or rather *Diabolic*) *Predictions*; thereby to cast a disgrace upon the *Christians Redeemer* and *Religion*, in order to the advancement of their own *Natural Theologie* or *Metaphysics*. We have the *Life* of this *Apollonius Tyanæus* writ by *Philostratus*, by which it is apparent that all his *Predictions* and *lying wonders* were wrought by commerce with the *Devil*, who was the *Philosophers* great *Δαίμων, Demon* or *Diviner*. *Philostratus* having, *Chap. 1.* shewn how much *Apollonius* affected an imitation of *Pythagoras*, proceeds *Chap. 2.* to vindicate him from the *Imputation* of *Magic*. 'They do, saith he, unjustly condemne *Apollonius*, who foresaw and foretold many things, as guilty of this crime; as if they should accuse *Socrates*, who foreknew many things by his *Demon*; or *Anaxagoras*; who knew many things before they happened, &c. Thence he goes on to give us the *Historie* of his *Life*, and the

Apollonius Tyanæus his *Magic* and *Demon-Doctrines*, a type and forerunner of *Antichrist*, and his *Saint-worship*.

many

many Miracles he did. *Hierocles* out of this Historie of *Philostratus*, equalifeth this *Apollonius*, in point of Miracles wrought, to Christ. *Ensebius* answers *Hierocles*, and demonstrates, that al *Apollonius's* Miracles were but *Lying wonders*, or Magic Delusions, wrought by Diabolic Inspirations. *Grotius* relates, 'That there was a statue of his that spoke, being inspired by some 'Diabolic spirit, but that his mouth was soon stopped by the 'power of Christ, and the preaching of the Gospel. *More*, in his *Mysterie of Godlinesse*, B. 5. C. 7. proves, *That there is nothing in the Historie of Apollonius that can answer to Christ's Resurrection, &c.* It is evident that al his Prophetic Predictions were but Satanic Delusions. Thus *Grotius* understands that Prophetic prediction of *Paul*, 1 Tim. 4. 1, *And the Doctrines of Devils*, ἡ δαιμονιακὰ δόγματα. 'He mainly points out (saies *Grotius*) the *Pythagoreans*; of whom the chief were *Magi*, *Magicians*, and had commerce with Devils or Demons. Amongst 'those *Apollonius Tyanæus* was very famous, who is here in a 'more particular manner denoted: for he came to *Ephesus* 'while *Timothie* yet lived. Though I can no way fal in with *Grotius's* designe, to interpret this (as he does others) Scripture chiefly of *Apollonius Tyanæus's* Magic Art, thereby to secure Antichrist's Doctrines from the dints of this Prediction; yet thus far I think we may safely allow him, that this Text may have some eye or regard to *Apollonius Tyanæus*, and other *Pythagorean* Philosophers, who were the inventors and promoters of these Doctrines of Demons here mentioned, and so counter-Christ, or Pagan-Antichrists; and therefore b, consequence, great promoters of those Antichristian Demons and Doctrines, which (by means of their Philosophie foisted into the Christian Church by the *Pythagorising Gnostics*) were now generating. Thus may we safely understand this (and so other) Scriptures of the *Pythagorean* Demons, and particularly of *Apollonius Tyanæus*, (who was famous in that Sect) as he was a Type and forerunner of Antichrist, by reason of his *Pythagorean Doctrines of Demons*, and Magic Art, which Antichrist afterward was to reassume and practise, according to that 2 Thes. 2. 9, 2 Thes. 2. 9, *Lying wonders*. And indeed al Antichrist's *Lying-wonders*, al his Saints, and Saint-worship, are but Satanic imitations of the *Pythagorean* Demon-Doctrines, Worship and Magic; as hereafter, B. 2. C. 2. So that we may wel allow this Text a collateral ty-

pic regard to the *Pythagoreans*, though its principal eye be on *Antichrist* and his *Demon-Doctrines*, as *Mede* observes.

Divination

1. by Birds.

§. 10. There were many other kinds of *Satanic Divination*, more ordinary and usual amongst the Priests and vulgar people. As (1) Divination by *Birds*, which principally belonged to the *Augures*: who were so called by the *Romans*, as if one should say *Avi-geres*, because they observed what the Birds did. Now this *Bird-Divination* was gathered chiefly by the flying, or singing of Birds. To which also we may refer their *Ἀλεκτρομαντεία* *Divination by Cocks*, &c. (2) They had also their Divinations from *four-footed Bestes*, specially their Sacrifices, which belonged to their *Auspices*; who were so called from *aras inspicendo*, beholding the intrals of the Sacrifice on the Altar. The first inventor of this kind of Divination was, as 'tis said, *Tages*. There was in like manner mater of Divination taken from the meeting of four-footed Bestes; also from the neighing of Horses; but specially from any *monstrouse production* in nature, or preternatural motion; as if there were any excessse or defect in

3. From Men.

Nature. (3) They had likewise their Divinations from Men, as from the lineaments of the Bodie; *χειρομαντεία*, *Chiromantie*, from the Hand: *φυσιογνωμία*, *Physiognomie* from the Face; also from meeting of Men, from casualties at Festes, and from dead persons, which they called *νεκρομαντεία*, *Necromantie*. *Hornius Hist. Philos. l. 5. c. 2.* speaks thus of *χειρομαντεία*, *Chiromantie*, &c. 'There is no doubt to be made but this Art was most ancient, and had its rise in the East, where that mad studie of *Astrologie* flourish-

4. From Herbs.

5. From Inanimates.

[1] From Natural Elements, Water, Earth, Fire.

ed. For when they perceived the Influences of the Heavens on these Inferiors, it remained that they shewed the convenance of these Inferiors with the Superiors. Therefore making Man a little World, they reduced each of his parts to the Celestial lineaments. Whence sprang that Discipline called by the *Greekes* *φυσιογνωμία*, which they distributed into *μετεωροσκοπία*, *οφθαλμοσκοπία*, and *χειρομαντεία*. (4) They had their Divinations from *Plants*, called *βοτανομαντεία*, practised by *Witches*. (5) They had their Divinations from *Inanimates*; as [1] from the *Elements*: from *Water*, which they called *ὑδρομαντεία*. So *Numa*, to prove that his Sacred Constitutions came from the Gods, was compelled to make an *Hydromantie*, affirming that he saw in the Water the Images of the Gods, or rather the Devils, from whom he received his Constitutions. And *Cesar* saies, there were Women

in *Germanie*, who divined from the course and noise of Waters. They had also their Divination from the *Earth*, called *γῶμαντεία*, from the *Fire* called *πυρμαντεία*, from the *Smoke* called *καπνομαντεία*. [2] They had also their Divinations from *Celestial Bodies*; [2] From *Celestial Bodies*, from the *Stars* called *ἀστρολογία*, *Astrologie*; wherein the *Chaldeans* were much versed: from *Thunder* and *Lightening*, &c. *Stars*, *Meteors*, &c. [3] They had likewise their Divinations from things *Artificial*, &c. as (1) from *Glasses*; which they called *καταπλεγμασική & κρυσελλομαντική*. [3] From *things Artificial*. (2) From *Sieves*, called *κοσμνομαντεία*. (3) From *Keyes*, called *κλειδομαντεία*. (4) From *Axes*, called *ἄξινομαντεία*. (5) From *Rings*, *δακτυλομαντεία*. (6) From *Phials*, *γαστρομαντεία*. (7) From *Meal*, *ἀλευρομαντεία*. (8) From a *Bason*, *λεξνομαντεία*. (9) From *Lots*, *κληρομαντεία*. Of these sundry kinds of Divination, see more *Lud. Vives*, in *August. de Civit. l. 7. c. 35. Vossius de Philosophia*, p. 1. c. 22. and our *Philosoph. General. p. 1. l. 1. c. 2. Sect. 9, §. 8*. So monstrous and Hel-bred was the Ethnic Divination and Natural Theologie.

CHAP. IV.

The Vanitie of Pagan Philosophie from its Forme and Proprieties.

The Corruption of Philosophie from 1. Its Symbolic Forme, 1 Tim.

1. 3, 4, *μύθοις*, v. 5, 6, 7, 15. *ἀποδοχίς*, *לִבְרָ:* the origine of the Jewith Cabala, 1 Tim. 4. 7. *μύθος*. Tit. 1. 14. *ἱερατικῶν μύθοις*.
 2. *From its formal Attributes.* (1) Its deficiencie as to truth, and its clear discoverie. (2) It was only Traditional, Equivocal, and Artificial, not Univocal, Real, and Intuitive. It contemplated only Pictures, not native Ideas of things. Col. 2. 2. 3. *λόγον ἢ σοφίας*. Rom. 2. 20. *μόρφωσεν ἢ γνώσεως*, a shew, &c. (3) 'Twas only General, not Particular and Experimental. (4) It was cloudy and obscure, not Evident and Distinct. Heb. 11. 1. *ἔλεγχος*, i. e. either Natural or Philosophic. (5) 'Twas only Uncertain and Opiniative; *ἰσθιβεῖς*. Faith is 1 Cor. 2. 4. *ἀπίσθεῖς*, Gal. 3. 1. *πεσευεσθη*, Col. 2. 2. *πληροφοῖα*. (6) 'Twas not truly Dia-noetic or discursive, but Paralogistic. (7) 'Twas not truly Noetic or Intelligent of highest Principes. (8) 'Twas defective as to Prudence; viz. [1] Soul-reflexion. [2] *πέποινα*. [3] *πυμπικὴ εὐδαιμονίας*. [4] *εὐβουλία*. [5] *πεσθῆς*. (9) 'Twas not Transformative, 2 Cor. 3. 18. *Changed. The Philosophers falsely pretended to a δύναμις πλαστικὴ, ἢ σπερματικὴ*.

The Corruption of Philosophie from its Symbolic forme or mode.

§. 1. **W**E have hitherto endeavored a Demonstration of the Vanitie of Pagan Philosophie from its original Causes and Mater, both Natural, Moral, and Supernatural: We now procede to make good and strengthen the said Demonstration from the Consideration of that Vanitie which attended the formal nature and proprieties of the same. And herein we shal begin with the Pythagorean, which was the source and most principal part of al the Grecian Philosophie; yea, that which had the most cognation with, and resemblance of the sacred fountains from whence it was, though by very corrupt derivations at first traduced. So that by proving the vanitie of the Pythagorean Philosophie, which was the most noble, and so the measure of al the rest, our Conclusion will hold much more true of the other
 Parts

Part. and Sects. The *Forme* or *Mode* of *Philosophising* (as we have frequently observed) amongst the *Pythagoreans* was *Symbolic* and *Enigmatic*: yea indeed this was the usual mode of *Philosophising* amongst the *Ancients* before *Aristotles* time, as he himself confesseth; which we no way doubt they took up in imitation of the *Jewish Church*; as it's well observed by *Clemens Alexandr. lib. 1.* *ερωμ. ο τερονθ τ παρο αντοις φιλοσοφια, ως Εβραϊκος η αιγιμαποδης. βραχυλογιαν γεν ησπαλ'οιο τω παρενεταλω, τω ωφελιμοτατω.* *The ancient mode of Philosophising was Hebraic and Enigmatic: Therefore they embraced short speaking, which is most apt for admonition, and most profitable.* That this mode of *Symbolic discourse* was frequent amongst the *Jews* in *Pythagoras's* time is apparent from what we find in *Ezechiel*, (who is thought to be Contemporary with, yea the Instructor of *Pythagoras*) as *Ezech. 17. 2.* *Put forth a riddle and speak a parable, or Symbol.* Now albeit this mode of *Symbolic Philosophising* was originally *Divine*, and very useful for the infant-state of the world, in that it affordes the phantasie most pleasant and lively colors or images of truth; yet was it not without much vanitie and corruption as made use of by those ancient Philosophers, both *Pythagoreans* and others: And the great principle on which this *Symbolic mode* of *Philosophising* was founded, was this: *το αισθητον ομοιωσι των αναισθητων, Things sensible are but Imitations of things intelligible. i. e.* There is nothing in this inferior sensible world, but doth resemble something in the superior Intelligible world: sensible formes are but *Symbolic Images* of insensible perfections. Whence these blind Philosophers (who traded in *Oriental Jewish Traditions*) were mighty greedy in catching after every *sensible forme, corporal image* or shadow, whereby *Divine Truths* were set forth: wherein none abounded more than the *Jewish Church*, which was the chief seat of all *Symbolic Wisdom*. Hence therefore those *Grecians* derived either immediately or mediately the chief of their *Symbolic learning*, both as to *mater* and *forme*: But not understanding the true mind and scope of these *Jewish Symbolic Mysteries*, they at first amused themselves in contemplating the shell, cabinet, or bone only, without ever attaining unto the kernel, jewel, or marrow of *Divine Truths*. Thence having satiated their phantasies, and glutted their curiositie in their dreaming contemplations of those *Jewish Symbols*, without any real notion of those *Truths* which were

wrapt

The origine of Symbolic Philosophie and its vanitie.

Ε. Τ. ΠΑΡΤ. Ι

wrapt up therein, they coin an infinitie of fables or false images, which they mixe with those *Jewish* Traditions they met with in their travels; and herein their phantasies (which are the greatest Apes in the world) were so skilful and unwearied, as that they soon rendred the whole bodie of their *Symbolic Philosophie* cloudy, dark, vain and monstrose; no way like its original Idea in the *Jewish* Church. This *Grecian* itch and humor of coining fables (not for the illustration, but to the darkening of truth) the *Jews* also when they came under the *Grecian* Monarchie, sucked in to the prejudice of their Religion; wherein they were in like manner followed by those carnal Gospellers the *Pythagorising Gnostics* in the Christian Church: and al was by the father of Liars made use of as the foundation of Antichrists throne, which was founded on *Lying wonders*, or fabulose lies, as 2 *Thef.* 2. 9. And this is a good key to open to us those bitter invectives used by the Apostles, specially *Paul*, against those *Pythagorean* and *Jewish* fables, which the *Gnostics* then endeavored, and Antichrist after them, to bring into the Temple of Christ. And it seems there was none more infested with these fable-coining *Pythagorising* Dreamers, than the Church at *Ephesus*, where *Apollonius Tyaneus*, that great *Pythagorean* Sorcerer, had been, and as it's thought infused some of his poison about the same time that *Timothie* resided there. Also there were many *Jews* at *Ephesus*, who in this facultie of coining Fables and Wonders sully jumped with the *Pythagoreans*; and both joyning their forces had a mighty influence on those many *Gnostic Antichristian* Fables, which creeped into the Christians Theologie. Whence we see the ground why *Paul* in both his Epistles to *Timothie*, gives such severe censures of and cautions against this *Pythagorising Jewish* humor of Fable-framing *Philosophie*; which he then saw creeping into the Church, and which he foresaw would give a mighty lift to help Antichrist on his throne. So 1 *Tim.* 1. 3, *I besought thee to abide stil at Ephesus. Paul* saw these *Pythagorising Judaizing Gnostics* creeping into the Church at *Ephesus*, and by their *Pythagorean Jewish* Fables laying a foundation for Antichrist; wherefore he besought *Timothie* to continue at *Ephesus*, and behave himself there as a stout Soldier of Christ, against those *Gnostic Antichristian* false Teachers. So it follows: *ἵνα ἠδελφoί μου μὴ ἐκδιδάσκουσιν*, That thou maist charge some that they teach no other doctrine.

1 Tim 1. 3.

doctrine: i.e. That they do not overthrow the Gospel of Christ by their *Pythagorean* and *Jewish* Fables, as he expresseth himself *v. 4.* *μηδὲ προσέχων μύθοις*, *Neither give heed to fables.* *μῦθος* is a *Philosophic notion*, and amongst them it signified a *Symbol* or *Fable*, whereby they expressed some *Philosophic* mysterie. *μῦθος* & *σύμβολον* are much of the same import amongst the *Philosophers*. Thus *Plato* oft makes mention, *Συεὶς* & *Φοινικίς μῦθος*, *Of a Syrian and Pbenician Fable*; also *ἀπῆρρητος μῦθος*, *of an ineffable fable*, whereby he understandes some *Oriental Hebraic* Tradition. But *μῦθος* signifies also a *feigned Oration, Fable, or fictitious discourse*: thence it is expounded by *Hesychius*, *λόγος κενός, ψευδής, ἐικονίζων τινὲ ἀλήθειαν*, *vain false speech, representing truth*. Thus it is taken in the *New Testament*, as here, so *C. 4. v. 7.* *2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16.* of which hereafter. *μῦθος* does here also take in the *Jewish* Fables, which these *vain Gnostics* so much addicted themselves unto. So *Grotius* on this place: ‘The Apostle treats here (saies he) of such as were converted from *Judaisme* to *Christianisme*, and mixed *Jewish* Fables with *Christianitie*, as it appears by what follows, also by *Tit. 1. 14, &c.* Such were those *Jewish* Fables concerning those things which God did before the beginning of the world; of the first man which God made *ἀνδρῶγον*, (i.e. partly man and partly woman) of his copulation with the bestes, and with *Lilith*, with the Demons that sprang thence; of *Behemoth* and *Leviathan*; of the Pre-existence of Souls before the Bodie; of Angels their distribution into Stars and Regions; with the like. These Fables, though they were entertained by the *Jews*, yet were they many of them of *Pythagorean* extract; namely that of the first mans being *ἀνδρῶγον*, which also *Plato* asserted; likewise the opinion of the Souls Pre-existence; to which we might adde that of the *Metempsychosis*, which the *Jews* also, together with the *Pythagoreans* and *Platonistes* asserted. It follows: *καὶ γενεαλογίας ἀπειράτοις, καὶ γενεαλογίας* and *endlesse Genealogies*. These *Genealogies* the *Jews* call *ספרות*, because they supposed *successive Productions and Emanations* one after another. So *Philo Judæus* discourseth much of such *Genealogies*. The origine of these *fabulose Genealogies* began with the first Poets, *Orpheus, Hesiod, &c.* *Pherecydes* also had his *θεογονία*, and the *Pythagoreans* after him filled up much of their *Theologie* with such *fictitious Genealogies*, whom the *Jews* followed herein, as also the *Gnostics*; the most of whose *Divinitie*

Ver. 4.
μῦθος.

tie consisted of *Συζυγία* and *γενεαλογίας*, *Conjunctions*, and from them *Genealogies*, how one thing joining with another begets a third; whence sprang their *Æones* or fabulose Gods. So *Grotius* here: 'They feigned Emanations and Productions of one from the other: for which they would seem more learned than others, and so despised other Christians as more rude; whence they assumed the name of *γνῶστικῶν*, *Gnostics*. I do not conceive that they were called *Gnostics* in the Apostles times, but in the following Age, partly from their own Pretensions to a *γνώσις*, i. e. an high speculative, mystic knowlege; and partly from those Characters which are given them in Scripture, as hereafter. Indeed the whole of their Theologie seems to have consisted only of some mystic Fables and Genealogies, borrowed from the *Pythagorean* Philosophie and Cabalistic Traditions. It follows: *αἱ τινὲς ζητήσεις παρέχουσι μᾶλλον*, which minister questions rather. i. e. These *Pythagorean Jewish* Fables, and Genealogies, taken up by these carnal *Gnostics*, produce nothing but vain Questions, which the *Rabbines* call *מבטות*. ἢ ἀνομιμίαν θεῶν τῶν ἐν πίστει, than edification of God in faith. As if he had said, these *Pythagorising Gnostics* pretend to make use of these their *Mystic Fables* and *Genealogies*, as explications of Evangelic Dispensations and Mysteries; but indeed they effect nothing lesse; for the Oeconomie of the Gospel holds forth a plain and simple way of believing in Christ, without such fabulose narrations. So *v. 5.* τὸ δὲ τέλος τῆ παραγγελίας ἐστὶν ἀγάπη, Now the end of the Commandment is Love. i. e. The scope and drift of our Gospel is Divine Love; whereas their pretended *γῶσις*, or fabulose Speculations tend only to foment endlesse disputes and strifes about words. Then our Apostle procedes to give us the true Genealogie of Divine Love, in opposition to the fabulose Genealogies of those *Pythagorising Gnostics*: ἐκ καθαρῆς καρδίας καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυπόκριτου, out of a pure heart, and of a good conscience, and of faith unfeined. Paul (saith *Grotius*) gives us a short but very useful Genealogie. The *Pythagoreans*, and *Jews* after them, make much ado about the Genealogies of Virtues. *Philo Judæus* (who did greatly *Pythagorise*) turnes much of the Historie of the Old Testament into Allegoric Genealogies of Virtues, &c. The *Gnostics* followed in the same pathes: Paul here gives us an easie and familiar Genealogie of true Christian Love, in opposition to al their *Mystic Fables*, which tended only to turne them aside to

vain

vain janglings. So *v. 6.* ὁν πνευ ἀσοχησάμενες ἐξετραχίστησαν εἰς μάταιολογίαν, *From which some having swarved have turned aside to vain jangling.* Ἀσοχῶ primarily notes such an one as *unhappily erres from his scope or marque*: Thence ἀσοχεῖν signifies, either properly or figuratively, *not to reach the marque*. These *Pythagorising Gnostics* aimed at high Speculation and Mystic Notions, but they reached not their marque or end, but fell into a vain contention and strife about words. ματαιολόγοι were such as busied themselves only in vain disputes, as *Tit. 1. 10.* or fabulose narrations, as these *Gnostics* here, who would fain passe for some grand Sophists or Teachers. So *v. 7.* θέλοντες εἶναι νομοδιδασκαλοὶ, *desiring to be teachers of the Law.* That first notion θέλοντες is very emphatic, denoting here an *ardent desire* and *ambitiose affectation* of a name and repute for Doctors of the Law. ‘There were (saies *Grotius*) many *Jews* at *Ephesus*, some of whom embraced *Christianitie*, but in shew only, retaining much of *Judaisme*. Amongst their *Jewish Fables* they asserted a Colloque of the Law with God before the Creation of the World; they would that the World should have been made for the Law. Thus fabulose and vain were these *Pythagorising Jews* and *Gnostics*, who delighted themselves in nothing more than in *unintelligible fables*. So it follows: μὴ νοῦντες μήτε αὐ λέγουσι, μήτε περὶ τίνων διαβεβαίονται, *understanding neither what they say, neither whereof they affirme*: i. e. they wholly give up themselves to fabulose Genealogies and Mystic Traditions, which they neither understand, nor yet can affirme any thing positively of, as *Tit. 3. 8.* which Fables are directly opposite, πρὸ ὑμῶν ἐστὶν διδασκαλία, *vers. 10.* as also to that great *Evangelic Cabala* or *Divine Tradition* touching Christ, *v. 15.* *This is a faithful saying and worthy of al acceptation, that Christ came into the world to save sinners, whereof I am chief.* Our Apostle had in *ver. 4.* given a caution against those *Pythagorean Cabalistic Fables* and Genealogies, which the carnal *Gnostics* had sucked in, to the great prejudice of *Evangelic Mysteries*: in this *v. 15.* he gives them a *Divine Cabala* (in opposition to their fabulose Cabala, *ver. 4.*) ἡ πιστὸς ὑποβολὴ ἀξιῶ, *and worthy of al acceptation.* ὑποβολὴ answers to the *Hebrew קבלה Cabala*, unto which our Apostle seems here to allude, as *Paulus Fagius* has observed on *Deut. 5. 27.* ‘Our Apostle, saies he, alludes to that *Cabalistic mode*: as if he had said, If any affect to hear a *Cabala*, I wil shew unto him the true certain and undouted *Ca-*

Ver. 6.

Ver. 7.

1 Tim. 1. 15.
ὑποβολὴς.

‘bala, which is no other than this, *That Christ Jesus came into the world to save sinners, &c.* For the more full explication hereof, we must know that the *Jews*, when they came under the *Grecian Monarchie*, imbibed together with many other grosse corruptions this *mythologic fabulose mode of Philosophising*, which was so commun amongst the *Grecian Philosophers*, specially the *Pythagoreans*, and indeed proved the bane of the *Jewish Religion*, as we shal shew hereafter. For look as Pagan Philosophie was in its origine but a corrupt *Imitamen* of Sacred Historie and Mysteries, so the great corruptions which crept into the *Jewish Church* after the *Babylonian Captivitie*, had their foundation in some corrupt Imitation of Pagan Philosophie; amongst which this of their *Jewish Cabala* was one of the worst. For these vain *Jews* growing weary of the plain and familiar simplicitie of Sacred Revelations, fell in love with that *Mythologic, Symbolic, Enigmatic, or Mystic* kind of Philosophising, which they observed amongst the *Grecians*, specially the *Pythagoreans*. This fabulose and Mystic mode of Philosophising they make use of in their Commentaries on the Sacred Scriptures, which they called קבלה à *Cabala*, i.e. a reverential reception of their Rabbies Traditions: wherein they grew so vain and fabulose, that there was not the most plain, naked, and Historic Text, but they would bring it under some Cabalistic, Enigmatic or Mystic sense: which they caled אגרות, or רשׁ the *hidden sense*, which must be curiosely searcht into. Whence it grew into a commun saying amongst these Cabalists, *That there was no Scripture without its Cabalistic or Mystic sense*. These *Pythagorising Cabalists* were at first followed by the licentious *Gnostics*, whose whole designe was to compose a flesh-pleasing Theologie out of *Pythagorean* and *Jewish* Dogmes and Fables, which were afterward greedily received by Antichrist and his Adherents; who glorie much in their Mystic, or rather fabulose sense and interpretation of Scriptures: Yea it cannot be denied but that some of the Fathers, specially *Origen* (who being of the *Alexandrian Schole* did much *Pythagorise*) were too guilty of mixing their Fables, Allegories, or Mystic sense with Divine Revelations. Al this the Spirit of God foresaw; and therefore he abounds the more in his Divine Cautions against such *Pythagoric, Cabalistic, Mystic* and fabulose mixtures in sacred Theologie. We find the like sacred premonition, 1 Tim. 4. 7. τὸς ὃ βιβλιῶν καὶ γενεῶν μῦθος μαται-

1 Tim. 4. 7.
μῦθος.

vs. *But refuse profane and old wives fables.* *γεωδεις*, from *γεω* an old woman, signifies *anile*, or *absurd, ridiculose*. 'He understands, saith *Grotius*, the doctrine *αει ζυχων μεταστροφικωτος*, of *the Metempsychose or Transmigration of Souls* from one bodie to another, which is the foundation of this *στεργεις*, *abstinence*. 'These Fables are first *profane*, because they are bottomed on 'no Divine Revelation; thence they are *old wives fables*, *i. e.* *absurd*, like such as old wives recite to Children. That this fable of the *Metempsychose*, which *Grotius* conceives to be here understood, was indeed of *Pythagorean* extract, has been at large proved. This and other Fables these *Pythagorising Gnostics* made the foundation of their *Abstinenes*, wherein they were afterward followed by *Antichrist*, whose *Doctrines of Demons* were but one great fable or lye; which the *Apostle* here dehortes al *Christians* from, under the name of *Timothie*, whom he exhortes rather to exercise himself to *Godlinesse*: *But exercise thy self rather to Godlinesse.* *γυμναζειν*, properly signifies to exercise in the *Gymnade*. It follows, *v. 8, 9, πινεις σποδης, &c.* Of which see hereafter, *B. 2. C. 2. S. 3. §. 10.* Our *Apostle* gives the like exhortation to *Titus*, whom he left in *Crete* to preserve those Churches from the leaven of the *Jewish and Gnostic* insusions. So *Tit. 1. 14, Not giving heed to Jewish fables.* There were in *Crete* many *Jews*, who had sucked in this *Grecian* humor of coining Fables. They had their Fables concerning *Bebemoth, Leviathan*, *ανδεις γυων*, *Metempsychosis*; also of their *Messias* his being a temporal Monarch, his War with *Gog and Magog*, &c. which they took up in imitation of the *Grecian* Fables. By al this we see how much *Vanitie and Corruption* ensued upon that *Mythologic, Symbolic, Enigmatic, or Mystic* mode of Philosophising, which was at first taken up, in imitation of *Sacred Oracles*, by the *Phenicians and Egyptians*, from whom the *Grecians* derived it; and from these the *Jewish Cabalists*, after their subjection to the *Grecian Monarchie*, brought it back again and mixed it with their *Divine Oracles and Mysteries*, to the great prejudice of their Religion, as also of the *Christian*: for the *Pythagorising Judaising Gnostics*, to save themselves from persecution, did herein symbolise both with the *Jews and Grecians*, as also *Antichrist* and al his adherents, vho have been as fruitful in *fabulose mystic Theologie*, as the *Grecians, Jews, or Gnostics* ever were.

Tit. 1. 14.
 Ιουδαϊσμοσ μη-
 θεισ:

The Vanitie of Philosophie in regard of its Proprieties.

§. 2. Having demonstrated the Vanitie and Corruption of Philosophie, specially *Symbolic*, from its *forme* or *mode*, we now procede to demonstrate the same from its *Proprieties*. And herein we shal only mention such *Proprieties*, as the Philosophers themselves have made essential to true Philosophie; shewing how defective, yea corrupt their Philosophie was in regard of those very Attributes, which they themselves; constituted as essential thereto. For, 1. The Philosophers generally supposed that

1. The deficiency of Philosophie as to truth.

Truth was an essential ingredient, yea the spirit of al Philosophie. This *Plato* largely proves, *Repub. 6. pag. 485, &c.* where he affirms, *That there could not be δικάριότερον σοφία π' αληθείας, any thing more proper to Wisdom than Truth*; whence he adds, *that it was impossible that the same nature should be φιλόσοφον τε καὶ φιλοψευδῆ, a Philosopher and yet a lover of falsehood*. That truth is an essential Attribute, yea indeed the principal end of al true Philosophie, see *Philosoph. General. P. 2. l. 3. c. 1. Sect. 3. §. 1.* Now that al the Pagan Philosophie was greatly defective, and thence vain in regard of this Proprietie, is evident in that it was not only for a great part *fabulose* and *false*, but wholly *shadowy* and *conjectural* only. (1) That a great part of the *Ethnic* Philosophie was *fabulose* and *false*, has been already sufficiently demonstrated from its *essential* parts both *Mater* and *Forme*, namely that al *Physic Speculations* about the origine of the Universe, its first *Mater*, *Forme*, and *Privation*, &c. were but *fabulose*, and for the most part *false Traditions* about the first Creation: that their *Ethics* were but *false*, or at best *imperfect Ideas* of *Virtues*: that their *Politics* were but *carnal*, and so *false Reasons* of *State*; and therefore stiled in the Scripture, *tromperie, deceit* and *lies*, as *Psal. 119. 113, 118, 128, 163.* That the whole of their *Theologie*, as to their *Doctrine* of *Demons*, &c. was most corrupt and *Idolatric*. We have al summed up, *Rom. 1. 28. ἀδόκιμον ἔσθ, i.e. a drossy, spurious, reprobate mind or judgement.*

1. It was for the most part false.

2. Philosophie but a night-day.

(2) That the whole of Pagan Philosophie was but *φλογοπόρρι νυκτεῦσιν*, (according to the *Platonic* notion) a *cloudy dark nocturne Philosophie*, is most apparent; whence it also follows, that it had little of truth in it: for al true knowlege suppoeth ideal existence or in-being of the Object in the Understanding; also that this existence, which the Object has in us, be agreeable to the existence it has in it self, otherwise our conceptions of it cannot be said to be true. For what is knowlege but the *Imi-*

tamen,

tamen, *Idea*, or *Image* of a thing impressed on the Mind? how then can any have a true knowlege of a thing, unlesse the subjective *Idea* in his mind exactly answer to the objective *Idea* of the thing in it self? Yea, he that Philosophiseth on a thing truly, must have in his formal conceptions the *latitude*, and other dimensions of the thing; also its *Causes*, *Proprieties*, *Qualities*, *Operations* and *natural effects*, al which suppose the inherence of the thing in the mind, (not Physically, but) in its *ideal forme* or image, as *Digby* has at large proved, in his discourse of the Soul. Now how vastly short these poor blind Philosophers came of such true ideas and notions of things is easie to guesse by their own Confessions. *Plato* ingenuously confesseth, *That al men did but as it were dream in their contemplations and notions of things*: And this dreaming Philosophie he thus describeth, *Repub.* 5. p. 476. τὸ ὄνειρώσθην, τὸ ὁμοίον τῷ, μὴ ὅμοιον, ἀλλ' αὐτὸ ἡγήσθαι εἶναι ὡς ὅμοιον, *To dream, is when a man counts that which is like to another, not like, but the same with that other, to which it is like.* So agen, saies he, οἱ ἤ φιλήκοοι καὶ φιλοθεάμονες, &c. *Men curious to hear and see are much taken with beautiful, words and colors, and figures, and whatsoever procedeth hence*: αὐτὰ δὲ τὰ καλὰ ἀδύναστοι αὐτῶν ἢ διάνοια τιῶν φύσιν ἰδεῖν τε καὶ ἀπτάσασθαι, *but it is impossible for the mind of such to see and embrace the nature of beautie it self,* (he means God.) Then he addes, *That such as judge of good things, but yet cannot judge of good it self, or the first Beautie, can be said only, ὄναρ ἢ ὕπναρ ζῶν, to live in a sleep or dream.* Such he calls, pag. 480. φιλοδόξους μᾶλλον ἢ φιλοσοφούς, *Lovers of opinion rather than lovers of wisdom*; which is a true character of al the Philosophers. The like *Plato* addes, *Repub.* 7. pag. 534. ἔτε αὐτὸ τὸ ἀγαθὸν εἶδέν φήσεις εἰδέναι ἢ ἄπως ἔχουσα, ἔτε ἄλλο ἀγαθὸν εἶδέν, ἀλλ' εἶπαι εἰδῶκε τινὸς ἐφάρπτεται, δεξῆ ἢ ἐπιτήμη ἐφάρπτεσθαι. καὶ ἢ νῦν βίον ὀνειροπολεῖν τε, καὶ ὑπνώσθαι τε, πρὶν ἐπιθεῖν ἐξυγρεσθαι, εἰς ἀδυσπρόγνωστον ἀφρόνομον τελείως ἐπιπαραδιδόναι, *Such an one knoweth not either good it self, or any other good; but if he hath attained to some shadow of good, it is rather in opinion than certain knowlege: and thence the life which he now leads is as it were sleepey and buried in the vain Images of Dreams, until he awake; and so descends into Hel, there to take an eternal nap.* I grant *Plato* in this and the forementioned citations speaks not universallly of al Philosophers, but only of some who rested satisfied in the contemplation of some lower shadows, pictures, or reflexions of good,

good, but contemplated not the supreme original Good, Beautie it self, or God: But yet upon the supposition of his Position, viz. *That al true Philosophie leads men unto and terminates on God, the knowlege, love and imitation of him*, as τὸ πρῶτον καλὸν, καὶ ἀγαθόν, *the first Beautie and Good it self*; this, I say, being granted, (as it is eternally true) hence our assertion wil necessarily follow, that the wisest of these blind Philosophers were indeed but *Dreamers*, void of al true practic knowlege of God. But wil you hear *Plato* speaking Categorically and universally of the whole masse of Mankind plunged in *Cimmerian* darknesse? Consult then what he laies down in his *Repub.* 7. pag. 514. 'Let us suppose (saies he according to his Allegoric mode) a 'Subterraneous habitation in the fashion of a Den, whose entrance lies open at a great distance; in which there are men 'even from their infance bound neck and heels together, lying 'on the ground, and beholding nothing but what lies before 'them, without being able to turne their heads: Let there be 'likewise a fire kindled over head behind their backs afar off: 'Let there be also a way made betwixt the persons bound and 'the fire, for men to passe up and down, and a wal made some 'distance from the way, and over-topping it: Then let men walk 'up and down, carrying statues and vesseles of al sorts, sometimes talking, sometimes silent: Hence let their some shadows 'of the shining fire fal upon the opposite part of the Den; neither let these men behold any thing save these shadows: without doubt they wil think these shadows to be the things themselves, and the truth of the very things: they wil think also 'the words of the men walking over head to be the words of 'these shadows. Such is the state of these men lying bound in 'darknesse: The Den is this World in which we men lie prostrate on the ground bound by chaines of native ignorance, so 'that we cannot turne our heads about, whence we cannot contemplate the true light τὸ ὄν, of *Being*, [i. e. God] or τῶν ἄλλων, of *other Beings*; but we can see only the shadows of 'things, which yet we guesse are the things themselves; and 'thus we accommodate our words, which are σύμβολα, *the symbols of things*, &c. Thus *Plato* ingenuously acknowlegeth mans native ignorance, in words worthy of a Christian. He saies p. 533. τὸ τ' ψυχῆς ὄμμα κατὰ γυμνόν δὲ ἐν βαρβαρικῇ ἀγνοίᾳ βαρβάρω, *The eye of*

of the soul is immerst in the barbaric mire of Ignorance. Agen he tells us, *Rep. 7. p. 521.* how the Soul may be delivered from these chains of native ignorance, and that his Philosophie was intended for this use: *Εἶναι δὲ πῆμυν τῆς πειρασμένης ἐν νυκτερινῆς πύδς ἡμέρας εἰς ἀληθειῶν τῆ ὄψιθ ἰσως ἐπάροδον*, *To be the knowlege of the reduction of the Soul from its night-day (or ignorance) to the true knowlege of Being. (or God.)* This knowlege of God he calls *ἰδέα τὰ μᾶθς*, *the Idea of the chiefest Good*: also the *Contemplation τῆ ὄψιθ*, *μὴ κατ' ὀψιθ, ἀλλὰ κατὰ εἶσας*, *of being, not according to opinion, but according to essence.* This he terms *ἀληθινὴ φιλοσοφία*, *true Philosophie*; which he and al those of his Tribe were void of. For albeit they pretended to some *Metaphysic Contemplations* touching the *first Being*, yet that they were without any true Idea of God, and so without true Philosophie, I think is evident by what has been said. But the Scripture speaks more fully of the falshood and vanity of *Pagan Philosophie*: so in that famous Text, *Col. 2. 8, Philosophie and vain deceit; i.e. as Grotius, vain and deceitful Philosophie.* So *1 Tim. 6. 20, τ' ψευδῶν μυσ γνώσεως*, *of false knowlege*; which *Grotius* understands of the *Pythagorising Gnostics*, their Philosophic infusions. *ψευδωνυμῶθ* from *ψεύδῶθ* *a lie*, signifies primarily *falsely so called, assuming a name not belonging to it, or, not answering its name.* These *Pythagorising* wanton *Gnostics* affected the name of *Mysterious science*, or knowlege; they would fain passe for knowing men, such as had a deep insight into the most abstruse Mysteries: But *Paul* assures us, That al their Mystic science was but fallsy termed such: their spinose and argute questions were but frivolous and vain, imbibed from the *Pythagorean* source, and no way deserving the name of true science. So *Clemens Alexandr.* applying this Scripture to the *Gnostics*, saies, *κατὰ περ τινὼ φιλοσοφία ὁ πύθῶθ κ' ἡ οἰσις διαβέβληκεν, ἔτος κ' τινὼ γνώσων ἢ ψευδῆς γνώσις ἢ ὀμωνύμιας κακῆμένης*, *as pride and arrogant opinion spoiled Philosophie, so false knowlege, knowlege, &c.* With which that of *Plato* suites wel, *εἰδὲν γὰρ, ὀμιαι, τούτων κακὸν εἶναι ἀνθρώπω ὅσον δόξα ψευδῆς*, *I think nothing has done so much hurt to man as false opinion.* To all which we may adde that of our Lord, *Luk. 11. 35, Take heed that the light which is in thee be not darknesse; i.e. content not thy self with νυκτερινὴ φιλοσοφία, a dark, spurious, false night-Philosophie, &c.*

§. 3. A second Proprietic of true Philosophie, according to the

2. Propriety of vain Philosophie, that it is only Traditional, Equivocal and Artificial, not Intuitive and native.

the Philosophers themselves, is that *it be a contemplation of things, not only by phantasmes or imaginations, but according to the nature or essence of the things themselves*: i. e. al true Philosophie gives a natural or native Idea of things; it is *substantial, solid, real, intuitive knowlege*. But now it's apparent, that Pagan Philosophie was but *artificial imitamens, traditional emty notions, and aerial speculations* about the pictures of things; they never saw nor yet understood the things themselves, more than by some broken corrupt Tradition. And surely this gives us a great demonstration of its vanitie. We have sufficiently proved, that al Pagan Philosophie was no other than traditional imperfect corrupt Imitamens of Jewish Revelations and wisdom. Those blind Philosophers had no substantial, real, native, intuitive Contemplation of those things about which they Philosophised; they could obtain no more than some artificial pictures, or rather shadows only of the first principles of Nature, of God, and of other Divine Mysteries, which were conveyed to them by some broken oriental Jewish Traditions; these did much please their phantasies, (as pictures do Children) but gave them no solid, real, intuitive notices or Ideas of those Divine things they related to. Now we know Pictures or artificial Images give but *equivocal, not univocal or natural* representations. Al know what a vast difference there is betwixt a *real substantial intuitive* view of the Sun in the Firmament; and the mere *artificial equivocal* Contemplation of its picture on a Signe-post: or betwixt the view of a Country with our own eyes, and the viewing of it in a Map, or by Tradition: such is the difference betwixt the *Mimic, Traditional, Artificial* Philosophie of the Pagans, and the *real, substantial, native, univocal* Wisdom vouchsafed the Jewish Church. That al Pagan Philosophie was but an *equivocal image, an artificial picture*, or rather but an imperfect dark traditional shadow of Divine Wisdom and Philosophie, may be easily gathered by their own concessions: so Plato, *Repub.* 10. φαντάσματα γὰρ ἄλλα ἐκ ὧν τι μιμήσθην μίμηται, *Mimes or imitators make only phantasmes or pictures, not things*. This he more fully explicates elsewhere, telling us, *That imitation is the third degree from truth; for it considers not the things themselves, but their εἰδωλα, Idols or pictures, φαντάζομεν τὰ ὄντα, making phantasmes of thing*. Agen, *Repub.* 10. he addes, *εἴτε ἀεὶ εἰσεται εἴτε ὁρῶν δεδάσει ὁ μιμητὴς ἀεὶ ἂν ἀν μιμήται*

Pagan Philosophie but an equivocal picture, not an univocal image or idea of truth.

περὶς καλλῶν ἢ ποιημάτων, *The Mime wil neither know nor think aright of those things he imitates as to good or evil.* This he does more fully explain in what follows, ἢ μιμητικὸν μηδὲν εἰδέναι ἀξιὸν λόγου πρὸς ὧν μιμῆται, ἀλλ' εἶναι παιδιὰν τινα καὶ ἑσπασθῆναι τῷ μίμησι, *The Imitator knows nothing worthy of reason about those things he imitates; but imitation is but a kind of jest or play, not a serious studie.* This he proves in that al imitation is employed only in drawing shadows of things, it reacheth not the things themselves. This indeed is an exact character of Pagan Philosophie, which was but an *artificial imitation* of, or shadow reflected from *Jewish* Wisdome and Mysteries. These Gentile Philosophers, the most sharp-sighted of them, saw those Divine Mysteries they so boldly Philosophised on in a Mimic broken glasse, or abstract Idea only, conveighed to them by some imperfect corrupt Tradition; they had not any *real intuitive vision* or contemplation of the things themselves in their own native Idea, Proprieties and Effects. Thus much is acknowledged by *Plato, Repub. 5. pag. 476.* where speaking of such as were very curiose to hear sweet words, and contemplate beautiful colors and figures, he saies, αὐτῶ δὲ τῷ καλῷ ἀνάσσει αἰσῶν ἢ διάνοια τῷ φύσιν ἰδεῖν τε καὶ ἀσπασαδαί, *It is impossible for the reason of such intuitively to behold and embrace the nature of beautie it self.* This which he applies to particulars is univervally applicable to the whole tribe of Pagan Philosophers, who received sweet sounds, and saw some beautiful colors, figures, and pictures of Divine things in the broken glasse or abstract of *Jewish* Tradition, but never had an intuitive contemplation of those Divine Mysteries shining in their own real, native, gloriose Ideas on the glasse of *Sacred Revelation* in the *Jewish* Church. Thus much indeed seems acknowledged by *Plato* himself in the aforesaid place, *Repub. 5. pag. 476.* οἱ δὲ δὴ ἐπ' αὐτὸ τὸ καλὸν δυνατοὶ εἶναι τε καὶ θεῶν καθ' αἰσῶν, ἑσπᾶναι ἂν εἰσὶν *Are there not very few if any who are able to know and contemplate beautie it self, [i.e. God] according to himself? i.e. intuitively.* Whence he addes, ἔκ ἐν ὁμοιότητι μὴ ὅτι τῷ ὄντι πρῶτον γινῶναι ὡς ἐστὶ τὸ ὄν, *Is not this therefore true knowlege, to contemplate the first Being in his native perfections, ὡς ἐστὶ τὸ ὄν, as being,* under this reduplication? Agen, *Repub. 5. pag. 480.* *Plato* concludes thus, τῶν ἀρχῶν αὐτὸ ἔχαστον τὸ ὄν ἀσπασαζόμενος, φιλοσόφος ἀλλ' ἑ φιλοσοφῶν κλητέον, *Such therefore as have embraced this singular self-Being, are to be called Philosophers, not Opiniators, or lovers of*

opinion. i. e. None deserve the name of Philosophers, but such as have had a *real intuition* and contemplation of God; al others are but *lovers of phantasmes, pictures, or opinions*. And Plato in his *Philebus*, pag. 40, gives us a more particular *κενσιων*, or discrimination of such Philosophers as had this intuitive, real knowlege, *τοῖς μὲν ἀγαθοῖς ὡς πολλὰ τὰ γεγραμμένα [φαντισμάτων] παροπίθεται ἀληθῆ, διὰ τὸ θεοφιλεῖς εἶναι, τοῖς ἢ κακοῖς ὡς πολλὸ τὸ γανήπιον*, *Virtuose persons have for the most part true ideas or images engraven on their minds, because they are Theophilists, or beloved of God, but wicked men have for the most part the contrary*. These (as he elsewere addes) contemplate only beautiful colors and pictures, not beautie it self. And if so, we may certainly conclude, that there was not one of those Heathen Philosophers that was truly such as they pretended to be; for they were al wicked men, and therefore could not have a *real, native, intuitive contemplation* of God, who is Beautie it self, which they make to be essential to al true genuine Philosophie. Thus much also our Apostle, in his dis-

Col. 2. 18. 23.

λόγον ἢ σοφίας.

course of that vain *Pythagorean Philosophie*, which was suckt in by the *Gnostics*, Col. 2. 18, 23. v. 18. he speaks of *their intruding into things they had not seen*. ἐμβατεύων signifies, *proudly invading or intruding into things* beyond their reach; as before, c. 1. φ. 3. i. e. They pretended to an intuitive knowlege of Angels, &c. but Paul gives a true character of al their Philosophie, v. 23. *which things have indeed a shew of wisdom; σοφίας*.

i. e. of some excellent Philosophic Contemplations, or sublime notions, which seem rather to be dropt from Heaven than invented by men: but al this, saies our Apostle, *is but a shew*.

λόγον, i. e. *saith Erasmus, a species or forme*, as 'tis opposed to a thing or substance; they had only a *picture and artificial forme of wisdom*, or rather a *false opinion, or apparent shadow*, not a *real substantial intuitive contemplation* of things. This our Apostle affirms universallly of the *Jewish wisdom or Philosophie* in its degenerate state, Rom. 2. 20. *μόρφωσιν τῆς γνώσεως*, a *forme of knowlege*. *μόρφωσις* signifies the *forme of a thing that is beheld*; and being translated to the mind it signifies the impressing or forming of an idea of the thing thereon; but here it seems to import only an *abstract forme, or artificial scheme*, and picture of truth;

Rom. 2. 20.

μόρφωσιν τῆς γνώσεως.

so *Occumenius*, *δικλόν ἐστι ἐκ αὐτῆν ἔχεισι τινὸ ἀληθῆ γνώσιν ἢ εὐπέθειαι, ἀλλ' ἐπίπλεσεν εἰκόνα τινὰ, ἧμα μὲν ἔχουσιν ἀληθείας ἐκ ἑσται δὲ, manifesting that they had not the true knowlege and godlinesse, but an artificial,*

tificial image; for they had the scheme of truth, not the substance. Thence *Hesychius* expounds *μύθοισιν* by *ἁματισμῶν*, an artificial scheme; and *Phavorinus*, by *ἄμω ἐπιπλασῶν ἐκ ὄν*, a feigned scheme, not real. Now if these knowing Jews had only an artificial scheme, forme, or picture of true knowlege; how much short were the blind Pagans of any real, solid, substantial knowlege of things Divine? Is not this proper only to the true Church and people of God? Thence it's said, *Prov. 2. 7, He layeth up sound wisdom for the righteous.* *יהושיה* signifies primarily, that which really is, essence, substance; thence it notes real, solid, and substantial wisdom, such as carries with it an essential true Idea of the thing known; which as to things Divine is proper only to the real Christian. The same we find, *Prov. 3. 21, Keep sound wisdom.*

§. 4. Hence it follows, that al Pagan Philosophie is only universal and general, not particular and experimental; which gives us a farther demonstration of its imperfection and vanitie, especially as to *Morals* and *Metaphysics*. For *Aristotle* rightly informes us, that universal knowlege in maters of practice is vain but particular more true. So *Aristot. Eth. lib. 2. cap. 7.* *ἐν γὰρ τοῖς περὶ πράξεως λόγοις οἱ μὲν καθόλου κωλύτεροι εἰσιν· οἱ δὲ ἐπὶ μέγας ἀληθευότεροι· περὶ γὰρ τὰ καθ' ἕκαστα αἱ πράξεις.* In Practic discourses universals are more vain, but particulars more true; for Actions are about singulars. This the *Civilian* has wel observed: 'Then only (as *Aristotle* saies) we know any thing, when its parts are known and considered by us. i. e. When its Causes, Effects, Adjuncts, Qualities and Parts are apprehended by us. And it is a received opinion in the Scholes, 'That to know a thing in universal, as to the thing known, is more imperfect than to know it in particular; though an universal knowlege, as to the medium of knowing, be more perfect than a particular. Now this was the case of al those Pagan Philosophers, they had only some General Ideas, or loose broken notices of those things they discoursed of; they had not any particular apprehension of the Parts, Qualities, Causes, Influences, and Effects of things, specially such as depended on Divine Revelation: They had only some general rumors, or traditional notions of God, his Divine Perfections, Operations and Effects of Providence; they had only some traditional fragments of the first Origine of the Universe, the state of Innocence, the Fal of Man, &c. but al their Philosophising

sings on, or notions of these things were only general, and so very imperfect and vain. Yet the main of their vanitie in this regard lay not so much in *Naturals* as in *Morals* and *Supernaturals*: For it cannot be denied, but that many of the Pagan Philosophers had very particular, experimental, and curiose Contemplations about Natural things; they were very exact in anatomising the bowels of Nature, and gathering up a Systeme of Natural Experiments, which is the choicest part of Natural Philosophie, as it appears by *Aristotle's* excellent *Historie of Animals*, and *Theophrastus* his Discourse of *Plants*; wherein they have excelled most of this later age. But yet as to *Ethics* and *Metaphysics* their Philosophie was only *traditional, general, and notional, not particular and experimental*; and therefore very vain and uselesse. This also may be demonstrated out of *Plato's* own Concessions; for in his *Theætetus* he laies down this as his opinion, δοκέει ἔν μοι ὁ ἐπιστάμενος π αιδάνεσθαι πστο ὁ ἐπίσταται. κῆ ὡς γῆ νῦν φαίνεται ἐκ ἄλλο π ἔστιν ἐπισήμη ἢ αἰσθησις, *It seems to me, that he who knows any thing has a sensate cognition of what he knows, for, as it now appears, science is nothing else than sensation, or a particular experimental feeling knowlege.* So *Timæus*, pag. 103. φρόνησις ἐστὶ εὐαἰσθησία ψυχῆς, *wisdom is a good sense of soul.* So *Plato* in his *Gorgias*, ἐμπειρία ποιεῖ τὴ αἰὼνα ἡμῶν πορευέσθαι καὶ τέχνῳ ἀπειρία ἢ καὶ τυχῶ, *Experience makes our life to passe away according to rules of art, but Inexperience casually.* Agen he addes, *That an experimental Philosopher only can judge prudently of things; for, ἀπειροι ἀληθείας ἀπὸ πολλῶν τε ἄλλων μὴ ὑγιῆς δόξας ἔχουσι πρὸς τε ἡδονῶν καὶ λύπῶν, persons unexperienced of the truth and other maters, have no sound opinions of pleasure and sorrow.* Now that none of these blind Philosophers had this εὐαἰσθησία, good sensation, or experimental particular knowlege of good and evil, pleasure or sorrow, is most evident; because they had not εὐεξία, a good habitude of soul, which they themselves make essentially requisite to this spirital good sensation or experimental Philosophie. So *Aristotle*, *Eth. lib. 3. cap. 6.* πρὸ μὲν ἔν σωματικῶν τὸ [ἀγαθόν] καὶ ἀλήθειαν εἶναι. πρὸ ἢ φανερὸν τὸ τυχόν. ὡσπερ καὶ ἐπὶ τῶν σωμάτων τῆς μὲν εὐδιακρίτοις ὑγιᾶσθαι ἐπὶ τὰ καὶ ἀλήθειαν τοιαῦτα ἔσται: τῆς δ' ἐπιπόσει ἔτερον, ὁμοίως ἢ καὶ πικρῶ καὶ κλυδέα, *A virtuous man judgeth truly of what is good, but a wicked man casually: as it is in bodies, such as are well-disposed can judge truly of things that are wholesome, or conducing to health; but those who are sick, otherwise; for to these bitter*

bitter and sweet have the same relish. This indeed was the very case of al these Pagan Philosophers, they had κακεία, an *ill habitude* of soul; and so were void of this εὐαισθησία, *right sensation*, or *experimental knowlege*; they had not those αἰσθητικὰ γυμνασμένα, *Heb. 5. 14.* which rendred al their *Morals and Metaphysics* vain.

§. 5. Whence it follows, That al Pagan Philosophie is but cloudy, obscure, and confused, not evident, clear, and distinct: for it is a commun and true maxime, that in *Universals and Generals* there lies much *Ambiguities, Obscuritie, and Confusion*; al clear, evident, distinct judgement procedes from the consideration of particulars. And that the evident, clear, distinct contemplation of things is essential to al genuine Philosophie may be easily gathered from the Philosophers themselves, their own acknowledgements. *Plato, Epinom. pag. 976.* makes mention of an admirable facultie of discerning, which belongs to a Philosopher; ἢν φύσιν ἀν οἱ πολλοὶ μᾶλλον ἢ σοφίαν ἰνομάσειαν, &c. *Which many cal nature rather than wisdom; and it is conversant in this, that a man does with facilitie and dexteritie learne a thing, and having learned it, commit it to a faithful and firme memorie, and recalls it with celeritie as occasion serves.* This some cal σοφίαν, *wisdom*; others φύσιν, *nature*; others Ἀρχήνοιαν φύσεως, *Sagacitie of nature.* This *natural Sagacitie* is thus described, *Platon. definit.* Ἀρχήνοια εὐφροσύνη καὶ ἢν ὁ ἔχων σαχαιτικός ὄντι ἐκάστω εὖ δέοντι, *Sagacitie is a good disposition of soul, whereby he that has it is enabled to discern what becomes every one*; or more briefly in what follows, ὀξύτης ἢν, *an acumen of judgement.* This, saies *Plato Repub. 2. pag. 376.* *Dogs are in some sense endowed with, which have a natural sagacitie to discern their friend from their foe, only by the countenance.* This *Repub. 7 pag. 537.* he makes a character of his *Logician*, that he be συνοπτικός, *one that can accurately look into and distinguish things.* And in his *Repub. 9.* he makes a Philosopher to be ἔργανον διαλεκτικόν, *a diacritic or very critic instrument*; for look as the eye is ἔξις διαλεκτικὴ τῶν σωμάτων, *an accurate critic of bodies, such should the Philosophers mind be of good and evil.* He tels us also in the same *Repub. 9.* whence this critic judgement springs, καλῶς κερήσεται ἐμπειρία τε καὶ φρονήσει καὶ λόγῳ, *a critic judgement is made by Experience and Prudence; and Reason or Discourse.* And *Seneca Epist. 71.* tels us, 'That *Socrates*, who reduced al Philosophie to *Morals*, affirmed, that this was the highest wisdom, to

‘ to distinguish betwixt good and evil. By al which it is evident how little of true wisdom these Pagan Philosophers had: For how could they distinguish aright betwixt Good and Evil without spiritual senses exercised, as *Heb. 5. 15*? This *Intellectual Sagacitie* is called *καλοκαρδία*, *dexteritie*; which according to the *Platonic* definition, is *ἕξις περαιρετικὴ τῶν βελτίων*, *an habit of choosing what is best*; which al wil grant these Pagan Philosophers were void of. And indeed *Plato* ingenuously confesseth, *That this facultie of distinguishing or discerning what was best, was not common, but peculiar to the judgement of Jupiter.* And *Aristotle* seems sensible of this, that there was much difficultie in distinguishing betwixt truth and falsehood; because there was so much falsehood like to truth. So *Rhet. l. 1. c. 1.* *τὸ τε γὰρ ἀληθεῖ, καὶ τὸ ὁμοίον τῷ ἀληθεῖ τῆς αὐτῆς ἐστὶ δυνάμεως ἰδέειν*, *for it belongs to the same facultie to judge of truth, and that which is like unto truth.* Which facultie he and the rest of his Tribe were greatly void of; for how often does a falsehood, if like to truth, passe with them for truth? so confused and indistinct were they in al their Philosophemes. This is excellently set forth by *Aristotle*, *Ethic. l. 3. c. 6.* *ὁ σπιδᾶσθ γὰρ ἕκαστα κρίνει ὀρθῶς*, *for a righteous man judgeth rightly of althings, &c.* Then he addes, *that this righteous or virtuous man doth accurately difference things, ὡσπερ κανὼν καὶ μέτρον αὐτῶν ὄν, being as it were the canon, rule, and measure of althings: i.e.* (saith *Lambinus*) *not that truth dependes upon the judgement of a virtuous man, but that his judgement is conformed to truth.* But then *Aristotle* concludes, *τοῖς πολλοῖς δὲ ἢ ἀπᾶν διὰ ἡδονῆς ἕοικα γίνεσθαι*, *the most of men seem to be under deceit by reason of pleasure, &c.* This indeed was the case of al those poor Philosophers; their foolish hearts were darkened and deceived by lust, which rendered their Philosophie, specially in Morals and Supernaturals, extreme confused and cloudy. It is Faith only, according to *Heb. 1. 1.* *that is ἐλεγχθῆ τῶν ἢ βλεπομένων*, *an evidence of things not seen, i.e.* Supernatural. *ἐλεγχος* is either (1) a natural evidence; as the light is the evidence of it self and althings else. (2) A Philosophic evidence, as first principles are in themselves most evident, and give evidence to al other lower principles; or as a demonstrative argument is evident, and gives evidence to the conclusion. (3) Legal evidence; which is either of Right or Fact. (4) Supernatural evidence; such is Faith of things naturally and rationally invisible.

Heb. 1. 1.
ἐλεγχος.

§. 6. Another *Adjunct*, which the Philosophers made essential to their Philosophie, is *Stabilitie and Certaintie of Assent*. For, saies *Plato*, *Repub.* 5. *such as content themselves with fluid weak Opinions, are not φιλόσοφοι, Philosophers, but φιλόδοξοι, lovers of Opinions.* So agen in his *Phædrus*, pag. 262. ὁ τὴν ἀλήθειαν μὴ εἰδὼς δόξας ἢ τεθροναῖς, γελῶσαν τιμᾶς, ὡς ἔοικα, καὶ ἀτεχνῶν [τεχνῶν] παρεξέταται, *He that knows not the truth, but hunts after Opinions, wil exhibit only a ridiculose and inartificial Art.* But *Repub.* 6. pag. 506. more fully thus, τί δέ; ἐκ ἡθροσται τὰς ἀνδρῶν ὁπισήμους δόξας, ὡς πᾶσαι ἀισχροί, ὧν αἱ βέλτισται τυφλάι; ἢ δοκῶσι π σοὶ τυφλῶν διαφέρειν ὁδὸν ὁρθῶς περιουμένων, οἱ ἀνευ νε ἀληθῆς π δόξᾶς ὄψεις; ἔδέν. Βλέπει γὰρ ἀισχρῶς δεῶσαι, τυφλάτε καὶ σκολιὰ, εἴδῃ παρ' ἄλλων ἀκῆεν φανέντε καὶ καλᾶ, *What then? doest thou not know that Opinions without science are base, the best of which are but blind? or do they seem to thee to differ any thing from blind men, who, though going on in a right way, have only some opinions about truth without understanding? surely nothing.* Whence he concludes, *That it is not lawful to contemplate base and blind Opinions, when things more certain are before us.* And in his *Meno* he gives us the privilege of a certain knowlege above opinion; ὁ μὲν τὴν ὁπισήμων ἔχων αἰεὶ ἀν ἐπιτυχεῖν, ὁ δὲ τὴν ὁρθῶν δόξαν τότε μὲν ἀν ἐπιτυχεῖν, τότε δ' ἔ, *He that has science or certain knowlege alwaies reacheth what he aims at; but he that has only a right opinion sometimes attaines his end, sometimes not.* Now that these Pagan Philosophers had not this *Scientific or certain knowlege of things*, (excepting some of their *Mathematic Demonstrations*) but only some weak fluid dark opinions, is very evident. For according to their own principes, science or certain knowlege is the result of ἀπόδειξις, *Demonstration*, which supposeth a clear, stedfast knowlege of the Causes, and their causal connexion with the Effect; which the Pagan Philosophie was, in its chiefest parts, wholly destitute of. For what jejune and slender notices had these purblind Sophists touching God, the first Cause of althings, his great Productive Acts of *Creation and Providence*? The certain knowlege hereof dependes wholly on *Divine Revelation*, the proper object of *Faith*, according to *Heb.* 11. 3, *Through faith we understand that the world was framed by the word of God.* By which it's evident, that there can be no certain unmoveable assent or knowlege touching the first origine of things, (which comprehends a great part of Pagan Philosophie) but what proceeds from *Faith assenting unto Divine Revelation.* Whence the

1 Cor. 2. 4.
ἀπόδειξις.

the Spirits act in working this assent is called ἀπόδειξις, 1 Cor. 2. 4. *Demonstration*, i.e. The assent wrought by the Spirit of God is as certain, as assent wrought by *Mathematic ocular Demonstration*. ἀπόδειξις is a *Mathematic notion*, noting a most potent and efficacious conviction of the mind, which leaves no place for doubting; and so it's opposed to ὑπόδειξις, which signifies a *dark Adumbration*, or *rudd draught*, like the first lines in a demonstration; whereas ἀπόδειξις signifies a complete *scientific certain* assent. The Pagan Philosophers had some kind of ὑπόδειξις, or σκιαγραφία, *dark adumbration*, or *shadowy description* of the first principles of nature, &c. which they received by some broken Traditions from the *Jews*; but they had not this ἀπόδειξις, *Demonstration*, or certain assent touching the Worlds *origine*: this is peculiar to Divine Faith, bottomed on Sacred Revelation, as *Heb. 11. 3*. Yea,

Col. 2. 2.

Divine Faith has according to its Sacred character, Col. 2. 2. an *objective πνευστα*, i.e. a *ful, stable, certain persuasion* of the veracitie or truth of its Object; the Metaphor being taken from a Ship carried with ful sails. The like Luk. 1. 1. τῶν πεπνευστομένων, of those things which are fully and certainly assented unto by us. Every Believer has a *direct, adheptive plerophorie*, or *certain assent* touching the certaintie of the things contained in the Word of God; albeit he has not a *reflexe plerophorie*, or *certain assurance* of his own proprietie and interest therein. Thence

Gal. 3. 1.
παραχρησθη.

Gal. 3. 1, *Before whose eyes Christ has been evidently set forth*: παραχρησθη. *painted forth*, or *drawn to the life*; they had as certain and stedfast a vision of Christ by faith, as they had who stood by the Crossie and saw him crucified. This παραχρησθη is opposed to Plato's ὑποχρησθη, *dark adumbration*, or *opinionative knowlege*. The Divine Faith of *Jews* and *Christians* gives them a ful, stedfast, certain, spiritual vision of things invisible as to sense or reason, *Heb. 11. 27*. τὸν ἰδὲ ἀόρατον ὡς ὁρατόν. But now the wisest of the Pagan Philosophers had only the ὑποχρησθη, *dark shadowy notices* of these Divine Revelations from *Jewish Traditions*. The Scholermen tel us, that the certaintie of Divine Faith, as bottomed on Divine Autoritie, is more infallible than that of human Science bottomed on Demonstration. But this the most quick-sighted of these Pagan Philosophers were void of, and therefore could not attain to that certain knowlege of the principles of Philosophie which they pretended unto. We have for this a great acknowledgement by *Plutarch*, one of the wisest moderne Philosophers, who

who in the life of *Coriolanus* speaketh thus: 'Many times we think we hear what we do not hear, and we imagine we see what we see not; yet notwithstanding such as are piously bent, and zelofely given to think on heavenly things, so as they can be no waies drawn from believing that which is spoken of them, they have this reason to ground the foundation of their belief on; that is, the Omnipotence of God, which is wonderful, and hath no manner of resemblance or likenesse of proportion unto ours, but is altogether contrary, as touching our nature, our moving, our art, and our force; and therefore if he do any thing impossible unto us, or doth bring forth and devise things above man's commun reach and understanding, we must not therefore think it impossible at al. For if in other things he is contrary to us, much more in his workes and operations he far surpasseth al the rest. ἀλλὰ τῶν μὲν θεῶν τὰ πολλὰ (καθ' Ἡρακλείτην) ἀπίστια διαφυλάσσει μὴ γινώσκουσθαι, *Many of the Divine matters are* (according to *Heraclitus*) *by reason of our unbelief hidden from our knowlege.* Thus *Plutarch* ingenuously acknowlegeth their ignorance of Divine affairs, as also the root of al, which he makes to be *unbelief*. This incertaintie of Pagan Philosophie gives us a farther Demonstration of its vanitie.

§. 7. Philosophers give this as a proprietic of true Philosophie, that it be *διανοητικῆς, διαλογιστικῆς, & διαλεκτικῆς, Dianotic, Dialogistic, and Dialectic* or *Discursive*. i. e. originally springing from, and ultimately determining in some necessary first Principles. Thence Philosophie is described in the *Platonic* definitions, λόγῳ ἀληθείης ἐπὶ διανοίᾳ ἀμετάπτωτῳ, *a true and unerring Ratio-cination in the Dianotic judgement.* Thence *Plato* under the terme of *Dialectic* or *Logic* seems to comprehend the whole of his Philosophie. So in his *Repub.* 7. pag. 533. ἡ διαλεκτικὴ μέθοδος μόνῃ ταύτῃ ποιεῖται, τὰς ὑποθέσεις ἀναπέσαι ἐπ' αὐτῷ τῷ ἀρχῶν, ἵνα βεβαιωσται—*συμπειρωγοῖς χρωμένῃ τέχνῃς, Dialectic method proceeds this way only, namely that removing the Hypotheses it may arrive to the first principle, and lay a firme foundation for assent—using other arts as auxiliarie aides.* Agen in the same *Repub.* 7. he defines his Logician thus: ἢ διαλεκτικὸν καλεῖς ἢ λόγον ἐκάστῃ λαμβάνουσα τῆς οὐσίας—ὁ μὲν γὰρ συνοπτικὸς, διαλεκτικὸς, *Thou callest a Dialectic one who considers the reason of every Being; for he that accurately discerneth things is a Dialectic.* Yea indeed he makes nothing true *Logic* or *discourse* but what determines in the knowlege of

6. Pagan Philosophie not truly discursive, but sophistic or paralogistic.

God, the first Principe, who is *συμπεραλαίσις λόγος*, as the *Platonists* speak, the sum and comprehension of al reason or discourse. By which it is apparent, that al Pagan Philosophie was not truly *Logistic* or *discursive*, but rather *paralogistic* and *sophistic*. For indeed most of their Disputes were but *λόγοι ἐπεισιπῶν*, *contentiose Ratiocinations*, vain both in their Principes and Conclusions.

Rom. 1. 21.

This Paul takes notice of in *Rom. 1. 21*. *Vain in their imaginations.* ἐν τοῖς διαλογισμοῖς, *In their disputes*, or *Dialogistic Ratiocinations*: for their ancient way of disputing was by *Dialogues*, or Interrogations and Answers, agreeable to the Judaic Argumentation, as we have shewen, *Court Gent. P. 2. B. 3. C. 8. §. 2*. Al their Disputes both Mental and Verbal were vain. So *1 Cor. 1. 20*. *Where is the disputer of this world? i.e.* Al their Philosophic

1. Tim 6. 4. 5.

Disputations could not bring them to the knowlege of God the first Principe. So *1 Tim. 6. 4*. *Dotting about questions*; αὐτεὶ ζητήσεις. Which, as he addes, were but *λογομαχίαι*, *strifes about words no way conducing to edification*. Or, as he addes *v. 5*. *περὶ δειλιβῶν*, *very busie, but perverse discourses about trifles*. So that indeed al their Philosophic *διαλογισμοὶ*, *disputes*, were but *περὶ αλογοισμοὶ*, *perverse* or false reasonings no way conducing to clear up truth or any first principes, as has been observed *Chap. 1. §. 6*.

Pagan Philosophie not truly Noetic, or Intelligent.

§. 8. Another Attribute, or if you wil, formal part of Pagan Philosophie is, that it be *νοητικῆ*, *Noetic* or *Intelligent*; i.e. comprehensive of the first and highest Principes. This part of Philosophie they usually stile *νόσις*, *Intelligence*; which they make to be a comprehension of the first Principes of Science; and so distinguish it from *Dianoetic Philosophie*, which is the assent to Conclusions by discourse from first principes; as also from *σοφία*, *Sapience*, which they take to be the knowlege of the most excellent Being, God, &c. But *Plato* seems to make *νόσις*, *Intelligence*, and *σοφία* *Wisdome*, to be the same, and so at present we shal consider them. This *Intelligence* or *Sapience* *Plato* makes to be the supreme and most perfect of al Sciences. So *Repub. 6. pag. 511*. *νόσιον ἐστὶ τῶ ἀνωτάτω*, *Intelligence in the highest place*; which afterward he calls *τελειότατος*, *the most perfect of al*; and *τέλος τῶν μαθημάτων*, *the end of al Disciplines*: unto which al other Arts ought to be subservient. So in his *Phileb. pag. 58*. he termes it, *ἐπιστήμη ἀρχιτεκτονική*, *the principal Science*; because it prescribeth *measure, weight, and rules* to al other Sciences. And the original ground why this *Intelligence* or *Sapience* is so excellent

a Science Plato laies down, *Repub.* 7. pag. 513. 'Where he makes *ἡ νόσις* Intelligence to be the highest of Sciences; because it is employed in the contemplation of τὸ ὄν, the first Being, or τὸ πρῶτον καλόν, the first Beautie, and ἀνευ πασῶν αἰτιῶσεων τὰς καθεύτους ἀιείβροια, namely from firme and eternal principles, διὰ τῶ λόγῳ ἐπ' αὐτῷ ὃ ὄν ἐκαστον πορευομένην, proceeding by discourse to that which is singular; having cast off the ministerie τῶν εἰδώλων, of Idols: it quits not this contemplation until αὐτὸ ὃ ὄν ἀγαθὸν αὐτῇ νοήσει λάβῃ, it comprehendes by its Intelligence that which is good it self. This he explains more fully in his *Theaterus*, pag. 140. where he saies, this Intelligence is ἐπιπόσιθ' ψυχῆς ἐκ νυκτερινῆς ἡμέρας εἰς ἀληθινῶν τῶ ὄντος ἀύγῳ, the returne of the soul from its night-day to the true light of Being; i. e. of God. Whence he addes, pag. 176. τότε γινώσις σοφία καὶ ἀρετὴ ἀληθινή, ἢ δ' ἀγνοία ἀμαθία καὶ κακία ἐναργής, The knowlege of this first Being is true sapience and virtue, but the ignorance of him the worst rudenesse and evil. So *Alcibiad.* 2. pag. 146. he saies, τῶν ἄλλων ἐπιστημῶν κτήμα ἀνευ τῆς τῶ βελτίστου ἐπιστήμης ὀλιγάκις καὶ ὠφελεῖν, that the knowlege of other sciences, without the knowlege of that which is best, is little advantageous. This gives us a farther demonstration of the vanitie of al Pagan Philofophie; which notwithstanding al its pretensions, was altogether void of this Divine Intelligence or Sapience. Thus much indeed Plato acknowlegeth in his *Phileb.* saying, that the knowlege of the one infinite Being was, Θεῶν εἰς ἀνθρώπους δόσις, a gift of God to men: which in his *Theages*, he saies, God gives to none but such as are his friends. And *Plato, Repub.* 6. p. 483. gives us a large Analogie, or proportion, 'twixt the light of the Sun and this knowlege of God; shewing, that as the eye cannot contemplate the Sun but by its own light, so neither can the mind contemplate τὸ ὄν, or ὅσῳ ὄν; Being it self; i. e. God, unless there be ἰδέα παραθεῖ, some Idea or beam of this chiefest Good; which, saies he, is the cause of al truth in every intelligent facultie, without which there can be no science. Now that the wisest of these Pagan Philofophers were altogether void of this infused Divine Intelligence or light, I suppose no Christian wil denie.

§. 9. Another formal Attribute or part they give Philofophie is, that it be φρονητικὴ, Prudential. Of this φρονησις, Prudence, they make several parts. (1) *Self-reflexian*, or the knowlege of our selves, specially our Souls. So *Plato*, in his *Alcibiad.* 1. pag. 133. καὶ ψυχῆ ἐ μέλλει γινώσκειν αὐτῶν, εἰς ψυχῶν αὐτῆ βλεπέων; Prudence self-
 8. Pagan Philofophie defective as to Prudence, viz. Part of Prudence self-reflexion.

— τὸ ὃ γνώσκειν αὐτὸν, ὁμολογῶμεν σωφροσύνην εἶναι, *If the soul wil know it self, must it not reflect upon it self?—And to know himself, we confesse is wisdom.* And he addes, *that such as know not themselves know not either their goods or their ils, or any thing else that belongs unto them, &c.* τὰς δὲ αἰετὰ τῆτο ἔοικεν αὐτοῖς καὶ τις εἰς τῆτο βλέπων, καὶ πᾶν τὸ θεῖον γινῶς, θεόν τε καὶ φρόνησιν, ὅτω καὶ ἑαυτὸν ἀν γνοῖν μάλιστα, *Therefore this part thereof seems to be most like to the Divinitie; and if any reflect thereon, and behold al that is Divine, and God, and Sapience, he shal thus mostly know himself.* By which he instructs us, that by knowing the Divine part of the soul we come to understand what is Divine, both God, and Wisdom, and our selves. So *de legib.* 1. pag. 650. he saith, *It is the most profitable of al Sciences to know,* τὰς φύσεις τε καὶ ἕξεις τῶν ψυχῶν, *the dispositions and habits of the souls.* (2) A part of this Prudence they cal *πρόνοια Providence*; which the *Platonists* thus define, *πρόνοια παρασκευὴ πρὸς μελλόντα τινα,* *Providence is a Preparation for something future.* Whence say they it is the part of prudent persons *προνοῖσαι δυσχερῶς* *to foresee difficulties.* And because they esteemed nothing more difficult than to die wel, thence *Pythagoras, Plato,* and *Tullie* define *Philosophie, the Contemplation of Death.* (3) The chiefeft part of the Philosophers Prudence consisted in the framing of happinesse. So in the *Platonic* definitions: *φρόνησις ἐπιτήμη ποιητικὴ τῆς εὐδαιμονίας,* *Prudence is a science effective of happinesse.* So *Stobæus, Sermon.* 1. ὅτι φρόνησις ἐπιτήμη τῆς πρὸς τὸ βίον εὐδαιμονίας, *Prudence is the science of Happinesse as to life.* So *Aristotle.* (4) As to present affaires, they make this Prudence to consist in the right disposing and ordering of althings with subtervience to our last end. So *Pittachus* makes Prudence to lie in τὸ πρὸν εὐποιεῖν, *the right management of what is before us.* And *Socrates* makes a young mans Wisdom to be τὸ μηδὲν ἄγαν, *the doing nothing rashly.* This *Plato* calς *εὐβουλία, good consultation.* So *Rep.* 4. pag. 428. εὐβουλία δικονότι ἐπιτήμη τις ἐστίν. And *Aristotle* makes Prudence to be βέλουςις τι περὶ κέρτου, καὶ τί ὄ, *a consultation what is to be done, and what not.* (5) More particularly the Philosophers made Prudence to be ἐπιτήμη τῶν ἀγαθῶν καὶ κακῶν, *a knowlege of good and of evil. i.e.* [1] Rightly to distinguish betwix good and evil. [2] To imitate what is best: *παρατήρει τὰ πάντων καλὰ, καὶ ταυτὰ σὺ μίμῃ,* *Lay up what is best, and those things do thou imitate,* *Stob.* *Sermon.* 3. [3] ἀφελίμως τῶς εἰς τὸ βίον καθήκασι χρῆσθαι, *To use things conducing to this life wel,* as *Plato Charm.* [4] To preserve the recti-
tude

2: πρόνοια, or
Providence.

3: ποιητικὴ εὐ-
δαιμονίας?

4. εὐβουλία, or
βέλουςις.

5. Practical
knowlege.

tude of the wil, and regular order in the affections, &c. By al which Descriptions of Prudence it is apparent these blind Philosphers were altogether void of it. For (1) How feldome or never did they reflect on their actions, souls, and state? (2) How little foresight of, but much lesse preparation for a future state, had they? (3) How little influential on future happinesse was al their Prudence? (4) How little practic or directive as to present affaires was their Prudence? (5) Much lesse could they attain to any true virtue by al their Prudence. Indeed al their human Wisdome or Prudence was but carnal policie, according to the Platonic definition, *Δεινότης διὰ δεοσις καθ' ἣν ὁ ἕχρον σοφιστικός ἐστὶ τὸ εἶναι τέλεις*, *Craft is an affection, whereby he that has it is enabled to designe his private interest; which is the greatest folie, according to Eccles. 10. 3. His wisdome faileth him; לֵב his heart, or his Prudence.*

§. 10. The last Propriete ascribed to *Pagan Philosophie* is *δύναμις πλαστικὴ*, a *plastic, efformative, or transforming virtue*: So *Plato, Repub. 6.* *Θεῶν καὶ κοσμῶν ὄντων φιλοσοφῶν ὁμιλῶν, κόσμους τε καὶ θεῶν εἰς τὸ δυνατὸν ἀνθρώπων γίγνεται ταῦτα μιμεῖσθαι καὶ μάλιστα ἀφομοιοῦσθαι*, *The Philosopher conversing with what is Divine and excellent, becomes also, so far as its possible for a man, Divine and excellent: by imitating these Divine things we become like to them.* Agen, *Gorgias, p. 460.* he tells us, *ὁ μαμαθητικῶς ἔχουσα, τοῖστίς ἐστιν οἷον ἔχουσαν ἢ ὁπίστημι ἀπαρ- γάζεται.* — καὶ ὁ δὲ δὲγμα μαμαθητικῶς, δὲγμα, *He that studies any thing is wrought by his science into the likenesse of that which he studies, — and he that studies righteousnesse becomes righteous.* But he speaks more fully, *Repub. 6. p. 501.* where shewing how Philosphers by their institutes do forme men according to the Divine Exemplar: *This Divine Product in men* (saies he) *Homer calls θεοειδὲς τε καὶ θεοεικέλον, Deiforme, or little God in man.* The like *Rep. 9. p. 592.* *ἀλλ' ἐν ἑσπερῷ ἴσως πλεονεργίᾳ ἀνάκειται τῷ βελομένῳ θεῶν, καὶ ὁρατῆρι, ἐαυτὸν χυτακίξεν,* *But there is placed in Heaven a most exact exemplar for any that wil to contemplate, and by contemplating conforme himself unto it.* Agen, *Theatet. p. 176.* he tells us, *That the Soul's ὁμοιωσις θεῶ καὶ δυνατὸν, &c. assimilation unto God, so far as 'tis possible in righteousnesse and holinesse, is the product of Wisdome, or Philosophie.* But this Divine *Metamorphose, or Transformation* is peculiar to Divine and saving Faith, according to *2 Cor. 3. 18.* *μεταμορφώμεθα, we are transformed; i.e. by beholding the gloriose Ideas of Divine Wisdome and Grace, reflected*

9. *Pagan Philosophie defective as to that transforming power they pretended to.*

2 Cor. 3. 18

fleeted from the face of Christ on the glasse of the Gospel, we are by the efficacious concurrence of the Spirit changed into the same glorious image of Christ. This Pagan Philosophie could never reach: all its *transformative virtue* was to change mens minds and conversations into the image of Satan. Such was its Vanitie and Insufficiency to reach those ends, which those blind Philosophers proposed to themselves. But this may suffice to shew the Vanitie of Pagan Philosophie from its Formal nature, Attributes or Adjuncts.

BOOK

BOOK II.

The Vanitie of Pagan Philosophie, in regard of its Effects.

CHAP. I.

Pagan Philosophie the Cause of Pagan Idolatrie, Judaic Apostasie, and Errors in the Primitive Churches of Christ.

Pagan Philosophie vain, (1) as to its end, Eccles. 10. 2, 3. (2) As it causeth Soul-deceit, Ephes. 4. 14. Ephes. 5. 6. Col. 2. 4, 8, 18. (3) As productive of Idolatrie, specially Demon-worship, Images, &c. As to Atheisme, which was the product of Physicks, Mathematics, Politics and Eristic Philosophie. (4) Jewish Apostasie from Pagan Philosophie; [1] The Jewish Baalim, or Demons. [2] The Apostasie of the Jews after the Captivitie from Pagan Philosophie. The Jewish Cabala from Pythagorean Symbolic Philosophie. So likewise their Talmud. (5) Pagan Philosophie the cause of the great Errors in the Primitive Churches, 2 Tim. 2. 14, 16, 17. ως ψευδεια. (1) The Gnostic Errors from Pagan Philosophie; their Mystic Theologie from Mythologic, Symbolic Philosophie, [1] Their Eones from Philosophic Ideas and Demons, 1 Joh. 2. 18. ἄβυσσος. [2] Their ἐδολοθησύνεια, from Pythagorean Institutes. [3] Forbidding Mariages, 1 Tim. 4. 3. [4] Abstinences. [5] Sorcerie. [6] Sensualitie. [7] Expiations. [8] Allegoric Resurrection. (2) Pagan Philosophie the cause of many Errors amongst the Fathers, specially those of the Scholes of Alexandria. (3) The Errors of Samofetanus and Arius had their rise in the Schole of Alexandria, from the Platonic Contemplations about λόγος, &c. (4) Pagan Philosophie the cause of Pelagianisme, which was founded by Origen and the Origenists, with other Greek Fathers, who did too much symbolise with Pagan Philosophers herein. A Summarie of Pelagianisme and Augustin's zeale against it.

§. 1. **W**E have discoursed of the Vanitie of Pagan Philosophie from its *Causes, Essential Partes, and Attributes*; we now procede to demonstrate the same from its *Effects*; wherein there appears much more Vanitie than in the former. The many *vain Effects of Pagan Philosophie* may be reduced to these commun Heads. (1) They are more general, such as regard both Pagans and the People of God. (2) They are more *particular and peculiar*, [1] To the Jewish Church: [2] To the Christian Churches, both primitive or purer, and later under Antichristian Apostasie. We are to begin with the corrupt Effects of vain Philosophie in general, as relating both to Pagans and the Professing People of God. And amongst these we may reckon, (1) as one great piece of its Vanitie, that it reached not that end which it proposed: For a thing is said to be vain, when it attains not its proposed End. Now the End which these vain Philosophers proposed was by their Philosophie to reduce the Soul to that natural state of knowing and enjoying God, which it was possessed of in *Innocence*. So Philosophie is defined by *Plato*, ἐπινοῶν τὴν ψυχῆς ἐκ νυκτὸς εἰς ἡμέρας εἰς ἀληθείαν τὸ ὄντος ἀγνώσκον, *The reduction of the soul from its night-day to the true sight of Being, i.e. God*. Agen, he calls Philosophie *the contemplation, love, and imitation of God*. But now how far al Pagan Philosophie came short of this End, is evident by what has been laid down in the foregoing Discourses. Yea take Philosophie in its *zenith* or meridian glorie, and it was but a mere θεωρία, *Theorie, θεωρημα, likeness, or μορφωσις τῆς γνώσεως*, as *Rom.* 2. 20, *forme of knowlege*. It gave not the least μεταμορφωσις, *Metamorphose of the Soul*, as Faith is said to do, *2 Cor.* 3. 8. μεταμορφώμεθα. *Solomon* gives an excellent character of al the Pagan Philosophers, *Prov.* 7. 7, *And beheld amongst the simple ones— a young man void of understanding. לב of an heart: i.e. Practic understanding*. So *Eccles.* 10. 2, 3, we have an excellent antithese betwixt a true Philosopher and the vain: we find the true Philosopher characterised thus, *v. 2, A wise mans heart is at his right; i.e. his Philosophie or Wisdome is practic and directive, he can make use of it on al occasions. But a fools heart is at his left; i.e. his Philosophie is no way practic or operative. So it follows, v. 3, Yea also when he that is a fool walketh by the way, his wisdome [לב his heart] faileth him. i.e. Al his Philosophic*

Contemplations, when they come to maters of Practice or Direction, fail him. Whence it follows: [*and he saith to every one that he is a fool,*] i.e. his actions bespeak him to be a mere fool, void of an heart or practic judgement, notwithstanding al his pretensions to Philofophic Wisdome. Such wise fools were *Pythagoras, Socrates, Plato, the Stoics, &c.* who, notwithstanding al their Philofophic Speculations, were void of an heart or true *practic directive Wisdome.*

§. 2. Pagan Philosophie has not only come short of its End which was proposed, but also proved a great snare, delusion, and cloke for al manner of wickednesse, which is an effect worse than the former. This our Apostle *Paul* seems to give some hints of, *1 Cor. 3. 1.* He calls them *Babes.* They had much carnal wisdome, being seated in the eye of *Grece*, yet he looks upon them as *Babes* as to *Divine Wisdome.* Ver. 10, &c. he gives cautions against building *Hay and stubble*, i.e. Human Philofophic Inventions on the Gospels foundation. Then v. 18, he gives a particular caution against this self-deceiving, vain Philofophie, *Let no man deceive himself; if any man among you seemeth to be wise in this world, &c.* *μὴ δέῃς ἑαυτὸν ἐξαπατάτω, Let no man deceive himself; i.e.* with vain Philofophie, &c. So *Grotius* on this Text: Al Philofophie (saies he) repugnant to the Gospel is, *deceit, 2 Thef. 2. 3.* Thence it follows v. 19, *For the wisdome of this world is foolishnesse with God.* *σοφία, their Metaphysic Sapience, or Philofophie.* He notes the most sublime Contemplations and Philofophemes among the Philofophers. Thence he addes, *He takes the wise in their own craftinesse.* *παινεργία*, from *παῖν* & *εργον*, signifies al manner of *Calliditie, or Dexteritie to cheat and deceive; an art of cheating;* wherein many *Corinthian Sophistes or Gnostics* were much versed. So agen v. 20, *The Lord knoweth the thoughts of the wise, that they are vain.* *τὰς διαλογισμὸς τῶν σοφῶν, the Philofophic Reasonings or Disputes of the Sophists;* they are both Philofophic termes. These Philofophic reasonings are said to be vain, in that they deceived those who trusted to them. *Διαλογίζεσθαι* primarily notes, *to confer among themselves by Questions and Resposions or Answers;* which was the ancient mode of disputing both among the *Jews and Grecians.* Thus *Mat. 21. 25. Luk. 12. 17. Mark 2. 6, 8.* Hence *Διαλογισμὸς* signifies a *Disceptation or Ratiocination* either *Mental* or *Oral.* Sometimes it signifies the same with *λογμαχία, inane concertation or dispute*

Pagan Philofophie soul-deceit and delusion.

1 Cor. 3. 1.

Ver. 10,

Ver. 18.

Ver. 19.

Ver. 20.

Phil. 2. 14. *dispute of words about things of no moment.* So Phil. 2. 14. ἡ διαλογισμῶν. Διαλογισμῶν here, saith *Grotius*, seems to be those bitter contentions about things no way conducing to pietie: whereof there were many among the Philosophers, specially the *Aristoteleans*, who abounded in *Macedonia* where *Philippi* stood. Our Apostle seems also to strike at this soul-deceit of vain Philosophie in his Epistle to the *Ephesians*, amongst whom there lived

Ephes. 4. 14. many *Pythagorising Jews* and *Gnostics*. So Ephes. 4. 14, *That we be no more henceforth children tossed to and fro.* κλυδωνιζόμενοι, i. e. fluctuating up and down like the waves of the Sea, and carried

ἐν τῇ κωβείᾳ. about with every wind of doctrine by the sleight of men. ἐν τῇ κωβείᾳ ἀθροῶπων. Amongst the *Grecians* κωβεία signified a *Dice*, and because the cast of a *Dice* was most casual and uncertain as to its event, as also that whereby crafty Gamesters circumvented the more simple; thence the word was by them translated from its primitive notion to signifie, (1) any casual and uncertain event; and this signification here, though metaphoric and borrowed, is very emphatic, and lively, setting forth the skipping levitie and inconstance of mens minds, more uncertain than the cast of the *Dice*. Thus *Beza* understands the word here. But yet (2) we must take in also the second notion of κωβεία, as it notes crafty circumvention of the more simple. There were at *Ephesus* many *Pythagorising Gnostics*, who, by their sublime speculations and subtle fraudulent distinctions, circumvented the more simple professors as well as themselves. Thence our Apostle procedes to give a further account of the root of al: ἐν πανουργίᾳ, by cunning craftinesse. It is the same with that before mentioned, 1 Cor. 3. 19, whereby he seems to paint forth the Philosophic sopherie of those *Pythagorising Jews* and *Gnostics*, who lay in wait to beguile and ensnare poor silly professors. So it follows, πρὸς τὴν μεθοδεῖαν τῆς πλάνης, whereby they lie in wait to deceive. i. e. By their cunning crafty Philosophisings. μεθοδῶς, method, is a compendiose and artificial way of handling simple Themes, Propositions, or Sciences. Thence μεθοδεῖα notes a certain Art of cheating or deceiving, comprehended under certain general rules. Thus *Chrysostome*, μεθοδεῦσαι, ἐστὶ τὸ ἀπατήσαι καὶ διὰ συντομῆς εἶναι. μεθοδεῦσαι, to lie in wait to deceive, is artificiosely to circumvent some one, and by a compendiary way to reduce him under his power. Αἰετ, μεθοδεύων τὰς ἐπιπιδανὸν κατασκευάζων ἢ λόγον, ἐπιμαρτυμασι καυχόμενος, Lying in wait to deceive, i. e. Preparing a persuasive discourse,

and

and using artifices to cover the cheat. Which course these Pythagorising Gnostics took. Our Apostle inculcates this exhortatorie caution, *Ephes. 5. 6, Let no man deceive you with vain words.* *Ephes. 5. 6.* κωϊοῖς λόγοις. He marks out, saies *Grotius*, the Philosophers who asserted there was no evil in Incestes, Communitie of Wives, over-reaching of one the other in buyings and sellings, &c. whose vain λόγοι, i. e. reasonings or Philosophisings the Pythagorising Gnostics made use of, to color over their grosse wickednesses, and so to deceive the more simple Christians. λόγῳ may signifie Philosophic Arguments or reasonings as well as words. This our Apostle does yet more professedly discourse of, and against, in his Epistle to the *Colossians*; who were very sorely infested, at least assaulted, by the Pythagorising Gnostics. So *Col. 2. 4, And this I say lest any one should beguile you.* *Col. 2. 4.* παρελογίζηται, i. e. De- παρελογίζηται
ceive you by Sophistic disputes of vain Philosophie. παρελογίζεσθαι signifies to impose a sophistic and fallacious argument, which yet has the color and shew of a good argument, thereby to circumvent the credulous and simple; which is the main work of a Sophister. It answers to רמך and תהך, which the *Seventy* interpret by πλανᾶν & ὑπαπατᾶν, to cheat and deceive. Hence *Hesychius* explicates παρελογισμὸς, a Paralogisme, by ἀπάτη, deceit; and παρελογιστής, a Paralogist, by ἀπατέων, a Deceiver or Cheater. So that παρελογίζεσθαι signifies properly by false ratiocination to deceive, by sophistic reason, or captiose syllogisme to impose on others, or on our selves; and so it's opposed to διαλογίζεσθαι, and συλλογίζεσθαι, to dispute regularly. Hence *Jam. 1. 22.* Such as content themselves *Jam. 1. 22.* with mere Philosophic reason, or notional knowlege, are brought in as παρελογιζόμενοι ἑαυτοῖς, imposing a Paralogisme, or fallacious argument on themselves. Indeed for men to acquiesce in mere Philosophic or speculative Wisdome, is the worst of Paralogismes, and Sophisterie; for it is self-deceit, it is soul-deceit: Therefore the Apostle gives the more severe caution against it. Then it follows, *Col. 2. 4. πδανολογία, with enticing words.* Here we have *Col. 2. 4.* the mater of their Paralogistic fallacious Philosophisings; which πδανολογία
was fair plausible pretextes of Reason, probable or persuasive Discourses, Artificially and Philosophically composed, thereby the more effectually to deceive: so the word πδανολογία importes. This our Apostle does more fully explaine, *v. 8, Beware lest any* *Ver. 8.* spoil you. ὁ συλαγωγῶν. This terme is *militarie*, signifying the συλαγωγῶν.
carrying away a prey. Σύλη notes a prey or spoil taken in war,
and

and ἀγω to carry away. Συλαγωγεῖν signifieth properly, in an hostile manner, and by an armed power to plunder and carrie away: whence συλαγωγῶν is by *Hesychius* interpreted στρουμιῶν, *plundering*, or *stripping naked*: and Συλῶ, ἐκδύει: as Συλῶν, ἀφαιρέσθαι, γυμνῶν. As if the Apostle had said: 'Let no man plunder and strip you naked of your Christian Dogmes, which are your highest ornaments, by vain *Pythagorean* or other Philosophie. Thence follows the great engine by which this was accomplished: By Philosophie and vain deceit, here is ἐν δια δούϊν, one and the same thing under a double expression; as if he had said, δια τῆς κακῆς ἀπάτης τῆς φιλοσοφίας, by the *vain deceit of Philosophie*. So *Grotius*.

The like he addes v. 18. μηδὲς ὑμᾶς καταβεβέετω, *Let no one deceive you of your brabium, or reward*. τὸ βεβέεω signifies to moderate as a Judge in the Grecian Games, and so it is the same with διακρίνω, *ius dicere, to judge and passe sentence*; whence the Judges were called βεβευτοί, and the Reward βεβέιον. Hence καταβεβέεω, signifies (1) and properly to give sentence against any one as unworthy of the βεβέιον, or Reward. So *Phavorinus*, καταβεβέετω, κατεκινέτω. So *Beza* here understands it, *Let no man act the part of a Judge against you*. But (2) *Ferome* tells us, that καταβεβέεω in the *Cilician* tongue, wherein *Paul* was instituted being of *Tarsis*, signifies to spoil or rob one of his reward. Thus here it signifies in a borrowed notion, to beguile of the reward. And the medium by which they did it, was *Pythagorean* Philosophie, ἐμβαστέωον, *pede inferens*. These *Gnostics* having sucked in the *Pythagorean infusions* about Angels and *Demon-worship*, they thence coined many curiose mystic speculations about these Philosophic Mysteries, which had v. 23. λόγον τῆς σοφίας, a pretext or shew of wisdom, which deceived the simpler sort of professors; but al this vain Philosophie was but *μαεσοφία*, a foolish deceitful wisdom, as hereafter. This gives us a sufficient general account of those monstrous Soul-deceits which ensued upon the spreading of Pagan Philosophie, and its infusions in the Churches of God. But to descend to Particulars:

3. Effect of Pagan Philosophie was Idolatry.

§. 3. Another cursed Effect of vain Pagan Philosophie was *Idolatry*. It's granted that the Philosophers, the wisest of them, *Thales*, *Pythagoras*, *Socrates*, *Plato*, renounced the *Mythologic Theologie* of the Poets, 'as also the *Politie* in use amongst the Statesmen, Priests, and people, assuming a new Divinitie or Religion of their own inventing, called θεολογία φυσική, *Natural Theologie*:

ologie: which though it were lesse fabulose, and more suited to corrupt reason than either the *Poetic* or *Politic Theologie*, yet was it no way lesse subject to *Superstition* and *Idolatrie*. For though in this their *Natural Theologie* they owned one eternal supreme God, yet they withal asserted an infinitie of Demons, or petty Gods, which they made to be Mediators betwixt this one supreme God and Men. Thence *Plato* stiles them *θεοὶ ζωοφύκτες*, made and visble Gods: also *εἰδωλά* καὶ εἰκόνας, *Idols and Images of the great God*. Agen he saies, they were *θεοῦ θεῶν ἐκ ἐπιπέρας*, made by, but under the great God. It's true he cal's them also *ἀθάνατοι*, immortal; but then he tels us, they had only *ἐπιπέρας*, a framed Immortalitie, at the pleasure of the great God. In brief, they were but certain *Heroes* or noble Personages deified after their Death, whom they supposed to have their chief residence in the Stars; whence they were called *θεασεῖς*, *deastri*. So *Tullie* saies of *Julius Casar*, that he was turned into a Star, &c. As they presumed the chief God to have his main residence in the Sun, whom the *Phenicians* called *Moloch*, from *מלך*, and the *Grecians*, *Saturne*, *Apollo*, *Jupiter*; as their phantasies inclin'd them; hence *Julian's* Oration to the Sun, which he makes the supreme God: So these Demons they placed in Dignitie, *συνθεοὶ*, *Co-rulers with the great God*, as *Plato*, *Polit. pag. 251*. The *Romans* called them *semi-Gods*, and *Medioxumi*, or *midling Gods*, from their office; because they were to be as Mediators betwixt Men and the supreme God: Such were *Romulus*, *Hercules*, *Aesculapius*, *Tyndarides*, as *Lud. Vives* in *August. Civ. l. 2. c. 16*. *Plutarch*, in his Discourse of the cessation of Oracles, does greatly extol 'such as invented these Demons or midling sort of Gods, and made them Mediators betwixt the supreme God and Men; which some attribute to *Orpheus*, or some other *Phrygian*, others to the *Egyptians*. The office they give them is to be as Mediators betwixt the supreme God and Men: *Homer* (addes he) promiscuously useth the names of Gods and Demons. *Hesiod* was the first who distinguished the four orders of *Rational Nature* into *Gods*; *Demons*; *Heroes*, and *men*: out of these later *Demons* and *Heroes* were made. But none gives us a more clear and ful account of the origine, *Nature*, *Office*, and *Worship* of these Demons than *Plato*, whom we have elsewhere quoted to this purpose; to which we may adde, what he mentions of them in his *Cratylus*, pag. 397. *ἵδου ἕν τινας*

Observatum est
ibi maxime vi-
guisse super-
stitionem, &
deos dæmoniorum,
ubi maxime flo-
rebant philoso-
phi. Quod vel
exemplo pater,
de quo Act. 17.
16. Hinc fa-
ctum est, ut ex
ipsis Philoso-
phis Deorum
Sacerdotes le-
gerentur. Hor-
nius Hist. Phi-
los. l. 3.
The origine of
Demons from
Pagan Philoso-
phie.

φησιν Ἡσίοδος εἶναι τοὺς Δαίμονας; — ὅτι χρυσὸν γένθη τὸ πρῶτον φησὶ γινώ-
 δαι τῶν ἀνδρῶν, &c. Knowest thou therefore whom Hesiod makes
 these Demons to be? that he saies they were men who lived in the
 first golden age. Then he addes, ὅτι φρόνιμοι καὶ δαίμονες ἦσαν, δαίμονας
 αὐτοὺς ὠνόμασε, because they were wise and knowing men, he called
 them Demons. Whence he concludes, τίς ἀγαθὸς ἂν τελευτήσῃ, με-
 γάλῳ μύθῳ καὶ πύλῳ ἔχει, καὶ γίνεται Δαίμων καὶ τιμῆ τῆς φρονήσεως ἐπι-
 νομίῳ, Every good man dying gains a great fate and honor, and is
 made a Demon, according to the name of wisdom. Here Plato
 gives us a true account of the origine of these Demons; who
 were indeed at first men famous for Wisdom and Heroic At-
 chievements; of whom some think Joseph (whom the Egyptians
 worshipped as God under their Idol Apis, &c.) to be the first;
 others make Belus King of Tyre a Phenician (distinct from
 the Assyrian Belus) to be one of the first of these Demons;
 who were thence called by the Phenicians **בַּעַלִּים** Baalim. So
 Virgil tels us, That Belus or Baal was a deified Phenician King.
 These Baalim (who were nothing else but the Souls of deceased
 Worthies deified) were brought into Israel by Jezebel, the
 daughter of Ethbaal King of Tyre, which laid the foundation
 of the Jewish Idolatrie, as hereafter. And that these Demons
 were not only Mediators, but also Objects of Worship, even
 amongst the Philosophers themselves, is evident, by what we find
 in Plato, *Repub.* 5. 468, 469. ‘ In these things, saies he, we follow
 ‘ the authoritie of Homer. For we in our Sacrifices and such-like
 ‘ Assemblies, honor good and valiant men so far as their merits
 ‘ require it, with Hymnes and Honorable seats, and flesh-sacrifi-
 ‘ ces, and ful cups, or drink-offerings. — For he that after many
 ‘ noble atchievements dies in War, shal we not say that he belongs
 ‘ to the Golden age? — Let us consult therefore Gods Oracle,
 ‘ in what rank those blessed and divine men are to be placed,
 ‘ and with what Ensignes they are to be honored; and we
 ‘ shal performe to them such honors as he shal prescribe, καὶ ἢ λαμπρὸν
 ‘ δὴ χεῖρον, ὡς Δαίμονων, ἐπιθετούμεν τε καὶ προσκυνήσομεν αὐτῶν τοὺς
 ‘ θήκας, and for the future we shal serve them as Demons, and
 ‘ worship their Sepulchres, or Shrines. Thus Plato, wherein we have
 the origine and sundry modes of this Demon-Worship. (1) As
 for the manner how these Demon-Gods were worshipped, and
 as it were brought to the lure of men, when they had occasion
 to make use of them, it was transacted by Images; Statues, Pil-
 lars,

1. Demons
 worshipped by
 Images.

lars, &c. which they called *ἀγάλματα, εἴηαι, Βασιλίαι*. These the Philosophers themselves made use of and worshipped; not that they looked upon them as their Gods, but only as visible bodies, unto which they supposed their Gods or Demons vouchsafed their presence and influence, answerable to *Jeroboams Calves*, which he erected at *Dan* and *Bethel*, supposing that God would have yielded his presence to them. We have this mysterie laid open to us by *Plotinus* and *Hermes Trismegistus*, who tel us, 'That Images were made as bodies to be informed ' by Ghosts as with Souls: for an Image was as a trap to catch ' Demons, and a device to tye them to a place, and keep them ' from departing away. Of which see *August. Civit. lib. 8. c. 23.*

(2) Another way whereby they worshipped these their Demons, was by *Religiose Sepulchres* and *Shrines*: for there they hoped to find their Ghost-Gods in a peculiar manner. And indeed it was not unusual for the Devil, their great Demon, to frequent *Sepulchres* and *Tombes*; as we find him in our Savior's time amongst the *Tombes*. And these Gentiles supposing some peculiar preferences and influences of their Demons at their *Sepulchres*, hence therefore it was their custome to build *Shrines* and *Temples* at such places, where the bodies or ashes of their *Ghost-Demons* lay entombed; whence the Primitive Christians and Fathers upbraid the Gentiles, that their Temples were but the *Sepulchres* of dead-men; which custome notwithstanding the Christians themselves, when Antichrist began to get head, took up, building their Churches by the Graves of some Saint.

(3) Moreover in the worship of their Demons they used *cuttings*, and *lancings of their flesh*, as *1 King. 18. 28.* For their Demons being the Deified Ghosts of men deceased, they made use of these Funeral rites in the worship of them, in token that they were men deceased. Thence *Deut. 14. 1.* and *Lev. 19. 28.* God forbids his People this Funeral rite of *cutting and lancing*; because abused to *Demon-Idolatrie*: yet did some transgresse, as *Jer. 41. 5.*

(4) Agen, in the *Demon-worship* they had many other rites; as worshipping of *Columnes*, *Templing of Reliques*, *Funeral-Orations*, *Festivals*, *Abstinences*, *sacred Vestments*, &c. which were all assumed by Antichrist, according to *1 Tim. 4. 1.* as hereafter, *C. 2. S. 3. 6. 1. &c.* We have the whole of this *Demon-worship* set forth by *Sacrifices* to the dead, *Psal. 106. 28.* compared with *Numb. 25. 2, 3.* and *Deut. 32. 17.* as *Mede Diatr. 3.* In short,

2. By *Sepulchres, Shrines, and Temples.*

3. By *Cuttings, 1 King. 18. 28. Deut. 14. 1.*

Levit. 19. 28.

Jer. 41. 5.
4. By *Columnes, Festivals, Abstinences, sacred Vestments, &c.*

it's evident both from the *Pythagorean* Scholes, as also from what is mentioned of the *Athenian* Philosophers, *Act.* 17. 15. that the *δαιμονισμός*, *Demon-worship* and Superstition flourished most there where Philosophie flourished most, and that the former was but a Satanic effect of the later. Thus pregnant was Pagan Philosophie for the conception and improvement of *Demon-worship*; which was in some regard the worst of al *Gentile Idolatry*, in that creeping into the Churches of God, it caused the greatest Apostasy that ever was, (1) in the *Jewish* Church, which under *Ahab* and his successors fell to this Demon, or *Baal-worship* brought in by *Jezebel*. (2) In the Christian Churches under *Antichrist*, who brought in al these Demon-doctrines and worship, applying the same to his Saints, according to

1 Tim. 4. 1.

1 Tim. 4. 1. as hereafter, C. 2. §. 3.

And as *Pagan Philosophie* had this *Demon-Idolatry* contained formally in the very bowels of its *θεολογία φυσική*, *Natural Theologie*; so had it also a great *causal Influence* upon al other both *Poetic* and *Politick Idolatry*. For, as we afore observed, al *Idolatry* had its origine from *superstitious Admirations* grounded on *Philosophic Contemplations* of those eminent qualities, hidden virtues and influences, or excellent Beauties and Glories that shone in the Creatures. So the *Astronomers*, by frequent contemplations of those *Celestial Bodies*, their excellent structure, Beautie, and Glorie, their regular Motions, powerful Influences and Governements, were ravisht into great Admirations of them, and thence were enticed to *Idolatric Adoration*, &c. So the *Physiologist*, or *Natural Philosopher*, observing many hidden qualities and mystic Impresses or characters of *Divine Wisdom*, Power, and Goodness in several partes of Nature, was so far ravisht herewith, as that he adored the Creature instead of its Creator; which was frequent amongst the *Egyptians*, who, as *Plutarch* observes, adored every Creature wherein they perceived any *Divine* qualitie to sparkle. Thus likewise the *Politicians* idolised human *Wisdom* and *Valor* where-ever they found it in any eminent degree: as the *Stoics* adored *Moral Virtue*, and command of Passions, as their God, &c. Yea that this *Philosophic contemplation* gave the first origine to Superstition and *Idolatry*, is that which *Plato* long since observed, and makes mention of in his *Cratylus*: where he saies, 'That *θεός*, [the Gods] had their origination *μετὰ τὸ θεῖν*, from contemplation; because

'men

What Influence
at Idolatry
received from
Philosophie.

‘men being ravished with the contemplation of that heavenly Machine, decked and adorned with so many glorioſe Bodies, whose admirable Power, Efficace, and Influence, they had daily experience of, hence they called the Stars *θεοι, Gods*; giving them the names of *Saturne, Jupiter, &c.* This originaton, which *Plato* gives to these Pagan Gods and their worship, seems most true: For certain it is, that their first Idol-Gods were the Celestial Bodies, called by them *ἄστροι, ἄστρον* (from *לשון* or *לשון* the names of God) the *Heaven, the Sun, &c.* which the Scripture termes *the Host of Heaven*. And it is also generally confessed, that this Star-worship began amongst the *Chaldeans*, who were great Astronomers, called *Zabii*; whence this piece of Idolatrie was called *Zabaisme*, as before, *P. 2. Book 1. Ch. 4.* And that Idolatrie was indeed the product of Pagan Philosophie seems more than probable by what is mentioned, *Rom. Rom. 1. 20, 21. 1. 20, &c. For the invisible things, &c.* They contemplated the invisible Glories and Beauties of the Deitie in his visible workes. But *v. 21. ἀλλ’ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς, they became vain in their Philosophisings or reasonings.* And he gives you the mode or manner of their vain reasonings, *v. 23, And changed the Glorie of God into an image, &c. i. e. they contemplated those eminent Divine qualities shining in the Creatures so long, til they fel to the adoring and Idolizing of them. ἢ ἄλλασεν, And changed. They changed the Glorie of the incorruptible God in the coined image of a corruptible man, &c. i. e. For the glorioſe incorruptible God they worshipped the Idols of corruptible men, &c. Schmidius distinguisheth here between Ἀλλάττειν τι εἰς τι, to change somewhat into somewhat, whereby the subject, into which somewhat is transmuted, is noted; as *ver. 26.* and ἀλλάττειν ἐν τινι, to change somewhat in somewhat, which notes the mode and medium of the change. So here, they changed the Glorie of the incorruptible God, in the framed image of corruptible man, &c. i. e. whiles they worshipped the image of a corruptible man, or beste, for the true and glorioſe God. Not that the wiser of them made these Creatures the ultimate object of their worship; no, that was too grosse for such pretenders to Wisdome: but they represented, according to their phantasies, the glorioſe God under the figures and shapes of these vile creatures; to which they attributed the service and honor due to the great God. So *Plutarch* saies of the *Egyptians, That they worshipped not those several Crea-**

Ver. 23.

tures they met with simply as Gods, but those Divine qualities they observed in those Creatures: as the Jews thought they worshipped Jehovah under their Golden Calf. Thus much for the influence Pagan Philosophie has on Idolatrie. We might adde to this Divination, which is but a piece of Idolatrie, and was the effect of Pagan Philosophie, as before, Chap. 3. §. 7, 8, 9.

Atheisme the effect of Pagan Philosophie.
 1. Δεισιμασία
 a preparative to Atheisme.

§. 4. Another monstrous Effect of vain Pagan Philosophie is Atheisme, which may justly challenge the Philosophers for its Parents; and that upon sundry accounts and regards. 1. Pagan Philosophie had a mighty influence on Atheisme, in that it was a dore and inlet to Superstition and Idolatrie. For there is (as has been observed) a very great cognation or affinity betwixt superstitious Idolatrie and Atheisme. Idolatrie at first opened the dore unto, and since has very much advanced Atheisme: *ὡς ὁσται θεοὶ εἶναι ὁ ἀθεῖς, ὁ δὲ δευσιμασίων ἢ βδελύεται, The Atheist believes there are no Gods, and the superstitious person wisheth there were none.* We have in what foregoes shewen, that the Philosophers Natural Theologie and Religion was but a Δεισιμασία, a superstitious Demon-fear or worship. This was the Religion of the Athenian Philosophers, Act. 17. 18. *ὡς δευσιμασωνεσέβου.* So v. 27. i. e. as being possessed with a dreadful apprehension of your Demon-Gods, and so wholly addicted to a superstitious fear and worship of them. Al their Δεισιμασία, Demon-fear and Religion, arose from slavish false apprehensions of an angry sin-revening Deitie, whom though they flattered with their lips, yet they hated in their hearts, and therefore really wished he were not. Thus did their Δεισιμασία prepare the way to Atheisme: yea not only so, but it opened an effectual dore thereto by bringing in a πολυθεϊσμός, Polytheisme or Multiplicitie of Gods. For he that has power to believe a pluralitie of Gods, is the next dore unto Atheisme, or a belief that there is no God: To multiplie the Deitie is to destroe it, as Gaches l' Atheisme confondu, pag. 5. This indeed proved too true by the event: for the first appearance that we find of Atheisme, was when this Δεισιμασία, superstitious Demon-fear or Religion, invented by the Philosophers most flourished in Grece; namely when those Sceptic wits, Democritus, Epicurus, &c. could not find any rational φαινόμενα, or Apparences of reason, for those multitudes of Demon-Gods which were brought into Grece, they set their wits on work to salve the Phenomena of nature without the supposition

of these or any other Deities. Thus did *Philosophic Polytheisme*, or *ἑτεροθεωρία*, make way to Atheisme.

2. Pagan Philosophie had also a *formal Efficiency* on Atheisme, 2. *Pagan Phil-*
in that it made the Creature an Independent, self-sufficient, prime *losophie had a*
Agent and Mover in natural Productions and Motions; and so *formal influ-*
 left no room for, or necessitie of a Deitie. This indeed is an *ence on*
epidemic contagion, which has more or lesse infected every part of *Atheisme.*
 Pagan Philosophie, and laid open a broad gate to Atheisme. It's
 confessed, true sane Philosophie, such as *Adam* had in Inno-
 cence, gives a full demonstration of the Deitie from his visible
 workes, *Rom. 1. 19, 20.* Ay but Pagan vain Philosophie in al its
 contemplations on the Creature, was apt to leave out the Crea-
 tor and acquiesce in the sensible objects it contemplated, as in
 the first moving influential cause. Whence that great observa-
 tion of *Sir Francis Bacon*, *That a little Philosophie makes men*
Atheists, though a great deal would cure them of Atheisme. And
 this indeed *Plato* takes notice of, as the great crime of many
 Philosophers in his age, whom he calls *ἀρισταίους*, *mere sophisters*;
 who, by reason of their Impietie, abused their *Astronomic* and
 other *Philosophic Sciences* unto Atheisme. So *Plato*, *Leg. 12. pag.*
967. disputes against such impious Philosophers, who, from their
Astronomic Philosophisings, conceiving that things depended not
 on the Providence of God, but on the necessary concatenation
 and connexion of second causes, *ἀθεῖς γίνεσθαι*, *became Atheists.*
 Whereas, saies he, *ὅτι ἐστὶ τὸ πᾶν διακκοσμημένον ὁ ἰδὼν πάντα, μὴ*
φαύλας μὲν ἰδιωτικῶς, ἐθεῖς ἕτως ἀθεῖς ἀνθρώπων ποτε πέφυκεν, *It is the*
Divine Mind that disposeth every thing: for he that considereth
these things not impiously nor foolishly, wil never become an A-
theist. But his and al other Pagan Philosophie was utterly void
 of such a serious solid consideration of the visible workes of God.
 Al their vain Philosophisings were so much taken up in the ad-
 miration of those few raies of Divine Wisdome, Beautie, and
 Order, which they observed in the Creatures, as that they at
 first neglected, and then rejected the Creator of al, as one that
 was invisible and unknowne to their carnal Minds. This was
 long since observed by *Augustin*, *de Civit. l. 5. cap. 2.* 'What
 'the Physician believed to belong to the like temper of health,
 'this the Philosopher and Astrologer ascribe to that Influence
 'and constitution of the Stars, which was at the conception
 'and birth of every one. But we shal a little run thorough the
 chief

chief parts of Pagan Philosophie, and shew how much each contributes to Atheisme.

1. What Influence Physiologie hath upon Atheisme.

1. Pagan *Physiologie*, or *Natural Philosophie* strictly so termed, has not a little contributed to Atheisme, in that those proud *Physiologists*, not understanding the true origine of the Universe, nor that Divine Providence which governes and moderates al Natural productions, and motions, assigned causes of things suitable to their own humors and inclinations; excluding the great God from having any thing to do in the World. Thus *Democritus* and *Epicurus* reduced the first origine of the Universe to a fortuitous concurrence and casual combination of Atomes, excluding Divine Providence from having any thing to do herein; which cursed piece of Philosophie has taken too much root amongst some new Philosophers. *Aristotle*, who endeavored to reduce al Effects to *Mater* and *Forme*, asserted a *first eternal Mater ingenerable and incorruptible*; which he made to be the *seminarie* of al Productions; out of whose *passive power al Formes* (by I know not what kind of emanation) were educed. Which unintelligible opinion, though it were but some broken Tradition of the first Chaos, yet it laid a foundation for excluding al Divine efficiencie and concurrence in the production of things. Neither are there wanting some in this Christian World, who dare assert an Eternitie of Mater, at least a possibilitie of the Worlds Eternitie. As an Appendix to *Natural Philosophie* we may adde *Medicine*, which has had a powerful influence on Atheisme in this regard; because these proud Naturalists, observing by long experience many excellent qualities, soverain virtues and Medicinal influences in several *Minerals, Stones, Plants, Animals, &c.* hence they would fain perswade themselves and the world, that the terme of mans life was not fixt, but variable and determinable by their Art and Medicaments: which piece of Atheisme continues to this very day very commun.

Medicine how the cause of Atheisme.

2. How the Mathematics are influential on Atheisme.

2. The *Mathematic Sciences* have had, and stil have no little influence on *Atheisme*: and that (1) *more general*; inasmuch as those profound *Mathematicians*, being wholly taken up in *ocular and sensible Demonstrations*, they expect the same in Divine Maters, rejecting Divine Authoritie and Testimonie, though it be in some sense more certain and infallible than their *Mathematic Demonstrations*. To passe by other instances which are many, we need go no further than *Hobs's Leviathan* for proof hereof

hereof. (2) But more particularly, Pagan *Astronomie* has had *Specially* a powerful *causalitie* for the production of *Atheisme*, in that it brought in a *fatal kind of necessitie* and *absolute dependence* not only of *Sublunary Bodies*, but also of human affairs and things most contingent, on *Celestial constellations* and *influences*. Those Pagan Astronomers held for the most part (which some Judicial Astrologers stil assert) an *essential subordination* of al *Sublunary causes* and *effects* to the Celestial. Particularly that the *εὐταξία, ἰσμεατία, εὐπρία καὶ εὐπερξία*, *Good order, good Temperament, good nature*, and *good operation*, as wel moral as natural, in al human persons and affairs received *measure* and *determination*, according to, and by derived influences from, the *εὐταξία* or *δυσταξία* of the Heavens. Which persuasion yet was more tolerable in those blind Heathens, who held the Stars to be Gods, than in the *Atheistic Astrologers* of these days, who reduce the most *contingent Effects* and events of Providence to some *Astrologic Figures, abstract Formes, Celestial Governements, insensible Influences*, or such like *Stoic Fate* and *Necessitie*, thereby to exclude Divine Providence from ordering and determining human affairs.

3. Neither was their *Philosophic Politics* lesse influential on this *Philosophic* cursed root of *Atheisme*. For the great Politicians of former as *Politics pro-* wel as of later Ages have been ever apt to conceit, that the *ductive of* World is governed by no other Providence than that of *State- Atheisme.* *Wisdom* and *Interest*: They would fain persuade themselves and others, that al *Mutations* in *States* or *private affairs* do happen but from some *politic cause, contrivement, and resolutions* of men. This *Politic Atheisme* seems to have had its birth and improvement from the *Romans*; (where the *Pythagorean Philosophie* flourished) and the flourishing of their Empire; who finding the successē of their *politic Contrivances and Resolutions*, began to set the Crown of al their successēs on the head of carnal *Policie* and *Courage*, excluding Divine Providence from sharing therein. Amongst these *Politic Atheistes* we may wel reckon *Nebuchadnezar*, according to his own proud assumings, *Dan. 4 30, Dan. 4. 30.* *Is not this great Babylon that I have built* — by the might of my power. *i.e.* By my politic contrivances and power. *For the honor of my Majestie. i.e.* For the Advancement of my Name and Interest. Here we see how his proud Atheistic heart shuts God out as *efficient* and *final cause*, both of which he ascribes to himself. And how apt potent Princes and States are to follow proud.

proud *Nebuchadnezar*, in making their own *Wiſdome* and *Power* the ſole *efficient*, as alſo their own *Majeſtie*, *Grandeur* and *Glorie*, the ſole *End* of al State-affairs, and Politic Undertakements, to the excluſion of Divine Providences, the experience of ſome late years as wel as former Ages hath given us too great Demonſtration. That which gives theſe *Politic Atheiſtes* advantage is, that whereas in the Infant-ſtate of the World God kept alive the Memorial of his Providence by Miraculoſe and amazing Operations thereof, he afterwards about the beginning of the *Roman Empire*, (which was the ſeat of *Politic Atheiſme*) began to ſuſpend thoſe Miraculoſe Effects of his Power, employing more of Wiſdome in governing the Politic World, the effects whereof are not ſo obvious to ſenſe as thoſe of his Power. This made theſe *Politic Atheiſtes* deifie their own *carnal wiſdome and reſolutions*, as the only Moderators of human affairs. And 'twere wel if there were not too many ſuch now-adaies.

4. *Eriſtic Philoſophic* or *Logic* the cauſe of *Atheiſme*.

4. But no part of *Pagan Philoſophic* did more directly and efficaciously conduce to the *production* and improvement of *Atheiſme*, than their *λογος ἐριστικός*, *contentioſe Logic*, which the Scripture calls *λογμαχία*, &c. *2 Tim. 2. 14. 1 Tim. 6. 4, 5.* of which before. Indeed *Eriſtic Logic* and *Atheiſme* ſeem to have had their conception and birth from the ſame Philoſophic womb, and ſo, as twins, to run parallel til *Pagan Philoſophic* grew extinct. For in the *Eleatic Schole*, where this *λογος ἐριστικός*, *contentioſe Logic*, received its formation and ſpirit under *Zeno*, *Democritus* and others, *Philoſophic Atheiſme* received alſo its *Conception* and *Birth*, and that much about the ſame time. This appears in that *Meliſſus*, who was diſciple with *Zeno* the *Eleatic* under *Xenophanes*, ſeems to be the firſt that began *ἐπιπέχεσθαι*, to ſuſpend his belief touching the Gods; affirming, *that nothing was to be determined concerning them, by reaſon of our dark and obſcure knowledge*. And *Zeno* himſelf held a multitude of Worlds, and the Souls origine from the Temperament of the four Elements: which were both foundations of *Atheiſme*. But *Leucippus*, *Zeno's* Diſciple, who is ſtil'd *ἐριστικός ἐν ἀπίεισθε*, and *Democritus*, who was as to *Physics* Scholar to *Leucippus*, gave both of them a great advance to *Atheiſme*, by their *Eriſtic Philoſophiſings* about *Atomes*. For they aſſerted the origine of althings to be from the fortuitous cauſal conjunction and combination of an infinite number of *Atomes*; which opinion was greedily imbibed by *Epicurus*, and

and made use of by al as a *medium* to solve the *Phænomena* of nature, without any supposition of a Providence. This was the product of their λογικὴ ἐπιστήμη, *Eristic Philosophising*. And indeed nothing is more natural and commun, than by frequent contentioſe diſputes at length to grow *Academics* and *Sceptics*; ſo to diſbelieve every thing, even the Exiſtence and Providence of God. And what a world of ſuch *Sceptic Atheiſtes* are there in this Age, who make it their τὸ ἔργον, or work, to cavil at the Exiſtence and Providence of God! whoſe folie and iniquitie is by ſo much the greater, by how much the more credulous they are in maters more obſcure. For the moſt incredulous of theſe *Atheiſtes*, are as credulous in their kind as the moſt ſimple; why elſe do they ſo greedily aſſent to the Principles of *Epicurus*, or ſome moderne Philoſopher, upon Reaſons infinitely more ſleight and trivial, than thoſe which are offered to prove a Deitie? and why are they ſo *opiniatre* and *dogmatiſing* as to the impoſing their own *Phænomena*, without ſhadow of ſolid reaſon? *Plato* ſhal one day riſe up in judgement againſt ſuch *Sceptic Atheiſtes*; who, in his Book 10 *de Legib.* from pag. 888, to 909, makes it his buſineſſe to cure a young man laboring under this *Epidemic diſeaſe of Atheiſme*; proving, (1) *That there is a God.* (2) *That this God takes care of human affaires, even the leaſt.* (3) *That this God is moſt juſt, and therefore not to be flattered into favor by Prayers or Sacrifices.* (4) *That Atheiſme is the peſte of human kind, of Families, of Communwealths; and therefore to be reſtrain'd by Penal Laws, Emprifonment, Banishment, and the like.* Such are the evils of *Atheiſme*, which had its origine from vain Philoſophie influenced by pride, as *Pſal.* 10. 4, *Al his thoughts are there is no God.* מַיִסְתֵּינִי, i. e. Theſe are the ſceptic, politic, miſchievous Philoſophifings of his proud heart, *that there is no God.* Of the origine of *Atheiſme* from Philoſophie, &c. alſo of its maligne nature and influences, ſee *Court Gent. Par.* 4. B. 2. C. 2. §. 1. touching the Exiſtence of God.

§. 5. We have laid down the evil Effects of *Pagan Philoſophie* in general, as they regard both the Pagans themſelves, alſo the People of God. We now procede to the ſad evils which *Pagan Philoſophie* infuſed into the Church of God, both *Jewiſh* and *Chriſtian*. We ſhal begin with the *Jewiſh* Church: and here our main buſineſſe wil be to ſhew that al the great *Apoſtaſies* of the *Jews* had their foundation in *Pagan Philoſophie*.

phie. To make our way clear hereto, we are to remember, that as the Pagan Philosophers traduced the choicest pieces of their Philosophie originally from the Jewish Church; so the Jews growing weary of their Sacred Oracles and Mysteries, thirsted after those very corrupt Derivations and streams of Pagan Wisdom and Mysteries, which were but darke Imitations of, and broken Traditions from their Divine Philosophie. So vain and foolish were their imaginations. 1. The great Errors and Apostasie of the Israelitic and Jewish Church, before the Babilonian Captivitie, lay in Idolatrie, and particularly in that of their *Baalim*, or *Demon-worship*. It's likely these Apostatizing Israelites and Jews had other vain Opinions and Heresies, besides those which related to their Idolatrie, yet we scarce find any other taken notice of and recorded in Scripture. For the Spirit of God foreseeing that this *Philosophic* *δεινολατρία*, *Demon-worship*, would prove the great foundation of Apostasie both in the Jewish and Christian Church, he seems to passe by other vain opinions, and make it his business both by *Prophetic Precautions*, Threats, and Judgements, to strike at this. So *Deut.* 13. throughout that Chapter, the Lord gives severe Comminations and punishments to be inflicted on such as turne away to Idolatrie; and more particularly *Deut.* 14. 1. God gives a strict prohibition against *Baalim*, or *Demon-worship*, *Ye shal not cut your selves, &c.* That these Funeral-rites were a part of that worship they gave to their *Baalim* is plain from *1 King.* 18. 28. Yet notwithstanding all Divine Comminations and Maledictions, how soon did the carnal Jews affect an imitation of their Idolatrous neighbors the *Phenicians* in this *Baal-worship*, which was the same with the *Grecian* Demon-worship, and both but a *Philosophic Imitation* of the Jewish *Messias* his Mysteries and Worship, as has been before once and again proved. The sum of all is this, The *Philosophers* had a Divinitie of their own, (distinct from that of the Poets, which was *fabulose*, and that of the Statesmen, Priests and people, which was *Politic*) which they called *θεολογία φυσική*, *Natural Theologie*; wherein they, in imitation of the Jewish God and *Messias*, asserted (some of the wisest of them) one supreme soverain God, and many other *petty made Gods*, which the *Phenicians* called *Baalim*, (from *Belus* a *Phenician King*) *Lords*, and the *Grecians*, Demons: whose office was to be as *Mediators* betwixt Men and the supreme God: whom

The Jewish
 Baal-worship
 the Effect of
 the Philosophie
 Demon-Theo-
 logic.

Deut. 14. 1.

1 King. 18. 28.

whom the most of them conceited to have his residence in the Heavens, yea in the Bodie of the Sun, as the soul in the bodie, and therefore too remote, at least too sublime and pure to mingle with Sublunarie affaires; whence there could be no communion with him but by these *Demons* or *Baal-Gods*, who were nothing else but the Souls of great Worthies deceased and deified. These the Apostle seems to hint, *1 Cor. 8. 5, Lords many.* These *Baalim* were brought into *Judea* by *Jezebel*, daughter of these *Eth-baal* King of *Tyre*, (where *Baal* or *Belus* the first of these *Baalim* reigned) and proved the foundation of that great *Israelitic* and *Jewish* Apostasie. For no sooner were these *Baalim*, by *Jezebels* politic contrivement, brought into the *Jewish* Church, but presently they are according to, and in imitation of the *Phenicians Natural Theologie*, made as Mediators to the true God; and so they became as a *counter-Messias*, or *Anti-messias*, excluding the true *Messias*. For we must know, that the Apostatizing *Israelites* did not wholly cast off the Worship of the true God; no, that were too grosse for such a knowing professing people: only herein lay their Apostasie and Idolatrie, that, in imitation of the Philosophers *Natural Theologie*, they worshipped the true God with a *Δαιμονωδωνισμω*, *Demon-worship*: they placed these *Phenician Baalim*, as an *Anti-messias*, in the room of *Christ*. This *Baal-worship* is called *the way of Ahab*, because it was brought into *Israel* by *Jezebel* his Queen, and established by him according to *1 King. 16. 31, 32.* which caused a total Apostasie among them: For the true Prophets, who would not conforme to this *Baal-worship*, were destroyed or removed; and others, who were willing to conforme to *Baals* worship, put in their room; so *1 King. 18. 22, Elijah* saies, *that he only of the true Prophets remained, but Baals Prophets were four hundred and fifty men.* And because these *Baalim* brought in by *Jezebel* were an *Anti-messias*, hence the *Gnostics* infusions, who revived this Doctrine of Demons and laid the foundation for *Antichrist* to build upon, is called the *Doctrine of Jezebel*, *Rev. 2. 20.* And indeed *Jezebel* was an exact type and forerunner of the *Anti-christian Whore*, who brought in her Saints and Saint-worship exactly conformable to *Jezebel's Baalim*. As *Mede* on *2 Pet. 2. 1. Diatrib. 3. Edit. 1. pag. 548.* excellently shews us: 'Here note, saith he, that wheresoever you read in Scripture of the Idolatrie of *Jeroboam's Calves*, and of *Ahab's Baalim*, think of what

‘ I have told you, and know, that whatsoever God speaks against these things there, the same he speaks of the Apostate Christians under *Rome*, whose case is the very same. The Holy Ghost placeth the essence of the great Apostasie under the Man of Sin, in Idolatrie, and spiritual fornication, &c.

The Apostasie of the Jewish Church after the Captivitie from Pagan Philosophie.

2. The Apostasie of the Jewish Church after the *Babylonian Captivitie* had in like manner its foundation in *Pagan Philosophie*. It's true the Jews after their Captivitie were professed enemies to Idolatrie; for which they had been so severely punished; yet had they great Errors and Corruptions, which they sucked in together with the *Grecian Philosophie*. For look as the *Grecians*, *Pythagoras*, *Plato*, &c. received the chief Rudiments and Elements of their Philosophie from the Jewish Church; so the Jews, when they came to live under the *Grecian Monarchie*, began to symbolise with their new Lords in *Wisdome* and *Philosophie*. We find little of *Pagan Philosophie* in use amongst the Jews before the Captivitie, save only some few pieces of the *Mathematics*, which we may presume they had from the *Phenicians* or the *Egyptians*, or, as learned *Dr Owen* conceives, from the *Chaldeans*; and made use of in their Idolatrous Worship. But after the Captivitie, when they became subject to their *Grecian Lords*, they soon drank in the *Grecian Philosophie*; which proved the corruption, yea subversion of their *Divine Theologie*. This the pious and devote amongst them foresaw, and therefore in the time of the *Hasmoneans*, or *Macchabees*, there was a Decree made, That whosoever taught his Son the *Grecian Philosophie* should be accursed. Which notwithstanding could not prevent the inundation of *Grecian Philosophie* on the Jewish Church, to the infinite prejudice of their Sacred Theologie, as it's wel observed by *Grotius* on *Col. 2. 8*, *ἡ δὲ τῆς σοφίας*, ‘ I do not wonder (saies he) that in the times of the *Hasmoneans* there was a decree made, That he should be cursed that taught his Son the *Grecian Philosophie*; not that it was in it self evil to know it, but in that they saw much danger therein. And truly we must confesse, that after the Jews gave up themselves to the studie of *Greek Books*, their ancient Doctrine was much sophisticated. It's confest, that the Jews before the Captivitie had very much perverted their Doctrine, according to *Esa. 47. 10*. Thy wisdome and knowlege hath perverted thee. שׁוֹכַחְתָּךְ, i. e. caused thee to turne aside. But after their returne from *Babylon* there

there was an universal Reformation made by *Efra* and others both as to Doctrine and Discipline, which continued til this new foundation of Apostasie was laid by the mixing *Grecian* Philosophie with their Doctrine. This is wel observed by *Owen*, *Theol. lib. 5. cap. 14.* ‘The *Jewish* Doctors before the *Babylonian* Captivitie seem (according to what mention we find) to have received none of the Exotic literature or sciences, excepting the Mathematics; which they seem to have received from the *Chaldeans*, and to have abused to Idolatrous uses. For al human Wildome is prone to Pride and *Science*, Superstition, specially when it falls upon a Mind not brought into obedience to the Truth. For that *Grecian* Philosophie being by degrees brought into the Church, it speedily turned to the ruine of the more pure Theologie. Hence they, whose Religion consisted only in Faith and Obedience, began to erect Scholes altogether unlike those over which the ancient Prophets presided, and to fall into Sects. The names of *Plato* and *Aristotle* were not more famous amongst the rout of *Grecian* disputers, than those of *Shammai*, *Hillel*, &c. amongst the *Jews*.

Now the Corruptions that crept into the *Jewish Theologie* by its commixture with the *Grecian* Philosophie, may be reduced to these three heads. (1) Their *Cabalistic Mythologie*. (2) Their *Pharisaic* and *Talmudic Doctrines* and *Traditions*. (3) Their *Eristic* or *contentiose Disputations*. 1. As for the *Jewish Cabala* or *Cabalistic Mythologie*, it seems to be exactly framed in imitation of the *Grecian Mythologie* and *Symbolic* mode of Philosophising. It's true, the *Jewish* Church had even from its first Institution its choicest Mysteries delivered in *Symbols*, *Parables*, *Enigmes*, and other terrene shadows; whence we need no way doubt, the Pagan Philosophers, *Egyptians*, *Phenicians* and *Grecians* traduced their *Mythologic* and *Enigmatic* modes of Philosophising. These the *Jews*, when they came under the *Grecian Governement*, so far fell in love with, as that, despising their own Sacred Oracles and Mysteries, (by reason of their simplicities) they clothe them with a new *Grecian* habit, or fabulous garb, which they call their *Cabala*, or *mystic sense*; by virtue whereof they in a short time grew as skilful in coining Fables as ever the *Grecians* were. This *Jewish Cabala* was so called from קבל to receive: for as the office of the *Rabbi* or *Doctor* was מסר to deliver; so that of the *Disciple* was קבל to receive: which some-

The *Jewish Cabala* from the *Grecian Symbolic Philosophie*.

sometimes also was expressed by שמע, *to hear*. Whence the *Cabalistes* were wont to expresse the Traditions of their Doctors by this אמרו חכמים, *the wise said*: answerably to that αὐτός ἐξ, *he said it*, in the *Pythagorean Schole*. *Reuchlin, de Arte Cabalistic. l. 3. p. 51.* assures us, 'That the *Judaic Cabala* is nothing 'else but their *Symbolic Theologie*, wherein not only Letters and 'Names are signs of things, but also things of things. The *Papists* make their *Anagogic* sense of Scripture correspondent to the *Judaic Cabala*. Some refer the Origine of this Cabalistic sense of Scripture to the Angel *Raziel's* consolation given to *Adam* in *Paradise* after his Fal, as *Reuchlin*: others to *Moses*, as *Johan. Picus Mirand.* others to *Esra*, as *Paulus Fagius*. But I conceive it no difficult task to demonstrate, that this Cabalistic Symbolic Explication of Scripture found no place in the *Judaic Theologie*, 'til the *Pythagorean* and *Platonic* Philosophie was incorporated therewith. And indeed *Johannes Picus*, that noble Earle of *Mirandula*, and prodigiouse Scholar, seems to grant this our Hypothesis, by acknowledging the affinitie of the *Jewish Cabala* to the *Pythagorean* and *Platonic* Philosophie. So learned *Reuchlin, de Art. Cabalistic. pag. 22, 23.* makes this Cabalistic Theologie the same with the *Pythagorean* Doctrine. Hence also the *Gnostics* and *Valentinians* imbibed their Mystic Theologie, as hereafter, §. 7. These *Cabalistes* making it their main studie to comment on the Sacred Text, mingled, according to the *Grecian* Mode, so many Fables therewith, as that little of the Divine Character appeared: there was no Text so clear, so Historic, but they brought it under some *Cabala*, or *mystic* and *allegoric* sense; so that the *Jewish Theologie* seemed more like to *Pythagoras* and *Plato's Philosophie*, than to the Sacred Institutes of *Moses* and the Prophets. That the *Hellenistic Jews* generally followed the *Symbolic, Allegoric Philosophie* of *Pythagoras* and *Plato*, is evident by the Writings of their chiefest Sophists, *Philo Judæus*, and all such as were bred up at *Alexandria*, where the *Pythagorean* and *Platonic Philosophie* flourished. So *Eusebius Hist. Eccles. lib. 2. cap. 4.* μέγιστα τὸν κατὰ Πλάτωνα καὶ Πυθαγόραν ἑλληνικῶς ἀγωγόν, &c. *He greatly affected the Platonic and Pythagorean Philosophie*, speaking of *Philo Judæus*. But the Scripture gives us a sufficient account touching these *Philosophic Fables*, which had been foisted into the *Jewish Theologie* by the *Cabalistes*. So 1 *Tim. 1. 4.* μηδὲ προσέσχον μύθοις. *He treats here,*

'saith

'faith *Grotius*, of such as turning from *Judaisme* to *Christianisme*
 'mixed many *Jewish* Fables with *Christianisme*, as the conse-
 'quents shew, and *Tit.* 1. 14. Such were those *Jewish* Fables
 'concerning what God did before the Creation: of Man being
 'at first made *ἀνδρόγονος*, of his copulation with the Bestes, and
 'with *Lilith*, and of the Demons springing thence, of *Behemoth*
 'and *Leviathan*, of the Soul's pre-existence before the bodie, &c.
 That many of these Fables were *Pythagorean* and *Platonic* is
 evident. Which we may presume these *Grecian* Philosophers at
 first took up in imitation of *Jewish* Mysteries, and then the
Jews took them up again at second hand from the Philosophers.
 The like *1 Tim.* 4. 7. *νεγῶδες μῦθος*. He understandes, saies *Grotius*,
 the Doctrine of *Metempsychosis*, which was the foundation of
 this abstinence. So *Tit.* 1. 14. *Ἰουδαϊκῶς μῦθος*, i.e. saies *Grotius*, of the
 'Messias being a Temporal Monarch, of the first Resurrection
 'on the Earth, of the War of *Gog* and *Magog*, &c. Of which
 see what precedes, *B. 1. ch.* 4. §. 1. See more of this *Judaic* Cabala,
Hottinger. Thesaur. Philolog. l. 1. c. 3. Sect. 5. p. 437, &c.

2. The *Jewish* Theologie had in its Declension, besides the *Ca-* 2. *The Jewish*
bala, or *Mystic* Explication of Scripture, a *Talmud* or systeme of *Talmud* of
Traditions, which they pretend were at first delivered by God *Traditions.*
 unto *Moses* on the Mount, to be handed down by *Joshua* and
 his Successors unto Posteritie. This they cal *תורה שבטל*,
the Oral Law, which they equalise unto, yea prefer before the
 Scriptures. For they say, (just as the *Papists* of their Traditions)
 'That we cannot arrive to a perfect explication of the Divine
 'Precepts, but by these Traditions of the Ancients: again, that
 'without this Oral Law, the whole written Law is wrapped
 'up in darknesse. Whence they affirme, that men offend more
 'by breaking these Traditions, than by violating the words of
 'the Law, as *Sanhedr.* c. 10. §. 3. Yea they command that al
 '*Talmudic* Traditions be swallowed down with an implicate
 'faith, as *R. Sol. Jarchi*, on *Dent.* 17. 11. See more of this,
Hotting. Thesaur. Philolog. l. 2. c. 3. S. 3. p. 560, &c. This *Oral*
Law the Pharisees made the rule of their *wil-worship*, as *Mark*
7. 3—13. These in after-times they compiled into their *Tal-*
muds; on which the *Rabbines* have spent vast Commentaries.
 But to give the true origine of these *Pharisaic* *Rabbinic* *Tradi-*
tions, they were indeed but corrupt imitations of *Pythagorean*
Philosophie and Mysteries. For as the *Pythagoreans* received
 their

their Mysteries and Discipline by Tradition originally from the Jews, so the Jews when they came under the Grecian yoke re-assume many of these Pythagorean Dogmes and Institutes, and coin many more in imitation of their Pythagorean Preceptors. That many of those Traditions mentioned in the New Testament were Pythagorean as well as Jewish is evident: particularly Mark 7. 3, 5. the Pharisees call them τῶ παροδοσῶν τῶν πρεσβυτέρων, supposing them to be traduced down from Moses by Oral Tradition; but Christ calls them ver. 7. διδασκαλίας, ἐντάλματα ἀνθρώπων, i. e. of the Pythagorean Philosophers, as Col. 2. 22, 23. Again Christ calls them, Mark 7. 8. τῶ παροδοσῶν τῶν ἀνθρώπων. by which also he seems to strike at the Pythagoreans, according to Col. 2. 8, 20, 21. That the Rabbinic Pharisaic Dogmes of Free-will, &c. were of Philosophic Origine shall be (as already it has been) proved.

3. The Jewish
disputation
from the Gre-
cian Philoso-
phie.

Tit. 3. 9.

3. All those Eristic and vain disputes amongst the Jews had also their origine from Grecian Philosophie. So Tit. 3. 9. μαχίς ἢ ζητήσεις, ἢ γινωσκονίας. i. e. saies Grotius, 'those vain questions and various emanations of Proprieties, or מרוך, the figments of idle Jews: thence ἢ ἕξαις ἢ μάχας νομικαίς. i. e. saies Grotius, contentions arising from the differing interpretation of the Law. The Jews at Crete labored under the same disease with those of Ephesus, 2 Tim. 2. 23. The Jewish Doctors never knew what belonged to such Eristic contentiose disputes before they were made drunken with Grecian Philosophie. Lastly, the later Jews are thought to receive much of their corruption from the Stoic Philosophie: so Heinsius, 2 de Sat. Horat. saies, *That an egge is not more like an egge, than the Paradoxes of the Rabbines to the Paradoxes of the Stoics.* Yet Maimonides, and Aben Tibbon follow Aristotle for the most part according to the Arabic Versions. For these later Jews mingling with the Saracens have received their Philosophie from them, as Hornius Hist. Philos. l. 5. c. 10.

Pagan Philoso-
phie the cause
of the greatest
Errors in the
Christian
Churches.

§. 6. As the Pagan Philosophie had a very poisonous pestilential influence on the Jewish Church, so has it been not lesse pernicious to the Christian Churches both primitive and later. This the Spirit of God foresaw, and therefore he abounds in his Divine Premonitions and cautions against admitting this vain Philosophie into the Churches of Christ, so as to give any occasion for its mixture with the great Doctrines of Faith. We have given several Scriptures to make this good, and shall at present only adde

adde that, 2 Tim. 2. 14, 16, 17, 18, 23. v. 14. *καταμνησκου*, put them 2 Tim. 2. 14. in remembrance. *הוֹכִיר*, i.e. frequently inculcate this on thy hearers, &c. *διαμαρτυροῦμαι*, *obtesting or adjuring them before the Lord*. It notes the most solemn Adjuration. And to what? *μὴ λογομαχεῖν*, that they strive not about words; i.e. according to the custome of the vain Philosophers, who had their *λόγους ἐκείτους*, *strifes about words*. In opposition whereto he exhortes Timothie, v. 15. To studie, that he approve himself to God, — *ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας*, rightly dividing the word of truth. *ὀρθοτομεῖν*, from *ὀρθῶς* & *τέμνειν*, properly signifies to divide accurately: but here it is taken Metaphorically, as by the Seventy, *Prov. 3. 6.* *ὀρθοτομή τὰς ὁδὸς σου*. So *Prov. 11. 5.* *ὀρθοτομοὶ ὁδός*. *Hebr. רָשׁוּ*, which the Seventy elsewhere render *καταρῶνεν*, & *κατάρθεν*. *Grotius* and others take the Metaphor from the accurate Section and division of the Sacrifices; which the Levites, according to a certain solemn rite, accurately divided. But our learned *N. Fuller*, *Miscel. l. 3. c. 16.* makes it to be a Metaphoric allusion to the Section of the Law, commonly understood by al. For, the Verses of the Scripture were stiled *פְּסוּקִים*, i.e. *τμήματα*, *segmenta*, or *particles*. Whence they who gave up themselves to the studie of the Scriptures, were stiled *חֹרְרֵי בְּתוּרָה*, *οἱ τέμνοντες ἢ νόμον*, *they who divided the Law*. Thus *Paul* exhortes *Timothie*, (who was from his infance instituted in the Scriptures, and therefore wel understood the import of this phrase) *ὀρθοτομεῖν*, accurately to divide the word of truth: which he opposeth to the *λογομαχεῖν*, i.e. *striving about words*, v. 14. So v. 16. *πεύσασθαι*, *shun*. There is a great elegance in the original, which signifies primarily to *circumclude*, or *shut up*, thence to *shun* or *avoid*; because we are wont to shut up what we fear and would avoid, as Lions, Bears, &c. The same word is used *Tit. 3. 9.* Then he addes the mater he was to avoid; *βεβήλους κενοφωνίας*, *profane and vain babblings*; i.e. saies *Grotius*, *Mens comments or figments about Divine maters without any Revelation.* *Κενοφωνία* signifies (1) *A clamor about vain maters*: or (2) *A vain clamor*; or *clamor of vain words*, such as agree not with the forme of sound Doctrine. So *Chrysofostome* understands it here, of such new formes of speech, or unheard-of termes, which were not used in the Churches. *Κενοφωνία* is of the same import with *λογομαχία*, v. 14. and takes in al Philosophic discourses or disputes; which in maters Divine without a Divine Revelation are *βεβήλοι κενοφωνία*, *profane and vain babblings*. For, addes he, they

Ver. 15.

ὀρθοτομεῖν.

Ver. 16.

wil encrease unto more ungodlinesse. ἐπὶ πλείονος ἢ περιόψασθαι ἀσθεΐας, i.e. such vain Philosophisings, though they seem to have some resemblance to Divine Truth, and but little error in them, yet wil they in the issue determine in the foulest Heresies and Abominations, even in Antichristianisme. Thence it follows, v. 17. ὅς τις γάργεονα. λόγος αὐτῶν, their Philosophic discourse or Ratiocination : for so λόγος may signifie as well as word. ὡς γάργεονα νοσήει, wil eat as doth a Cancer. The word we translate Cancer signifies properly a Gangrene, which is somewhat like, though different from a Cancer. That phrase νοσήει, wil eat, has a peculiar significance in it : for we know a Gangrene mightily spreads and feeds upon the sound flesh : פֶּשַׁע, as Lev. 13. 22. Whence the Greekes derive γάργεονα παρὰ τὸ γασίμεν, i.e. ἐδίε, to eat ; as Hesychius. It properly signifies the mortification of some carnosse part, by reason of an inflammation ; so that if there be not some opportune remedie immediately applied, or the part cut off, the Gangrene eats farther and farther on the adjacent parts, until the whole man perish. Such a venomous and diffusive influence has vain Philosophie on the minds of men, yea on whole Churches. This (addes Grotius) he affirms, ‘ That Philosophie evil spreades ‘ far, specially seing many wil embrace this mode of living, that ‘ they may avoid those punishments which hang over the Christi- ‘ tians. Nothing does so much hurt Christianisme as those Insti- ‘ tutes, which came very near to Christianisme, and by certain ‘ interpretations mollified the πολυθεΐαν, Polutheisme. Of whom is Hymeneus and Philetus : v. 18. who concerning the truth have erred, saying the Resurrection is past already. These Pythagorising Gnostics, by their Philosophie Allegories, endeavored to make void the Doctrine of the Gospel touching the Resurrection. The Philosophers, both Pythagoreans and Platonistes, as they called a wicked life, θάνατον, death ; so a reformed life was by them termed ἀνάστασις, a Resurrection, and παλιγγενεΐα, a new birth : and these sensual Gnostics, that they might the more freely enjoy their lusts without fear of a future judgement, would needs persuade themselves and others, that the Resurrection, of which the Gospel speaks so plainly, was already past ; intending thereby the Philosophers symbolic allegoric Resurrection. Then the Apostle concludes, v. 23. foolish and unlearned questions avoid. μωροὶς foolish, i.e. because they no way tend to true Wisdome : all these Philosophie Allegories and Questions are but a mere μωροσοφία, foolish wisdome. See the like, 1 Tim. 1. 4, &c. ἀπαιδευτος, unlearned.

ned. מוסר אין מוסר *uncorrigable, impudent.* ἀπίστευτος is sometimes put for כסל, as *Prov.* 8. 5. sometimes for צל, *Prov.* 15. 13. as also sometimes for נבל, *Prov.* 17. 22. Paul here (saies *Grotius*) understandes immodest Questions. For the *Greeks* expresse ἀκόλαστον by ἀπίστευτον, because κολάζειν & πιστεύειν are of the same import. *Knowing that they gender to strife*, as *Tit.* 3. 9. The *Hebrew* מרין is sometimes rendred μάχη, sometimes ἀντιλογία, as *Grotius*. By al which it is evident, that this *Gnostic Gangrene* had its rise from *Pythagorean and Platonic Philosophie*. And indeed that the *Philosophers* were the great *Heresiarchs*, or founders of al those great Errors and Heresies, which like a *Gangrene* infested the *Christian Theologie* and Churches, was a commun received persuasion amongst the *Fathers* and *Primitive Christians*: the truth whereof wil appear evident by an *examen* of Particulars, and discoverie how al the great Errors brought into the *Christian Church*, both before and after the rise of *Antichrist*, had their origine from *Pagan Philosophie*.

9. 7. The first great *Heresie*, which as a *Gangrene* did over-spread and consume much of the beautie, glorie, and vigor of the *Primitive Churches*, was that of the *Gnostics*, which had taken a considerable rooting in the *Apostles daies*, as is gathered from the *Epistles of Paul* to the *Corinthians, Ephesians, Colossians, and Timothie*; also from the *Epistles of Peter, and Jude*; al which seem ful of severe *admonitions* and *invectives* against these *poisonous Infusions* of the *Gnostics*; which the *Spirit of God* did the more abundantly caution the Churches against, because he foresaw they would open an effectual dore to *Antichrist*, and his *Exaltation* in the *Temple of God*. *Theodoret, Eusebius, and Nicephorus* make this *Heresie* of the *Gnostics* to arise from *Saturninus, Basilides, and Carpocrates*, about *An.* 137. But others refer the origine of this *Heresie* to the *Apostles times*, as in what follows. Now that these *Gnostic Infusions* were but the corrupt off-spring of *Pagan Philosophie* is generally acknowledged by the *Learned*, and wil be very apparent by a brief consideration of Particulars. 1. As to the origination of their Name, they were called γνῶστικῶν, *Gnostics*, from their own assumings and pretensions to an extraordinary γνῶσις, *knowledge*, which indeed was but spurious and false Science, as the *Apostle* upbraids them, *1 Tim.* 6. 20. τῆς ψευδοῦς γνῶσεως, of science falsely so called. 'You see here, saies *Grotius*, how ancient the name of *Gno-*

The Gnostics Errors from Pagan Philosophie.

1. *The origination of their Name.*

1 Tim. 6. 20.

'*stics* is, which these Philosophers mixing with the Christian Assemblies assumed to themselves, despising al others as rude and ignorant, and falsely challenging the *encomium* of Science. *Clemens* saith, the *Gnostics* rejected this Epistle, because they saw themselves so lively characterised herein. I wil not positively asseme, that the name *Γνωστικῶν*, *Gnostics*, was given to, or assumed by them in the Apostles daies, though *Grotius* and *Hammond* favor this sentiment; because some learned men contradict it: but this I believe, that the *Gnostic* Infusions and Errors were very much diffused through some of the Primitive Churches in the Apostles daies; and therefore oft stricke at in their Epistles, as it wil appear by what follows, out of *Irenæus* Disciple of *Polycarp*, who lived in the second Centurie, and professedly wrote against the *Gnostics*, and *Valentinus* their Sectator. Yea *Eusebius* and *Photius* tel us, that *Irenæus*'s five Books against the *Gnostics*, and *Valentinians*, had this title, ἀνακρίσις τῶν ἑσδαρισμῶν γινώσκων, a reviction of knowlege falsely so called. That these *Gnostics* had diffused much of their poison in the Apostles times, is affirmed by *Ignatius* in his Epistle to *Philadelph.* if genuine.

2. The *Gnostics*
mystic Theologie.
Jude v. 19.

2. As to their *Doctrines*; these *Pythagorizing Gnostics* pretended unto a very *mystic*, *sublime*, and *spiritual Theologie*, answerable to their name. So *Jude* v. 19. *These be they that separate themselves.* ἀποδοειζόμενοι, i.e. saies *Grotius*, 'who separate and distinguish themselves from others, as more wise and knowing, נפררים. *Not having the Spirit*; i.e. they boast of very great spiritual Inspirations, but indeed they are but Diabolic Infusions; not from the Spirit. That this *Mystic Theologie* of the *Gnostics* was indeed the issue of vain *Pagan Philosophie*, together with some *Jewish* Observances, is a general persuasion of the Learned, *Grotius* and others. *Irenæus* and *Epiphanius* tel us; that the *Gnostics* had the Images of *Plato* and *Pythagoras*, which they joined with the Image of *Christ*: This indeed holds true as to al their *Mystic Theologie*, which was but a composition of *Platonic* and *Pythagoric* Philosophemes, perfumed with some *Judaic* and *Christian Dogmes*. So *Hammond* on *Col. 2. 8.* *With Philosophie and vain deceit.* Paraph. 'And take care (saies he) that no bodie plunder you of al that you have, your Principles of Christian Knowlege, by that vain, emty, frothie, pretended knowlege and wisdom, which the *Gnostics* talke of, 1 *Tim. 1. 4.* and 6. 20. taken out of the *Heathenish Pythagorean Philosophie*,

Col. 2. 8.

‘ phie, together with the observances of the *Mosaical Law*, and
 ‘ very distant and contrarie to Christian Divinitie. Thus *Ham-*
 ‘ *mond*, who adds the same in his Paraphrase on *v. 9. for in him,*
 ‘ *&c. i.e.* for the whole wil of God is by Christ really made
 ‘ known to us, — and therefore there is little need of the ad-
 ‘ ditions of the *Gnostics*, which they borrow out of the *Heathen*
 ‘ and *Jewish Theologie*, to supplie the defects of the *Evangelical*
 ‘ *Doctrin*. The like he adds *v. 10.* of which hereafter. But to
 treat more distinctly of the origine of this *Mystic Theologie* taken
 up by the *Gnostics*, as a *medium* for symbolising with the
 Gentiles, we must know, that it was partly *Mythologic* and *fabu-*
louse; partly *Symbolic* and *Enigmatic*; and wholly *Allegoric*.

(1) As for the *Mythologic* and *fabulose* part of the *Gnostics My-*
stic Theologie, it seems to be derived from the *Mythologic Phi-*
losophers and *Poets*, *Orpheus*, *Hesiod*, *Antiphanes*, *Philiſtion*, and
Pherecydes, who writ of the *δεσποια, Genealogie of the Gods*; 1. The Gnostic Theologie my-
 whence the *Gnostics* borrowed their *εὐγενιας ἢ γενεολογιας, Con-*
junctions, and from them *Genealogies*, how one thing joined to
 another begets a third: as out of *night* and *silence* (say they)
 comes forth *Chaos*, &c. which indeed was the same with the
 Theologie of *Orpheus*, and the rest of these Theologites. So *1 Tim.* 1 Tim. 1. 4.
1. 4. That they give not heed to fables and endlesse genealogies.
 ‘ He calls them *Genealogies*, (saith *Grotius*) because they feigned
 ‘ the emanation of the one from the other. And for these *Ge-*
 ‘ *nealogies* they would seem more wise than others; whence de-
 ‘ spising other Christians as more rude and ignorant, they made
 ‘ the name *γνῶστικῶν*, of *Gnostics*, peculiar to themselves. Though
 indeed al their *γνῶσις*, or *Mystic Theologie*, was but a mere *My-*
thologic Philosophic μαεσσοφια, or *fabulose Wisdome*, taken up in
 imitation of the *Orphic Mystic Theologie*, or *Genealogie of the*
Gods, &c. as hereafter. (2) Neither was this *Gnostic Theologie*
 only *Mythologic*, but also *Symbolic*, *Enigmatic* and *Allegoric*, in
 imitation of the *Pythagoric* and *Platonic Philosophie*, as it may
 appear by the following Discourse of its parts.

1. A great and principal part of the *Gnostics Mystic Theologie*
 comprehended the *Doctrin* of their *Aones*, their *Origine*, *Ge-*
nealogie, and *Office*, which they took up in imitation of the *Py-*
thagorean and *Platonic Ideas* and *Demons*, applying the same to
 the *Angels*. So *Irenæus, advers. Hæres. lib. 2. cap. 19.* where he
 opens this mysterie to us, shewing how these *Gnostics* framed their

1. The Gnostic Theologie my-
 thic and fabu-
 lose.

1 Tim. 1. 4.

1. The Gnos-
 tics Aones,
 their office as
 Mediators and
 origine from
 Pythagorean
 and Platonic
 Ideas and De-
 mons.

Aones

Æones in imitation of the ancient Poets and Philosophers, *Pythagoras, Democritus, Plato, &c.* ‘*Antiphanes*, saith he, in his ‘*Theogonic*, saith, that out of night and silence the Chaos came ‘forth’, &c. Hence the *Gnostics* formed their *Æones*.——And ‘that they cal them *Images* or *Ideas*, they manifestly follow the ‘opinion of *Democritus* and *Plato*——But in that they make ‘the *Savior* to result out of al these *Æones*, they bring in no- ‘thing but *Hesiod’s Pandora*. And in that they wil that al this ‘be transferred into *Numbers*, this they had from the *Pytha- ‘goreans, &c.* He tels us, that these *Reveries* were framed out of the *Platonic Ideas*; &c. *Tertullian, libro de anima*, saies, That the heretic seeds of the *Gnostics* shined in the *Platonic Ideas*. Which he cals in the same place, *The heretic Sacraments of Ideas*. And more fully, *lib. de Præscript. cap. 7.* *Tertullian* assures us, ‘That ‘the very *Heresies* of the *Gnostics* had their composure and or- ‘nament from Philosophie. Thence the *Æones*, and I know not ‘what formes and *Trinitie* of man in *Valentinus*, who was of this *Gnostic* sect, as hereafter. And as the *Pythagoric* and *Platonic Ideas* contributed much to these *Gnostic Æones*, so also their *Doctrines* of *Demons*. Thus *Grotius* and *Hammond* out of him seem to make those *διδασκαλίας δαιμονίων, Doctrines of De- ‘mons*, mentioned 1 *Tim. 4. 1.* to be the character of the *Gnostics Theologie*, which so far as the *Gnostics* were types and forerunners of *Antichrist* his *Demon-Doctrines* and *Apostasie*, we may safely grant. Though, I conceive, that *Prophetic* character primarily refers to the *Antichristian ἀνομιαν*, which was but an imitamen of the Philosophers *δεισιδαιμονία*, or *Demon-worship*, as hereafter: yet we may also take in the *Gnostic Æones*, as fore-runners of *Antichrists Saints*, and *Imitamens* of the Philosophers *Demons*. And indeed these *Gnostic δαιμονίαι, Æones*, as to their *Origine* and *Office*, seem much the same with the *Pythagorean* and *Platonic Demons*. For these *Gnostics* looked on their *Æones* as midling-Gods, or *Mediators*; which our *Apostle* seems to strike at *Col. 2. 10.* *Ye are complete in him which is the Head of al principalitie and power. i.e.* (saies *Hammond* in his *Paraphrase*) ‘By him you have knowlege enough to complete you, without ‘such supplies as these, from the *Doctrines* and *Divinitie* of the ‘*Gnostics* about their *Æones*, looked on by them as *Divine* ‘*Immortal Powers*, of which, whatsoever they are, (if they be ‘not *Idol-nothings*) be they *Angels* of a superior or second de- ‘gree,

1 *Tim. 4. 1.**Col. 2. 10, 19.*

‘gree, Christ is the Head; and they that have Christ, need not trouble themselves with these accessions. By which it is plain, that these *Gnostics* made their *Æones*, as *Mediators*, answerable to the *Philosophers Demons*, and *Antichrists Saints*; which were all erected as *Mediators* in the room of Christ. Therefore *v. 18.* we find mention of a *Voluntarie humilitie* and *worship*, which these *Pythagorising Gnostics* gave unto their *Angelic Powers* or *Æones*; which *ver. 19.* is stiled *a not holding the Head: i.e.* (saies *Hammond* in his *Paraphr.*) ‘They that be guilty hereof disclaim Christ, who indeed is the Head of his Church, the only Intercessor to his Father. The Apostle seems the more invective against these *Gnostic Æones* and *Mediators*, because they were but the fore-runners of Antichrist and his *Demons* or *Saints*. This seems to be the meaning of that Scripture, *1 Joh. 2. 18. Ye have heard that Antichrist shal come, even now are there many Antichrists.* The *Syriac* renders *Ἀντιχριστος*, משיחא רגלא, i.e. *ψευδοχριστος*, a false Christ. Such indeed were these *Gnostic Æones*, as the *Pythagorean Demons*, whence they sprang, and both the Parents and precursors of the great Antichrist and his *Demon-Saints*. I know *Grotius*, (and so *Hammond* who follows him) out of his too great favor for the *Roman Antichrist*, restraines this and other *Prophetic* discoveries of *Antichrist* to some *Pseudochrist*, or *Antichrist* started up in the Apostles times; such as *Bārchochebas* amongst the *Jews*, *Apollonius Tyaneus* amongst the *Pagans*, and *Simon Magus* amongst the *Gnostics*: but this is too narrow a conceit to find room in any true Christian heart. Yet thus much we may allow him, and all other *Cassandrian Patrones* of the *Roman Antichrist*, that these holy Penmen, in their *Prophetic* discoveries of the great Antichrist, might have an eye on those *Pagan, Jewish, and Gnostic Antichrists* of their time, as fore-runners and Ideas of the great *Roman Antichrist*. And indeed ’tis our safest course to interpret Scripture in its largest sense.

But as to the origine of these *Gnostic Æones*, they were taken up in imitation of the *Grecian Θεογονία*, *Generation of the Gods*, begun by *Sanchroniathon* the *Phenician Mythologist*, who was followed herein by *Orpheus*, *Hesiod*, and *Pherecydes*, who was of *Phenician* extract, and spent a main part of his *Philosophising* in the explaining this *Θεογονία*, *Genealogie of the Gods*: from whom we may presume *Pythagoras* his Scholar learned the same,

as also from the *Orphic Theologistes*, with whom he much conversed. Now the *Gnostics* applie the whole of this Pagan *θεογονία*, Generation of the Gods, to their *αἰῶνες*, *Æones*, or *Angelic Powers*; which the Apostle seems to strike at, *1 Tim. 1. 4.* Neither give heed to Fables and endlesse Genealogies, which minister questions, &c. i. e. (saies Hammond in his Paraphrase) 'thy flock not to heed those fabulose Pedegrees of the Gods, which under the name of *Æones* the *Gnostics* talke so much of, and so bring in many perplexed disputes. The like in his note on *γενεαλογίας*. 'Most of the Divinitie, saies he, of the *Gnostics* consisted of *Conjunctions*, and then from them *Genealogies*, how one thing joins with another, and begets a third, and applies al the Theologie and Genealogies of the Gods in *Orpheus*, &c. 'to the *αἰῶνες*, *Æones*, as they called the Angels, &c. See *Iren. l. 2. c. 19.*

2. The *Gnostics* wil-worship from Pagan Institutes. Col. 2. 16, 18.

2. These *Pythagorising Gnostics* abounded much in *Wil-worship*, and *Superstitiose Ceremonies*, in imitation of *Pythagorean Institutes* and *Demon-worship*. This the Apostle seems to intimate, Col. 2. 15. Let no man therefore judge you in meat and drink, &c. As the *Gnostics* did. Then he adds, v. 18. Let no man beguile you of your reward in a voluntarie humilitie, and worshipping of Angels, &c. i. e. (saies Hammond) 'Let no man please himself, and condemne you, in point of worshipping Angels as Mediators to God, as if there were some special humilitie in so doing, &c. Which the *Gnostics* were guiltie of. Thence v. 20, 21, 22. he mentions sundry *Pythagorean Institutes* which these *Gnostics* assumed. And then ver. 23. he concludes, Which things have indeed a shew of wisdom. *λογον σοφίας*, a pretext or vain umbrage of *Pythagorean wisdom*, &c. In *Wil-worship*, *εὐθελοθεσκεία*, i. e. according to the *Thracian*, *Orphic*, and *Pythagorean Institutes*, which abounded in *Wil-worship*, and *δεισιδαιμονία*, *Demon-fear*. *Θεσκεία* signifies *Religiose Rites and Worship*, which *Plutarch* deduceth from the *Thracians*, among whom the *Orphic Mysteries* prevailed. Whence it is oft used to signifie *Superstition* and *superstitiose worship*, as Col. 2. 18. *θεισκεία τῶν Ἀγγέλων*, the *superstitiose worship of Angels*. So *Hesychius* interprets *θεισκός* by *δεισιδαίμων*, a *superstitiose person*. Hence *εὐθελοθεσκεία* signifies primarily, a *worship invented and instituted by the wil of man*. So it's taken materially and passively for any worship that receives its original Institution from the wil of man; not the wil

Ver. 23.

Col. 2. 18.

wil of God. Thence *Hesychius* explicates ἐδελοδρησκείαν, by ἐδελοσέβειαν, *Wil-worship* : and *Phavorinus* expounds, ἐδελοδρησκει, ἰδίῳ θελήματι σέβει τὸ δοκῶν, *he worships according to his own wil, what seems good to him*. And because al such *Wil-worship* is in Divine estimation *superstition*, hence ἐδελοδρησκεία is here rendred by the old *Latin*, *Ambrose*, and *Erasmus*, *Superstitio*, q. *Supra statutum*. Such was the *superstitiose Wil-worship* of the *Gnostics*, which they invented in imitation of the *Philosophic* δεισιδαιμονία, or *Demon-worship*, as hereafter, C. 2. S. 3. §. 10.

3. More particularly these *Gnostics* affected *Celibate*, and forbad Mariage, in imitation of the *Pythagoreans*. So *Theodoret* *Mariage* *Py-faith*, that *Saturnius*, a Ringleader amongst the *Gnostics*, was the first amongst Christians that affirmed Mariage to be the worke of the Devil : and *Clemens Alex. Strom. l. 3.* saies, this was generally the Doctrine of the *Gnostics*. So *Hammond* on 1 *Tim. 4. 3.* *Forbidding to marie*. 'Part of the character of these *Gnostic Heretics* is to interdict Mariages, and speak against them as unlawful.--These Heretics had much of their Doctrine from the *Pythagorean Philosophers*, &c. Hence,

4. These *Pythagorising Gnostics* enjoined *Abstinence* from the flesh of Bestes, and several other meats, as *Col. 2. 21, 22.* *Touch not, taste not, handle not*; which were *Pythagorean Injunctions* assumed by these *Gnostics*, as before. So *Hammond* on 1 *Tim. 4. 3.* *Commanding to abstain from meats*, &c. See *Theodoret* and *Clemens Alex. Strom. l. 3.* of the *Gnostic Abstinen-*

5. The *Gnostics* also, in imitation of the *Pythagoreans*, much addicted themselves to *Divination*, *Sorcerie*, and *lying wonders*. This was that which *Simon Magus*, the Father of the *Gnostics*, endeavored to render himself famous by, who would fain have purchased the gift of doing Miracles from the Apostles; but when that could not be, he gives up himself to the Devil for a purchase of the same; which, as the Ancients generally report, he grew famous for both amongst the Heathens and *Gnostic Gossellers*. Insomuch that *Hammond* and *Grotius* would fain restrain Antichrists *lying wonders*, 2 *Thef. 2. 9.* to *Simon Magus*, or such-like.

6: These carnal *Gnostics*, notwithstanding their pretensions to spiritual Mysteries, professed and practised monstrous Sensualitie and uncleannesses. These seem struck at 2 *Pet. 2. 18.* ἀσελγείας, *cleannesse lasciviose waies*. Σελγη, *Selga*, was a Town in *Pisidia*, ἔπι κηῶς 2 *Pet. 2. 18.*

ἔσαν αἱ ἀνδραποῖ, καὶ ἀλλήλοις ἐκοινώνον, where men lived luxuriously, and polluted themselves by mutual uncleanness. Whence unclean persons were termed ἀσελγείς, eminently selgites, α being here augmentative; as the Etymologist, Suidas, and Bochart. Whence Plinie, Nat. Hist. l. 15. c. 7. makes mention of Selgitic Oil; which these Selgites invented, to fortifie their spirits and nerves, debilitated by luxurie and uncleanness. Schmidius and others give a contrary character of these Selgites; yet all agree in this, that ἀσελγεία signifies great luxurie and libidinous uncleanness; which the Gnostics were guilty of. For, saies Grotius, they gave their Philtra, or love-charmes; and counted lascivious deeds amongst things indifferent. So Jude 12. ἐν ταῖς ἀγάπαις in your love-festes; which these sensual Gnostics converted into fuel for their uncleanness. The Nicolaitans, Rev. 2. 15. seem to be of this Gnostic Sect. He that has a mind to hear more of their monstrous wickedness may consult Epiphanius and Irenaus; who have laid them open.

Jude 12.

7. Their Expiations, &c.

2 Tim. 4. 4.

7. These Gnostics had, in imitation of the Pythagorean Purifications, their Expiations. So Grotius on 2 Tim. 4. 4. τὰς μύθους. These Fables (saith he) were concerning the Expiations of sins, according to the Chaldaic and Orphic Disciplines. In these a chief place was given to Sea-water, and thence to fountain-water, Scilla, sulphur, bitumen, &c. The Gnostics held also free-wil, as Jansenius informes us.

8. They turned the Resurrection into an Allegorie, as φ. 6.

8. Lastly, to lay a sure foundation for their wickedness, these Gnostics denied the Resurrection, turning all the Scriptures that tended to prove the Resurrection into mere Allegories. So Hymeneus and Philetus, who were of this Gnostic sect, 2 Tim. 2. 18. Saying the Resurrection is past already. i.e. They turned the Scripture-relation of the Resurrection into a mere Allegoric ἀνάστασις & παλιγγενεσία, in imitation of the Pythagorean and Platonic Resurrections, as Grotius. Touching Pythagoras's παλιγγενεσία, and its resemblance to the Gnostic, see Court Gent. P. 2. B. 2. C. 2. φ. 8. These were the noxious Infusions of the Pythagorising Gnostics, who were herein but fore-runners of the Roman Antichrist, as we shal fully demonstrate, Chap. 2.

Pagan Philosophie the cause of many Errors amongst the Fathers, &c.

φ. 8. As Pagan Philosophie laid the foundation of the Gnostic Heresie, so also of the great fundamental Errors, which have been ever since broched and revived in the Churches of Christ. And indeed herein we may not excuse the Greek Fathers,

thers, who being many of them brought up in the Schole of *Alexandria*, and other Academies, where the *Greecian Philosophie* flourished, drank in therewith many *Philosophic Errors* and *Infusions*, which proved not a little prejudicial to the simplicitie of the *Christian Theologie*. Thus *Justin Martyr*, having his spirit deeply drencht in *Platonic Philosophie*, even to some degree of Intemperance; (1) he presumed, *That Plato's Dogmes were not aliene from the Doctrine of Christ*; as *Apol. 1.* (2) Hence he asserted, *That such as lived according to reason, albeit Pagans, as Socrates, Heraclitus, and such-like, might be saved.* (3) He held, in imitation of the Philosophers Demons, *that God committed the care of human affaires, and sublunary things to Angels*; as *Apol. 1. p. 44.* (4) He was too much a Patron of *Moral free-will*, in corrupt nature; as *Apol. 2.* Thus also *Clemens Alexandrinus*, so termed because brought-up at *Alexandria in Egypt*, having been educated in Philosophie, which then greatly flourished in the Schole of *Alexandria*; he therewith imbibed many Errors, which he mixed with his *Christian Theologie*. As (1) He held, *That Christ assumed flesh; thereby to demonstrate unto men their sufficient forces to obey Gods Commandments*: whence also he asserted, *That obedience and inobedience was in our power*; as *Strom. 2.* Likewise, *That the precepts of God are such as may be, or not be observed by us*; as *Strom. 4.* Yea *Strom. 2.* he saith, *That Faith also is in our power; because infidelitie.* Which *Pelagian Infusions* he imbibed from the *Stoic Philosophie*; wherein his spirit was drenched. Yet *Strom. 3.* he assertes *efficacious Grace* for the production of al *Moral good*. And *Strom. 2.* he owns the *Infusion of faith by God*; which he makes to be *θεῶν τι.* (2) He asserted, *That those who were before Christ, and lived honestly, were made just by the Law, and by Philosophie, yet that they wanted faith in Christ*; whence that in *Hel* they expected the coming of *Christ and his Apostles*; by whose *Preaching* there they were converted to believe in *Christ*, and so at length saved. Again, *That none were perfectly saved by Christ before his coming*; as *Strom. 5. 6.* (3) He sometimes assertes *Justification by Workes*: as in *Protreptico*, he saith, *Men might purchase Salvation by their own workes*: sometimes he joines *Faith and Workes* together; as *Strom. 5. & 6.* (4) He held with the *Stoics*, *That perfection in Virtue was attainable in this life*; *Strom. 6. 7.* (5) He calls *Martyrie* the *purgation of sin*. *Strom. 4.* But none imbibed more *Philosophic Er-*

rors than *Origen*; as in what follows. How much Philosophie corrupted the Fathers, has been taken notice of by many Reformers; as by *Amesius*, *Bellarmin. Enerv. Tom. 4. lib. 6. cap. 1.* 'It is evident, that the Fathers by and from Philosophie introduced into the Church various modes of speaking, specially of human Merits, and of the righteoufness of the Gospel, which appear not in Scripture; whence there was occasion given and taken by the Scholemen of framing pernicious Errors. The like *Tilenus*, *Syntagm. part. 2. Disp. 16. Thes. 31.* 'Neither (saies he) did the Fathers introduce into the Church some Ornaments only from *Rhetoricians*, but also *Dogmes* from the Philosophers Scholes, specially from *Plato's* Academie; some also from *Zeno's* porch; which were incorporated by little and little into the Church. At length things growing worse and worse, *Plato* being ejected by the Scholemen (successors of the Fathers) and *Aristotle* exalted into Christs chair, he does even engage in controversie with Christ about the Rule of truth, specially in the Doctrine *καὶ τὸ ἐπινοούμενον καὶ ἀντιθέσιν*, about *contingent and free-wil*: although truly in this point the most ancient Greek Fathers had rather hear *Aristotle* than *Paul*. Thus *Tilenus*, who afterward himself fell into the same snare as to *Free-wil*, &c.

Origen's Errors from Philosophie.

This in a more peculiar manner concernes the Greek Fathers, such as were brought up in the Schole of *Alexandria*, specially *Origen*, who being Scholar to *Ammonius*, that great Master of *Platonic* Philosophie, (whom some reckon to be a Christian) follows his Masters steps in endeavoring to reforme *Platonic Philosophie*, and reduce it to the forme of *Christian Theologie*; wherein he came infinitely short of his designe: for he did by these his vain attempts, but the more *sophisticate* and *adulterate Divine Theologie*; not only by his many *Platonic Allegories*, but also by those several *Philosophic termes* and errors which he mixed with the Doctrines of Faith, namely his *ἀντιθέσεων*, or *free-wil*, his *Pre-existence of Souls*, &c.

Ludov. Vives in *August. Civ. lib. 9. cap. 11.* tels that

from *Plato's Demons* *Origen* without doubt derived his Error in asserting that Mens Souls were changed into Demons, and these again into Mens Souls, as in *Lib. καὶ ἀρχόν.*

Origen the Founder of Pelagianisme.

1. The Pelagian Errors came from *Origen*. *Jansenius*, *August. De Hæres. Pelagian, Tom. 1. l. 6. c. 13, & c.* gives us a particular and

and large account, how al the *Pelagian* Dogmes were formed out of *Origen's* Philosophic Contemplations. (1) 'The *Pelagians*: (saith he) were severely reprehended by *Augustin*; for making Indifference to Good and Evil, with the exclusion of Necessitie as to one part, essential to the libertie of the wil in every state. For this is the most principal basis of the whole *Pelagian* structure; which *Origen* entirely delivered: For he was so far fond of this Philosophic libertie, and a Patron of this indifference to Good and Evil; as that he decreed man without this was to be reckoned among Brutes and Stones. Hear *Origen* discoursing of this libertie, *Lib. 1. ἐπὶ ἀρχαῖς, C. 5.* And by consequence it is from us, and in our motions, that we are blessed or holy, &c. See *Jans. p. 150.* (2) *Origen* every where inculcates and cries up the sufficiency of Natures Law to live wel. As *Lib. 2. in Rom. Jans. c. 14. p. 151.* (3) Touching Grace and its Merit, the very error of *Pelagius* and the *Massilienses* is delivered by *Origen*; as also touching the perfection of Justice, and ἀμείβει. As *l. 4. in Rom.* And in his Books ἐπὶ ἀρχαῖς, his scope is to shew; That the Providence of God doth governe immortal souls according to the merits of each, as *Jansen. c. 15. p. 152.* (4) *Origen*, as *Pelagius*, utterly overthrows Election; Predestination, and Vocation according to the purpose of God. *Jans. c. 16. p. 152.* (5) Al the Glosses of Scriptures touching Original sin and Grace, which the *Pelagians* abuse, yea the whole systeme of *Pelagian* Errors *Origen* preformed; as it sufficiently appears by his Comments on the Epistle to the *Romans*, specially on *Ch. 5.* and his Books ἐπὶ ἀρχαῖς. *Jansen. c. 17. p. 153.* gives this as the root of al *Origen's* Errors, namely the Libertie and Fecunditie of his Wit too much immerfed in vain Philosophie; as hereafter, §. 10. and C. 2. Sect. 1. §. 4.

2. *Origen* gave also a great foundation and improvement to *Arianism* from the *Arian Heresie*. (1) By asserting that ὁ λόγος, the Word, *Origen. Joh. 1. 1.* is taken only *Metaphorically*, and *Ideally*, according to the *Platonic* mode; as in what immediately follows §. 9. (2) He held also, That the Son of God saw not the Father; because he was a creature made, not borne the Son of God: that the Son, who is the Image of the Invisible God, compared with the Father, was not Truth; i.e. True God. That God the Father was an incomprehensible Light; but Christ, if compared with the Father, was a very poor splendor; which yet with us, by reason of our

imbecillitie, may seem very great. That the Son was not Bonitie it self, but a certain air or image of Bonitie; so that he could not be termed absolutely good, but only with an additament, *A good Pastor*; or the like. As Hieronym. *Epist. ad Avitum*. (3) He said also, *That the Holy Spirit was the third in Dignitie and honor after the Father and Son, yea inferior to the Son*; as Hieronym. *ad Avitum*. Who also in *Epist. ad Pammachium*, saith, *That he spoke il of the Son; but worse of the Holy Spirit*. (4) He held, *That the Father contained althings, the Son was only in Rational Creatures, and the Holy Spirit only in Believers*; as Athanasius, *Quaest. 71. ad Antiochum*, relates. These notions about the *Trinitie* he imbibed from that *Platonic Philosophie* then taught in the Schole of *Alexandria*, wherein he was instructed; which acknowledged a *Teis, Trinitie*; namely, [1] ὁ πατήρ, the *Father*; whom they made to be τὸ αὐτόν, the *supreme Being*: [2] ὁ νῦς, the *Mind*, or ὁ λόγος, the *Reason*; whom they made inferior to the first: And [3] ἡ ψυχὴ τῶ κόσμου, the *mundane Spirit*; which they made inferior to both the former. And hence Origen traduced his *Trinitie*; which gave the original Exemplar to *Arianisme*. Whence Epiphanius, in *Epist. ad Joannem Hierosolymitanum*, calls Origen, the *Father of Arius*: and Hieronymus *Epist. ad Pammachium*, stiles him, the *Ocean and Fountain of Arius*. And Socrates, *l. 4. c. 21.* with others, related, that the *Arians* frequently used Testimonies taken out of Origen's Books. See *P. 4. B. 2. C. 6. §. 4.*

Poperie from Origen.

3. Origen by his *Platonic Philosophemes*, gave a great advance to the whole Systeme of *Papisme*, or *Antichristianisme*. (1) He gave the first lines to al *Mystic Theologie*, by turning al Scriptures, even the most plain into Allegories, according to the *Platonic* mode, of which more hereafter, *Chap. 2 Sect. 1. §. 1.* (2) He was the first Founder of *Monastic Life, Abstinences, and Austerities*. [1] He emasculated himself, *i. e.* extinguished *virilitie*, thereby to preserve Chastitie. [2] He understood those Precepts of our Lord, *against having two coats, shoes, and making provision for the morrow*, in a literal sense, as belonging to al Christians; and thence affected voluntarie Povertie, as the Monkes of *Egypt* his Successors. [3] He abstained from necessarie food, as the *Pythagoreans*, and *Papish Monkes*; whereby he endangered his health. [4] He affected superstitiose sanctitie and severities, abstaining from necessarie sleep, lying on the ground, &c. as Monkes. (3) He held *human merits*, and *justification*

fication by *workes*, placing *Mans Satisfactions, Tears, Contrition*, and other *good workes*, as the causes of Remission of Sins. So in his *Hom. 24. on Numbers, and 24, and 23, on Joshua, and Hom. 1. in Ezech.* (4) He asserted, with the Papiſtes, *Perfection in this life, namely, that Saints may extinguish al the some of sin in this life, and so satisfy the Law.* Of which see *Lib. 1. in Job, Hom. 8. and Hieron. ad Ctesiph. advers. Pelagianos.* (5) He was the first that introduced *Purgatorie*, from the *Platonic Schole at Alexandria*, into the Church of God. *Plato's notions of Purgatorie* see in what follows, *Chap. 2. S. 3. §. 11.* And *Origen* in imitation hereof held, *That some sins were purged out here, but others passed with us into the next life, where they were by the torment of fire purged out.* Of which see his *Hom. 8. in Leviticus. Hom. 2, & 3. in Psal. & Hom. 14. in Jeremie.*

4. There were many other great Errors asserted and introduced by *Origen*, from that *Platonic Schole at Alexandria*, and its corrupt Infusions. As (1) he held *the pre-existence of Souls.* Thus *Plato* in his *Timæus*, and elsewhere he saith, *That al Souls were produced at once, and distributed into the Stars, &c.* So *Nicephorus, lib. 5. c. 23. August. lib. 2. de Civit. Dei. c. 23. as Epiphanius, Hieronymus and Suidas* relate, that *Origen* held, *Human souls to have been before bodies, and that for their sins they were chained to bodies:* which was a great Philosopheme among the *Platonistes.* (2) *Hieronymus, Epist. ad Avitum, & Apol. 2. adversus Ruffinum*, assures us, that he held, in imitation of *Pythagoras* and *Plato*, *μετεμίσχων*, or *the Transmigration of Souls from one Bodie into another.* (3) He held, *That the Devils and souls of the wicked should be at last saved, and that after long punishments they should be associated to the good Angels.* Thus *αὐτὸ ἀσχρόν, l. 1. c. 6, 8. Hom. 9. in Jerem.* which also is related by *Theophilus, Epiphanius, Hieronymus* and *Augustinus.* So *lib. 2. contra Celsum*, he saith, *That the soul of Christ divested of its bodie converted many souls.* (4) He denied *the Resurrection of the flesh*, affirming, *that our Bodies after the Resurrection should be round, aereons, and not of the same substance they now are.* Thus *de Resurrect. l. 4. & Expos. in Psal. 1.* as *Hieron. ad Pammachium.*

How many and great the Errors of *Origen* were, which he imbibed from the *Pythagorean* and *Platonic Philosophie* in the *Alexandrine Schole*, is more fully explicated by *Hieronymus, in Epistolis ad Avitum, and Pammachium, and Oceanum, Tom. 2.*

Oper.

*Other Errors
of Origen.*

Oper. p. 190. Also in *Apolog. adversus Ruffinum*. These his Venimous Errors began first to be espoused by the Monkes of *Egypt*, who dranke in the same with much greedinesse, and diffused them throughout the whole masse of their Mystic Theologie, which gave great contestes among the Churches of those times, as *Baronius* has wel observed on the year 256. *Alexander, Eusebius, Didymus*, and others, studiosely endeavored the defense of *Origen*; but *Methodius, Eustachius, Apollinarius, Anastasius, Theophilus, Hieronymus, Athanasius, Augustinus*, and many other of the Fathers; and more particularly the *Constantinopolitan Council*, An. 551. condemned *Origen* of many Pestilential and prodigiouse Errors, imbibed from *Ethnic Philosophers*. *Cluvers* in *Apocalypf. Tom. 2. p. 315, &c.* applies that character, Rev. 8.

Rev. 8. 10, 11.

And there fel a great Star from Heaven, burning as it were a lampe, &c. unto *Origen*; who, as *Severus Sulpicius* observes, in what he did wel came short of none after the *Apostles*; but in what he erred, none was worse. That this Texte, Revel. 8. 10, 11. pointes out *Origen*, *Cluvers* proves, (1) from the time of this third Trumpet, which answers exactly to *Origen*. (2) From the severall parts of the character: [1] *He burned as a lampe*, which notes his spiritual gifts, as *Mat. 5. 15. Job. 5. 35.* [2] *Yet he fel from Heaven*; i. e. from his spiritual celestial Light, into miserable terrene darkneses of *Ethnic Philosophie*. [3] *He fel upon the third part of the rivers and fountains of waters*; i. e. on the People and Ecclesiastic Assemblies, which were corrupted by him. [4] *And his name was wormewood*, namely by reason of the extreme bitterness of his Dogmes and superstitiose severities.

But to conclude *Origen's* Character, the original springs of these his monstrofe Errors seem these. (1) The natural Luxuriance of his exorbitant phantasia; which recreated it self in the Allegoric mode of the *Platonistes*. (2) His despising the simplicitie of the Scriptures, and Christian Theologie. (3) His too great confidence in his own parts; and presuming himself to be wiser than others. (4) His affectation of new Termes and Modes of interpreting Scripture. (5) But most of all his insolent abuse of Divine Mysteries and Truths; by reducing the same to *Platonic Philosophemes*. Hence *Easil, Hom. 3. Hexaem.* severely redargues *Origen's* Allegoric Mode of *Theologising*: and elsewhere he termes it, *μυθικὸν ἀνάπασμα*, a *fabulose figment*. *Greg. Nazi-*

Nazianzen, Orat. 42. stiles *Origen's* way of commenting *ὄνειρο-κετικόν*, worthy of a conjector of Dreams; in allusion to the *ὄνειρο-κετικὸς* of *Artemidorus*, and *Apolonius Artanus*; as before; *L. 1. C. 3. §. 8.* *Greg. Nyssenus*, in *Cant. Prefat. & l. de ho. opat. c. 18.* disputes sharply against the *Deliries* or *sick Dreams* of *Origen*. *Cyril Alexandrin. in Act. Concil. C P.* stigmatifeth *Origen* with the character of *Antichrist*: *Ὁρῶντος καὶ δάπτου τοῦ τῆ ἐρημώσεως βδελύγμα ἐν μέσῳ τῆ ἀληθοῦς ἐκκλησίας γερῆνται*, *Origen* has started up in the midst of the true Church, as the Abomination of Desolation. *Epiphanius, in hæres. 64.* hath writ severely against *Origen's* Errors, whom he termes *ἐδελόσοφον*, self-willed sophist, or one tenacious of his own sentiments in wisdom. And he termes his Doctrine, *ἀπίστην καὶ ἐλέθειον διδασκαλίαν ἐν πολλοῖς μέρεσι τῆς πίστεως ὀπινηνομένην*, *Abjurditie and pernicious Doctrine in many parts of faith; &c.* Whence the *Greek Theologues* in the fifth *Oecumenic Council* anathematifed him for his Errors. Of which see more, *Vincentius Lyrinensis, lib. advers. Hæres. c. 23.* How much these *Primitive Churches* were infested by Errors imbibed from *Ethnic Philosophie*, specially those of *Origen* and the *Schole of Alexandria*; has been wel observed by that great *French Divine Morelius*, in his *Discipline de l'Eglise, liv. 2. chap. 6. pag. 101.* 'Human Philosophie has corrupted many, who desirous to mixe it with the Gospel, disfigured the Doctrine thereof, and at length made of it a pure Human Philosophie. This happened not all at once, but by little and little, until it came to darken Grace. For *Origen* endeavoring to exhort men to performe workes worthy of their Vocation, extolled good workes without measure: and the more to awaken men hereto, he gave them to understand, that these good workes were in their power and from their Free-wil. Which opinion opened the dore to the *Pelagians*.—In general the ignorance of al Science has produced great evils: but yet the greatest part have had their source from Reason, Human opinion, and Philosophie; which for this reason *Tertullian* rejected and banished from the Church, as being the mistress of Heresies. *Agén, liv. 3. chap. 14. pag. 260.* *Morelius* addes, 'That Philosophie and Curiosity corrupted this noble Schole of *Alexandria*; and by consequent the Church Which ought therefore to be carefully avoided; because these two evils are natural to Scholars, who not contenting themselves with the simplicitie of the Gospel, are ambitious to beautifie

‘tifie it with human ornaments of Eloquence and Philosophie ;
 ‘and from a rage to get knowlege would fain mount up higher
 ‘than their very Doctors.

We find this *mysterie of iniquitie* excellently laid open by *Owen*,
Theolog. lib. 6. cap. 8. where he shews us, how this Pagan Philo-
 sophie at first crept in amongst the Fathers, to the great pre-
 judice of Christian Theologie. ‘The sacred *Chorus* (saies he) of
 ‘the Apostles being removed, Satan again attempted the cor-
 ‘rupting of Evangelic Truth, and that not without successe.
 ‘For what he could not accomplish by open assault, he gradu-
 ‘ally obtained in defense of the Truth. For after the Apostles
 ‘were removed, the Patronage of Truth came into the hands
 ‘of Learned men. Of this number were *Clemens, Origen, &c.*
 ‘whom it sufficed not to use the Word and Spirit of God a-
 ‘gainst the enemies of Truth, but they were pleased to engage
 ‘also with reasons drawn from secular learning. And it hap-
 ‘pened in progresse of time, that these Philosophic arguments,
 ‘which these learned men used in the defense of Truth, yea the
 ‘very termes and words, were esteemed as necessary parts of Re-
 ‘ligion. But this Philosophic fatal evil did in a more particular
 ‘manner infect the Church after the *Peripatetic* Philosophie,
 ‘(which for some ages had lain neglected) began to please Stu-
 ‘dents in good literature. For this Philosophie of *Aristotle* being
 ‘revived and adorned by the *Mahumedan Arabians*, and thence
 ‘sucked in by the Scholemen, they utterly abrogated the E-
 ‘vangelic Theologie. And as many of the Fathers thus cor-
 ‘rupted the Doctrine of the Gospel by Philosophic *Nations* and
 ‘*Infusions*; so in like manner the *Worship* of the Gospel was by
 ‘their assuming Philosophic termes and rites greatly corrupted.
 ‘*Pythagoras, Plato*, and other of the Philosophers had, in imita-
 ‘tion of the *Jewish Church*, their *τελετάς, ἐπιπτείας, &c.* And the
 ‘*Greek Fathers* in imitation of these Philosophic Rites, cal their
 ‘Sacraments and other Mysteries by the same *Names*; yea assume
 ‘many of the same Rites to clothe Christs Mysteries withal. Thus
 ‘the spurious *Dionysius Arcopagita* cals the Eucharist, *τελετῶν τε-*
 ‘*λετῶν*. And *Casaub. Exer. 16. c. 43.* assures us, that when the first
 ‘Christians cal their Sacraments *Teletas, &c.* these and the like
 ‘Names were transferred from the Sacred of the Pagans. The
 ‘*Grecians* called the Deification of the Heroes *θεοποίησι*. Hence a-
 ‘mong the Fathers, specially such as were Popishly inclined, *θεοσις,*
 and

Of these Tele-
 ia, see Court
 of the Gentil.
 par. 1. B. 1. c. 9.
 §. 10.

and ἀποθέωσις is attributed to Saints. But of this more fully in what follows of Antichristian Rites, *Ch. 2. S. 3. §. 11.*

§. 9. But to descend to particulars. 1. Al those hel bred, black Errors, which struck at the Deitie of Christ, had their foundation in *Pagan Philosophie*. Such were the opinions of *Samosatenus, Arius, &c.* As for the Heresie of *Samosatenus* and its traduction from *Pagan Philosophie*, we find a good account in *Melancthon, Chron. lib. 3.* of the state of the Church under *Valerius* and *Aurelianus*: ‘*Paulus Samosatenus, (saies he) who fel up- on the blasphemie of Ebion and Cerinthus; had this occasion for his Errors: Plotinus the Philosopher (who was Scholar to Ammonius) reading in the Schole of Alexandria, had mingled with his Philosophie Allegories touching the Eternal Word. And in as much as there were many debates about these things from the writings of the Ancients, Paulus Samosatenus drew thence his impostures; and maintained, that Jesus Christ was only man; and that by ὁ λόγος, the word, Joh. 1. 1. We may not understand any person subsistent; but the declaration and word of promise. These Reveries were received with much applaudissement by curiose spirits; and particularly by Zenobia Queen of Arabia and Dame of Antioch: by whose means P. Samosatenus was maintained secure for ten years space. This Heresie of Samosatenus denying the Divinitie of Christ was revived by Arius; and that from the very same foundation of Platonie Philosophie, yea in the very same Schole of Alexandria. This is wel explicated by Aquinas; Sum. part. 1. Q. 32. A. 1. ‘We find, saith he, in the Books of the Platonistes, That in the beginning the Word was: by which Word they understood not a person in the Trinitie, but an Ideal Reason, by which God made al things—whence sprang the Error of Origen, and Arius; who followed the Platonistes herein. So again in what follows, Q. 34. Art. 1. Aquinas assures us; That Origen laid the foundation of Arianisme, by affirming, That the Word in Divine matters, signified only Metaphorically; not properly. That Arius also had his Infusions from the Platonistes in this Schole of Alexandria is evident: For Arius was a Presbyter in this Church, and Student in this Schole, where the Pythagorean and Platonie Philosophie was at this time wholly in request; (for Aristotle came not in play til afterward) which the learned Christians Clemens Alexandrinus, Origen, &c. made use of as a medium to*

illustrate and prove the great mysteries of Faith touching the Divine λόγος, word, mentioned, *Joh. 1. 1.* hoping by such symbolisings, and claiming kindred with these *Philosophic notions* and traditions (originally *Jewish*) touching the *Platonic λόγος, ὄρα, & τὰς*, they might gain very much credit and interest amongst these *Platonic Sophistes*. Hence these learned Fathers *Clemens* and *Origen* made it their business to lay open the cognation betwixt *Pagan Philosophie* and the Mysteries of the Gospel; proving, that Philosophie was but a reflexe beam, or broken derivation and tradition of Sacred Revelation. Which designe and undertaking had been of excellent use, had these learned Fathers withal discovered the Vanitie and Corruptions of *Pagan Philosophie* as then constituted: but this they were so far from undertaking, as that they assumed a considerable part of the *Pythagorean* and *Platonic Philosophie*, both *Mater* and *Forme*, and mixed it with their *Sacred Theologie*; and so out of al framed an Image like that of *Nebuchadnezar*, *Dan. 2. 31, 32.* And amongst other *Platonic Mysteries*, that of λόγος, the word, on which *Ammonius* and *Plotinus* had much commented, was taken and applied to the Divine λόγος, Word, explicated by *John*; which gave occasion and foundation to many Philosophic debates and contestes in the Schole and Church of *Alexandria*; as also to the Heresie of *Arius*, as it had done to that of *Samosetanus* before. This is wel taken notice of by that great *French Reformer Morelius*, *Discipl. liv. 2. chap. 4. pag. 87, 88.* ‘It has been
‘the custome (saies he) to use Disputes in many places, whence
‘many inconveniencs may follow: For such Disputes tend only
‘to awaken and discover the spirit, whence follows much pre-
‘sumtion and ostentation, and the starting of high and curiose
‘Questions; which may afterward trouble the Church. The
‘*Arian Heresie* had its rise from the particular conferences of
‘learned men in the citie of *Alexandria*. Indeed *Constantine*
‘sharply reprehended these curiose Disputes, &c. The same may
‘be applied to the *Photinian Heresie*, which was the same with
‘the *Arian* and *Samosetanan*. Of which see *Melanchron*, *Lib. 3.* of
‘the Churches conflict after *Constantine*. We have before touched
‘on this (*Chap. 3. §. 2, 3.* of *Book 1.*) out of *Justinian*, who
‘acquaintes us, that these *Philosophic Notions* about the *Platonic*
‘λόγος & τὰς, which supposed a real difference in nature be-
‘twixt the ὁ πατὴρ, the Father, ὁ λόγος, the Word, and ἡ ὕλη τῶ κόσμου,
‘the

the Soul of the World, gave occasion to the *Arian Heresie*. See *Justinian* in 1 *Joh. 1.1.* and *Origen's* influence on *Arianisme* in what precedes, §. 8.

§. 10. Another great *fundamental Error*, which received spi-rit and life from *Pagan Philosophie*, is *Pelagianisme*; which strikes diametrically, at the free efficacious Grace of Christ, (as *Arianisme* at his Divinitie) and contains in it much of the spi-rit of Antichrist. We have before in what was laid down touching the Vanitie of *Pagan Ethics*, B. 1. C. 2. §. 4. proved, that the Philosophers generally asserted a *Moral power*, or *Free wil*, in al men to performe virtuouse actions. They had their *ἰσχυρὸς λόγος*, *right Reason*; their *εὐψυχία*, *good nature*; *αὐτεξέλεον*, *free-wil*; *τὰ ἐν ἡμῖν*, *things in our power*, and *seeds of virtue*, which they made the spring of al their good workes. These notions the *Greek Fathers*, specially *Origen*, (who was bred up amongst the Philosophers in the Schole of *Alexandria*) sucked in with too much greedinesse, who made them the foundation of his Exhortations to good workes, which he cried up without end or measure; and to awaken Christians more effectually hereto, he took up this *Philosophic principe*, *That it was in the power of mens free-wil to performe the same*. This laid the foundation for the *Pelagian Heresie*, as we have before observed out of *Morelius*, and we find this excellently opened to us by *Jansenius*, in his *Augustinus*, Tom. 1. lib. 5 cap. 13, &c. 'Amongst al (saies he) that preceded *Pelagius*, I find no more skilful Architect of the *Pelagian Heresie* than *Origen*; who gave origine to many Heresies, which for some ages after his death infested the Church; specially by his Books, *περὶ ἀρχαῶν*. But there was none that he did more exactly forme than the *Pelagian*. Neither wil you easily find any Dogme, one excepted, used by *Pelagius*, or *Julianus*, against the Church, or any interpretation of Scripture favoring that Heresie, which *Origen* did not forme to their hands: so that sometimes they use the very words of *Origen* against the truth; which, because it may seem incredible to some, I wil a little more fully demonstrate. Which he does, (1) From *Origen's* asserting an *Indifference of Free wil*. (2) From his supposing the Law of Nature sufficient to guide us to live wel, &c. (3) From his pleading for Merits, and perfect Righteousnesse, and ἀμείβεσι. (4) From his overthrowing the Doctrine of free Election, Predestination, &c. (5) From his denying or lessening

lessening Original Sin and Grace, as it appeareth by his Commentaries on the Epistle to the *Romans*, specially on *Chap. 5.* as also his Book *περὶ ἀρετῶν*. And then he addes *cap. 18.* that the whole of this Heresie had its foundation in the *Pythagorean*, *Stoic*, and *Peripatetic Philosophie*. He also acquaints that the *Origenists*, or *Monkes* that followed *Origen* and his Doctrine in *Egypt* and *Palesine*, aspiring after a Monkish Perfection and Religious life embraced these Infusions of *Origen*, from whom the *Massilienses* and *Pelagians* traduced their Heresie. *Hieronymus Adversus Pelag. ad Ctesiphontem*, assures us, *That the Doctrine of Pelagius was but a branch of Origen's.* And the same *Hieronymus*, *Apolog. 1. adversus Ruffin.* saith that *Origen* held, *That God chose men, not that they might be holy, but for their foreseen sanctitie and holinesse:* which made way for that great *Pelagian Error*, touching Election from the prevision of good Workes. More touching the Traduction of *Pelagianisme* from *Origen's* Dogmes, see what precedes §. 8.

That Philosophie was the cause of *Pelagianisme* also, *Godeau*, that great *French Historian* in the *Life of Augustin*, *Liv. 2. Chap. 2. p. 200.* demonstrates thus, 'Nevertheless the Philosophie of *Aristotle* and *Zeno* seems to have contributed much to *Pelagianisme*. And if *Tertullian* has named the Philosophers the *Patriarches of Heretics*, that is particularly true in regard of the *Pelagians*; who, if we may so speake, are descended in a direct line. For the first Error of *Pelagius* was touching the perfection of justice and *impeccabilitie*, which he held a man might attain to in this life. Which is the same with the *Apathic*, or the exemption from passions; which the *Stoics* attributed to their wise man. And albeit *Aristotle* and the *New Academics* held, *That a wise man is capable of passions, but virtue consistes in the moderation of them*; yet both one and t'other agreed in this, *That virtue came from man, not from God.* And *Cicero* explicating their Doctrine, saith, *Who ever gave God thanks for being a good man?* And *Seneca* saith, *There is a good, which is the cause of a blessed life, namely to confide in a mans self.* Lo, the Abregement of the *Pelagian* Doctrine! — Philosophie furnisht the *Pelagians* not only with *Materials* to build their *Forteresse* against the Church, but also with *Armes* to defend it. And *Augustin* doth reproach *Julian*, with the subtilities of *Logic*, which he had learned, &c. As *Vanitie* and

‘and Pride is the character of Human Philosophie, so also of the *Pelagian* Heresie; and it is its specific difference: For if a man examine al its propositions, he shal find in them a spirit of pride in the most insolent degree.—We have a secret desire of Independence which is graven on the very fund of our corrupt nature. Thence one being asked why *Pelagianisme* did spring up in al Ages, answered, because there were *Pelagiana fibrae*, certain *Pelagian fibres*, or smal venes of *Pelagianisme* in the hearts of al.

Jansenius likewise tels us, *Tom. 1. lib. 7. cap. 17.* That the *Greek* Fathers, out of too great opinion of *Origen* and his Commentaries, sucked in from him the same opinions about Free-wil; which *Chrysofome*, *Oecumenius* and *Theophylact* were too guilty of. *Origen’s* opinion for Free-wil see in his *Philocalia*, cap. 21, 23, 25, 26, &c. This may serve as a reason why *Pelagius* found so much favor from the *Greek* Fathers in the Council of *Diospolis*, *An. 415.* That *Pelagius* himself received much of his Heresie from these *Origenistic Monkes* seated in *Egypt*, with whom he had conversation whilest in those parts, may hereafter appear, when we come to treat more fully of *Pelagianisme* revived by the Scholemen. It sufficeth at present to shew, what foundation was laid for the *Pelagian* Heresie by the *Greek* Fathers, specially those of the *Alexandrine* Schole; who out of a vain designe to gain reputation to the Christian Theologie contempered some of the purer and more reformed parts of the *Pythagorean* and *Platonic* Philosophie therewith, to the great prejudice, yea corruption thereof, which *Antichrist* afterwards makes use of for the exaltation of his throne, and introduction of his *Mystical*, *Scholastic*, *Canonic Theologie*, as it follows, C. 2. S. 1. §. 1, &c.

But to give a Summarie account of the rise and progresse of *Pelagian* Dogmes, *Bradwardine* in his Preface to his never-enough to be admired Book *De Causa Dei*, against the *Pelagians*, tels us; that the *lapsed Angels* were the first Founders of this Sect, who depending on their mutable Free-wil, though then Morally holy, fel from their Dependence on Divine Grace; into that miserable servitude of sin they are now chained under. The same Error *Augustin*, *Aquinas*, and other *Antipelagian* Scholemen make to be the cause of *Adam’s* Fal. And if his Moral Free-wil when void of Sin could not preserve him from falling into sin and miserie, when he depended thereon, how is

it possible that *corrupt Free-wil* in his lapsed posteritie should raise them up to a state of Union and Communion with God, from whom they are now, by reason of the spiritual death and servitude of Sin, so far distant? *Bradwardine* also makes *Pelagianisme* to have been avouched and owned by *Cain*, *Nimrod*, *Nebuchadnezar*, and other forerunners of Antichrist. That it was the $\pi\epsilon\sigma\sigma\tau\epsilon\upsilon$ $\text{Ἰεϋδ}\text{ῶ}\text{ς}$ of the *Pharisees* is most evident both from Sacred Scriptures, as *Luk* 18. 9, 11. and elsewhere, as also by the general consent of such as have written of the *Pharisees*, *Drusius*, &c. In the Primitive Christian Churches this *Pelagian* Infusion was diffused among the *Gnostics*, and other legal carnal Christians, even in the Apostles daies; as seems evident by their Epistles, which elsewhere, if the Lord please, we shall make apparent. But the principal founder of this *Pelagian* Placite in the Primitive times was *Origen*, as *Jansenius* has incomparably well demonstrated in his *Historie of Pelagianisme*. From *Origen* and his Sectators the Monkes of *Egypt*, *Pelagius*, the reproche of our ancient *Britaines*, imbibed his venomous Infusions, which proved the vital spirits of Antichrist that man of sin.

Augustin's
Zele against
Pelagianisme.

To give check and confusion to these proud sentiments of that *Pelagian* Antichristian party God raised up *Augustin* for the succour of his poor bleeding Church, against the most pestiferous Heresie that ever infested it. He was a person of prodigious natural acumen and Capacitie: he had an ample vast soul, filled with Divine *Lights* and *Heats*: he was indeed the Restorator of the ancient Faith in this point, and Doctor of Grace, being indeed an insatigable and invincible champion of *Free-grace* against *Free-wil*: He penetrated al the secrets of the *Pelagians*, and opened their Vanitie: he entred by the conduct of Gods Spirit into the very bowels of corrupt Nature, and anatomised al its subtile Recesses and Diverticules: He descended into the darkneses of the blind mind, and discovered its venomous influences on human Acts: He also manifested the feebleness and impotence of the corrupt Wil as to what is spiritually good: He made a perfect Anatomie of the old *Adam*, dissecting the smal fibres thereof. And this *Pelagian* Heresie, which may wel be stiled the *Heresie of corrupt Nature, the daughter and mother of Pride*, did but the more inflame his zeale for Divine Grace, and increase his profound Humilitie: and whereas the pride of mans spirit takes great satisfaction in such flesh-

flesh-pleasing notions, his incomparable Humilitie led him to a more implacable enmitie against them: and being fortified with the armor of Divine Light and Grace, he confounded the Fautors of *Pelagianisme*, and Patrones of corrupt Free-wil, discovered their puerile ignorant Sophismes, and impudent Blasphemies; as also contemned their reproches and calumnies. He explicated his Hypotheses with claritie, and demonstrated them with invincible force, specially in his two last pieces; those he writ against the Semi-pelagians, of the *Predestination of Saints*, and of the *gift of Perseverance*. We have an incomparable Systeme of al his choicest sentiments about Grace collected by that great Patrone of *Free-Grace*, and Impugnator of *Free-wil*, *Jansenius*, in his *Augustinus*; where also we find an excellent account of *Augustin's* Life, and Zele against the *Pelagians*: the like in *Godeau*, *La Vie de St. Augustin*. And because some of late have thought *Augustin* too warme and passionate in his Zele against the *Pelagians*, I shal give an abbreviate Idea or character of his spirit and zele for God, which is more copiosely and lively delineated by *Godeau*, that great *French* Historian, in the forementioned Historie of *Augustin's* Life. *Augustin* was a wonder of nature for Parts, and a miracle of Grace for Pietie. It were easie to find admirable Parallels between those two great men, *Paul* and *Augustin*, which *Godeau* calls the ancient and new Apostle of Jesus Christ. *Augustin* observed in *Paul* an admirable Fidelitie, a celeste Eloquence, which was by so much the more capable to prevail, by how much the lesse human. He also observed in him a singular adresse to manage Spirits, an incomparable claritie to explicate Mysteries, a singular prudence to distribute Divine Verities according to the capacitie of his Disciples, a marvellous judgement in his counsels, a profound intelligence to discover the secrets of mens hearts; a perfect charitie for sinners, and yet an amorous vehemence against *Sin-Libertines* were constrained to admire in *Augustin* an exemple, which they were not willing to imitate. He studied more to become pious than learned, and to purifie his heart from carnal Affections, than to enrich his Understanding with new Sciences. He thought he ought to grow in virtue according to the measure he grew in dignitie. He was the Master of al by his Doctrine and Exemples; but by his Humilitie, charitable and prudent Conduct, the Servant of al. The Son of God chose him to

defend the principal foundation of Christian Religion. Other Doctors had particular lights for the defending diverse Truths, but he had extraordinarie claritie for the defense of the prime Truth and Grace. If it be the nature of Science to puffe up, then one might think such an eminent Science as *Augustin* had should greatly puffe him up; but the malignitie of Science was never so perfectly extinguished as in him: and he is yet more admirable for the profunditie of his Humilitie, than for the sublimitie of his Doctrine: he searched not for the praise of men. We might copie out al *Augustin's* Books, if we would report al the humble Sentiments which he hath couched touching himself, in a manner that is not affected, and wherein one cannot accuse him, that he searched for Glorie in a seeming content thereof; he had no difficultie to confesse his ignorance in many things, which men believed he could instruct others in. He thus speakes: *I professe I am of the number of those which write in profiting, and profit in writing.* With what Sentiments of grief, with what sinceritie, with what simplicitie, with what diligence, with what confusion doth he in his Confessions speak of the Errors of his Spirit, of his foolish imaginations, of his extravagant thoughts of Divine Verities? with what freedome doth he open his heart, that we may read al the disorders of his passions? we may cal these Confessions of his the triumph of Grace. *Augustin* had in his house an Assemblie of Ministers with whom he lived in commun; he forgot nothing to bring them to perfection; he had for al a love truly Paternal: he counsell'd them in their doubts, supported them in their infirmities, fortified them in their feebleesses, accommodated himself to their ignorances. He had a great natural tenderesse of love towards his friends, which Grace formed into a Divine love.

After *Augustin*, when *Pelagianisme*, by the growth of Antichristianisme was come to a perfect stature, God raised up many great Reformers, specially *Bradwardine* and *Wiclef*, to oppose the same. Many also among the *Dominicans*, as *Aquinas*, *Ariminensis*, *Alvarez*, &c. have put forth great efforts to pul down this Idol of *Pelagianisme*. But none have been more bold and successfull in the *Roman Church*, for the overthrowing this proud *Pelagian* Idol, than pious and great *Corn. Jansenius*, and his Sectators; whereof we have given a large relation in our *Idea of Jansenisme*. And we shal here only adde, that it is, or ought

ought to be the great wonder of pious souls, that in this Age, wherein so many Professors of the Reformed Religion have turned their backs on the Doctrine of Free-Grace, and imbibed so many *Pelagian* Infusions, which are the very vital spirits and heart of Antichristianisme, God has raised up, even in the bosome of Antichrist, *Jansenius* and his Sectators, who, in vindication of *Augustin's* Doctrine, have approved themselves such stout Champions and Assertors of Free-Grace, against al *Pelagian* Dogmes. O! what mater of Admiration wil this be unto al Eternitie?

CHAP. II.

Pagan Philosophie the cause of al Antichristianisme.

Pagan Philosophie the cause 1. of *Monachisme and Mystic Theologie*; 2. Of *Scholastic Theologie and Pelagianisme*; 3. Of *Canonic Theologie*; (1) *Its forme*, 1 Tim. 4. 1. διδασκαλίας, Col. 2. 8. (2) *Its Mater*, 1 Tim. 4. 1. Δαυμονίων. *Antichrists Canonised Saints an Imitamen of the Philosophers Demons. Their Parallel* [1] *in Origine*; [2] *In formal ἀποδέωσις*. [3] *In Mediatorship*, Col. 2. 9, 10, 19. 1 Tim. 4. 2. ἐν ἑποικίσει, in imitation. ἀπολατρεία, ἀν ἑποικίσει, or imitation of Pagan δεῖσις δαυμονίων. 1 Tim. 4. 2. The *essence of Antichrists Apostasie in Idolotrie*, Rev. 17. 5. Rev. 13. 1. (1) *Al Commemorations of Saints at their Graves, Demon-worship*. (2) *Saints Holy-daies and Festivals from Demon-worship*. (3) *Saints Images, Crosses, and Reliques from Demons, &c.* (4) *Sacrifices and Offerings to Saints from Demons*, Psal. 106. 28. 1 Cor. 10. 21. Δαυμονίων. (5) *Exorcisme, and Popish Miracles from Demons*, 1 Tim. 4. 1, 2. Eph. 4. 14. *Pythagoreans great Magicians, as Apollonius Tyanæus, &c.* (6) *Invocation of Saints*. (7) *Popish Rites, viz. holy water, fire, garments, &c. from Demons*. (8) *Antichrists Fasts, &c. from Demons*, 1 Tim. 4. 3. (9) *Monastic Life and Rules Demon-Doctrines*, 1 Tim. 4. 3. Col. 2. 21. Σύγης. (10) *Workes of Supererogation and Merits from Demon-Doctrines*, 1 Tim. 4. 7, 8, 9. Col. 2. 23. ἐδολοθησικεία, 2 Tim. 4. 4. (11) *Purgatorie from Plato's ἀναπύρωσις. Offerings and Prayers for the Dead from Pagan τελεταί*. (12) *Antichrists Primatie an Imitamen of the Pagan; its Origine at Alexandria, but its chief seat at Rome. The Pope a Demonarch, in Imitation of Divus Augustus, who was Pontifex Maximus*. 2 Thef. 2. 3. ὁ ἀνδραπῶτ ἢ ἀμαρτίας, *extensive and intensive*. v. 4. λεγόμενον θεόν. *the Roman Emperors Demons*; σίβαστα. *the Emperor called Σεβαστός, i. e. Divus Augustus. καθίστασι, to rule; εἰς ἢ νόον what? ὡς θεόν, i. e. as a Demon. The Popes gradual Advances. Al Patriarchs from Pagan Institutes*. (13) *Al Popish Traditlons from Demon-Dogmes*. 1 Tim. 4. 1. *A Summarie of the whole*.

SECT. I.

Antichrist's Mystic and Scholastic Theologie from Ethnic Philosophie.

§. I. **W**E have shewen the sad and evil Effects of *Pagan Philosophie* in reference to the Pagans themselves, the *Jews*, and the *Primitive Christians*; we now procede to demonstrate its *perniciose causalitie* and *influence* as to *Antichrist* his hel-bred *Doctrine* and *Discipline*. And for our more *Methodic* procedure herein we shal reduce the whole of *Antichristianisme* to these three Heads: (1) *Mystic Theologie*; (2) *Scholastic Theologie*; (3) *Canonic Theologie*. (1) As for *Antichrist's Mystic Theologie*, it was the figment of the *superstitiose Monkes*, who were the first-borne sons of this Man of Sin, and the main Pillars of his Throne, according to that part of his character, 1 *Tim.* 4. 3. *καταλύτωσαν γαμήν*, *forbidding to marie*. It's true, there were some devote Christians, who in time of persecution chose a *Monastic* or *solitarie life*; but the imposing hereof under certain Rules, yea Vows, and that as a more perfect state of Religion, proceeded from the spirit of *Antichrist*. Now these *superstitiose Monkes* were first seated in *Egypt* at *Alexandria*; where they dranke in the *Pythagorean* and *Platonic Philosophie*, and therewith many *Philosophic superstitions*. And to treat a little more distinctly of the Origine of these Monkes, the first borne sons of *Antichrist*, and their *Mystic Theologie*, we are to take a brief view of the Schole of *Alexandria*, and its Constitution when *Monastic Life* and *Theologie* was introduced into the *Primitive Churches*. This Schole of *Alexandria*, founded by *Ptolomæus Philadelphus*, was indeed the seat of al *Philosophie*, yea the eye of the world as to learning, at this time when *Monastic Life* and *Theologie* crept into the Church, as we have largely demonstrated, *Court Gent.* P. 2. B. 3. C. 4. §. 4. &c. The *Philosophie* that most flourished in this *Alexandrine Schole* at this time was *Pythagorean* and *Platonic*: and the principal Professors thereof were the *Egyptian Priests*, who were incorporated into *Colleges*, or *Convents*, affecting a *Monastic Life* and *Severities*, in imitation of the *Essenes* among the *Jewes*; who, in the times of the *Babylonian* and subsequent Persecutions under *Antiochus*, &c. affected a *Monastic solitarie life*, and severe *Discipline*, to preserve the puritie of their Consciences and Religion, as we have shewen *Philosf. General.* P. 1. l. 1. c. 1. §. 11. Hence, I say, both

1. The Monkes drew Mystic Divinitie from Pythagorean and Platonic Philosophie in the Alexandrine Schole. 1 Tim 4. 3.

the *Pythagoreans* and *Egyptian* Priests traduced their Monastic Life and Discipline : of which see *Philosop. General. p. 1. l. 1. c. 2. S. 7.* also *l. 2. c. 3. §. 4.* and *Court Gent. P. 2. B. 2. c. 6. §. 9.* Now that the whole of Antichrist's Monkes, their original Constitution, and Discipline, and Mystic Theologie, was but a superstitiose Imitamen of the *Egyptian* and *Pythagorean* Monastic Life and Philosophie, will be most evident by the subsequent Parallels.

1. Antichristian Monkes an Imitamen of Egyptian and Pythagorean Colleges.

1. As to the origine of these Antichristian Monkes, their several Orders and Rules, they were indeed al but *superstitiose Imitamens*, or Apes of *Pagan Monkes* and *Discipline*. We have before *P. 2. Book 2. C. 6. §. 9.* shewen how the *Pythagoreans*, in imitation of the *Jewish Scholes* and *Essenes*, affected a *Collegiate Monastic life*, and *Discipline*. And that the whole of *Antichristian Monachisme* was but a *reflexe Idea* or *Imitamens* of that *Pythagoraen Constitution*, learned *Bohart* in his Treatise against *Veron*, *part 3. chap. 25. §. 4. Art. 1.* proves at large: shewing, 'how this 'injunction of *Celibat* and *Monastic life* was one great part of 'the *Doctrine of Demons*, *1 Tim. 4. 1, 3.* which was one of the 'superstitious *Pythagoras* brought out of *Egypt* into *Grece*; for 'he forbad Mariage to those of his Sect, and erected a Cloistre 'of Virgins or Nuns, &c. then he proves, how that this institution of *Celibat* was by Christs time established almost throughout the *Pagan World*. But to come to Particulars: (1) The *Pythagorean Monkes*, in order to their more regular Collegiate life, entred into a most strict confederation or covenant to walk by the same commun Rule, enjoined by their Master *Pythagoras*, as *Court Gent. P. 2. B. 2. c. 6. §. 6.* Thus also the *Egyptian Priests*, as *Philos. Gener. P. 1. l. 1. c. 2. S. 7. §. 1. parag. 11.* The same do the Antichristian Monkes, who make a Vow to walk regularly according to the Rule of their Founder: whence they are called *Regulars*, in opposition to the *Secular Priests*. (2) Had the *Pythagoreans* in their College *Novices* and *Perfect*? So have the Antichristian Monkes. (3) Did the *Pythagoreans* separate themselves and despise al that were not of their Order, as ἀτελής & ἀμύητος, imperfect and uninitiate? So do these *Monastic Sons* of Antichrist, &c. (4) Did the *Pythagoreans* affect a superstitiose silence? so do these Monkes; having this Motto over their doores, *Silentium*, silence. (5) The *Pythagoreans* enjoyed althings in commun; thence their College was called κοινόνβιον, a *communitie*. The same do Antichrists Monkes in their Convents, which they

they cal by the same name, *Canobium*. (6) Had the *Pythagoreans* their Rules for abstinence from flesh, &c? Thus also the *Egyptian Priests* gloried much in their abstinences from flesh, &c. as *Philos. Gener. p. 1. l. 1. c. 2. S. 7. §. 1. parag. 3.* And have not *Antichrists Monkes* the same Abstinences? are not the *Carthusians* and *Pramonstrantes* under a prohibition from ever eating flesh, according to their character, *Col. 2. 21. 1 Tim. 4. 3?* (7) The *Pythagorean Collegiates* had their *white distinctive* garments: so have these sons of *Antichrist* the like distinctive Garments or Vestments, which *Constantin* styles *σπορία ἑσθια*, the *Garment of darkness*. (8) Did the *Pythagoreans* greatly reverence their Elders? so do these sons of *Antichrist* their Superiors and Elders, calling them, my *Father*, &c. (9) Were the *Pythagoreans* and *Egyptian Priests* much addicted to devotion or *δευσιμασσια*, *superstitiose Demon-worship*? so are these *superstitiose Monkes* to their *αγορατεσια*, *Saint-worship*, which exactly answers to the *Pythagorean Demon-worship*, as *1 Tim. 4. 1.* (10) Had the *Pythagoreans* and *Egyptian Priests* their *Severities, Mortifications, and Purifications*? so have these *superstitiose Monkes* the very same. (11) The *Pythagoreans* divided their life into *contemplative* and *active*, &c. So also the *Egyptian Priests*, as *Philosoph. Gener. p. 1. l. 1. c. 2. S. 7. §. 1.* So the *Monkes*. Now to explicate more fully the manner how these *Pythagorean* and *Egyptian Rites of Monastic Life and Discipline* were introduced first into the *Egyptian Churches*, and thence into the *Grecian, Roman, and other Churches*, we must reflect on what was before mentioned of *Origen, C. 1. §. 8.* who, in imitation of that *Monastic Life*, so much affected by the *Pythagoreans, Platonistes, and Egyptian Priests* in the *Schole of Alexandria*, brought in the like *Monastic modes* into the *Churches of Egypt*; wherein he was followed by his *Sectators, the Origenistic Monkes of Egypt*; from whom al *Antichristian Monastic Life, Rules, Confederations, Orders, Abstinences, and superstitiose Rites* proceeded, as before, also in what follows, *S. 3. §. 9.*

2. To procede to the *Mystic Theologie* hatcht by these *Antichristian Monkes*, and its production both as to *mater and forme*, *Mystic Theologie* in derivation from, and in imitation of the *Pythagorean and Platonic Philosophie*. We have already shewed, that the *Origine of this Mystic Divinitie* was laid by the *Monkes of Alexandria, and other parts in Egypt*; the *Idea or platforme* whereof was given them by *Origen*, who being brought up in the *Schole of Alex-*

*The Monkes
Mystic Theologie from the
Pythagorean
and Platonic
Philosophie.*

Alexandria under *Ammonius*, that great Reformed, and as some think Christian *Platonist*, was so drencht in *Pythagorean* and *Platonic Philosophie*, as that he fills his Commentaries on Scripture with little else save *Allegoric* and *Mystic Theologie*, answerable to the *Pythagoric* and *Platonic mode* of *Philosophising*. Wherein he is followed by his successors the *Monkes* of *Alexandria*: amongst whom *Origen*, by reason of his great parts and acquired learning, was greatly idolised and imitated; whence they were called *Origenists*. And that which gave them great advantage for the spinning out this their Cobweb of *Allegoric* and *Mystic Divinitie*, was their solitarie *Monastic contemplative life*, which they greatly affected, and whereby they being freed from the encumbrances of worldly affaires, had the more opportunity to broach and perfect their *Mystic contemplations*. Thus also the *Pythagoreans*, *Platonistes* and *Egyptian Priests*, spent a great part of their time in sublime *Mystic Contemplations*, which made their *Philosophie* so Symbolic and *Mystic*, as *Porphyrie*, *de Abstinent.* l. 4. §. 6. p. 149. and *Philos. General.* p. 1. l. 1. c. 2. S. 7. §. 1. *paragr.* 5. Farther, that this *Mystic Divinitie* was taken up in *Imitation* of, and *Derivation* from the *Pythagorean*, *Egyptian*, and *Platonic Philosophie*, may appear not only from the Authors of it, *Origen*, and his followers, (who were seated at the fountain of *Platonic Philosophie*) but also by its *essential parts*, both *mater* and *forme*, or *mode*. (1) As for the *mater* of this *Monkish Mystic Divinitie*, it aboundes with many *Philosophic Fables*, and *lying wonders*, answerable to the *Mystic Fables* in *Pythagoras* and *Plato's Philosophie*. Indeed the whole of *Antichrists Theologie* is but a *mere Philosophic* and *lying Mysterie*; as *2 Thef.* 2. 9. But yet no part of *Antichristianisme* is so stuffed with *lying Fables* and *Demonic Miracles*, as this *Mystic Theologie*, framed by these *Antichristian Monkes*. By whom were those *Legends* of *fabulose wonders* (supposed to be wrought by *Saints*) framed, but by these *Mystic Divines*; and that in imitation of the *Pythagorean wonders* wrought by *Apollonius Tyaneus* and others of that Sect? Indeed the whole of this *Mystic Monkish Divinitie* seems to be but a *mere Pythagorean and Platonic Fable*: for though the *original Idea* might be some *Divine Scripture-Mysterie*, yet these *fabulose Monkes* mixe so many of their own *fantastic allegoric Fables* therewith, as that a *critical eye* can hardly discern any *elements* or *characters* of *Divine Truth* amidst

Mater of mystic Theologie
Pythagorean.

amidst so many Fables. (2) Neither is the *mater* only of this *Mystic Theologie* *fabulose*, but its *forme* also; answerable to the *Mythologic, Symbolic, Allegoric mode of Philosophising* so common amongst the *Pythagoreans* and *Platonists*. How much do these *Mystic Divines* glorie in their *Tropologic, Anagogic, and Allegoric explication* of Scripture? Neither is there any Scripture so plain, literal, or historic, but they have some *Tropologic* or *Mystic* sense for it: witness that of *Job* 1. 14. where by [the *Oxen plowing*] they understand, *the people laboring*: and by [the *Asses feeding beside them*] they understand, *the Priests feeding on the peoples labors*. In which *Mystic Explication*, though most absurd as to the *Texte*, yet we have more of truth than they ever dreamed of; namely, that al their *Monastic Orders* and *Anti-christian Priests* are but so many *idle Asses*, which feed on and waxe fat by the labors of poor *Laics*, as they cal the people. Indeed this *Monkish Mystic Theologie* does, in point of *Fables* and *Allegories*, seem to excede either the *Jewish Cabala*, or the *Pythagorean and Platonic Philosophie*, whence it received its original Ideas. And we need no way dout, but that the Spirit of God, in laying down such severe *Premonitions* and *Cautions* against giving heed to *Fables*, had a very great eye upon this *fabulose mystic Divinitie*, which at first the *Gnostics*, and since these *Monkish Divines*, the first-borne sons of *Antichrist*, took up in imitation of their *Grand-fathers*, the *Pythagorean* and *Platonic Philosophers*. So 1 *Tim.* 1. 4. *μύθους, Philosophic Fables.* 1 *Tim.* 1. 4. *ἡ γὰρ ἀποστολὴ τῶν μύθων.* Which *Allegoric Genealogies* these *Monkes* affected as wel as the *Gnostics*. The like 1 *Tim.* 4. 7. where he addes 1 *Tim.* 4. 7. this as one part of these *Doctrines of Demons* revived by *Antichrist*, that they should revive *γενεαλογίας μύθων, old Philosophic fables*: which these *mystic Monkes* were greatly guilty of. The like *Tit.* 1. 14. In al which *Textes* we find these *mystic Divines* the *Monkes* fully characterised, as wel as the *Gnostics*: of which see *B.* 1. *Chap.* 4. §. 1.

§. 2. After the *Mystic Theologie* framed by the *Monkes*, succeeded the *Schole-Divinitie* composed by the *Scholemen*; which received its origine from the very same fountain of *Pagan Philosophie*, and tended to the very same end, namely the confirmation and farther propagation of *Antichristianisme*, though the *medium* and course taken up by the later was quite different, yea opposite to that used by the former. For the *Monkes* deriving

The Origine of the Scholemen and their Theologie from Aristotle.

iving their *Mystic Theologie* from the *Pythagorean* and *Platonic Philosophie*, made use of al their fabulose Miracles and lying Wonders, al their *allegoric* and *mystic* Interpretations of Scripture, with al their *δυσκολία*, or *Pythagorean* Institutes, Abstinences, Severities, and other pretended Sanctities of their Monastic life, as *mediun*'s to gain credit and authoritie to Antichrist, their Parent and Lord. But now the Scholemen, those younger sons of Antichrist, though they had the same end in their eye, yet they proceeded on a new and different *medium* or way: For these vain Sophists traducing their Scholastic Divinitie from their Grandfather *Aristotle* his *Eristic Philosophie*, made it their *τὸ ἐργον*, or businesse, to maintain Antichrist their Father's Doctrine and Authoritie by vain disputations, according to the *λόγος ἐριστικός*, *Contentiose Logic* in the *Eleatic* and *Peripatetic Scholes*. And to make the demonstration hereof more firme and evident, we shal a little consider the origine of Scholemen and their *Divinitie*, its parts *essential* and *integral*.

Scholasticorum As for the origine of the *Schole-Divines*, they began to flourish in the thirteenth Centurie, about the middle thereof, and their chief seat was at *Paris*, which was then the eye of *Europe* for *Liberal Sciences* and *Theologie*. For *Charles* the Great having in the ninth Centurie erected a famous Universitie there, those who had inclinations to good Literature resorted thither, as to the commun Schole thereof; specially considering the Inundation of Barbarisme and Ignorance in *Italie*. But that which rendred this Universitie of *Paris* more famous was the College of the *Sorbonne*, instituted by *Robert D.* brother of *Lewis* King of *France*, about the year 1270. Here the Scholemen, *Albertus Magnus*, *Hugo* the Cardinal, *Thomas Aquinas*, *Bonaventura*, and the rest of that Gang seated themselves; making it their businesse to defend the Popes Doctrine and Authoritie by their *Philosophic distinctions* and disputations; wherein they found at first great opposition from more sober Divines and Professors of the Universitie at *Paris*; specially from *Gulielmus de sancto Amore*, a pious Reformer, who flourished about the year 1260, and greatly declaimed and writ against those Schole-Divines their *Philosophic* Infusions; as that which was likely to prove perniciose to the Church: wherein indeed he was a true Prophet. He writ many excellent Treatises against these Schole-Divines; viz. *A Defensorie of the Scripture and Church*, against the

the dangers which hung over the Universal Church by Hypocrites and false Teachers: also of the perils of the later times: of the signes of false prophets, &c. Yet notwithstanding the Scholemens, those great Champions of Antichrist, found so much favor from *Alphonfus Earle of Poictou*, another brother of *Lewis King of France*; as that he, by threats and terrors, chased away the more zelose Reforming Divines, and established these Scholastic Doctors in the *Sorbonne*, as it is wel observed by our famous *Baleus, de Script. Britan. Cent. 4. cap. 34.* where he farther addes this: 'And as *Cantipratensis* has it in his Book of *Mythic Bees, Albertus Magnus, Hugo Cardinalis, Thomas Aquinas, Bonaventura*, and others of the same meal did many and wonderful things at *Paris*. And *Erasmus* saies; that the Philosophy which these our Masters afterward used in the Scholes had its origine in these daies. *Leland* saies, that in those times Arts degenerated from their puritie; and I know not what sophistic Garrulitie made a noise in the Schole. Thus *Baleus*, who also (*cap. 77.*) acquaints us, that *Arnoldus de Villa Nova*, a famous Physician and Mathematician, (who flourished about *An. 1300.*) opposed in like manner these Divines; affirming, that they had perfidiously adjoined the Dreams of the Philosophers to the Scriptures. *Franciscus Petrarcha, lib. 1. de Remed. utriusque fortuna, Dialog. 45.* complains of these Scholemen thus: 'They fable many things rashly of God and nature; by their airy Sophismes they circumscribe the most Omnipotent Majestie: they dispute so of the secrets of Nature, as if they came down from Heaven. By which we see, that in the first peepings forth of this *Schole-Divinitie* out of its shel, there were not wanting some zelose Reformers who opposed it; as being but a *Philosophic dream*, which would greatly prejudice the true Christian Theologie. And to make the same more evident and clear we shal consider this Scholastic Theologie in its Parts, both essential and integral, with their origine from Pagan Philosophie.

§. 3. The first Essential part of *Scholastic Divinitie*, we shal consider, is its *Forme* or Mode of *Philosophising*; which is *Eristic* or *Dialectic*, answerable to that in the *Eleatic* and *Peripatetic Schole*. For, as we have formerly observed, *B. 1. C. 2. §. 1.* there was in the *Eleatic Schole* a λόγος ἐριστικός, *Eristic* or *contentiose* mode of Disputing, whereof there was also some spice in the old *Academie* called λόγος πειραστικός, a *probationarie* or *probematic*

The Eristic mode of Scholastic Theologie from the Eleatic and Peripatetic Scholes.

blematic mode of disputing, which yet was only about things doubtful; but in the new Academies it determined in an universal ἐπιχειρηματικῶς, or Sceptisme. This λόγος ἐριστικός, contentiose Logic, as feated in the old Academic Scholes was more simple and plain, being managed only in a way of Dialogue, according to the Scriptural mode of Disputation. Whence διαλέγεσθαι & διαλογίζεσθαι usually signifie to dispute. But Aristotle, to avoid the prejudices which such a naked forme of disputation was exposed to, reduceth the disputes of his Schole to a more artificial forme and method of syllogising; wherein by reason of his natural acumen he was extreme dexterous. Him therefore these Scholemen follow, as their Master; he having laid down a more succinct, accurate, artificial forme of disputation. Thus Luther (as Steidan, Lib. 11. Comment.) saies, ‘That Aristotle was in great repute among the Schole-Divines; and there was nothing so absurd, so remote from our Religion, which they defend not, which they clothe not with some interpretation, although far-fetcht, that so his honor and name may be great. And Schmidius applies to them, 2 Tim. 2. 23. Foolish and unlearned Questions reject, knowing that they breed contentions. But how guilty these Schole-Divines are as to contentiose disputes is set forth to the life by one of their own Religion, Erasmus in his Annotations, on 1 Tim. 1. 6. where he discovers how far they have, by their frivolous vain Questions and Digladiations turned away, εἰς ματαλογίαν, to vain babling. Though, to give Aristotle his due, he was nothing near so vain and contentiose in his Disputes, as these Scholemen are. It’s true, he left some Theses to be disputed by his Scholars, (as also Theophrastus his successor after him) as an exercise of their acumen and wits; but these disputations were nothing like those vain λογομαχίαι, or contentiose disputes, which are in use amongst the Scholemen. Therefore to give a more particular account of the origine of these vain Scholastic Disputes, we must know, that these Scholemen, though they pretend Aristotle to be their Master, yet they rather owe their Eristic mode of disputing to Aristotle’s Commentators the Arabians; particularly to Aben-roes, who having little or no skil in the Greek, and not much in the Latin, could only make some poor guessees touching Aristotle’s mind and sense: whence he framed many exotic termes, and uncouth notions and distinctions as so many blinds to concele his ignorance. We find this

How far the Arabians contributed to Scholastic Theologie.

wel observed by *Owen*, de Theolog lib. 6. cap. 7. pag. 515, &c. In al the *Eristic disputations*, *Aristotle's* name is pretended, when as they rather follow his corrupt Interpreters and Commentators. For the *Arabians*, (from whom the Scholemen derived al their niceties) being most ignorant of *Greek* and *Latin*, were forced to make use of rude and unlearned Translations from the *Latin* to the *Arabic* Tongue, which in many places could no way reach the sense of the Original, &c. The like account I find in *Hornius*, *Histor. Philos. l. 5. c. 10.* of these *Arabian* Commentators on *Aristotle*, thus: 'I wish, they had been skilled (which is altogether necessarie to accurate Philosophie) in the Tongues, and in Philologie. But they being borne in the midst of Barbarisme, what ellè brought they to Philosophie, but *Ingenie* and *Industrie*? There happened another evil, that whilest they esteemed *Aristotle* for the God of Sapience, who could not erre, they oft erre, with erring *Aristotle*. This also we may peremptorily affirme, that they who gave up themselves to *Aristotle's* Philosophie, could not understand *Aristotle* in his own tongue, nor yet in any tolerable Version. There were extant *Arabic* Versions, but those in many places maimed, perverted, corrupted. Which happened by the fault partly of the times, partly of men, partly of the Tongues. The times were so barbarous, that *Grece* it self was ignorant of her own *Plato* and *Aristotle*. For as it was difficult to turne *Aristotle* out of *Greek*, by reason of his concise and interrupted manner of speech; so was it most difficult for the *Arabians*, whose speech, as it is evident, is most different from the *Greek*: hence it was that these Commentators so often mistake *Aristotle*. Thus *Calius*, lib. 2. A. l. cap. 2. of *Avincenna*. He being, saies he, imbued with the *Arabic* Idiome, and no way versed in the *Greek* literature, read *Aristotle's* Books not translated, but mutilated and perverted in his barbaric tongue: whence no wonder if he could not attain to the sense and mind of that most eminent Author, who for brevities sake oft speaks so concisely, that the best Philosophers can hardly reach his sense. Yea that which adds to the Scholemens mistakes of *Aristotle*, is that they understood only some Versions of these *Arabic*. Commentators on *Aristotle*. That *Abenroes*, (or as they write him *Averroes*) the chief of the *Arabian* Commentators on *Aristotle*, was of great repute amongst the Scholemen at *Paris*, yea more studied

than.

Quamquam dubium non sit, quin, si ipsos Arabes sua lingua, que scripserunt, lecutaremus, aut purior saltem versio adornaretur, propius ad mentem Aristotelis accessuri essent. Horn. *Histor. Philos. l. 5. c. 10.*

than *Aristotle's* Text, is evident, in that it was reputed the glo-
 rie of a Scholeman to be a good *Averroift*. And not many years
 fince we found *Averroes* in great vogue there. We find an ex-
 cellent character of thefe *Aristotelic* Divines, and their *Eriflic*
 mode of difputing in *Jansenius's Auguft. Tom. 2. lib. proem. c. 28.*
 ' The Scholemen being even drunken with the love of too much
 ' Philofophie, would fain draw out, penetrate, forme, and judge
 ' thofe fecret mysteries of Grace, almoft buried and extinguifh-
 ' ed, according to the rules of human reason: Hence that ardor
 ' of difputing every thing, and calling al thofe mysteries into que-
 ' ftion. Hence their Theologie is ftuffed with a bundle of innu-
 ' merable opinions, by which al things though never fo contra-
 ' ry are made probable, which, according to their own declara-
 ' tions, it is lawful for any to defend. So that promtitude has
 ' fcarce left any thing certain, but a belief that it is lawful to
 ' forme new opinions; for Scepticifme and incertitude is the
 ' punifhment of fuch temeritie: neither is any thing more na-
 ' tural, than that men from *Peripatetics* fhould become Acade-
 ' mics, &c. We find the like account of this Schole-Divinitie,
 and its λογισματα in *Owen's Theol. lib. 6. c. 7. pag. 516, &c.*
 ' Al-
 ' the difference betwixt the Scholemen and Philofophers lies in
 ' this, that they have mixed fomewhat of Scripture with their
 ' Science.—In the beginning of Reformation nothing feemed
 ' fo odiofe in that Apoftatized Church, as this Theologie Sci-
 ' ence, which ruled in the Schole.—From this Philofophic
 ' Theologie there has fprung many Errors, infinite contentions,
 ' which might be eafily removed, if Chriftians would content
 ' themfelves with the naked Word of God, laying afide that
 ' fpinofe Theologie, &c. Sir *Francis Bacon*, in his *Novum Or-
 ganum*, fpeaking of thefe Scholastic Divines, faies, ' That befides
 ' their reducing Theologie into an order, and artificial forme,
 ' they over and above effected this, that *Aristotle's* contentiofe
 ' and fpinofe Philofophie fhould be more than was meet mixed
 ' with the bodie of Religion. This made Sir *Henry Wotton* give
 ' this as his Epitaph, *Disputandi pruritus est scabies Ecclesie, the*
 ' *itch of Difputing is the scab of the Church.* And indeed Chrift
 and his Apoftles forefeeing the noxious influences of thefe Scho-
 laftic difputes, give frequent, and very fevere Premonitions a-
 gainft them. So *1 Tim. 6. 4.* *Doing about questions and strife of*
 1 *Tim. 6. 4. 5. words: τὸ λογισματικόν, i. e.* (as *Grotius*) answerable to the Philofo-
 phers

phers λογισμαίς, Again v. 5. διαπαιδείσαι, or παιδαγωγείν, Sophistic disputes: which he calls v. 20. κενόφωνος βελήνας, profane and vain babblings: also ἀντιθέτως ψευδοῦς γνώσεως, opposition of science falsely so called, of which see more fully B. 1. C. 1. §. 6. Again, 1 Tim. 1. 6. μετριολογίας, of which Book 1. C. 2. §. 1: as also, 1 Cor. 1. 20. σοφιστήρις. Which Scriptures, though they might have some fulfilling in, and regard unto those vain disputings began in the Primitive Churches; yet we may not limit them to those times: For without doubt the Spirit of God, in laying down such strict cautions against these vain disputes, had a particular regard to following times, wherein he foresaw these Philosophic contentions would be revived; as indeed they were by the *Schole Divines*.

§. 4. As the *Forme*, so also the *Mater* of *Schole-Divinitie*, had its origine in good part from *Pagan Philosophie*. It's true, the Texte these Scholastic disputers Theologize upon is usually the Sentences collected out of the Fathers by *Lombard*, but their Comments are for the most part little else but *Philosophic Notions* and *Distinctions* taken out of *Aristotle* and his Commentators, *Avenroes*, &c. I shal not treat at large of the *Mater of Schole-Divinitie*, but only of their *Pelagian Infusions*, which are their πνεῦμα ψεύδος, the spirit of Antichrist, which they have greatly fomented by their *Scholastic Disputes*, and contemplations traduced from *Pagan Philosophie*. And here we may not bring al the *Schole-Divines* under this imputation and condemnation. For *Thomas Aquinas* and his followers the *Thomistes*, who keep more close to *Augustin*, are nothing near so guiltie of this *Pelagian crime* as the *Jesuites*. Yea, many of the *Thomistes*, as *Greg. Ariminensis*, *Alvarez*, and others, have greatly opposed the *Pelagians* and *Jesuites* in the most principal of their Dogmes against Efficacious Grace. Yet, that the Scholemen have been the great brochers and patrons of *Pelagianisme*, is evident by their Writings: neither did *Pelagius's Doctrine* find any considerable favor and acceptance in the Catholic Church, til the Scholemen came in play. And that these *Pelagian Infusions* were soisted into their *Schole Divinitie* by *Philosophic Disputes* and *Principes*, is as clear. We have in the foregoing Chapter, p. 8, 10. shewen, what foundation the *Pelagian Heresie* received amongst the *Grecian Fathers*, particularly *Origen*, and that from *Pagan Philosophie*. Now that the Scholemen build their *Pelagian Infusions*,

The mater of Schole Divinitie, specially Pelagian Infusions from Philosophie.

fusions upon the same foundation, will be easie to prove. We find a great account hereof in *Jansenius* his *Augustinus*, Tom. 1. lib. 6. cap. 18. 'Although if we, would reduce the *Pelagian Error* 'to its proper fountain, and weigh it in its own ballance, we 'shal find that it has been composed of nothing else but of the 'Placits of gentile Philosophers. Neither is the apparatus of that 'whole Heresie any thing else but pure *Pythagoric*, *Stoic*, and 'Aristotelic Philosophie; so that what *Tertullian* and *Ferome* said 'of the Philosophers, that they were the Patriarchs of Heretics, 'may be affirmed of none more truly than of the *Pelagians*, 'their descent from the Philosophers. Which may easily be de-

1. The Pelagian *ἀπείθεια* from Philosophie.

monstrated of each hinge of the *Pelagian Error*: For (1) the 'first and chief *Pelagian Dogme* was concerning *ἀπείθεια*, *Apathie*, 'or *Impeccance*; and what is this but that most known and 'proud reverie of the *Pythagoric* and *Stoic Philosophie*? against 'which both the *Peripatetics* and *new Academics* most stoutly 'dispute; whose opinions *Tullie* in his *Tusculan Questions* has 'explicated. That the Scholemen have been great Champions 'for this *Philosophic Pelagian Impeccance*, or state of Perfection 'in this life, is evident from al their writings, &c. (2) Another 'Philosophic infusion suckt in by the *Pelagian Schole-Divines*, 'follows in *Jansenius* thus: 'It is the unanimous opinion of the 'Philosophers, That other things are to be sought from the Gods, 'but *Virtue* from a man's self. So *Seneca*, The only good which is 'the cause and firmament of a blessed life, is to trust on a mans 'self. In which words the whole venome of the *Pelagian impie-*

2. Free-wil from Philosophie.

tie is comprehended. So *Tullie de Nat. Deorum*, sine, *Virtue*, 'saies he, is never acknowledged by any as received from God. 'That the Philosophers generally asserted a natural power or free- 'wil to moral good has been before proved, Part 2. Book 3. Ch. 2. 'δ. 4. which some called the seeds of virtue, others *εὐψυχία*, good 'nature, others *τὰ ἐφ' ἑαυτῶν*, others *αὐτεξέστητον*, a self-power, others *ἐν- 'δεδουμένον*, an indifference to good or evil. Al which the Scholemen 'have foisted into their *Theologie*, both names and things. That 'this *Scholastic Free-wil* and indifference to good and evil, was 'originally a *Philosophic figment*, see more largely *Jansenius*, *Aug-*

3. Pelagian Errors about Original Sin from Philosophie.

gust. Tom. 2. l. 4. c. 24. (3) It follows in *Jansenius*, Tom. 1 l. 6. 'c. 18. 'Also their disputes against Original Sin and its punish- 'ment, whence came they but from the *Ethnic* Philosophie? 'for these were not only ignorant of the traduction of Sin from 'the

‘ the Parent to the Child, but also afforded unto *Pelagius* such
 ‘ materials as served for a foundation to his Error, &c. And
 ‘ have not the Scholemen made use of the same *Philosophic Armes*
 ‘ to oppugne the traduction of Original Sin?

(4) *Jansenius* adds, ‘ That not only the *Pelagian Dogmes*, *Pelagians*
 ‘ but also the very weapons which are used by its Defendents *Armes from*
 ‘ to maintain the same were taken out of the *Philosophers Shop*: *Philosophie*:
 ‘ which is so far true, that if you take away the *garrulitie* or
 ‘ babling of *Philosophie*, the whole Heresie may be dissipated
 ‘ by one breath. Whence the *Pelagians* being condemned by the
 ‘ Church flie to the Philosophers, even by their sentence to be
 ‘ absolved from condemnation. Then he adds more particularly
 ‘ concerning the Scholemen, how much they have fomented and
 ‘ nourished this *Pelagian* Heresie, by virtue of *Aristotle’s* *Philosophie*
 ‘ incorporated into their own *subtile Questions* and *Scholastic*
 ‘ *niceties*. ‘ Moreover as *Philosophie* alone produced this *Pelagian*
 ‘ Heresie, so as many as in after-times amongst the Christians
 ‘ have adulterated the puritie of Divine Grace, by a predominant
 ‘ mixture of human libertie, have been seduced by the *inveigle-*
 ‘ *ment of Philosophie*. — For by how much the more plain and
 ‘ simple the truth once was explained, and delivered; by so
 ‘ much the more *vexations subtiltie* found or cast in scruples;
 ‘ and that which it found certain, it made uncertain, by mixing
 ‘ therewith uncertainties: for too much of *Philosophie* has ever
 ‘ sophistlicated, not perfected Christian truth, in that it does not
 ‘ believe sufficiently things divine and fixed; neither does it suf-
 ‘ ficiently understand those human mixtures which by their fee-
 ‘ ming novitie flater, &c. We find yet a more full confirmation
 ‘ hereof in *Jansenius*, *August. Tom. 1. l. 6. c. 2*. ‘ Amongst the
 ‘ *Pelagians* there is a great estimation of Secular Sciences; and
 ‘ because they are sons of contention, they greatly affect *Logic*,
 ‘ because any thing is wont to be defended by the pertinacious
 ‘ against the truth by *Philosophic subtilties*. Hence they would
 ‘ needs seem exact *Dialectics* and *Aristotelics*, that so they may
 ‘ by their *Syllogismes* cast mists on the eyes of the ignorant:
 ‘ Which vanitie *Augustin* does most frequently upbraid the *Pe-*
 ‘ *lagians* withal. Hence they would have althings doubtful de-
 ‘ cided by human reasons; which they every-where crack, as
 ‘ the Philosophers were wont. Namely, Reason holds the chief
 ‘ place amongst the *Pelagians*, to which they contend, al the
 ‘

‘ Scriptures must conforme, although they seem to speak what
 ‘ is contrary thereto. Whence *Julian* fixing the *Pelagian* rule,
 ‘ saith, *What reason argues authoritie may not denie.* Thus *Jan-*
 ‘ *senius*: wherein he gives us an exact character of these *Pelagian*
 ‘ *Schole-Divines*, and their *Philosophic Theologie*. For what more
 ‘ Idolised in the Scholes than their *Recta Ratio*, *Right Reason*, as
 ‘ they stile it, which they make the measure of Moral good and
 ‘ evil, answerably to the $\rho\epsilon\delta\delta\iota\varsigma\ \lambda\omicron\gamma\omicron\varsigma$, *right reason* among the Phi-
 ‘ losophers, of which see *P. 4. B. 1. C. 2. §. 2.* Yea, that these
 ‘ Schole-Divines have out-gone the very Philosophers, (those who
 ‘ were more ancient) in their *Pelagian Infusions*, is excellently laid
 ‘ open to us by *Janfenius*, *August. Tom. 2. de Nat. pura l. 2. c. 2.*
 ‘ *p. 326.* ‘ I have more than once, saies he, vehemently wondred,
 ‘ that the Philosophers, before the light of the Gospel shone on
 ‘ the Gentiles, Philosophised far more rightly, more accurately,
 ‘ more holily of the chief Heads of Moral Doctrine, of the In-
 ‘ firmities of natural Abilitie to live wel, of God to be loved
 ‘ in al acts, of the Souls Purgation and Beatitude, of the Ne-
 ‘ cessitie of Grace, &c. than many Christian Scholemen. Neither
 ‘ truly can I find any other cause hereof but this, that they have
 ‘ universally followed *Aristotle’s* $\lambda\epsilon\pi\tau\omicron\ \lambda\omicron\gamma\iota\alpha\varsigma$, *vain ratiocination*,
 ‘ who being willing to carpe at the choicest Heads of Learning
 ‘ in his Master *Plato*, and that either from his ignorance of Di-
 ‘ vine things, or from an emulation of his Master’s glorie, he
 ‘ by his minute reasonings contemplated only terrene things: He
 ‘ supposed there needed not any Adjutorie of a superior Being,
 ‘ either to Virtue, or Happinesse its reward; but being igno-
 ‘ rant of his own Imbecillitie, he taught, that for every good
 ‘ worke a man should confide in his own strength and virtue.
 ‘ This is the very poison which the *Pelagians* sucked from him
 ‘ as their Master, whilest they stifled the Grace of God as super-
 ‘ fluous: This is the Doctrine which the Scholemen have endea-
 ‘ vored to moderate, whilest they frame two men in one, a *Phi-*
 ‘ *losopher*, and a *Christian*. Whence also we see it happened, that
 ‘ so long as *Aristotle’s* Philosophie stood banished from the
 ‘ Churches Scholes, there was no mention found of these *Pela-*
 ‘ *gian* Dogmes or blandishments of pure nature in the Writings
 ‘ of the *Latin* Fathers, *Cyprian*, *Ambrose*, *Augustin*, &c. But the
 ‘ Scholemen, because they remembered themselves to be Christi-
 ‘ ans, placed a supernatural and natural man, as the Arke with
 ‘ *Dagon*,

‘*Dagon*, in the same house: For whatever they perceive to be ‘predicated of Divine Grace in Scripture, that they applie to ‘the supernatural man: and whatever they find mentioned in ‘the Philosophers touching the power of the wil, and Philosophic Virtues, this they applie to the natural man. Whence their distinction of Virtue and Happinesse into natural and supernatural, as hereafter, *P. 4. Book 1. Chap. 2. §. 4.* Thus we see how al the *Pelagian* Dogmes have been revived by the Scholemen, and that upon Philosophic Principles.

SECT. II.

A general Account of Antichrist's Canonic Theologie and Ἀπολατρεία, with its Traduction from the Philosophers Δαιμονολατρεία:

A Nother great Pillar of Antichrist's Throne is *Canonic Theologie*; the main designe whereof has been to defend Antichrist's *Authoritie* and *Discipline* by *Ecclesiastic Canons*. For look as the Monkes by their pretended *Sanctitie* and *Mystic Theologie*, and the Scholemen by their *Eristic Theologie*; so in like manner the Canonists by their *Canonic Theologie* have endeavored to their utmost to maintain and propagate Antichrists *Soveraintie* and *Discipline*. The chief Head of these *Canonists* was *Gratian*, who reduced the *Ecclesiastic Canons* to a bodie called the *Canon-Law*; the scope whereof chiefly is to support the *Discipline* of the Pope, under a pretension of the *Catholic Church*, and its *Authoritie*. For as the Scholemens τὸ ἔργον, or taske was to defend the Pope's Power and Doctrine by Disputation and strength of argument; so the work of these *Canonists* was to maintain Antichrist's *Soveraintie* and *Discipline* by producing the *Canons* and *Authoritie* of the *Catholic Church*. They pretend not to *Scholastic Reason* or *Argument*; for that (say they) does but diminish the *Authoritie* of a Law; but their great *Diana* is the *Churches Authoritie*, which they urge as the fountain of al their *Ecclesiastic Canons* and *Impositions*. But to run up this *Canonic Theologie* to its origine or spring head, we no way dout but to make it very evident, that the main, if not the whole of Antichrist's *Ecclesiastic Canons* and *Discipline* owes its origine to *Pythagorean*, or some other *Philosophic Institutes*. This we shal make good both by *Divine* and *Human Authoritie*. And the great hinge on which this our Demonstration shal turne,

is that eminent Prophetic image or character of Antichrist, 1 Tim. 4. 1, 2, 3. compared with Col. 2. 8, 9, 10, 18, 19, 20, 21, 22, 23. And to give a general key to these and such Prophetic descriptions of Antichrist; we are to know, that though they might have some typic and initial fulfilling in the *Gnostic Heretics*, which started up in the Apostles times, and were forerunners of Antichrist, as has been once and again observed, Ch 1. §. 7. Yet their main scope is to *characterise* and *delineate Antichrist* his *Deism, Avarice, Superstition and tyrannic Impositions*. For it is usual with the Spirit of God in Scripture to paint forth and decipher the great and famous Apostasie under Antichrist, by lesser and more particular Usurpations and Apostasies of persons in those times wherein the Prophecie was delivered. So in the Old Testament, what is Historically spoken of *Egypt, Babylon, Antiochus, &c.* is in the New Testament applied to Antichrist and his Kingdome; in like manner as *David* and *Solomon* are made Types of Christ. So here, we denie not but that these Prophetic Characters of Antichrist, laid down by *Paul* and *John*, might have some foundation in, and regard unto those *Gnostic Antichrists* of their time, of whom *Simon Magus* was the Head; but to confine all these great Prophetic descriptions of Antichrist to *Simon Magus*, or some Heretic of those times, as *Grotius* and his Sectators seem to do, favors too much of an Antichristian spirit. No, it is our safest course to interpret Scripture in its largest sense: for as it has been well observed by *Sir Francis Bacon*, in his *Advancement of Learning*, *Prophetic Scriptures have their fulfilling over and again in diverse Periods and Ages*: so that all these Scriptures which we have before made use of to *characterise* and *describe* the *Gnostics* and their *Philosophic Infusions*, who were the Forerunners of Antichrist, may much more truly and fully be applied to Antichrist, the great Antitype; who though last in Execution, yet was first in Intention, as we need no way doubt. Having given this key, we shall procede to demonstrate, *That Antichrists Canonic Theologie, or Ecclesiastic Canons, were Derivations from, and Imitations of Philosophic, and principally Pythagoric Institutes*. And herein we shall follow our wonted method, reducing the whole of our Demonstration to the *Forme* and *Mater* of *Canonic Theologie*.

§. 2. As for the *Forme* of Antichrists Canon-Law, it received its *Constitution* from its *formal Object*, answerably to all other Laws.

Laws. For the *formal Object* of any Law is the *Autoritie* of the Law-giver, which is the *principal foundation*, or *proper motive* on which it dependes. Whence the *formal Object* of this Antichristian *Canon-Law* is the pretended *Autoritie* of the Church, on which all their *Ecclesiastic Canons* are founded, as on their *principal ground and proper motive*. For look as Christ's *Divine Law* has for its *formal Object* his *Divine Autoritie* reveled in Scripture, according to *1 Thef. 2. 13. As the word of God*. This is *reduplicative*, not *specificative* only, (as *quatenus* is used in the Scholes) *i. e.* they received the Word of God under this reduplication, *As the word of God*, or as clothed with *Divine Autoritie*: so parallel hereto Antichrist's *Canon-Law* has for its *formal Object* the pretended *Churches Autoritie*; whence resultes its *formal constitution*, or *obligatorie spirit* and force. Now that this *formal constitution* of Antichrist's *Canonic Theologie* exactly answers to, and, as we may presume, was taken up in imitation of the *Pythagorean mode of dogmatizing*, or *imposing Institutes*, seems evident from what intimations we find hereof in the fore-mentioned Scriptures. So *1 Tim. 4. 1. διδασκαλίαις Δαιμονίων, Doctrines of Demons*. *διδασκαλία*, as used in the *Pythagorean Schole*, signifies the same with *δῆγμα*, a *Dogme, Decree, Institute, Canon*: so also it seems to be used, *Col. 2. 22. ἐντάλματα καὶ διδασκαλίας ἀδελφῶν*. Where *διδασκαλίας* being appendent to *ἐντάλματα*, signifies the *Institutes and Dogmes* of the Philosophers, (as *Grotius*) answering to *δουραπίσεις*, *v. 20.* of which hereafter, *Self. 4. §. 3.* Thus *Mat. 15. 9.* as also *S. 4. S. 3.* So that by *διδασκαλίαις Δαιμονίων, Doctrines of Demons* here we may understand those *Dogmes, Institutes, and Canons*, which Antichrist by his pretended *Ecclesiastic Autoritie* and *Traditions*, should impose upon the Churches of Christ, in imitation of those *Pythagorean Dogmes, Institutes, and Canons* imposed by *Pythagoras* on his Scholars, in reference to their *δεδαιμονία, Demon-worship*. For the Explication whereof we may remember, that amongst *Pythagoras's* Scholars *αὐτὸς ἔρα, ipse dixit, HE SAID IT*, *i. e.* *Pythagoras*, had the same weight and autoritie, as any Law or Canon in *human Politie*s. They disputed not but obeyed their *Masters Canons* and *Institutes*, with as great reverence as the *Sons of Antichrist* do his *Ecclesiastic Canons*: so that a *Dogme* or *Doctrine* in his Schole had the full force and obligation of a Law, specially in matters of *Discipline* and *Demon worship*. In imitation whereof our Apostle

The forme of Antichrist's Canon Law from the Churches Autoritie, taken up in imitation of the Pythagorean Dogmes or Canons.

1 Thef. 2. 13.

1 Tim. 4. 10
διδασκαλίας.

He here tells us, that Antichrist should introduce his *Demon-Dogmes*, or *Canons*, under a pretext of Church-authoritie or *tradition*. And this notion of διδασκαλία, as it implies a *Dogme* or *Canon*, suits well with our Apostles sense: for Antichrists Saints, couched here under the notion of Demons, take up a good part of his *Canon-Law*; yea the whole of their *Saintship* and *Mediatory Office* owes its origine to some Popish Canon; whence we find so frequent mention in their *Canonic Theologie* of the *Canonisation* of Saints, and *Canonised Saints*, &c. answerably to the Demon ἀποθέωσις, *Deification*. So that it's evident, this διδασκαλία, which Antichrist was to introduce, comprehendes his *Ecclesiastic Canons*, at least such as refer to his ἀγιολατρεία, *Saint-worship*. This suites with v. 3 κολούοντων, γαμῖν, which implies a *Canonic prohibition* against Mariage, of which we find many branches in Antichrists *Canon-Law*; and with ver. 7. where we find mention of *old wives fables*, which indeed is a good character of al Antichrists Canons, notwithstanding their pretension to Church-Authoritie and Tradition. To which our Apostle opposeth v. 9. a *Divine Christian Cabala, Canon, or Tradition*: This is (saies he) a *faithful saying and worthy of al acceptance*; πιστὸν ἀποδοχῆς, i.e. (as *Paulus Fagius*) this is the true *Christian Cabala, or Tradition*, in opposition to al these *Pythagoric, Jewish, Antichristian Cabala's*, as before, *Book I. Chap. 4. §. 1.* But we find *Antichrists Ecclesiastic Canons*, and their origine from *Pythagorean Dogmes* more fully laid open to us, *Col. 2. 8.* &c. where he gives them (1) a strict charge, that no one spoil them. ἵσχυροῦσθε, i.e. *plunder them of their Christian libertie, or lead them captive*: which exactly suites with Antichrist, his plundering Christians of their Libertie, and captivating their Consciences, or bringing them under the yoke of his *Ecclesiastic Canons*. Of which see what precedes, *C. 1. §. 1.* We find the like caution, *Gal. 5. 1.* Stand fast therefore in your libertie, &c. Where, saies *Grotius*, he calls ζυγὸν δουλείας, the yoke of bondage, not only that which the *Hebrews* call עול תורה, the yoke of the Law; but also those Opinions or Rites, whereby the Gentiles bound themselves. ἐνέχεται signifies to be bound, or to be brought under an obligation. ἐνέχων properly signifies to urge, to ensnare, to take at occasions of hurting others, as *Hesychius* and *Eustathius*: so *Mar. 6. 19.* Thence ἐνέχεται primarily signifies, to be ensnared, to be entangled, to be held bound. Thus these *Galatians* had their

Col. 2. 8.

Gal. 5. 1.

their Consciences entangled in the yoke of *Judaic Ceremonies*. It seems to allude to Oxen, whose heads are entangled in their Harnesse, or the cords of their yoke. Which exactly describes to us that obligation and bondage, which the Conscience is brought under by subjection to the yoke of Antichrists *Ecclesiastic Canons*. (2) Our Apostle, *Col. 2. 8.* laies down the *medium* Col. 2. 8. or means by which Antichrist leads captive the Consciences of men, and brings them under his *Canonic yoke*; that is, *διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης*, by *Philosophie and vain deceit*. Here is, saies *Grotius*, ἐν *διὰ δούιν*, as if he had said, by the *vain deceit of Philosophie*. By *Philosophie* here *Grotius* and *Hammond* understand the *Pythagorean*; which was stuffed with *Dogmes, Institutes, Traditions, and Canons*, which al who were of *Pythagoras's Church* or *College* submitted unto, as their *Canon-Law* or *Rule of Discipline*; wherein they were followed by Antichrist and his Church: (as wel as the *Primitive Gnostics*;) so it follows καὶ τὴν παράδοσιν τῶν ἀνθρώπων, according to the tradition of men. This *Grotius* applies also to the *Pythagorean Philosophie*, and its *Human Traditions and Canons* imposed on al those of that Sect; who have been herein followed καὶ πῶδας (not only by the *Gnostics*, but also) by Antichrist; for what are al his *Ecclesiastic Traditions and Canons*, but corrupt *Imitaments* of *Pythagorean* and *Talmudic Traditions and Canons*? It's true, he pretendes unto a *Church-Autoritie* as the fountain of al; and so did the *Pharisees* for al their *Talmudic Traditions, or Oral Canon-Law*; and yet notwithstanding both one and t'other were but *Traditions of men*, yea of blind *Pythagoreans*. Thence it follows, καὶ τὰ συχῆα τῆ κόσμου. συχῆα in *Philosophie* signifies a *first Principe, Dogme, Institute or Canon*: and he addes, of this world; because they flowed from *Pythagorean Human Institution*, not from *Christ*. We find the like, *Gal. 4. 3, 9.* where συχῆα is evidently used to signifie *Injunctions or Canons*. And are not Antichrists *Ecclesiastic Canons* here *characterised* to the life? which though they claim kindred with *Heavenly Tradition*, yet it's a thing most plain, that they were al of *terrene extract*, rudiments of this world, or, as *Gal. 4. 9.* *Beggerly elements*, descended from *Tradition*, not from *Christ*, as it follows: καὶ ὅτι κενόν, and not according to *Christ*; i.e. saies *Grotius*, not such *rudiments or canons* as *Christ* brought from *Heaven*. It's true, Antichrists *Canons* have *Christ* and his Churches name affixt to them, as the *Jewish Talmud* or

Col. 2. 14.

Oral Law passeth under the name of Divine Traditions; but in truth both one and t'other owe their origine to *Pythagorean Institutes*, Traditions, and Canons, not to Christ his Royal Canon-Law. This is farther illustrated v. 14. *Blotting out the hand-writing of Ordinances.* χειρὸς γεγραφοῦ signifies a *Bil* or *Bond* under a mans hand, whereby he binds himself to some payment of money or dutie: Thence *Hesychius* interprets it by συμβόλαιον, γεγραμμάτων, i.e. such a *Schedule* or *obligation* under a mans own hand, whereby he acknowledgeth a debt, and promiseth the payment, according to the day appointed. So the Legal Sacrifices, Oblations, Purifications, and Ceremonies were a bond or hand-writing, whereby the Jews testified and acknowledged their debt to Divine Justice. This Bond, saies our Apostle, Christ has cancelled, by *nailing it to his Crosse*; (this being one way of cancelling a Bond by striking a nail thorough it:) beware therefore how you suffer your selves to be brought under any fresh obligation by any *Antichristian Canons* or *Injunctions*. That this is applicable to Antichrists *Ecclesiastic Canons*, is evident by the τοῖς δόγμασιν appendant thereto. It is wel known that δόγματα is a *Philosophic notion*, signifying an *Institute*, *Injunction* or *Canon*, imposed on their Disciples, specially in the *Pythagorean Schole*: and it was used in the same notion, in the *Greek Churches*, for a *Decree* or *Canon*. So *Luk. 2. 1.* *Cesar's Decree* is called δόγμα. whence this hand-writing of Ordinances is stiled, *Ephes. 2. 15.* τὸν νόμον τῶν ἐντολῶν ὡς δόγμασι, *the Law of Commandements in Ordinances*; i.e. the *Jewish Canon-Law* consisting of many Ordinances, which Antichrist has since revived, mixing therewith many *Pythagorean Dogmes* or *Canons*. So it follows, v. 16. *Let no man therefore judge you in meat and drink, &c.* κενέτω, judge, is a *Law-notion*, and as here applied to meat and drink, supposeth some *Ecclesiastic Canons* or *Traditions*, concerning the same.

Col. 2. 16.
κενέτω.

Grotius makes it the same with κατακενέτω, as *Rom. 2. 1.* and understands it of those *Pythagorising Masters*, who imposed these their Ordinances under pain of damnation. Which indeed is of none more true than of Antichrist, who enjoyns the Observance of his *Ecclesiastic Canons* and Ordinances under pain of damnation, *Purgatorie*, &c. The like he addes, v. 18. μηδεὶς ὑμᾶς καταβιβεύτω, *Let no man plunder you of your reward.* By reward (saies *Grotius*) he understands in this place the *libertie* vouchsafed by Christ. Now what has more abreged this *Christian libertie*,

Ver. 18.

libertie, than *Antichrists Ecclesiastic Canons*? which we find more fully described v. 20. ἀπὸ στοιχείων τῆς κόσμου, *from the rudiments* Col. 2. 20. *of the world.* He repetes here what he had before mentioned v. 8. 'στοιχεῖα (saies *Grotius*) signifies al *Institutions.* They are 'called the Rudiments of this world, because they were common to the Gentiles with the *Jews*; yea they seem rather to 'be traduced from the Gentiles to the *Jews*, than to procede 'from the *Jews* to the Gentiles. So that we see what was the fountain whence Antichrist derived his *Ecclesiastic Institutes*, namely some human, and principally *Pythagorean Institution* or *Canon*; which the Apostle gives a strict caution against in what follows, *Why, as though living in the world, are ye subject to Ordinances?* δογματίζεσθε, i. e. why do ye suffer your selves to be imposed upon by those Antichristian *Pythagorean Dogmes?* δογματίζω, as has been before observed, signifies to impose a *Dogme, Institute, or Canon*, answerably to νομοθετεῖν, to impose a *Law.* And look as the *Pythagoreans* had their *Dogmes, Institutes* or *Canons*, which they imposed on their Disciples; so Antichrist his *Ecclesiastic Canons* or *Laws*, which for the most part were of *Pythagorean* extract, as v. 21. of which hereafter. Thence it follows, v. 22. καὶ τὰ ἐπιτάγματα καὶ διδασκαλίας ἀνθρώπων, according to the *Commandements and doctrines of men.* This relates to the δογματίζεσθε, v. 20. as if he had said, Al these *Pythagorean Injunctions, Dogmes*, or *Canons*, which these *Gnostics* have already assumed, and Antichrist wil hereafter re-assume, they are but human figments or Traditions, not of Divine stampe and institution. Whence he addes, v. 23. *Which things indeed have a shew of wisdom.* λόγον σοφίας, an apparence of *Divine, Canonic institution.* As al *Antichrists Canons* have a shew of Church-Autoritie, or *Divine Canonic Institution*, though they are indeed but *Human, Pythagorean, and Jewish Traditions*, founded on *Wil-worship*: as it follows, ἐν ἐβραϊσμοῖς. θρησκεία, saies *Grotius*, signifies *Rites* or *Ceremonies*; which had its origine from the *Thracians*, as *Plutarch* teacheth us. Whence ἐβραϊσμοῖς θρησκεία signifies *Rites* and *Observations* taken up of our own accord; which the *Hebrews* call נִרְכָּה, and the *Greeks* ἐκεία. Such indeed are al *Antichrists Institutes* and *Canons*, no other than the *Injunctions* of his own Antichristian Pleasure, taken up in imitation of *Pythagorean Dogmes*, mixed with some *Jewish Ordinances*, and framed into a *Canon-Law*, for the conservation of his tyrannic *Wil-worship*, which

Ver. 22.]

Ver. 23.]

he imposeth on al his slaves, under the usurped pretension of Church-auroritie, and Apostolic Tradition. Thus we have shewen what foundation Antichrists *Canonic Theologie*, as to its *formal constitution*, had in the *Pythagorean Philosophie*.

2. The Mater
of Antichrists
Canon-Law
from Pagan
Philosophie.

§. 3. As Antichrist derived the *Forme*, so in like manner the *Mater* of his *Ecclesiastic Canons* from *Pagan Philosophie*; the Demonstration whereof wil appear evident from an enumeration of Particulars. Indeed the whole bodie of Antichrists *Canon-Law* seems to be but a reviving of the old Pagan *Δεισιδαιμονια*, *Demon-worship*, according to *Pauls Prophetic description* of that *Man of Sin*, 1 *Tim. 4. 1.* *Σιδουραχλιος δαιμονιον*, &c. We shal insit only on such of his *Canons* as are manifestly *Derivations* from, and *Imitations* of the *Philosophers Demon-worship*. And the main seat of this Discourse shal be that great character of Antichrists Dis-

1 Tim. 4. 1, 2, 3.

cipline, 1 *Tim. 4. 1, 2, 3.* *Doctrines of Demons*, &c. Before we enter upon the *examen* of Particulars, we are to make our way plain by removing those Antichristian Glosses, which are given by *Grotius*, and his Adherents, on this and such-like characters of Antichrist. *Grotius* restraines these words to *Apollonius Tyanens*, that *Pythagorean Sorcerer*, and *Hammond* seems to limit them to *Simon Magus*, and other *Gnostic Heretics*; which so far as they were Forerunners of Antichrist, we have before admitted. But yet that the main scope of this Prophetic Character is to delineate Antichrist, and his *Demon-worship* introduced by his *Ecclesiastic Canons*, is excellently wel proved to our hands by *Mede*, on 2 *Pet. 2. 1.* (*Diatr. 3. pag. 532*) . In these Prophecies (saies he) of a general defection and Apostasie of the later times, 2 *Thef. 2. 1 Tim. 4. 1, &c.* if *St. Paul* should mean no other but the Errors of particular men, and their trouble from the Church, they should make no Prophecie at al, or a needlesse one. For who knows not, that in *St. Paul's*, *St. John's*, and the Apostles times were diverse Heresies and Heretics here and there dispersed: of al these they could not mean, when as (1) the known bodie of the visible Church disclaimed them. (2) They foretel of a corruption to come in after times, or as 1 *Tim. 4. 1.* *In the later times*: for no man useth to foretel of things which are already, as if they were to come.—The corruption and defection therefore so much prophesied of, was another manner of one; such a kind of one as had neither been before in the Church, nor was to be; namely such an one as should not be

‘ dif-

‘disclaimed by the bodie of the Church, but should surprife and
‘overwhelme the visible Church itself.

We now procede to the particulars of Antichrift’s *δαισιδαμω-
νία*, or Canonic Demon-worship, according to 1 *Tim.* 4. 1. *δι-
δασκαλίαις δαιμονίων.* 1. That *διδασκαλία* here signifies not a mere *διδασκαλίαις*
Speculative Doctrine, but an Institute or Canon, as *Col.* 2. 22. *δαιμονίων,*
answerably to the notion of *δόγμα*, *Col.* 2. 14, 20. we have pro-
ved §. 2. To which we may adde, that this also suites with the no-
tion of *διδασκαλία*, which, according to Pagan and Scripture-
phraseologie, signifies not a mere *Doctor* and *Teacher*, but also
an *Institutor* or *Preceptor*, who has *Autoritie* to impose his
Dogmes and Canons; whence the proper title given to Christ
is *διδασκαλία*; answerably to the *Hebrew* רַבִּי, *Rabbi*. So that by
διδασκαλίαις δαιμονίων, we must understand *those Ecclesiastic Insti-
tutes or Canons*, which Antichrift was to frame, for the introducing
the *Philosophic δαισιδαμωνία*, or *Demon-worship*. And that this is
the proper notion of *δαιμονίων* in this place, namely to signifie
Demons, (not Devils as *Grotius* will have it) is evident from those
parallel places, *Act.* 17. 22. *ὡς δαισιδαμωνεστέρους*, *Rev.* 9. 20. *δαιμόνια*,
1 Cor. 10. 21, *πότηρων δαιμονίων*, &c. Of which more in what
follows. Now these *Demon-Dogmes* or *Canons* framed by Anti-
christ, in imitation of the old *Grecian δαισιδαμωνία*, (framed by
the Philosophers, and made a chief part of their *θεολογία φυσική*,
Natural Theologie) comprehend several branches parallel to the
Pagan *Demon-Canons*.

1. As the Philosophers had their Deified Demons, which took
up a good part of their *Natural Theologie*, so also Antichrift
has his Canonised Saints, who fil up a great part of his Canon-
Law, as 1 *Tim.* 4. 1. *δαιμονίων*, *Demons. Mede*, in his excellent
Discourse of the Apostasie of the later times, opens this Text at
large, and shews, ‘That the Primitive Christians Canonised
‘Saints, and honored their Reliques in imitation of the Gentiles,
‘their Demon-worship, thereby to allure them; which laid the
‘foundation of Antichrift’s *δαισιδαμωνία*, and *Idolatric Apostasie*.
We shal discourse a little more distinctly and particularly tou-
ching these Antichristian Saints, and their derivation from the
Pagan Demons. As for the origine of the Philosophers Demons
we have once and again discoursed thereof, as *Part 2. Book 2.*
Chap. 8. §. 11. and *P. 3. B. 2. C. 1. §. 1.* also *Philosoph. General.*
P. 1. L. 3. C. 4. §. 4. We shal adde thereto what account we

find hereof in *Augustin* and *Ludovicus Vives* thereon. *August. de Civit. Dei, lib. 8. cap. 18.* tels us, ' That *Apuleius* (and who-
 ' ever are of the same opinion) does in vain defer or bestow this
 ' honor on those Demons, whom he placeth as midling Gods in
 ' the Air, as those who must transport the prayers of men to
 ' the Gods, and thence the commands of the Gods to men. For
 ' they who believed these things thought it unworthy for men
 ' to mingle with the Gods, or the Gods with men; but that
 ' it was meet for these Demons to mingle with men and the
 ' Gods. Where *Ludovicus Vives* gives this whole Mysterie more
 fully to us: ' This is the opinion of *Plato* in his *Convivium*, and
 ' attributed to *Socrates*, who asking *Diotima* what Love was?
 ' she made answer, *δαίμων μέγας, ὁ Σωκράτης. καὶ ἄν πάν τὸ δαιμόνιον με-*
 ' *ταξύ ἐστὶ θεῶ τε καὶ θνητῶ, A great Demon, O Socrates: for every De-*
 ' *mon is a middle betwixt God and Mortal. Socrates* not yet un-
 ' derstanding, demands what this Demon's power and nature
 ' was? then *Diotima* answers, to interpret and conveigh *human*
 ' affaires to the Gods, and *Divine* affaires to us: *i. e.* prayers and
 ' sacrifices from men to the Gods, and precepts and rewards
 ' from the Gods to men. Wherefore Demons being placed in
 ' the middle, they fill up that place, that so the universe may
 ' be wel disposed and conjoined. Hence flows Prophetes, and
 ' al Sacerdotal art, and whatever belongs to Sacrifices, and In-
 ' cantations. To these she addes, what *Augustin* cites, *θεὸς ὁ ἀν-*
 ' *θρώπου ἔμμενται, &c. God mingleth not with man; but al com-*
 ' merce betwixt men and God is by *Demons*. These *Apuleius* calls
 ' Administers and Salvation-bringers. They are called by *Capella*,
 ' *Angels, i. e.* Messengers. Now that the Popish Saints were
 taken up, and brought into the Church in imitation of these
 Pagan Demons seems very evident, and that according to the
 general consent both of ancient and moderne Writers. Indeed
 there was a great foundation laid for these Antichristian De-
 mons or Saints in the fourth Centurie, as soon as the Church
 began to have any relaxation from Pagan persecution. This I
 gather out of *Augustin, de Civit. Dei, lib. 8. cap. 26.* ' But that
 ' *Egyptian Trismegistus* seems to grieve, that the Commemorati-
 ' ons of our Martyrs should succede the Temples and Commemo-
 ' rations of their Demons; so that he who shal read these things
 ' with a mind perverse and averse from us, may think, that as
 ' the Pagans worshipped their Gods in their Temples, so we wor-
 ' ship

‘ship our dead Martyrs at their Graves, &c. By which it is evident, that in *Augustin's* time the Christians performed many Commemorations and other solemnities at the Graves of the Martyrs and Saints, al which had a very great resemblance with the Pagan *δεισιδαιμονία*, *Demon worship*; though as yet it was not arrived to *εβουλατρεία*, a *Saint-worship*. For *Augustin*, in his following Chapter endeavors to vindicate this respect which some gave to the Martyrs and Saints from the imputation of *Saint-worship*; though it is most certain, that it laid a very great foundation for the same, as it may appear by *Augustin's* own words, and the observations of learned Papists thereon. *August. de civit. Dei, lib. 8. cap. 27.* speaks thus, ‘Neither do we notwithstanding constitute Temples, Priesthoods, Sacred, and ‘Sacrifices to these Martyrs; because they are not our God, but ‘their God is ours.—Where-ever therefore there be performed Religiose Obsequies, in the places where Martyrs suffered, they are only Ornaments for Memorial, not Sacred, or ‘Sacrifices of the Dead, as if they were Gods. Whoever also ‘carrie their Banquets thither, which truly is not performed ‘by the better sort of Christians, and in many Countries there ‘is no such custome; yet whoever they be who do this, (which ‘Banquets when they have set down at the Martyrs Sepulchre, ‘they pray and carrie them away, that they may feste thereon, ‘or that they may bestow them upon the poor amongst them) ‘they wil that their Banquets be sanctified there, by the merits ‘of the Martyrs, in the name of the God of the Martyrs: But ‘yet he who acknowlegeth one true God does not acknowledge these to be Sacrifices of the Martyrs. We therefore worship not our Martyrs with Divine honors, as they worship ‘their Demon-Gods. Thus *Augustin*. By which, though he endeavors to vindicate the Christians of his age from *δεισιδαιμονία*, *Demon-worship* performed to the Saints; yet it is evident by his own confession, that some superstitiose Christians were too much inclined thereto: for he saies, *That they carried their Banquets to the Sepulchres of the Martyrs, and there prayed; and so carried them away again, supposing them to be sanctified by the merits of the Martyrs.* Yea, *Augustin, Lib. 6.* of his Confessions, relateth of his own Mother, ‘That she brought to *Milan*, for a ‘Commemoration of the Saints, Bread, and Fruments, and Wine, ‘and gave them to the dore-keeper: But these things were prohibited.

hibited by *Ambrose*, to avoid occasion of rioting, and because these kind of *Parentals* were most like to the Gentiles superstition. This also is taken notice of by *Cassander*, that learned and moderate Papist, *Consultat. Art. 21. de Venerat. Reliqu.* 'More-over, in the times of *Ambrose* and *Augustin* this custome prevailed, that the people brought Banquets for the Commemoration of the Martyrs, which that it was not done by the better Christians, but prohibited by *Ambrose* at *Milan*, *Augustin* testifies, *Confess. l. 6. c. 2.* And that these and such-like *Imitamens* of the Pagan *δεισιδαιμονία*, *Demon-worship*, gave a great and effectual entrance to the Popish Canonised Saints, and their *ἀνομοκρατεία* is confessed by some ingenuous Papists. So *Ludovicus Vives*, on these words of *Augustin*, *de Civit. Dei, l. 8. c. 27.* But these are not the sacrifices of Martyrs. 'Many Christians, saies he, often offend in a good mater, in that they worship their He-and-She-Saints as God: neither can I discern any difference in many things between this their opinion of *Saints*, and that which the Gentiles had of their Gods. Which is indeed a great and most true Confession, and is taken notice of by several of our Writers: as by *Reignolds* in his Conference with *Hart*, where he tels, 'That *Ludovicus Vives* saith in his Comment on *Augustin, l. 8. c. 27.* that Saints are esteemed and worshipped by many as were the Gods amongst the Gentiles. The like Confession I find in *Cassander*, that moderate Papist, in his *Consultation, Art. 21.* where quoting this place of *Augustin*, he saith, 'That the ignorance of the commun people hath attributed Divine honor to the Saints; as when Temples, Altars, Sacrifices, Priesthoods, Vows, Festivals are conceived to be consecrated not only to the memorie, as the Ancients speak, but to the honor and worship of the Saints. Which Error *Augustin* now and then refutes: *We*, saies he, *build not Temples to the Martyrs, as to Gods, but memorials for them as dead men.* Where *Grotius* observes wel, 'That we should take diligent heed, lest under too favorable inclinations in this mater, the Pagan customes be reduced into Christianisme.

The Origine of
Popish-Saints
the same with
that of the Pa-
gan Demons.

Thus we see how Antichrists *Canonised Saints* were but *Imitamens* or Apes of the *Gentile-Demons*. And to make the parallel yet more exact and clear, we shal shew how these Popish Saints had the very same origine amongst Christians, as the Deified Demons had amongst the Pagans. We have already, C. 1. §. 3. treated

ted of the Origine of those Demons out of *Plato*, who tels us,
 'That they were certain noble Heroes belonging to the Golden-
 'Age, who having been exceding famous for their Wisdome,
 'Virtues, or some wonderful atchievements and warlike exploits,
 'were after their death, according to the appointment of the
 'Divine Oracle, Deified and worshipped as Gods. We find the
 'like account in *Hesiod*, (whom *Plato* cites to the same purpose)
 'who saies, 'That the men of the Golden-Age being dead be-
 'came, *Δαίμονες ἢ φύλακες θνητῶν ἀνθρώπων*, *Demons and Conserva-*
 '*tors of mortal men.* By men of the Golden Age, we need no way
 'dout but *Hesiod* and *Plato* meant the first Patriarches and Heads-
 'of mankind; who having gained a great esteeme with their Po-
 'steritie, for some conceived excellence of Wisdome, Virtue, or
 'Warlike exploits, were, by the Devils inveiglement, Idolised by
 'Superstitiose spirits, as *Demons*, or *Deified Mediators*. This is
 'wel observed by *Mede*, on *Gen. 3. 13—15.* (*Diatrib. 2. p.428.*)
 'Here I observe, (saies he) that over-much dotage upon a con-
 'ceived excellence, whether of Wisdome, or whatsoever else,
 'without a special eye to Gods Commandement, hath ever been
 'the occasion of greatest Errors in the World; and the Devil
 'under this maske, useth to blear our eyes, and with this bait
 'to enveigle our hearts, that he may securely bring us to his
 'lure. The admired Wisdome of the long-living Fathers of the
 'elder World, having been for so many Ages as Oracles to their
 'off-spring growen even to a People and Nation while they lived,
 'was the ground of the ancient Idolatrie of mankind, whilest
 'they supposed, that those to whom for Wisdome they had
 'recourse being living, could not but help them when they were
 'dead. This we may learne out of *Hesiod*, who saith, *The men*
 '*of the Golden Age being dead, became Demons, or Godlings and*
 '*Patrons of mortal men.* So the opinion of the blessed Martyrs
 'superlative Glorie in Heaven, was made the occasion of the
 'New-found Idolatrie of the Christian-Churches, wherewith they
 'are for the greatest part yet overwhelmed. And the esteeme
 'which *Peter* had above the rest of the Apostles, in regard of
 'Chiefdome, even in the Apostles times, was abused by the old
 'Deceiver, to instal the man of sin. This made *St. Paul* to say,
 '*2 Thes. 2. 7. The mysterie of iniquitie was then working, &c.* Thus
 'we see how the Popish εἰδωλατρεια, *Saint-worship*, had the
 'very same origine or foundation as the Pagan δεισιδαιμονία, viz.
 'some

some conceived excellence, pretended merit, or wonder-working power.

§. 4. We have given some account of the origine of this ἀμιολατρεία, in the Primitive Churches of the third and fourth Centurie, we shal procede to treat more particularly of it as reduced by Antichrist unto his systeme or bodie of *Canonic Theologie* in the following Centuries, with endeavors to demonstrate its exact *symbolisation* with the Pagan δεισιδαιμονία. And in this procedure we shal discourse more particularly (1) of the origine of these Canonised Saints; (2) of their formal Canonisation; (3) of their Mediatory office; and al in imitation of the Pagan Demons, their origine, &c.

1. The Origine of Canonised Saints answerable to that of Demons from a fond conceit of some great excellence in them.

1. As to the origine of these *Canonised Saints*, it was, as it has been hinted, the very same with that of the *Pagan Demons*, namely from a superstitious conceit of some Divine Wildome, Power, and Excellence in their Ancestors. For look as in the old World, its infant-state, God vouchsafed several glorious Manifestations of a miraculose Power and Providence with his Church and People, thereby to confirme their Faith and amaze their Enemies; which the Devil in following Ages endeavoring to imitate by his fabulous Apparitions, and lying wonders, allured the credulous Superstitious World into a fond admiration of their *Demon-Gods*, their *Miraculose Apparitions* and Power: so in like manner in the Primitive Churches, Christ vouchsafing a Miraculose Power and Providence to the first Planters of the Christian Faith; Antichrist in following Ages affected the like wonder-working Power, and ascribed the same to his *Canonised Saints*. Al this seems fully implied in that 1 Tim. 4. 2. where having made mention, v. 1. of Antichrist's Doctrines of Demons, which he should introduce into the Church under his Canonised Saints, he addes v. 2. ἐν ὑποκρίσει ψεύδων, &c. *Speaking lies in hypocrisie, or through the hypocrisie of liars*. These lies which Antichrist speakes are called, 2 Thes. 2. 9. *Lying wonders, or lying miracles*; which he pretends to worke in and by his *Demons*, or *Canonised Saints*; and these he is said to speak, ἐν ὑποκρίσει, *in hypocrisie*. The primitive notion of ὑπόκρισις, is the same with μίμησις, a personation, or imitation: so in Plato, ὑποκριτής, an hypocrite, is the same with μιμητής, an Imitator, or one that personates another. ὑποκρίνομαι signifies, (1) to simulate, feigne, or counterfeit either a person or thing. So Luk. 20.20. ὑποκρούμενος, who

1 Tim. 4. 2.
ἐν ὑποκρίσει.

Luk. 20. 20.

feigned

feigned themselves righteous. Thence (2) to act the part of another, to imitate, personate, or represent another. As *ἑκτελευσέναι τὸ Νέστορα*, to represent Nestor. Whence *ὑποκρίτης*, signifies among the ancient Grecians, *Histrion*, or *Mimus*, one that personates or imitates another. Thence also *ὑποκρίσεις*, from *ὑποκρίνομαι*, signifies an *Histrionic Art*, the representation or imitation of another person, the fiction of a person on the Theatre or Stage. And this seems the proper import of it here, 1 Tim. 4. 2. Where the particle *ἐν* notes the cause and manner of the action, and therefore it is rendered by Beza and Schmidius, *per*, through the hypocrisie of liers. Which Mede understands *Transsitively*, and so to be repeated *ἀπὸ τῶν*, as applicable to al the following branches; namely, that through the hypocrisie, simulation, or imitation of liers, of men of seared Consciences, of those that forbid Marriage and Meats, &c. al those Demon-Doctrines should be introduced by Antichrist and his Sectators. So that *ἐν ὑποκρίσει*, may be very properly render'd here, *in or through Imitation, or Hypocrisie*, as Schmidius and Beza. By which is signified, that they should act the part of Stage-players, or *Mimes*, that imitate some other person; and by their *Histrionic* or *Hypocritic Imitation* introduce al the old Pagan Demon-Doctrines and Superstitions. And so the sense is this: that Antichrist's *Canonised Saints* should be introduced into the Church of Christ, in imitation of the Pagan Demons, *by lying wonders, &c.* This began about the fifth Centurie, after the death of *Julian* the Apostate; though these Saints came not to be formally Canonised 'til about the middle of the ninth Centurie. We have the whole of this Mysterie of Iniquitie excellently unfolded to us, by Mede on this, 1 Tim. 4. 2. *Touching the Apostasie of the later times, Edit. 2. pag. 120.* 'The Deifying and invocating of Saints, and adoring reliques, is the most ancient for time of al the rest of the Demon Popish Idolatrie, and began to appear in the Church presently after the death of *Julian* the Apostate: the grounds and occasions whereof were most strange reports of wonders shewed upon those, who approached the Shrines of Martyrs, and prayed at their Memories and Sepulchres; Devils charmed, diseases cured, &c. which the Doctors of those times avouched to be done by the power and prayers of glorified Martyrs, and by the notice they took of mens devotions at their Sepulchres; though at the beginning such devotions were directed to God alone; and those places

' only chosen for the stirring up zeale and fervor, by the memo-
 ' rie of those blessed and gloriose champions of Christ. But while
 ' the world stood in admiration, and the most esteemed of these
 ' Wonders, as of the gloriose beams of the triumph of Christ,
 ' they were soon persuaded to call upon them as Patrons and
 ' Mediators; whose power with God and notice of things done
 ' upon earth, they thought that these signes and miracles ap-
 ' proved. And then he addes, pag. 121, — 123. ' But here is the
 ' wonder of wonders, that none of these miraculose signes were
 ' ever heard of in the Church for the first three hundred years
 ' after Christ.—But in this also the Idolatrie of Saint-worship
 ' was a true counterfeit of the Gentiles Idolatrie of Demons.
 ' Did not Demon-worship enter after the very same manner?
 ' was it not first insinuated, and after established by signes and
 ' wonders of the very self-same kind? Whence he addes, pag. 123,
 ' &c. ' The second particular of *ὑποκειμενὶς ψευδοβιβίων*, was fabulose
 ' Legends of the Acts of Saints and Martyrs. This was also an-
 ' other means to advance the Doctrines of Demons. For the
 ' true acts and stories of Martyrs being extinguished for the most
 ' part, by the bloodie Edict of *Dioclesian*, they now begin to
 ' supplie again that losse, by collecting such tales as were then
 ' current of them, and adding such Miracles as were fabled after
 ' their death, fashioned al to the best advantage of what they
 ' meant to promote in the Church, and was already on foot in
 ' the same. Hence *Revel. 13. 15.* it's said, that Antichrist, by his
 ' lying wonders and hypocritic assuming of a Vicarious power
 ' from Christ, had power to give life to the Image of the Beste. τῆ
 ' εἰκότι, to the image, i.e. to forme an Antichristian Church, Wor-
 ' ship, Ceremonies, and Institutes exactly conformable to the De-
 ' mon-worship, Institutes and Ceremonies of the Pagan Beste. By
 ' al which it is most evident, that, as face answers to face in the
 ' glasse, so these Canonised Saints, their origine from lying Won-
 ' ders and fabulose Legends exactly answers to the Pagan Demons,
 ' their origine from lying wonders, and Poetic fables. So that we
 ' may safely conclude, according to *1 Tim. 4. 2.* that the origine
 ' of these Popish Saints, &c. was but *ἐν ὑποκειμενὶς ψευδοβιβίων*, through
 ' the personation or imitation of those liers, who by their lying
 ' wonders, &c. introduced those Gentile Demons and their wor-
 ' ship.

Revel. 13. 15.

The Canonisa-
 tion of Saints
 an Imitamen of
 the Demon-
 worship.

2. Having given the original-grounds and occasion of Anti-
 christs

christ's Canonised Saints, exactly parallel to that of the Gentile Demons, we now proceed to their formal Canonisation, to demonstrate how this also was according to 1 *Tim.* 4. 2. ἐν ἰσοπέθει ψευδοδολῶν, in imitation of that fabulous, lying, Pagan ἀποθέωσις, or Deification of their Demons. And for the clearing hereof we must remember, that though Antichrist's Demons or Saints had their vital and principal parts formed betimes, even as soon as he himself received his Spirit, Head, and Power, namely about the fifth Centurie, as has been proved; yet they came not to be Canonised Saints, or complete Mediators, til about the middle of the ninth Centurie. For we must know, that this ἀγολατρεία or *Demon worship*, introduced by Antichrist, was opposed in the Easterne and Greek Churches by diverse Emperors, Nobles, Bishops, and People, from the year 720 til after the year 840. Yea some denied the title of Saints unto Martyrs: neither could any of the Popes before *Adrian*, about the year 880 obtain a fixed Canon for the Canonising of Saints, and establishing their ἀγολατρεία. This has been well observed by a French Author, *Traité des anciennes Ceremonies*, pag. 67. 'In the year 880, Pope *Adrian* was the first who resolved to Canonise the Saints, imitating therein the Apotheoses of the Romans under Paganisme. And that this Canonisation of Saints was indeed the very same with the Pagan ἀποθέωσις, Apotheosis or Deification of Demons, appears from the very confession of their own Canonists, quoted by learned *Eochart*, in his Discourse against *Veron*, p. 815. 'The Roman Church has other Gods, the Pope, the Masse-God, the Virgin *Marie*; to whom *Leo* the tenth gives the title of Goddesse; the Angels and all the Saints, who are Gods by participation, according to the Doctrine of *Cajetan*: whence it is that the Director of the Inquisitors calls the Canonisation of Saints, Apotheosis, i.e. Deification. Wherein note, that *Cajetan's* Gods by participation, are the very same, both name and thing, with *Plato's* θεοὶ γυνητοὶ, made-Gods, which is the title he gives his Demons. And that this Popish Canonisation of Saints is but ἰσοπέθεισις, a personation and imitation of the Pagan ἀποθέωσις, Apotheosis, is farther evident from the sameness of Rites and Modes used both in one and t'other. As for the *Demon-Apotheosis* we have it mentioned in *Plato*, *Rep.* 5. pag. 469. We consult the Divine Oracle in what rank those blessed divine men are to be had, and with what ensignes they are to be honored; and we

performe unto them the same honors which he prescribeth, and for the future we serve and worship them as Demons. And do not the sons of Antichrist take the very same course in the Canonisation of their Saints? do they not first consult the Pope their great Oracle, and then according to his Prescript or Canon, worship their Saints? yea, to demonstrate this yet more fully, it is observable, that the Papists give unto their Canonised Saints the very same Rites, Ceremonies, and Ensignes, which the Pagans gave to their Demon-Gods. Thus Bochart against Veron, part. 3. cap. 25. pag. 888. 'They have transferred to their Saints 'al the Equipage of the Pagan Gods: to St. Wolfgang the Hat- 'chet, or Hook of Saturne; to Moses the Hornes of Jupiter 'Hammon; to St. Peter the keyes of Janus. In brief, they have 'chassed away al the Gods out of the Pantheon at Rome, to 'place in their room al the Saints: Whose Images they worship 'with like devotion, as those of the Pagan Gods sometimes 'were. They dresse them up in apparel, they crown them with 'garlands of flowers, they carrie them on their shoulders, they 'bow before them, they addressse their prayers to them, they 'make them descend from Heaven, they attribute to them mira- 'culose virtues, &c. By which it's manifest, that these Popish Canonised Saints were introduced by Antichrist ἐν ἱεροκρίσει ψευ- δολόγων, as 1 Tim. 4. 2. in an hypocritic lying imitation of the Pagan Deified Demons.

3. The Saints
Mediatorie
Office in imita-
tion of the
Pagan Demon-
Mediators.

5. As Antichrist's Canonised Saints are parallel to the Pagan Demons as to their origine and formal Canonisation, so in like manner in point of Office, as Mediators betwixt God and men. This also is implied in 1 Tim. 4. 2. ἐν ἱεροκρίσει ψευδολόγων. i.e. teaching lying false Saint-mediators, in imitation of the Pagan-Demon mediators. We have before Chap. 1. §. 3 proved out of Plato and others, that the great office of the Pagan Demons was to be as Mediators betwixt the supreme God or Gods, and men; because as Plato affirms, θεὸς ὃ ἀνθρώπων ἔμμεγυται, the supreme God mingles not with men, but by the mediation of these Demons. And more particularly, he tells us, that these Demons were appointed (1) ἐρμηνεύειν ἢ διαπορθμύειν, to interpret and transport the prayers and sacrifices of men to God, and the commands and rewards of God to men. (2) That ἡ μαντικὴ πᾶσα, al Divination was from these Demons. (3) πᾶσι ὄντι ἡ ὁμιλία, al communion with God was by virtue of these Demons. (4) To which adde, that of Hesiod,

Hesiod, Δαίμονες ἢ φύλακες θνητῶν ἀνθρώπων, Demons are patrons of mortal men. So *Diogenes Laertius*, in the Life of *Zeno*, saies, that the *Stoics* held such Demons, ἀνθρώπων συμπάθειαν ἔχοντας, &c. who had compassion of men, and a very great care of human affairs. Now do not the Popish Canonic Saints exactly answer to these Pagan Demons in all these points? Are they not made *Interpreters* of mens desires to God, and conveighers of Gods gifts to men? do not these sons of Antichrist, by virtue of their Saints work Miracles, divine, &c? Have they not all their Tutelar Saints, or Demons? Lastly, is not all communion betwixt God and men in the *Roman Church* transacted by their *Canonised Saints* or Demons? We have a good reflexion hereon made by judicious and holy *Deering*, on *Heb. 4. 15.* ‘The *Papists* have learned to make the Saints their Mediators from the Heathens. ‘The Gods of the Gentiles, which were Devils, had this worship amongst them: the Devils amongst themselves, they who were reputed of a lower sort were made as means to come unto the higher; whereof they were called *Dii Medioximi*, i.e. ‘*Gods only for intercession*. The Gentiles Books are full of Examples, how these things were practised: as if *Neptune* would speak to *Jupiter*, he made *Mercurie* his intercessor.—And what else do the *Papists* but teach all their posteritie in chusing many Mediators, to have confidence in none, no boldness unto God, &c? Yea *Cardinal Perron* observing this resemblance betwixt the *Grecian Demons* and their Canonised, Saints makes use of the former to prove the later. So *Bochart contre Veron*, pag. 883. ‘The *Sieur du Perron* cites *Plato* to prove, that the Dead have care of things here below. These Canonised Saints are also exactly parallel with the Phenician *Baalim* (which were the same with the *Grecian Demons*) brought into the *Jewish Church* by *Jezabel*, and set up as Mediators in the room of the true *Messias*, of which we find a good account in *Mede* on *2 Pet. 2. 1. Diatrib. 3. pag. 548.* ‘The second main *Apöstasie* is called ‘the way of *Ahab*; not because he was the first bringer in, but the chief establisher thereof,—which was to worship *Baal-Gods*, or *Baalim*; supposing either by these to have easier access to the Lord of Hosts the Soverain God; or that these he might have resort unto at all times for all matters; as being near at hand, and not so high in dignitie, &c. when therefore Christians do worship or invoke Saints or Angels, whether

‘with

'with Images or without, to be as under-Mediators with God
 'for them, or of themselves to bestow some favor upon them,
 'those who do this are fallen into the Apostasie of *Ahab*.—
 'Here note, that wheresoever you read in Scripture of the Ido-
 'latrie of *Jeroboam's* Calves, and of *Ahab's* Baalim, thinke of
 'what I have told you, and know that whatsoever God speakes
 'against those things here, the same he speakes of the Apostate
 'Christians under *Rome*, whose case is in al points the same, &c.
 These *Baalim* or Demon-Mediators seem pointed at by *Paul*,
 1 Cor. 8. 5. Lords many. *בַּעַלִּים* answers to the *Phenician* *בַּעַלִּים*,
Baalim. They derive *בַּעַלִּים* from *בַּעַלִּים*, *Cyrus*, *Pers.* *כּוֹרֶשׁ* *Coresch*;
 which among the *Persians* was one of the greatest Titles of ho-
 nor, signifying *Lord*; whereby they called, (1) *The Sun*, their
 supreme Lord: So *Plutarch* in *Artoxerxe*, informes us, *That*
the Persians called the Sun, *בַּעַלִּים*, *Cyrus*: and so it agrees with
 the *Hebraic* *כּוֹרֶשׁ* *Cheres*, which signifies *the Sun*. (2) *Cyrus* their
 great Emperor, who was dignified with the same title of Ho-
 nor, as their *supreme Lord on earth*, and after his death wor-
 shipped by them as a *Demon*, or one of their *Baalim*, *Mediato-*
rie Lords. Hence the Exploits of *Cyrus* being most famous a-
 mong the *Grecians*, or else from the *Suns* Dominion, *בַּעַלִּים*, sig-
 nified among the *Grecians* supreme Dominion, and *בַּעַלִּים* *supreme*
Lord, the same with *בַּעַלִּים* *Baal*. So that *בַּעַלִּים* here being of the
 same import with *בַּעַלִּים* *Baalim*, plainly indigitates the Philo-
 sopher *Demons*, or *Mediatorie Lords*, which were the original
 Exemplars of Antichrist's Mediatorie Saints. But more expressly
 Col. 2. 8, 9, 10, &c. v. 8. our Apostle gives us an account of the
 means by which the *Gnostics* of that Age, and Antichrist after
 them, should introduce these *Demon-Mediators*, and that is vain
Pythagorean Philosophie; to which v. 9. he opposeth *Christ*, in
 Col. 2. 9, 10, whom dwels at the fulnesse of the Godhead bodily. *σωματικῶς*, i. e.
 18. 19 really, essentially, and perfectly, in opposition to those *Demons*
 or *Idol-Gods*. Whence he addes, v. 10. *And ye are complete in*
him, which is the head of al principalitie and power. i. e. *Christ* is
 your complete *Mediator*, who is *Head* or *Soverain* of al *Angels*
 and men, and therefore infinitely above al those *Pythagorean*
Demons, *Gnostic Aëones*, and *Popish Canonised Saints*, be they
 what they wil. Thence he subjoines ver. 18. *Let no man beguile*
you of your reward, in a voluntarie humilitie and worshipping of
Angels. Which the *Gnostics* then, and Antichrist since intro-
 duced,

duced, placing Angels as Mediators in the room of Christ. So it follows, *ver. 19. Not holding the head. i. e.* They who are guilty of this *Angel-worship* do thereby disclaim Christ, who is the only *Mediator* and *Intercessor* to the Father. By which Prophetic discoverie the Spirit of God doth fully strike thorough al those Demon-Saint-Mediators, which Antichrist by his *Ecclesiastic Canons* has introduced and placed on Christ's Throne. It would be an endlesse thing to enumerate al those *Canonised Saints*, which Antichrist has by his creative power erected as Mediators, in imitation of the Pagan Demons: I shal yet mention one or two of the chiefest. The supreme and head of al Antichrist's *Canonic Saints* is the *Virgin Marie*, who passeth amongst his Sons for a *Deesse* or *Godesse*, yea they seem to lay more stresse upon her *Mediation* and *Intercession* than upon Christ's. This our blessed Lord foreseeing seems to give a tacite check unto, in not admitting her to be an Intercessor here on Earth, in a smal and trivial case. So *Joh. 2. 4. What have I to Joh. 2. 4. do with thee, O woman, &c?* Christ denies her Mediation and Intercession in a trifle, thereby to rebuke those fond conceits, which he foresaw Antichrist would in following times insinuate touching her prevalence and Intercession with himself. Another great *Saint-Mediator* is *Peter*; to whom they give the Keys of Heaven. But we find *Paul* to put a stop to this Idolising humor, as much depressing him as Antichrist exalts him. Yea indeed nothing is more injurious to those blessed Spirits than to attribute to them a Mediatorie Office. Whence the Spirit, of God calls this, *blasphemie against those heavenly inhabitants*, *Rev. Revel. 13. 6.* *And them that dwelt in heaven; i. e.* saies *Mede*, (in his *Clav. Apocalyp.*) *against Angels and men, by Demon-worship.* And indeed what greater contumelie or blasphemie can there be cast forth against those glorified Spirits, than to place them in the room of Pagan Demons, to occupie and possesse the Mediatorie Throne of their dearest Lord, whose glorie is so dear unto them? Certainly Antichrist wil never receive thanks from them for this pretended favor, but real blasphemie against them.

SECT. III.

That Antichrist's *Ἀριολατρεία* is but an Imitamen of the Philosophers
Δειμογολατρεία, demonstrated from the several parts thereof.

Antichrist's
 Canonic
ἄριολατρεία
 an imitation of
 the Pagan
δειμοδαμονία.
 1 Tim. 4. 1. 2.

§. 1. **W**E have hitherto treated of the *Origine, Canonisati-*
on, and Mediatorie Office of Antichrist's Canonised
Saints, and proved, that al was but, as 1 Tim. 4. 2. *ἢ ὑποκρίσει*,
 a personation or imitation of Pagan Demons: We shal now pro-
 ceede to discourse more professedly and particularly of Antichrists
Canonic ἄριολατρεία, Saint-worship, with endeavors to prove, That
 al is but, *ἢ ὑποκρίσει*, a Mimic imitation of Pagan *δειμοδαμονία, De-*
mon-worship. And to make our way hereunto clear, we shal lay
 down these two Premunitions. (1) That the formal constitution,
 or essence of Antichrist's Apostasie lies in Idolatrie. (2) That
 this Antichristian *ἄριολατρεία, Saint-worship, is really Idolatrie.*

The essence of
 Antichrist's
 Apostasie in
 Idolatrie.
 Revel. 17. 5.
 The Mother of
 Harlots.
 Why Anti-
 christs Idola-
 trie is stiled
 Adulterie.

First, That Antichrists formal Idea or essence consistes in *Ido-*
latrie, is evident by those Characters which are given him in
 Scripture. *Babylon* his royal seat, is called, *Rev. 17. 5. The mo-*
ther of Harlots; and so elsewhere the *great Whore, &c.* Now this
 is the usual Character of Idolaters in the Old Testament, as
Hos. 2. And there is much reason why Antichrist's Idolatrie, as
 al other, should be expressed under this Symbolic image of *Adul-*
terie. For Believers in regard of their Consciences are looked
 upon as the Spouse of Christ. So 2 Cor. 11. 2. *I am jealous of you,*
&c. wherefore to submit the Conscience to any but Christ, is
 according to Divine estimation spiritual Adulterie. This is the
 case of Antichristian, as of al other Idolatrie, which cuts the
 bond of Communion betwixt Christ and any Church, as *Adul-*
terie does the Mariage bond betwixt Husband and Wife. This
 is wel observed by *Mede* on 2 Pet. 2. 1. *Diatrib. 3. pag. 554, 555.*
 'As a Wife who hath given her faith to one Husband, if she
 ' commits adulterie with others, denies him to be that she cals
 ' him, though she cal him her Husband never so much; so the
 ' Church, the Spouse of Christ, if she bow down her self to
 ' other Mediators, she commits spiritual adulterie, *i.e. Idolatrie,*
 ' and denies the Lord that bought her, as here 2 Pet. 2. 1. That
 ' this should be the meaning here, let this one reason serve the
 ' turne, that this is alwaies the meaning of the like phrase in
 ' the Old Testament; where instead of the *Lord that bought them,*
 ' we

2 Pet. 2. 1.

'we have the Lord that brought them out of the land of Egypt.
 'So Deut. 32. 15. Judg. 2. 12. Psal. 81. 10, 11. — The Holy
 'Ghost placeth the essence and soul of the great Apostasie, un-
 'der the Man of Sin, in *Idolatrie* and spiritual fornication :
 'other Errors or Heresies, how grosse soever. are but accidental
 'to that great Apostasie: even as Whores have usually other
 'fautes, which yet are no parts of Whoredome; so hath the
 'spiritual Whore many other Heresies, but her Whoredome is
 'Idolatrie. Idolatrie is the only character and note, whereby
 'the great Apostasie of the visible Church is distinguished from
 'al other blasphemies and heresies of what age soever. The same
 he addes, *Diatr. 4. pag. 254.* 'Babylon is not called the Lyar of
 'Babylon, the Tyrant of Babylon, the Heretic of Babylon, the
 'murtherer of Babylon; but the Whore of Babylon. — Now if the
 'Church of Rome be not an Idolatresse or spiritual Whore, pro-
 'stituting her self to other Gods, to Stoc's and Stones, and
 'many waies breaking her faith to her one Lord and Mediator
 'Christ Jesus, by committing fornication with I know not how
 'many other Mediators, there never was a Whore in the World.
 'And certainly if the Church of Rome may herein be justified,
 'the Church of Israel had but hard measure to be condemned
 'for spiritual Adulterie or Idolatrie. This also is wel observed
 by *Mestrezat, de l'Eglise liv 2. c. 4.* 'Idolatrie cuts the bond of
 'Communion betwixt the Creature and the Creator, in the
 'same sort as Adulterie does the Mariage-bond, &c. And there
 is yet a farther mysterie in this name of the great Whore of Ba-
 bylon, *Rev. 17. 5. Mysterie, Babylon the great, mother of Harlots. Revel. 17. 5.*
 (1) The first part of this Antichristian Name is *Mysterie*, which *Babylon the*
 denotes, that her Apostasie is a *Mysterie of Iniquity*, as *2 Thes. great.*
2. 7. i.e. [1] A profound infinite Golphe or Abylle of al manner of *2 Thes. 2. 7.*
Iniquitie. So *Josephus* speaking of *Antipater* the Son of *Herod*,
 a most wicked wretch, saith, *That man erres not, who affirmeth,*
that the life of Antipater was μυστηριον κακιας, a mysterie of iniquitie.
 Of which more hereafter, S. 4. §. 2. [2] This Antichristian Whore
 is said to have *Mysterie* written on her forehead, in that al her
 Doctrines and Superstitions were but a mysteriouse hypocritic
 Imitamen of Demon-Doctrines and Superstitions, under the
 masque and vizard of Christianitie. Thence the Antichristian
 Beste, when he came upon the Stage, appeared in the forme,
 not of a Dragon, as the Pagan Beste, *Revel. 12. 7.* but of a
 *

Rev. 13. 2.

Leopard, or Panther, Rev. 13. 2, which by his sweet smel and beautiful color allures al Bestes to it. And it's said, *Rev. 13. 11, 12, 13, 14, 15.* that Antichrist had *two hornes like a Lamb,* [i.e. like Christ] and *did wonders, and deceived men, &c.* and al this in a *mysterie,* or under a semblance of being Christ's Vicar; though, indeed *he gave life to the Image of the Beste;* i.e. revived al the Demon-worship of the Pagan Beste. And to decipher this Mysterie of Antichrist, what *Joseph Scaliger* mentions on *Revel. 17. 5.* is worthy of particular remarque: 'Mr. *de Montmorency* being at *Rome,* when they spake freely of the Pope, was told 'by a Father of good repute, that on the Frontal of the Pope's Mitre was writ in letters of Gold, *MYSTERIUM;* which 'title was since altered by *Julius,* as that which demonstrated 'this name, *Revel. 17. 5.* to belong to him. But then, (2) Why is she called *Babylon the Great,* &c? Why, we must know, that she is called *Babylon the Great,* in the same respect that *Nimrod* is called a *mighty hunter,* Gen. 10. 9. i.e. in regard of *tyrannic usurpation:* for look as old *Babel* was the first feat and patterne of ambitiose usurpation and tyrannie under *Nimrod;* so the *Roman Church,* which is here named *spiritual Babylon,* is the feat of Antichrist's tyrannic Usurpation and Domination. But this is not al. (3) There follows another part of her name, that is, *the mother of Harlots, &c.* Herein also this Antichristian Whore imitates old *Babel,* which we know was the first foundresse of Idols and Demon-worship or Idolatrie, which is spiritual Adulterie. And has not *Rome* exactly answered her patterne, old *Babylon,* in Spiritual fornication or Demon-Idolatrie? So that we see this Mystic name of the Whore of *Babylon* contains two parts. [1] *Spiritual Usurpation.* [2] *Spiritual Fornication,* or Idolatrie: and al in imitation of old *Babel's* tyrannic Usurpation and Idolatrie. And it is farther worth our observation, that these two have usually by a secret judgement of God gone hand in hand; for when Gods people wil serve other Gods or Mediators, God in righteoufnesse leaves them to fall under the Tyrannie of other Lords. This is Gods regular course to punish Idolatrie with slaverie, as *Mede* has wel observed on *Jer. 10. 11. Diatr. 2.*

Rev. 13. 1.

The name of
Blasphemie.

2. Another name given to Antichrist, whereby his Apostasie is notified to us, is *Blasphemie;* so *Rev. 13. 1. and upon his heads the name of Blasphemie.* That this name of Blasphemie is here given

given him to signify his Idolatrie and Demon worship, is evident from the usual Phraseologie of Scripture, which frequently expresseth Idolatrie by this name of Blasphemie. There are three words in the Hebrew by which Idolatrie is signified unto us, at which the LXX and Vulgar Latin render *Blasphemie*. (1) *Ezech.* 20. 27. *your Fathers have blasphemed me:* the Original גָּרַס garats, signifies Idolatrie. (2) *Esa.* 65. 7. *And blasphemed me:* the Hebrew גָּרַס, which answereth to the Greek βλασφημῆν, as Theodotion tranflateth it, signifies also to play the Idolater. (3) Another word, whereby Idolatrie is signified, is פָּנָה, which signifies properly to *provoke to wrath by reproches and contumeliose words*; and therefore it is rendred by the LXX, βλασφημῆν. It is used to expresse Idolatrie, *Deut.* 31. 20. פָּנָה וְנִנְיָ. And indeed the very thing speaks so much; for what greater reproche or blasphemie can there be against God, than to attribute that Mediatorie glorie to the Creature, which is due only to Christ, Θεῶν θρονον. Farther, that this name Blasphemie given to Antichrist is a signal distinctive character of his Idolatrie, is apparent from the several branches thereof, mentioned *vers.* 6. where the general name is distributed into three severals, each of which implies Idolatrie. (1) He is said to *blaspheme the name of God*: i. e. by εἰκονολατρεία, *Image-worship*. (2) *His tabernacle*; i. e. the human nature of Christ, by worshipping his breaden God Transubstantiated. (3) *The heavenly Inhabitants*; i. e. *Angels and Saints*, by Δαιμονομωρία & εἰδωλατρεία, *Demon and Saint-worship*. As *Mede, Clav. Apocalyp.* on this place. By al which it is evident, that the formal reason, essence, and soul of Antichrists Apostasie consistes in Idolatrie.

A second thing to be premissed is, that Antichrists εἰδωλατρεία, ² *Antichrists Saint-worship*, is really Idolatrie, yea the chiefest part of Δαιμονομωρία, *Demon-worship*. This follows upon what has been already laid down, and wil farther appear from what follows: we have it proved at large by *Mede* in his Apostasie of the later times, on *1 Tim.* 4. 1. *pag.* 44,—49. where he proves, that the Holy Ghost placeth the essence of the Antichristian Apostasie, not in every error or heresie, how foul soever, but in this Δαιμονομωρίαν, *Idolatrie, &c.*

Having laid this basis we shal now procede to the *Demonstration* of our Hypothesis, namely, *That al that εἰδωλατρεία, Saint-worship, which fills up a great part of Antichrist's Canonic Theologie,*

Ezech. 20. 27.
Isa. 65. 7.
Deut. 31. 20.
Revel. 13. 6.
² *Antichrists εἰδωλατρεία is really Δαιμονομωρία.*
Saint-worship an imitation of Pagan εἰδωλατρεία, Demon-worship.

ogie, was but ~~κατασκευαστος~~, an Imitation, or Imitamen of the Pagan ~~δαιμονια~~, Demon-worship introduced by that man of sin. I find a good general account hereof in *Meade*, his *Apostasie* of the later times, on 1 *Tim.* 4. 1. pag. 40,—42. ‘The Doctrines of the Demons comprehended in most expresse manner the whole Idolatrie of the mysterie of iniquitie, the Deifying and Invocating of Saints and Angels; the bowing down unto Images; the worshipping of Crosses, as new Idol-columns; the adoring and Templing of reliques; the worshipping any other visible thing upon the supposal of any Divinity therein. — I must confesse, I cannot think of this Demon-ressemblance without admiration; specially in that the advancers of Saint-worship in the beginning did not only see it, but even gloried, that they had a thing in Christian-worship so like the Doctrines of Demons.’ Thus many of the Fathers, as *Ensebius*, *Theodoret*, &c. Wherein we have several branches of this Demon-worship and their Origine: of which more particularly hereafter. We have also a good account of this Demon-worship, and the manner how it at first crept into the Christian Church, in that great *French Divine Morelius*, *Traité de la Discipline*, liv. 1. chap. 5. pag. 22. ‘Moreover this good Emperor *Constantine*, making use of his coactive power, constrained every one to make profession of the Christian Religion; whereby, instead of an infinitie of Christians which he hoped to make, he made an infinitie of Hypocrites: who first under the Empire of *Constance* his Son, who became *Arian*, conforming themselves to his pleasure, followed for the most part, (as it usually happens his error: and afterward under *Julian* returned again to their vomit of Idolatrie. Since that time, albeit the people under the good Emperors made some semblance of Christian Religion, yet were there very few who truly embraced the same. For by reason of the defects in good Discipline, the precedent Idolatries were mixed with Religion; and the people brought in their spirit the conception of their Idols into the Temple of the Lord, imagining *Jesus Christ* to be as one of their *Heroes*, *Demons*, or *Semi-Gods*: unto which corruption al the evils that followed owe their origine, &c. But to come to Particulars.

1. The Commemoration of Martyrs at their Graves by Panegyrics and Temples from Demon-Panegyrics and Temples.

1. The first great piece of ~~δαιμονια~~, Demon worship introduced by Antichrist, which makes a great part of his ~~αγιολατρεια~~, is the solemne commemoration of deceased Martyrs, and Saints

at their Sepulchres, with the building and consecrating of Temples in the same places. And this indeed is most easie to demonstrate; namely, that at those Funeral-Orations, or Sermons, and at those consecrated Temples, which Antichrist by his Canonic Law erected and dedicated to his Saints, were but *ἑστιαίαι δεισιμαχίαι Δαιμονίων*, an imitation of the Doctrine or Canon of Demons, according to 1 Tim. 4. 1, 2. For the clearing whereof we are to remember, that at the Pagan Demons being but the souls of men deceased, they supposed these Ghosts did stil frequent those places where their bodies lay buried; and indeed it was usual for the Devil, their great Demon, to appear and exhibit his lying wonders in such places, thereby to gain credit to his petty Demons. So Mark 5. 2, 3. these Demons or unclean spirits are said, to dwell among the Tombs. Whence the Pagans finding some Diabolic Presences and powers of these Demons at their Graves and Sepulchres, they there built Temples to them, where their bodies or ashes lay buried. So Plato Rep. 5. p. 469. speaking of their Demons, saies, *ὡς προσκυνοῦσιν αὐτῶν τὰς θύρας*, and we wil worship their Shrines. And elsewhere he tels us, That they had their yearly Funeral Orations and other Commemorations of their Demons at their Sepulchres. Whence the Primitive Fathers, which writ against the Heathens, do often upbraid them, That their Temples were nothing else but the Sepulchres of dead-men. We have a good observation hereof in Ludovicus Vives, on Augustin de Civ. lib. 7. cap. 34. 'The Religion of Sepulchres, saies he, 'is most ancient; whereby it was prohibited for any to violate, 'throw down, or break them: which Law was not only in the 'twelve Tables, and amongst Solon's, but also in the most ancient Laws of Numa, and of both Latins and Greeks: which 'seem to belong not to much to the Civil Law as the Sacred; 'because Sepulchres were esteemed as Temples of their Manes or 'Demons: whence there was inscribed on them D. M. S. i. e. 'Diis Manibus Sacrum: and the Sacred which were performed 'to them were called Necia. We have this wel given us by Mede, Diatrib. 3. p. 545. 'Another way (saies he) to worship 'the Baalim or Demons was in Religious Graves and Sepulchres, 'for there they hoped to find their Ghost Gods; specially seeing, as we yet suppose, that spirits frequent Church-yards and 'places of the dead. Thus in his Apostasie of the later times, pag. 22. (Edit. 2. 1644.) citing those words of Plato, *ὡς δεισιμαχίαν θανάτου*,

as the Coffins of Demons, he tels us, ' That Plato would have the
 ' Shrines or Coffins of his Canonised Demons worshipped. So
 ' Clemens Alexandr. Strom. 6. out of whose words he observes,
 ' That the Heathens supposed the like presences and powers of
 ' Demons at their Coffins and Sepulchres, which was exhibited
 ' in their Images; as though there alwaies remained some natu-
 ' ral tie between the Souls deceased, and their Reliques, and
 ' therefore they builded Temples unto them, where their bodies
 ' and ashes were entombed; and hence it is that the Primitive
 ' Fathers so oft upbraided them, *That their Temples were, nothing*
 ' *else but the Sepulchres of dead men.* Thus we see what the Pa-
 ' gan *Σεισιμαστρια* was, as to the worshipping these Demons at
 ' their Graves and Sepulchres. Now that Antichrists worshipping
 ' of Saints at their Graves was but an imitation hereof, is evident.
 ' Indeed this piece of Saint-worship began very early, even in the
 ' second Centurie in some degree, as we find it in a *French Trea-*
 ' *tise, Traite des Anciennes Ceremonies,* on the year 160. ' A-
 ' mongst the *Greeks* they celebrated yearly the memorie of the
 ' Heroes, those illustrious persons who died in the defence of their
 ' Countrie; and this solemnitie was performed at their Graves,
 ' thereby to animate the surrivant, and to encourage them to
 ' the like exploits. The Christians imitated this exemple, judging
 ' it would prove a means very proper to induce many persons
 ' to suffer death for the Gospel. After this there was a custome
 ' introduced to make an yearly Commemoration of the com-
 ' bates and constance of the Martyres, on the same day in which
 ' they suffered death, and at the same place where they were
 ' buried. Whence it came to passe, that the Cemeteries, or
 ' Church-yards, became the ordinary place of their Assemblies:
 ' for these annual Commemorations were very frequent, by rea-
 ' son of the great number of Martyrs. Though as yet we find
 ' no mention of any consecrated Temples or Holy-dayes dedicated
 ' to Saints, nor in some following Centuries. I find the like ob-
 ' servation in *Mede, Diatrib. 3. pag. 613.* ' The leaders of the
 ' Primitive Church, however they acknowledged their libertie in
 ' choosing any place where they would for the worship of God,
 ' yet they used to select for their Assemblies such places as God
 ' had any way dignified, either by some worke of mercie, or
 ' the gloriose sufferings of his Martyrs; whereupon the most an-
 ' cient Monuments of the Christian Churches do mention the
 ' Assen-

‘ Assemblies of Christians in *cœmeteriis martyrum*. That this superstitious usage was taken up in imitation of the Gentiles solemn Commemoration of their Demons celebrated at their Graves and Sepulchres, is farther evident by what we find in *Tilenus, Syntag. part. 3. disp. 10.* ‘ Those solemn Panegyrics of the Ancients at the Graves of the Martyrs, and their Assemblies in those places, although at first they were instituted with no ill intent, yet have they eventually almost ruined the Church; and as they were brought into the Church in imitation of the Pagans, so have they by little and little been infected with *Ethnic* pollutions and Idolatrie. We find the like in the *Nonconformists* Admonition to the Parliament in Queen *Elizabeth's* Reign, where they plead for the taking away of Funeral-Sermons, because they were taken up in imitation of this piece of Demon-worship. This also has made some Reforming Christians declare against Popish Temples, because consecrated to Saints in imitation of the Demon-Temples, erected at the Sepulchres of their dead bodies. Though these beginnings of Saint-worship at the Sepulchres of Martyrs had their foundation in the second and third Centuries, yet they came to no perfection til about the year 600, when *Gregorie* the first, setting *Saints* in the place of *Demons*, dedicates Temples to them, &c. which was afterward confirmed by the Canon of Pope *Adrian*, who Canonised the Saints about *An. 880*. Yea these Popish *Commemorations*, and *Dedications* of Temples unto Saints at their Sepulchres, seem to have had the very same origine with the *Demon-Commemorations* and *Temples*. For what made the Pagans place so much Religion in the Sepulchres of their Demons, but a superstitious presumption, (grounded on diabolic apparitions at such places) of some extraordinary presence and power of their Demons at their Sepulchres? And did not the fabulous Monkes coin many strange stories, of Wonders wrought upon those who frequented the Shrines of Martyrs, and made solemn Prayers and Commemorations at their Sepulchres? Did they not make the Superstitious people believe many lying Wonders of Devils charmed, and Diseases cured, &c. by the Prayers of glorified Martyrs, upon notice they took of mens Devotions at their Sepulchres? Do not the Papists at this very day, specially on their Feste of *All-Saints*, pray at their Sepulchres and Graves? What more exact *Imitation*, or *imitation* could there be of Demon-superstition?

2. Popish Festivals, Hymnes, Playes, &c. from Demon-worship.

2. Another piece of Pagan *δαιμονία* introduced by Antichrists Canon-Law, under the forme of *ἀγιολατρεία*, takes in all those *Canonic Festivals, Hymnes, Playes,* and other solemnities performed on certain *Holy-dayes*, consecrated and dedicated to their Saints. I have before observed out of *Plato*, that it was the custome of the Heathens to celebrate yearly the Commemoration of their Demons on certain dayes dedicated to them, and that by *Panegyric Orations, Hymnes, Playes,* and such-like solemnities: These Dayes they reputed very holy; whence *Pythagoras* (as *Jamblicus* relates) required that on such Holy-dayes they cut not their hair, nor pair their nailes. *Plato, Repub. 5. pag. 468.* gives an excellent Idea of these Pagan Rites, which appertained to their Demon-worship: *ἡ γὰρ ἡμεῖς ἐν τῇ θυσίᾳ καὶ τοῖς ταύταις πᾶσι τὰς ἀγαθὰς, κατὰ τὸν αὐτὸν ἀγῶνι φάμενται, καὶ ὑμνοῖς, καὶ οἷς νῦν ἡ ἐλέγμεν, τιμῶμεν. περὶ ἧ τέτοις ἑδῆαι τὴ καὶ κρεῖσσιν, &c.* For we in Sacrifices and suck-like Assemblies shal honor good men [or Saints made Demons] so far as their merits shal appear, with Hymnes, and that kind of honor whereof we even now spake, namely with the dignitie of seats, and flesh, and ful cups; i.e. libamens. Then he addes, pag. 460. Therefore we wil consult the Oracle of God, in what ranke those blessed and divine men are to be had, and with what ensignes they are to be honored,—and for the future we wil worship their Shrines as Demons, &c.

Antichrists Epiphanie from Pagan Epiphanie.

1. That al the Popish Holy-dayes were but an *ἑορτασμός*, or personation hereof, I think wil not need much proof more than a parallel. We shal mention only their Festival of *Epiphanie*, which was but a Transcript of the Pagan *Epiphanie*. For we must know that these Demons had their *ἐπιφανείας*, *Epiphanies*, or *Apparitions* to their *Devoti*, (in imitation of Gods Apparition to *Jacob*, as we have proved, *Court Gent. Part 1. B. 2. Chap. 7. §. 8. &c.*) which dayes the Heathens made Sacred: This Feste the Sons of Antichrist transfer to the Apparition of the *Magi*, and cal it by the same name, *Epiphanie*. Of which we have this excellent account in *Isaac Casaubon, Exercit. 2. An. 1. Num. 36.* ‘*Baronius* ‘*erres, in that he judgeth, that the Epiphanie was instituted, in* ‘*the Primitive times, in Commemoration of the Magi, their* ‘*Apparition. This opinion is refuted first by the very Appella-* ‘*tion of Epiphanies, and thence by the use of Authors and Hi-* ‘*storie. The Appellation ἐπιφανείων, of Epiphanies was brought* ‘*into*

into Ecclesiastic observation, from Pagan Rites on a pious account. Greek Writers call ἐπιφάνεια, *Epiphanie*, the Apparition of a Deitie, whatever the manner were, by which such a Deitie was supposed to have given some signe of his presence. So *Diodorus*, l. 1. saith, that *Isis* was wont to appear by night, and to inject dreams, φανεῶς ἐπέδεικνυμένη τῷ ἰσίδω ἐπιφάνεια, giving manifest Indices of her presence. And *Dionysius Halicarn.* oft useth this word, and somewhere greatly reprehendes such as διασιγῆσαι τὰς ἐπιφανείας τῶν θεῶν, derided the Epiphanies of the Gods, by which they manifest themselves to men. The Grecians, in Commemoration of these Epiphanies, or Apparitions of their Gods, instituted certain Festival-days, which they called τὰ ἐπιφάνεια, *Epiphanies*. So *Athenaus* relates of King *Demetrius*, that he, τὰ ἐπιφάνεια τῷ ἀδελφῷ θύσαι, celebrated the memorie of his dead brother, whom he worshipped as one of the Celestial Divi, and called the day Epiphanie. According to this Ethnic Exemple, in the ancient Greek Churches, they had their τὰ ἐπιφάνεια, *Epiphanies*, wherein they solemnised the Day, not of the *Magi* their coming, but of our Lords Nativitie. For his very Nativitie is called ἐπιφάνεια, *Epiphanie*, by *Suidas*, *Eusebius*, and others. Thus also *Schmidius*, on *Mat.* 2. 1. ἡ ἐπιφάνεια, *Epiphanie*, signifies an illustrious Apparition. This name was fixed in the Greek Church on the sixth day of *Januarie*. Neither was the name *Theophanie*, which signifies the Apparition of God, or the Gods, unusual even among the Gentiles; which one of the Popish Monkes not understanding, as it is reported, he said, *Perhaps this Theophanie, or Epiphanie was the Nurse of Christ.*

2. As the Pagans had their Holy-dayes dedicated to their Demons, so also Sacred Hymnes, whereby they sung their Praises, and solemnised their Memorials. So *Plato Rep.* 5. saies, That the Commemoration of their Demons was celebrated with Hymnes. Thus the Greeks had their solemn Hymnes, called κλητῆς ὕμνος, which they sung to their propitious Demons. So *Bacchus* had his τραγῳδίας, *Tragedies*, and κωμῳδίας, *Comedies*: the former so called from the sacrificing a Goat; the later, in that they were sung in the Villages, answerably to the Popish Wake-songs. The Romans also had their *Assamenta*, or peculiar Hymnes sung to some private God, as their *Assamenta Janualia*, *Junonia*, *Minervalia*, &c. And are not those Hymnes, which the Sons of Antichrist sing to their Canonised Saints on their Holy-dayes,

an exact *Imitamen*, or *Imitamen* of these Pagan Hymnes? &c.

3. Popish Plays, and Mummings from Demon-Plays, &c. 3. The Pagans had also their *Plays*, which were a part of those Solemnities they performed to their Demons on their Holy-dayes. So *August. de Civit. l. 8. c. 26.* 'I omit, saies he, what *Varro* saies, that al those dead Demons were esteemed Gods; and he proves it by those Sacred which were performed to al those dead men; where he mentions Funeral Plays, as though this were the greatest note of Divinitie; because Plays were not wont to be celebrated to any but Gods. He saies also, that this dead Demon was worshipped at the place where his Sepulchre stood. And what are al the Popish *Masques*, *Mummings*, and al such superstitiose plays, by which they solemnise the memorie of their Saints on their Holy-dayes, but *Imitamen* of these Demon-plays?

4. Popish Festes from Demon-Festes.

4. The Pagans had their Festes, by which they solemnised the memorial of their Demons on their Sacred dayes. And have not the Superstitiose Sons of Antichrist their *Wakes*, *Revels*, and other Sacred Festes, whereby they celebrate the memorial of their particular Saint, answerable to, and in imitation of these Demon-Festes. This indeed was common amongst the Superstitiose Christians in *Augustins* time, who, *de Civit. l. 3. c. 27.* makes mention of some, that brought their Banquets to the Graves of the Martyrs, and then returning again fested upon the same, in Commemoration of those Martyrs. Thus we have shewen, what an exact parallel there is betwixt Antichrists Holy-dayes, and al his *Festivals*, *Hymnes*, *Plays*, and other Solemnities performed to his Demons. By which it's evident, that the former were but *Imitamen* of the later.

And to speak a little of the manner of the derivation, we must know, that these *Festival Solemnities* had some foundation in the latter end of the second Centurie; for the Christians, living then under Pagan Persecution, were wont to make Annual Commemorations of the sufferings and constance of the Martyrs, on that very day on which they suffered Martyrdome, thereby to encourage others to the like Christian sufferings and constance; and al this in imitation of the Pagans *Panegyric Commemorations* and *Festival Solemnities*, which they vouchsafed to their Heroes and Demons. But yet stil these Primitive Christians medled not with those Idolatrous Rites, which the Pagans used in such Solemnities: neither were those *Festival* dayes and *Commemorations*

tions made Sacred or *Canonic* in the second or third Centurie. But after *Constantin* had constrained al to make a publique profession of Christianitie, and *Julian* had revived the old *Demon-worship*, the carnal professors of Christianitie, who were most numeroſe, though they were content to aſſume the name of Christians, yet were they not content to part with their *Pagan Rites* and Cuſtomes: wherefore to comprimiſe the mater, they turne their *Pagan Rites* into Christian Solemnities; and ſo Chriſten their *Demon-Festivals* under the name of ſome Christian Martyr and Saint. And that which made this deſigne more plauſible was this, ſome groundleſſe hopes, by ſuch ſymboliſings with the Pagans, to gain them over to the embracing of the Christian Religion: which vain attempt was ſo far blaſted by God, as that it proved but a dore to let in Antichriſt and al his *Demon-worship* into the Church of God. Yet theſe *Demon-Festivals*, or Holy-dayes dedicated to Saints, came not to be eſta bliſhed by Antichriſts Canon-Law, 'til about the beginning of the ſeventh Centurie, under *Gregorie* the firſt; who placing the Saints in the room of the Pagan Demons, dedicates to them Temples and Holy-dayes, &c. Yet were there not wanting ſome who oppoſed theſe *Demon-Festivals*: yea the whole Council of *Antiſiodoreſe* in France (Canon 74.) declare, 'That it was not lawful to obſerve the *Festivals* of the Gentiles, to keep their worship and obſervation of their Calends, to adorne Houſes with Lawrel and green Bayes; (at Chriſtmaffe) for al theſe practices (ſaith the Council) favor of Paganisme. Thus much for Antichriſts Canonie *Festivals*, which he introduced as a main part of his *ἱερολατρεία, ἐν ἑσπερίαις, in imitation of the Demon-Festivals*, as 1 *Tim.* 4. 1, 2. and *Col.* 2. 16. In reſpect of an holy-day. Which ſtrikes as wel againſt Antichriſt, as the *Pythagoriſing Gnoſtics*, and their Impoſitions.

§. 3. As Antichriſt has his Canonie *Playes* and *Dayes*, ſo alſo his *Images*, *Croſſes*, *Reliques*, and other *Idol-representations* of his Saints, and al in imitation of the Pagan *δεισιδαιμονία*. This alſo ſeems fully implied, 1 *Tim.* 4. 1, 2. *διδασκαλίας δαιμονίων, ἐν ἑσπερίαις, The Doctrines of Demons, in Imitation, &c.* i. e. al Antichriſt's *ἱερολατρεία, Idol-worship*, (which takes in a great part of his *ἱερολατρεία*) is but an *Imitamen* of the Pagan *δεισιδαιμονία*.

1. One chief part of this Antichriſtian *ἱερολατρεία* is their *ειερολατρεία, Image-worship*, which we need no way dout, was but

3. *All Idol-worship from Demon-worship.*

1. *Popish Images from Pagan.*

but *ὑποκρίσεις*, an *Imitamen* of Pagan *Images* or Representations of their Demons. For the more full explication whereof we are to remember, that howbeit some of the vulgar Heathen (as some Papists stil do) might worship the Images of their Demons as Gods; yet the wiser of them, specially the Philosophers, were not so grossely stupid, as to conceit those Images to be Gods: no, they looked upon them only as *Demon-traps* or *lures* to allure their Demons to be present; or as Bodies which their *Demon-Ghosts* informed and influenced. So *Plotinus*, *Enn. 4. l. 3. c. 11. pag. 380.* *καί μοι δοκῶσιν οἱ πάσαι σοφοὶ ὅσοι ἐβελήθησαν θεῶς αὐτοῖς παρέρναι, ἰερεῖς καὶ ἀγάλματα ποιησάμενοι, εἰς τιμὴν τῶν πάντες φύσιν ἀποδόντες, ἐν ᾧ λαβεῖν ὡς πανταχῶ μὲν ἐυάγωγον ψυχῆς φύσις, &c.* *And truly those Ancients seem to me wise, who desiring the presence of the Gods, framed Sacreds and Statues, directing the eye of their mind towards the nature of the Universe, &c.* Whence he shews, 'That their ἀγάλματα, 'Image, being erected, the *Deaster* or Heavenly Demon, to which 'it is dedicated, presently descends unto it, and informs the 'same, as the species or image of the Sun does a glasse held Di- 'ametrically opposite thereto. For (addes he) there is nothing 'in nature, but there is some Heavenly power answerable there- 'to, (according to that Oriental maxime, τὰ αἰδιπτα τῶν νοητῶν μι- 'μήματα; whence there being in the mater of the Image some 'resemblance of that Divine Power, unto which it was erected, 'hence there ariseth a relation between them, &c. We find this mysterie wel opened to us, by *August. de Civit. Dei, lib. 8. c. 2. 3.* 'Hermes the Egyptian, whom they cal *Trimegistus*, saies, that 'some Gods are made by the great God, and some by men. He 'assertes, that visible Images are as the Bodies of the Gods, and 'that these Bodies are informed by Spirits invited thereunto, 'which have power to hurt men, or to fulfil their desires, who 'give them the Obsequies of Divine honor and worship. There- 'fore to copulate or conjoin, by a certain art, these invisible 'Spirits to visible Images made of Corporal mater, which are 'as it were living bodies dedicated and subjected to these Spi- 'rits; this is (saies he) to make *Gods*: which great and won- 'derful facultie of making Gods men have received. So agen, *August. Civ. l. 8. c. 24.* 'A Demon being chained to an Image 'by a Diabolic art is made a God, &c. These Images stood usually in their Temples, where they had a chair of state placed for them. So *Plato lib. 5. de Repub.* tels us, *That they allowed their*

their Demons Royal seats, &c. Now that al the Popish Images dedicated to their Saints were taken up in imitation of these Demon-Images, is very apparent. This *Mede*, on the 1 *Tim.* 4. 1. (touching the *Apostasie of the later times*, pag. 22, &c.) proves at large, viz. 'That the worshipping of Images is by its original 'a piece of the Doctrine of Demons, &c. Yea it's farther evident, that the very original ground or end for which the Sons of Antichrist have brought in this Demon *εικονολατρεία*, *Image-worship*, into the Church of Christ, is the very same with that on which the Pagan Philosophers at first took it up. For what made those blind Heathens at first erect these *εἰδωλάματα*, *Images*? was it not a sense of their Demon-God being absent? with which the Prophet upbraides those Demon-Priests of *Baal*, 1 *King*, 18. 27. For we must know that the wisest of them, their Philosophers, supposed the main residence of their Demons to be in the Stars; whence they called them *θεάστεις*, *Deasters*: as they supposed their supreme God to have his residence in the Sun, which they termed *θεῖον σῶμα*, *the Divine bodie* of their supreme God, stiled *Moloch*, *Saturne*, *Jupiter*, *Apollo*, or such-like. Now they finding these Planetary Demons very remote, they erected *εἰδωλά*, *Idols* or *Images*, to allure them to their Temples, and receive their Influences, as Glasses do the Image of the Sun. And was not the origine of the Popish Images the very same? were they not at first introduced as Symbols and pledges of their Saints presence? As the Golden Calfe, *Exod.* 32. 1. and *Fero-boams* Calves were pretended pledges of Gods Presence. Do not the *Papists* vouchsafe their Saint-Images chairs of state in their Temples, and costly apparel, with supplications to them, &c: exactly conformable to the Pagans Demon-Images? hoping by such superstitious honors to gain the presence, attention and intercession of their Saints. It's true, this *εικονολατρεία*, *Image-worship*, being such an apparent grosse *Imitamen* of *εἰδωλολατρεία*, could not for a long time after the rise of Antichrist gain the privilege of Canonic Constitution: for it was opposed in the Eastern Greek Churches by diverse Emperors, with the greatest part of their Bishops and People; from the year 720 'til after 840, as *Mede* in his *Apostasie of the later times*, pag. 131, &c. Amongst these Popish Images we may reckon al their lesser Representations or Images of their Saints, which they wear about their necks, or carrie in their Pockets, as their *Agnus Dei*, &c.

Popish Crosses Imitamens of Pagan Columnes, &c. B. 2. C. 2. answerable to the superstitious *Teraphim*, and the Pagan ἀγάλματα, *Diana's Shrines*, and the like.

2. *Popish Crosses Imitamens of the Pagan Columnes.*

2. Another sort of Popish Idols, or Idolatrous representations of their Demon-Saints are their Crosses, erected in Highways, as memorials and remembrances of some Saint, which also are but *ἑπιφανείαι*, an imitation of those Pagan *Batyliæ*, *Columnes*, *Pyramids*, and *Pillars of stone*, which they erected as memorials of their Demons, and their Apparitions. The most ancient of these *Demon-columnes* were their *Batyliæ*; whereof *Sanchoniathon*, in his *Phenician Historie* gives us this account, according to the Version of *Philo Byblius*, in *Eusebius*, *Præp. Evang.* ἐπενόησε θεὸς ὕψιστος Βατύλια λίθους ἐπιφύχας μηχανοποιήσας, *The God Uranus conceived the Batyliæ*, when he had framed the living stones. Learned *Bochart*, *Geogr. S. par. 2. l. 2. c. 2. p. 785.* for living, reads *anointed stones*; and makes these *Batyliæ* to be an Imitamen of *Jacob's anointed stone*, *Gen. 28. 18, 19.* Which he erected as a memorial of Gods Apparition to him. This rite the Idolatrous Phenicians transferred to their *Baalim* or *Demon-Gods*, as a Commemoration of

Gen. 28. 18, 19

Deut. 16. 22.

their Apparitions. These Sacred Columnes the *Greeks* call *στάλαξ*: So they render *שֵׁלֶט*, *στάλαξ*, *Lev. 26. 1. Deut. 16. 22.* Here God forbids them to erect these *Stela's* or *Columnes*; because they were abused by the Pagans to Demon-worship, as *Mede* on this place. They had also their *πνευμαειδέες*, *λίθους ἀργύς*, &c. which *Clemens* makes to be Imitamens of the *Pillar of Cloud*, that went before the Israelites in the *Wilderness*. Now all the Popish Crosses, and Pillars, which they erect in places most notable, are but corrupt Imitamens of these Pagan Columnes. Thus *Mede* proves, *Apost. lat. pag. 48, 49.* That adoring Crosses came in the room of the Demons Idol-Columnes, &c. Yea 'tis very evident, if we compare the origine both of one and t'other: For as the Pagan Columnes were erected as memorials of their Demons, *ἐπιφανείαι*, apparition, &c. So these Crosses were erected by the superstitious Sons of Antichrist, as memorials of their Saints, their famous acts done in such or such places.

3. *Templing of Reliques.*

3. Under this head of Popish *ἑσθλολατρεία* we may reckon also the *Templing* and *superstitious Adoration of Saints Reliques*, with which the *Roman Church* abounds, and wherein they do but play the *Apes* or *Mimes* of Pagan Idolaters; who had a very great respect for the Reliques of their Demons: Of which see *Mede*, *Apost. lat. pag. 40, 42.* So *Traité des Ancien. Ceremonies*, on the year 160, having shewed how the Christians imitated the

the Pagans in the Commemoration of their Demons, he adds: 'They had then a great care first to burie their Martyrs; and where they could not recover the bodie entire, they endeavored to gather up the least pieces, if the rage of persecutors had left any restes, or reliques. Now these *Reliques* were buried honorably, without those practices, which have since happened, &c. namely for the Templing and adoring of Reliques. This is wel explicated by *Cassander*, that learned and moderate *Papist*, in his Consultation, *Art. 21. touching the veneration of Reliques*: 'In these things, saith he, abuse by little and little crept in. For *Basil in Definit. Lator. c. 40.* complains, that the custome of holy men was corrupted. — And it's evident, that in after-times there was too much attributed to the Reliques and Memories of Saints. — There happened also other Evils, namely that out of Avarice to delude the simple people, false Miracles were coined and cried up, whereby the superstition of the people was nourished; so that they were more ravished into an admiration of the Miracles, than provoked unto an imitation of the Saints, or unto an emendation of life: sometimes also by the craft and illusion of Satan, abusing the superstition of men, new Reliques were reveled, whereby also Miracles seemed to be wrought. Hence that *Lugdunense Decree, c. 62.* Let not Prelates suffer the people to be deceived by vain fragments, as for profit sake it is wont to be. Also many are found, who make gain of the Saints Reliques, whether true or false, so that they are every-where carried about by vile and vagrant men, like the Sacreds of *Isis*, and are commended by many lies to the ignorant people. Whence he concludes, That seeing al are ful every-where of the Reliques of Saints, it is to be feared, that if Princes and Prelates would inquire into them, great numbers of them would be found to be impostures and cheats. Thus we have shewen how al these Antichristian Images, Crosses, and Reliques, which fil up a great part of their *Canonic Theologie*, are but *ἑν ἰμωκεῖσι, in imitation of Pagan* *θεῶν ἀμιμωκία*, as *1 Tim. 4. 1, 2.*

§. 4. Another piece of Antichrists *Canonic θεῶν ἀμιμωκία*, consists in those *Sacrifices* and *Offerings*, which he brought into the Church, *ἑν ἰμωκεῖσι, in imitation of those Sacrifices* the Pagans performed to, and by their Demons. We have shewn before

Antichrists Sacrifices from Demon Sacrifices

- was to convey mens Sacrifices to the supreme God, thereby to render them the more acceptable; and do not the sons of Antichrist transfer their Sacrifices to God by their Demon-Saints? But further, the Pagans had peculiar Sacrifices which they offered to their Demons. So *Plato, Repub. 5. pag. 468.* tells us, *That herein they followed the Authority of Homer, worshipping these Demons in their assemblies by sacrifices of flesh and ful cups, &c.* And we have this expressly mentioned in Scripture. So *Numb. 25. 2, 3.* where *Israel* is said, *v. 2. To bow down or worship before the Gods of Moab, with their sacrifices: & v. 3.* particularly, *Israel* is said, *to join himself to Baal-Peor.* *Agan, Deut. 32. 17.* 'tis said, *They sacrificed to Devils, or Demons.* And that this is meant of these Deified *Baalim* and *Demon-Gods*, is evident by *David's* Explication, *Psal. 106. 28.* where he saies, *They joined themselves to Baal-Peor, and ate the sacrifices of the dead.* By *Sacrifices of the dead*, is evidently meant, those Sacrifices they performed to their *Baalim* or *Demons*, which were but great personages Deified after their departure out of this world, as *Mede, Bochart, and Diodate* have observed. Now that Antichrist's Sacrifices are but *imitationes*, a *personation* or *imitation* of these Sacrifices, which the Pagans gave their dead Heroes or Demons, will be evident by the following parallel.
1. *The Sacrifice of the Masse an Imitation of Demon Sacrifices.* 1. The great Sacrifice which the sons of Antichrist so much adore is that of their Masse; or *Hostie*, as they call it, wherein they sacrifice and eat their *Breaden God*, in Commemoration, as they fancy, of Christ's Sacrifice on the Crosse. Yet really it is no other, but an imitation of those Heathenish Sacrifices of the dead, *Psal. 106. 28.* Though we must acknowledge, that in this piece of Blasphemie against the Bodie of Christ mentioned *Rev. 13. 7.* these *Papists* have much exceeded the Philosophers *δαιμονωλατρεια*, *Demon-worship*, or Sacrifices. For those devote Heathens had more honor for their Demon-Gods, than after they had made them such to eat them presently, as the *Papists* eat their *Breaden God*, which is a piece of Idolatrie so monstrous, that *Averroes* himself abhorred it, crying out, *That he had rather his soul should be with the Philosophers, than with such as did eat their God.* This *Idol-Christ* seems Prophetically strucke at by our Lord, *Mat. 24. 26.* where he tells us, that some should pretend their false Christ to be, *ἐν τοῖς ταμείοις*, which we translate, *in the secret Chambers*; but it is more properly rendred by the *French,*

es ciboires, i.e. say they, *in the Cabinets*, wherein meat is preserved: and so it properly denotes the Priests *Pixe*, or *Cabinet*, wherein he laies up the *Hostie*, or *Breaden God*. And thus indeed *ταμειον* in its primary notion importes, namely a *secret place* or *Cabinet*, wherein any provision is laid up: whence also *ταμειος* signifies a *Dispensator*, or *Steward* that laies up, and brings forth, as need requires, provisions, &c. Thus our Omniscient Lord foreseeing how much these sons of Antichrist would blaspheme him, by pretending the *Transubstantiation* of the Bread, that Sacred Symbol, into his bodie, and idolising the same, he gives this general premonition to al Christians, *Not to believe those Antichristian Priests, who pretend to have Christ, εν τοις ταμειοις, in their Bread cabinets, or Pixe, wherein their Hostie lies hid.* And O! what a world of contradictions lie involved in this Sacrifice of the Masse? Is it not an high contradiction to pretend, that the quantitie of the Bread should continue without the substance? Do not al Philosophers now grant, *That Quantitie is not really distinct, much lesse separable from the bodie it appertains unto?* See the Contradictions that attend this Popish *Transubstantiation* wel demonstrated by *Derodone*, in his *Funeral of the Masse*. And as many Contradictions, so also many ridiculous absurdities attend this Sacrifice of the Masse. We find this wel described by Learned *Bochart*, in his Conference with *Veron*, *part. 3. chap. 24. Paragr. 122. pag. 1292.* ‘In this Masse-Sacrifice what a world of ridicules are there? the Priest makes his reverences to the Altar, kisseth it, sprinkles Incense on it on fo- lemne daies, to chaffe away the Devils: He runs on the right hand, and then on the left; and anon turnes towards the people; after he turnes his back, he bows himself, and then lifts himself up: he raiseth, and then lets fall the tone of his voice; he beates his breast, he grones, he joines his hands, and crosseth his thombes; he closeth and then extendes his armes; he makes many signes of the Crosse in the air; he seems to sleep, and then in a moment to awake; he shews his God in one hand over his shoulder, then hides it, and again lifts it up with both hands over his head; and after he has plaid with it, he eates it. Thus *Bochart*. Who in what foregoes, *Paragr. 15. of the same Chap. 24. pag. 1140.* saies, ‘That hence it comes to passe, that the Priests vante, how they create their Creator. So *Gabriel Biel*, on the Canon of the

Masse, *Leſt.* 4. *He that hath created me, has given me leave (if it be lawful to ſpeak it) to create him.* And in the Book called *Stella Clericorum*, the Priest is named, the *Creator of his Creator*, &c. This indeed exceeds in ſome regards the Pagan *δαίμονοδότης*, though it were originally an *εἰκονομασία* thereof, as *1 Tim.* 4. 1, 2.

The Cup in the Lords-Supper turned by the Papiſts into a *Cups*. *ποτήριον Δαιμονίων.*

1 Cor. 10. 21.

2. Another part of the Pagans *Demon-Sacrifices* takes in their *Libamina*, or *Drinke-Offerings*. So *Plato* in (the forementioned) *Repub.* 5. pag. 468. ſaies, *They worſhipped their Demons with ſul Cups*. So *Jer.* 44. 18. we read of *Drinke-offerings to the Queen of Heaven*. But more expreſſely *1 Cor.* 10. 21. we read of *ποτήριον Δαιμονίων*, *Cup of [Devils, as we render it, but it is better rendered] Demons; i. e. thoſe Drinke-offerings they offered up to Demons, as Mede, Apoſtaſie of later times, p. 29. The Pythagoriſing-Gnoſtics ſymboliſed with the Pagans in partaking of their Demon-cup, or Drinke offerings. And do not the Papiſts come under this very condemnation? don't they turne the cup of the Lord into a Demon-cup? Surely this Popiſh Sacrifice of the Maſſe made up of their Bread-God and Wine-God equaliſeth, if it doth not exceede, the Table and Cup of Demons, which our Apoſtle ſtrikes at, 1 Cor. 10. 21. and therefore comes under the ſame ſentence.*

Popiſh Tenths and Offerings in imitation of the Demons.

3. The Heathens (in imitation of the *Jews*) had their *Tenths*, and other kind of Offerings, which they conferred on their Demons. So *Tertullian*, *Apol. cap.* 14. ſaies, *That the Carthagineans paid their Tenths yearly to Hercules, who was their chief Demon, and of Phenician extract. And Diogenes Laertius tells us, in the life of Solon, That the Athenians ſeparated their Tenths for public Sacrifices.* And are not the Tenths, which the ſons of Antichriſt pay unto him their great Demon the Pope, an exact *εἰκονομασία*, or *Imitamen* of theſe *Demon-Tenths*? Again, the Pagans had ſeveral other Offerings which they conferred on their Demons, when they drew near to their Temples and Altars. And do not the ſons of Antichriſt, when they draw near to his Demon-Table or Altar (as the Apoſtle calls it, *1 Cor.* 10. 21.) give their Offerings to Antichriſt, and their other Demon-Saints, exactly conformable to the Pagans Offerings to their Demons? Thus we ſee how Antichriſts Sacrifices are al,

4. 2. *εἰς εἰκονομασίαν, in imitation of Demon-Sacrifices.*

§. 5. Another part of Antichrist's *δευσιδαμονια*, is his *Exorcisme*, *Sorcerie*, and *power of working wonders*, which he pretends *to* and claimeth, as a privilege appendent to his Chair, as successor of *Peter*, but indeed had its origine from Pagan *Divination* and *Sorcerie*. That this also may be gathered from *Pauls* character of Antichrist's *δαιμονολατρεια*, *1 Tim. 4. 1, 2.* seems probable from *Grotius's* explication of these words; who understands them of the *Pythagorean Magicians*, amongst whom *Apollonius Tyanus* was chief; 'Who (saies he) came to *Ephesus* while *Timothie* lived, and is here in a particular manner denoted. Though we have no shew of reason to restrain this famous character of Antichrist, with *Grotius* to *Apollonius Tyanus*, or with *Hammond* to *Simon Magus* and his *Gnostic Disciples*; yet thus far we may yield to these learned men, that these famous *Pythagorean Magicians*, as they were forerunners of Antichrist, may be allowed some room in this Text. For look as *Apollonius Tyanus* was, by reason of his *Demoniac Wonders*, made by the *Pythagoreans* and *Platonistes*, *Porphyrus*, &c. a counter-Christ, or equal to Christ, as also *Simon Magus* by the *Gnostics*; so the great *Roman Antichrist* has, by his *lying Wonders*, *Sorcerie*, and *Exorcisme* or *Devil-chassing power*, made himself a corival with Christ. This seems farther evident from *v. 2.* ἐν ψαυσει ψευδολογων, *speaking lies in Hypocrisie*, or (as the proper idiom of the word inclines) *in imitation*. And so the meaning will be this, *All the lying Wonders, Exorcisme, or conjuring power, which Antichrist shal, by his Ecclesiastic Canons, bring into the Church, are indeed but an Imitation of the Pythagorean Sorcerie, and Magic Arts, which they, διδασκαλιαι δαιμονιων, by virtue of their Demon Theologie and power pretend unto. Of which see more Book 1. Chap. 3. §. 9.* That the *Pythagoreans* were great Magicians and herein types of Antichrist's Exorcistes, appears farther from what *Grotius* observes on *Ephes. 4. 15.* ἐν τῇ κωσεια των ανθρωπων, &c. 'We are to understand, saies he, that these men acted very cunningly, and that from an art of seducing, which they received from the Devil. The *Pythagoreans* are chiefly indicated here, of whom the most part were Magicians. That *Magic Arts* were much exercised at *Ephesus*, appears *Act. 19. 9.* Thus *Grotius*, whom I cite only for this, to shew that the *Pythagoreans, Apollonius Tyanus, &c.* were great Sorcerers, and so herein Forerunners of Antichrist, whose sons glorie in no-

2 Thef. 2. 9. 'thing more, than in their lying Wonders, whereby they make good their Fathers Prophetic character. 2 Thef. 2. 9. he faith, They ſhould come, *ἔρχονται Ἰουδαῖοι*, by lying wonders, which yet they impoſe on the ſimple people as Divine Miracles. This Wonder-working Power, which the Popiſh Exorciftes pretend unto, is alſo a part of their *ἀγιολατρεία*. For (as we have obſerved before Sect. 2. §. 4, 5. of this Chapter) theſe lying Wonders were firſt brought into the Church by the fabulous Monkes, immediately after Julian the Apoſtates death, who coined many lying reportes of Wonders wrought at the Shrines and Sepulchres of the Martyrs, which they pretended to be wrought by the Interceſſion of thoſe glorified Martyrs, upon notice taken by them of mens devotion at their Sepulchres. Whence Antichriſt, when he came to the ſtature of a perfect man of ſin, appointes by his Eccleſiaſtic Canons certain Exorciftes in his Church, for the continuation of this Wonder-working Power, which he at firſt received in imitation of the Pythagorean Magicians, and ſtil exerted by virtue of compact with, and aſſiſtence from the Devil that great Demon. And as the Popiſh Exorcifme in general, ſo particularly at their leſſer ſpels, for the chaſſing away of Devils, the healing of Diſeaſes, &c. ſeem to be but derivations from, and Imitations of Demon-Magic, practiſed by the Pythagoreans and others. So Bochart againſt Veron, part 3. pag. 888. tells us, ' That ' in the Popiſh Church they make uſe of the ſigne of the Croſſe ' to chaſſe away Devils, in imitation of that we find in Ovid lib. ' 3. de Faſt.

' *Signaq; dat digitis medio cum pollice junctis*

' *Occurrat tacito ne levis umbra ſibi.*

' Baronius acknowledge, That the *Agnus Dei*, which they hang about their neckes, is made alike to thoſe bulles or boulets of Waxe, which they hung about the neckes of Children to defend them from charme. So Alian tells us, That the Egyptian Priests hung about their neckes, *ἀγάρμα ἐν σπαργίῃς*, a little image of Saphir, whereby they divined, &c. unto which the *Agnus Dei*, which the Papiſts make ſo great uſe of as an univerſal ſpel, ſeems to answer. And the Jeſuites generally have ſome ſpel or other hanging about their neckes or elſe-where.

6-Invocation
of Saints from
Demon-Invoca-
tion.

§. 6. But the great and maſter-piece of Antichriſts Saint-worſhip is his Invocation of Saints, which fills up a good part of his Canonick Theologie, and is indeed but. *ἑπιμαχίαις*, an imitation of the Pagan

Pagan δαιμονολατρεία, *Demon-worship*. That *Invocation* was a chief part of that worship which the Pagans performed to their Demons, is evident by what *Clemens Alexandrin. Strom.* 6. mentions of these Demons: 'Which, saith he, they made Temples unto, placed their Images therein, and called on, &c. This is farther evident by what we have afore cited out of *Plato*, who makes it one main office of the Demons, to *transfer mens Petitions to God*. So 1 *King.* 18. 20. *Baal's* Priests are said, to *crie aloud to their Demons*. And Christ, *Mat.* 6. 7. bids us, *not to use vain repetitions, as the Heathens do*. For the Heathens would repete over their Demon's name, on whom they called, an hundred times. μη βαττολογήσετε, *Ye shal not use vain Repetitions*. Βαττολογία is deduced from Βάττες, which some derive from Βατα, to *blaterate* or *babble*. *Hesychius* with others make this *Battus* to be a *Lybian King*, who stammered, and thence oft repeted the same syllable: others make *Battus* to be a certain Poet, who writ many Hymnes, in which the same things were repeted. But al grant, that βαττολογία is the same with πολυλογία, which follows in our Lords admonition, *Mat.* 6. 7. So *Casaubon, Exerc.* 14. Sect. 8. 'In Battologie there are two vices, (1) *vain Repetition of the same words*. (2) *Multiloquie, or much speaking*. And here in both the Pagans in their *Demon-worship*, and the sons of Antichrist in their *Saint-worship*, have been greatly guilty. As for the Heathens we find in *Aeschylus* an hundred times over such vain Battologies as these: *ω, ω, &c. Io, Io, Io, &c.* So *φῦ, φῦ, &c. Phy, phy, &c.* And have not the sons of Antichrist in imitation of the Pagans, assumed the like Battologies in their *Saint-worship*? How oft do they repete their *Ave Maria*? so in their *Psalterie* they repete the name *Jesu* 15 times together: as *Jesu, Jesu, Jesu, &c.* The *Athenian* Philosophers, who were according to *Paul's* character δεισιδαιμονέστεροι, *Act.* 17. 22. had their πάγες, *consecrated places*, where they worshipped and invocated their Demons. So *Act.* 17. 19. we read of Ἄγειον πάγον, *Mars's Page, Wel, or Columne*, where he was invocated; for πάγος comes from πηγῆ, a *fountain*; whence they who drank of the same Wel were called *Pagans*. Now that the Popish *Invocation* of, or praying to their *Saints*, is but an εἰκασίς, *imitation* of the Pagan δαιμονολατρεία, is largely proved by *Mede* on this 1 *Tim.* 4. 1, 2. *Apost. lat. Times, pag.* 31, 32, &c.

Many Popish Rites and Ceremonies which they derived from the Pagans.

1. Their Holy-water, and other Purifications.

2. Their Sacred fire.

3. Their Sacred Groves and Trees.

4. Their bowing towards the East.

§. 7. There were many other Ceremonies used by the Pagans in their *δαίμονολατρεία*, *Demon-worship*, which Antichrist has since reassumed, thereby to complete his Prophetic character, *1 Tim.* 4. 1, 2. *Ἰδασθελίαις Δαιμονίων ἐν ἑσπέρῃ*, &c. (1 The Pagan Philosophers, specially the *Pythagoreans*, who were *Δαισιδαμονόεσσι*) had their *Purifications*, *Purgatories*, and *Washings*, (as before *Part 2. Book 2. Chap. 6. §. 8.*) whence the Pharisees seem to have traduced their *Purifications* and *Washings*, as Christ hints to us, *Mark 7. 2, 3, 4.* And did not al Antichrists *Purifications* and sprinklings of *holy water* receive their origine from this *Pythagorean fountain*? (2) The Pagans had their *Sacred fire*, which the *Greeks* called *Ἑστία*, (as some thinke from *יהוה*) and the *Latins* *Vesta*. This they honored as a *God* or *Demon*; so *Stobæus*, *Serm. 3.* *ἔστιν ἡμῶν, honor or worship Vesta*: and for the conservation of this *Sacred fire* in their Temples they had their *Vestal Nuns*, whose office it was to preserve the same. And has not Antichrist the very same *Sacred fire*, which is alwaies burning in his Temples, and fed by *Tapers*, *Lampes*, &c? Yea, has he not also his *Covents of Nuns*, whose main office it is to conserve this his *Sacred fire*, and other Pagan Rites?

(3) The Pagans had *Sacred Groves* and *Trees* which belonged to their *δαίσιδαμονία*. So here in *Britannie* the *Oke* was esteemed most *holy* by the *Druides*; whence according to *Plinie*, *l. 15. c. 44.* they were called *Druides*, *ἀπὸ τοῦ δρυὸς, from an Oke*. And has not Antichrist his *Sacred Groves* and *Trees* in *Church-yards*, &c? *Deut. 16. 21.* God forbid the *Jews* planting *Groves* of *Trees* about their *Altars*, because these were usual amongst the *Gentiles*.

(4) Another piece of Pagan *δαίμονολατρεία* was their Ceremonie of *bowing* and *worshipping* towards the *East*. For the Pagans univerfally worshipped the *Sun* as their supreme *God*, even the more Reformed of them the *new Platonistes*, *Plotinus*, *Porphyrie* and *Julian* the *Apostate*, as it appears by his *Oration* to the *Sun*. Whence it came to passe, that the *Sun* rising in the *East*, they usually worshipped that way: (as the *Jews* in *Babylon* usually worshipped towards the *West*, because *Jerusalem* stood west thence.) Hence also they built their *Temples*, and buried their dead towards the *East*. So *Diogenes Laertius* in the life of *Solon*, saies, *That the Athenians buried their dead towards the East, the head of their Graves being made that way.* And do not

Antichrist and his sons exactly follow this Pagan Ceremonie in building their Temples and high Altars towards the East, and in bowing that way in their worship?

(5) The God-fathers conferring gifts on the Baptized Infant, and al such gifts brought to women in child-bed are supposed to have flowen from the Heathens, specially the *Grecians*, who observed the fifth day for the purification and naming their Children: on which day the neighbors sent in gifts called *munera natalia*.

(6) We might adde also al Antichrist's *distinctive Garments*, 6. *Al distinctive* as Surplices, Gownes, Hoods, Caps, &c. which are but *imitations*, *five Garments*. an imitation of *Demon-Ceremonies* as hereafter. *Apuleius* saith, l. 11. *Miles*. That the Priests of Isis were clothed with a white linnen garment. And *Herod*. l. 2. acquaints us, That the Egyptian Priests used a white linnen Vestment as most pure. The like we have proved of the *Pythagoreans*, P. 2. B. 2. C 6. §. 8. But at present we shal content our selves with a few Observations out of learned men. *Bochart* against *Veron*, Part 3. Par. 84. Chap. 23. having given us the mention of several Pagan Rites taken up by Antichrist, (of which before) he addes; 'from the same Pagan source comes their holy-water, their Tapers, their Incense, their extreme unction; for al these were in use amongst the Pagans. Also their baptising of Bels answereth to the Pagan *Tubilustrium*, i. e. the purification of Trumpets; their Canonisation, to the *Apotheosis*; the spittle which they use in Baptisme is taken from that of *Persius*, Satyr. 2.

Instralibus ante salivis expiat, &c.

Baronius, on the year 44. Num. 88. makes a long list of those Ceremonies which the Church has borrowed from the Pagans. The *French Author*, *des Anciennes Cerem.* pag. 24. gives us an account how these Pagan Ceremonies crept into the Christian Churches. He had shewen before, 'That there were some rudiments laid 'in the second and third Centurie. But, addes he, about the 'year 300, and since prosperitie produced many Ceremonies.— 'The people (from *Constantin's* compulsion) presented themselves 'in troupes to croud into the Church: but the simplicitie of 'Christianitie disgusted many, who retained before their eyes the 'pompe and magnificence of Paganisme: wherefore it was 'thought expedient to clothe Religion with more splendid Ceremonies, that so the splendor of these Ornaments might render

'der it more august and recommendable. And to accommodate
 ' themselves to the *Jewes* and Gentiles, who talked of nothing
 ' but Sacrifices, the Christians gave to the Lords Supper the
 ' name of Sacrifice, and to the Table the name of Altar, though
 ' not in that sense the *Papists* now give. The same Author ac-
 ' quaints us, that the bodie of these Ceremonies came not to be
 ' formed into a complete Systeme of *Canonic Rites* 'til about the
 ' year 600, under *Gregorie* 1. So *Traite des Ancien. Ceremon.*
 ' pag. 59. 'The most notable changement, saies he, which hap-
 ' pened in Religion, was about the year 600. Those times were
 ' already very tenebrose; *Gregorie* the first was then Bishop of
 ' *Rome*, who set up the Saints in the place of Gods, dedicating
 ' to them Temples, Festes, Sacrificators. Now according to the
 ' measure, that new Doctrines or new Ceremonies were intro-
 ' duced, the forme of Divine service was also changed. Til now
 ' Liturgies had been alwaies different, &c. But *Gregorie* under-
 ' took to melt al the *Formularies* of the Church; he changed
 ' and adjousted or adjoined many pieces; and out of this Me-
 ' lange or mixture he composed the *Office of the Masse*, almost in
 ' the same forme as it standes at this day. Though we must ac-
 ' knowlege with this Author, that these Antichristian Ceremonies
 ' were not formed into a bodie, and imposed on al as mater of
 ' Ecclesiastic conformitie 'til about the year 600 under *Gregorie*,
 ' and his successor *Boniface* the third, who obtained the title and
 ' dignitie of Universal Bishop; yet we are also to know, that there
 ' was a very heavy yoke of Pagan Ceremonies imposed upon the
 ' *Roman Churches*, and some other in the foregoing Centuries,
 ' specially about the year 410. by *Innocent* the first, who brought
 ' in the worshipping of Reliques, the erecting of Altars, and offer-
 ' ing of Sacrifices at the Graves of Martyrs: who also secretly
 ' permitted the superstitiose people at *Rome* to worship their De-
 ' mon-Gods. Under him also the *legenda aurea*, or fabulose nar-
 ' rations of Miracles wrought at the Graves of Martyrs, recei-
 ' ved a great compofure. He also it was that framed many Eccle-
 ' siastic Canons for Fastes, Abstinences from Meats, prohibition
 ' of Mariage to Presbyters, and many Monastic Orders, (as *Pla-*
 ' *tina*;) not to mention his expelling the *Novatians* (those god-
 ' ly Reformers) from *Rome*, Excommunicating the Emperour *Ar-*
 ' *cadius*, affecting an Universal Primatie in the Church, and Secu-
 ' lar Domination, as *Socrates* the *Scholiast* & *Antichristi*, *Excidium*
Præfat.

Præfat. de Innocentio 1, &c. And *Augustin*, who was Contemporary with this *Innocent 1.* complains, That Ceremonies were grown so numerous and burdensome, as that they well nigh exceeded the yoke of the Jewish Ceremonies. Thus we have shewen how al Antichrist's Saints and Saint-worship is but according to what was foretold of him, *1 Tim. 4. 1, 2.* *Demon Doctrines, Canons, and worship*, ἐν ὑποκρίσει, in imitation of the Pagan, δαιμονολατρεία, or δεισιδαιμονία, *Demon-worship.*

§ 8. Another part of Antichrist's *Canonic Law* comprehends al those *Ecclesiastic Abstinences, Fastes, bodily Severities,* and other *Purgatories*, which he enjoines his sons, by virtue of his *Canonic Supremacie.* This also had its origine from the same fountain of Pagan δεισιδαιμονία, according to that discoverie which the Apostle makes thereof, *1 Tim. 4. 3.* He having made mention of Antichrist's *Demon-Dogmes, or Canons* in general, *ver. 1.* and then given the source or root of al, *v. 2.* ἐν ὑποκρίσει ψευδολογῶν, speaking lies, or lying wonders in imitation of the Pagans lying wonders, which they attributed to their Demons, and made the foundation of their *Demon-worship*; *v. 3.* our Apostle descends to some particulars of these *Demon-Dogmes* or *Canons*, which Antichrist should introduce; whereof this is one ἀπέχεσθαι βρωμάτων, to abstain from meats. That those who were the great devotei and worshippers of Demons, were also greatly addicted to *superstitiose Abstinences* from flesh, &c. has been before once and again observed. And herein none more exact than the *Pythagoreans*, (who were also followed herein by the Pharisees as before) whose Infusions were first sucked in by the *Gnostics*, those forerunners of Antichrist, and after re-assumed by Antichrist himself. And our Apostle *Paul*, having by the spirit of Prophecie, a prevision of the dangerous consequences which would ensue upon these *Pythagorean* Abstinences, and their establishment in the Churches of Christ, gives many severe Prohibitions against them. So *Col. 2. 16.* *Let no man judge you in meat and drink, &c.* *Col. 2. 16.* These Canons for Abstinences *Grotius* conceives to belong more peculiarly to the *Pythagoreans*, than to the *Jewes*. For, saies he, to abstain from Wine was not perpetually a Jewish injunction, but in some few only; but frequent amongst the *Pythagoreans*. The *Jewes* abstained from some Meats, but the *Pythagoreans* from many more. And this he laies down more *Categorically* and *Positively*, on *ver. 20.* They are, saies *Grotius*, called the

Al Antichrists Canonic Fastes and Abstinences from Demon-worship.

1 Tim. 4. 3.

ἀπέχεσθαι βρωμάτων.

Ver. 20, 21.

‘*Rudiments of this world*, because commun to the Gentiles with
 ‘the *Jewes*: for there is nothing in these Rites proper to the
 ‘*Jewes*; yea they seem to procede rather from the Gentiles to
 ‘the *Jewes*, than from the *Jewes* to the Gentiles. So again on
 v. 21. *Touch not, taste not.* ‘*Tertullian* denies, that these words
 ‘belong to the *Jewish* Canon. He seems to me to use words
 ‘commun, which should comprehend both *Jewes* and Philoso-
 ‘phers, specially the *Pythagoreans*. These *Pythagorean* Canons or
 Dogmes touching Abstinence were greedily embraced, first by the
 carnal *Gnostics*, and after them by the sons of Antichrist, accord-
 ing to our Apostles prediction in 1 *Tim.* 4. 3. And that al An-
 tichrist’s Canons for Abstinence and Fastes were indeed a part of
 the *Doctrines of Demons*, which he by his lies and Pagan imita-
 tion brought into the Temple of Christ, see *Mede* on this Text,
Apostasie of the later times, from Page 141, to 152. Edit. 2. And
 to speake a little of the time When, and the mode How these
 Pagan Abstinenes crept into the Churches of Christ: If we may
 speak the truth, there was some foundation laid for these Po-
 pish Fastes and Abstinenes even in the beginning of the second
 Centurie, as it is wel observed by the Author of *Traité des An-*
cien. Ceremon. pag. 6, 7. ‘About the year 110, (saies he) there
 ‘was introduced the diversitie of *Junes*, or *Fastes*, not as a Ca-
 ‘non whereof the observation was necessary, but only by cu-
 ‘stome, proceeding not from any public Authoritie of the Church,
 ‘but from the simplicitie of private persons. The custome was
 ‘then in the most part of the Churches to keep their Assemblies
 ‘for the Celebration of the Sacraments and public Prayers on
 ‘*Wednesday* and *Friday*; and for the better disposing themselves
 ‘unto the due performance of their duties they fasted on those
 ‘daies.—From the same root sprang the observation of *Lent*,
 ‘which began only with the observation of a few daies before
 ‘*Easter*, set apart as preparatory to that worke. Yet these Fastes
 ‘and Abstinenes were not made *Canonic*, til the *Monastic* life be-
 gan to be in fashion. The same account he gives of the Popish
Vigils, or *Watches*: ‘In time of Persecution the Christians oft
 ‘assembled in secret, and by night; and so when they came to
 ‘enjoy peace they retained the same custome. Thence we read,
 ‘that *Constantin* continued the Sacred Vigils even unto day, and
 ‘caused Torches to be lighted throughout the Citie, and Lampes
 ‘in the places where they kept their Assemblies.—Yet these Vi-
 ‘gils

gils and Tapers were then without superstition. So the fore-
 named Author, pag. 29. 'About the year 320, together with
 'the *Monastic life* there entered the rules for *Abstinence*: for un-
 'til this time the Fastes were left free and indifferent. At this
 'time therefore, inasmuch as the profession of Monkes ought to
 'consist in a more severe life than that of others, there was im-
 'posed on them certain Canons for the regulating of Fasting-
 'daies, &c. As for the Monkish Abstinenes, we have spoken
 thereof before in the beginning of this Chapter, S. 1. §. 1.

§. 9. We find another *Species* of Pagan *δαισιδαιμονια* intro-
 duced by Antichrist into the Church of Christ, 1 Tim. 4. 3. *καλοῦντων γαρμειν*,
forbidding to Marie. i.e. Antichrist should under a pretext of *lying devotion*,
 by virtue of his *Canonic Supremacie*, institute several *Orders* of Monkes,
 imposing on them certain *Canons* or *Rules* of *Monastic life*, *ἢ ἑκκελευσει*,
 in imitation of the Pagan *δαισιδαιμονια*, exactly answering in this particular.
 That the *Doctrines of Demons* was greatly advanced by these *Monastic*
Orders and *Rules*, Mede proves at large from this Text, in his *Apostasie of the later times*, pag. 141, &c. 'I come now
 '(saies he) to the last description of the means, whereby the
 'Doctrin of Demons was to be advanced, viz. through the
 'hypocrisie of such as forbid Mariage, &c. 1 Tim. 4. 3. To
 which we may adde what he pag. 97, &c. mentions touching
 Antichrist, from Dan. 11. 37. *Not regard the desire of Women*:
 By *Desire of Women*, which the *Roman Antichrist* of that time
 should *not regard*, as he was wont, is meant *desire of Wiving*, ex-
 pressed Gen. 2. 24. And it might in this place have been rendered
desire of Wives, as wel as *desire of Women*: for there is no other
 word used in the Original for *Wives* above once or twice in
 the whole Scripture, but this *דשן*. The like use we find of
 the word *Desire*, Cant. 2. 16, & 6. 3. & 7. 10. Ezech. 24. 16.
 That al Antichrist's *Canons* for *Monastic life* and *Orders* are but
Transcripts or *Copies* of those *Institutes*, which *Pythagoras* impos-
 sed on his *Collegiates* in order to their *Monastic life*, we have
 in part already proved, S. 1. §. 1. of this Chapter, by a paral-
 lel drawn 'twixt one and t'other. But to give a more ful de-
 monstration hereof, we shal adde the consent of Learned men
 hereto, with the time and manner how these *Monastic Constitu-
 tions*, *Canons* and *Orders* were introduced. As to the first, that
 the *Pythagoreans* were under a very severe prohibition against

Popish Monastic life another part of the Doctrines of Demons.
 1 Tim. 4. 3.

Dan. 11. 37.

Col. 2. 21.

Mariage, &c. appears by that great *Pythagorean Canon*, *Colof. 2. 2.* *in Syris, handle not.* This, saies *Grotius*, refers to the avoiding of Women, which the *Jewish Priests* sometimes did, but the *Pythagoreans* alwaies. But learned *Bochart* against *Veron*, part 3. chap. 25. §. 4. Art. 1. proves, 'That the Law or Canon of Celibat is the *Doctrine of Devils*, 1 *Tim.* 4. 1, 3. which was well-nigh stablished throughout Paganisme, then when Christ came into the world. There were some Priests who castrated or gelded themselves, as those of *Cybele*, or of *Phrygia*, who were called *Galli* and *Archigalli*; and the *Megabyzes* or *Megalobyzes*, Priests of *Diana* at *Ephesus*, and the *Therophantes* at *Athens*. In brief, the Celibat of Priests was in such estimate amongst the Pagans, that *Aeneas* in *Virgil*, *Æn.* l. 6. passing through the *Elysian fields*, which they make to be Paradise, saw no other Priests there, but such as had passed their life in Celibat. There has been also a number of Philosophers, who have contributed to this Error. This was one of the superstitions which *Pythagoras* brought out of *Egypt*, whence returning unto *Greece*, he forbade Mariage to those of his Sect, and constituted a Cloister of Nuns, over which he placed his daughter. *Plato* held the same opinion, as also *Heraclitus* and *Democritus*, and *Zeno* the Prince of the *Stoics*, who never approached to a Woman. By which it's apparent, that Antichrist's prohibition of Mariage and *Monastic Constitutions* or *Canons* are but *copies*, an imitation of the Pagan Celibat and *Monastic Rules*. That the Popish Nuns are but *Imitators* or *Apes* of the *Pythagorean Nuns*, seems evident from their origine and office; as described, *Traicté des Ancien. Ceremon. An.* 240. 'Lo the origine of these Virgins: The Persecutions of those times obliged Christians not to engage themselves in the world more than need required: Now in as much as Mariage oft hinders the libertie of this profession, many Virgins took up a resolution, with the advice and consent of their Parents, to live in perpetual continence, and so to join themselves more strictly to Christ, (according to *Paul's* Counsel, 1 *Cor.* 7. 40.) Thence they presented themselves to the Church, who recommended them to God by solemne prayers, that they might take care of the poor and sick. Yet were not these Vows of Continence esteemed then irrevocable; though afterward they were, in imitation of the *Pythagoreans*, &c.

But to procede to the origine of these *Monastic Constitutions* The origine of and *Canons*, stablished by Antichrist as part of his *Demon-The-Monastic Con-* *stitutions.* *ologie*; it cannot be denied but that there was some foundation laid for Monastic life about the middle of the third Centurie after Christ, though it is as certain, that *Celibat* or *Monastic life* was never stablished by any *Ecclesiastic Canon*, or judged necessary 'til Antichrist came to some Head and Supremacie. This is wel observed by the Author of *Traité des Ancien. Ceremon.* pag. 28. 'In time of Persecution many Christians avoiding that tempest retired themselves into deserts, &c. When the Persecution ceased, there were not wanting some who having turned this solitude into habitude, continued and passed the rest of their daies there; either because accustomed to such a mode of life; or because the simplicitie of it was more agreeable to them than the noise of the Towns; or because they feared subsequent storms. But others afterward, even in the midst of peace affecting such a solitarie life, made that voluntarie, which was before necessitated by reason of Persecution. And from hence sprang the origine of the *Monastic life*, the first foundations whereof were laid in *Egypt*, about the year 300, by *Antonius*; which were afterward extended even unto *Syria*, by *Hilarion*; unto *Armenia* by *Eustachius*; unto *Grece* by *Basil*; unto *Italie* by *Ambrose*. By which (as also by what we have afore mentioned S. 1. §. 1. of this Chapter), it is evident, that this *Monastic Celibat* and Constitution began in *Egypt*, at *Alexandria*, where was then the most famous Schole in the world for *Pythagorean and Platonic Philosophie*. For here the great *Ammonius*, *Plotinus*, *Porphyrie*, and the rest of those *Pythagorising Platonists*, were bred up; who were great Patrons of *Deidaiuovia*, *Demon-worship*; and particularly of *Celibat* and *Monastic life*; for which *Pythagoras* laid down such severe *Institutes* and *Canons*, as *Plato* after him. Now *Origen* having been bred up in this same Schole of *Alexandria* together with *Plotinus*, under the famous *Ammonius*, (whom some take to be a Christian) he dranke such ful draughts at this fountain of *Pythagorean and Platonic Philosophie*, as that being made drunken therewith, and thence forgetting himself to be a Christian, he at last dranke in also much of their *Deidaiuovia*, *Demon-superstition* and dregges; and amongst other *Demon-superstitions* this of *Monastic life* and *Celibat*; which the Monkes his Successors, communly called *Origenists*,

nists, received from him as a foundation for Antichrist to ground his *Demon-Canons* upon, according to 1 *Tim.* 4. 3. as before in our account of *Origen*, B. 2. C. 1. § 8, & C. 2. S. 1. §. 1. Thus we see how Antichrists *Canonic Constitutions for Monastic life*, received their foundation in the *Schole of Alexandria* from the *Greek Fathers, Origen, &c.* their symbolising with the *Pythagorising Platonistes* in *Demon-Theologie*. And here it's very observable, that the first entrance of *Celibat* and *Monastic life* into *Britannie* was by *Pelagius* the *Britan*, that eldest son of Antichrist; who having travelled unto *Egypt*, and there confirmed himself in his *Pelagian* Infusions, by conversation with the *Origenistes*, he was by them also initiated in the Orders and Rites of *Monastic life*, which he brought back with him into *Britannie*. For before the returne of *Pelagius*, *Britannie* knew not what belonged to *Superstitiose Monachisme*, as *Balans de Script. Brit. Cent.* 1. c. 38. Yet we must remember, that though *Monastic life* was introduced into these Countries by *Pelagius*, and embraced by some, it was not however brought under any *Canonic Constitution* 'til *Augustin* the Monk, that great Emissarie of Antichrist, his entrance. So *Balans de Script. Brit. Cent.* 1. c. 82. 'The *Benedictines* came into *England* with *Augustin* the Monk, *Ann.* 596; and 'the *Canonic Regulars* with *Birinus*, *An.* 636. So again, *Cap.* 97. 'of *Centur.* 1. Until *Augustin* the Monke's entrance the Apostolic Monkes in *Britannie* had libertie of Marrying, according to 'the example of *Paulus Antonius, Hilarion, Macdrius, Ferome*, 'and other pious Hermites, who led a *Monastic life* in the deserts of *Egypt* and *Palestine*, yet freely and without any prohibition against Mariage. By which it's evident, that albeit some pious persons might affect *solitude* and *Monastic life* in the third and fourth Centuries, yet there was no prohibition of Mariage or *Canonic Constitution* of *Monastic life* 'til Antichrist came to maturitie.

Al Antichrists workes of Supererogation and Merits parts of Pagan Demerits.
 §. 10. Al Antichrist's Workes of *Supererogation, Satisfactions, Merits*, and other pieces of *Wil-worship*, may deservedly be reckoned as a part of his *Demerits*, *Demon-worship*, which he, by virtue of his *Canonic Supremacie*, stablished in his Church. *Plato, Repub.* 5. p. 468. speaking of the *Deification of their Demons*, makes them to be originally nothing else but *Good men, or Saints, whose merits were manifest, &c.* And whence sprang al Antichrist's *Merits* and *Satisfactions*, which he ascribes to his Saints, but from

from these Demon-merits? And this indeed seems to be implied in our Apostles character of Antichrist his *Demon-Theologie*, 1 Tim. 4. 1, 3. For what designe could Antichrist have in *Canonising of Saints, forbidding of Mariage, enjoining of Abstinences,* and such-like *bodily mortifications*, but thereby to fill up his Treasure of *Supererogations*, and *Merits*, which he by his *Indulgences* would dispense forth, according to his Sovereain pleasure. This seems more fully hinted, in what follows v. 7. where he exhorts *Timothie*, and in him al Christians, to shun *βεβήτους καὶ γεγραμμένους μύθους, profane and old wives fables.* μῦθος is a word much used amongst the Philosophers, specially the *Pythagoreans*, who were great *Mythologists*; under which they comprehended most of their *Moral precepts* or *Canons*: and it seems to be used here by our Apostle to signifie those *fabulose mortifications* and bodily severities, which the *Gnostics* then, and the Monkes afterward brought into the Churches of Christ, for the filling up Antichrists *Magazeen* of *Supererogations* and *Merits*. And that this is the true meaning of the words, seems evident from what follows in the same vers. *But exercise thy self to Godliness.* εὐσεβείαν. *Godliness* is opposed here to μύθους, *fables*, before mentioned. As if he had said, instead of these *Pythagorean fabulose Mortifications*, which the *Gnostics* now, and Antichrist by his *Monastic Canons* hereafter, wil bring into the Church of Christ, I exhort thee and al Christians to exercise your selves in true Gospel-mortification and spiritual *Godliness*; which though it has not those *Supererogations, Satisfactions* and *Merits*, which Antichrists bodily mortifications pretend unto, yet it is far more profitable in al regards, both as to this life and that to come. And that this is the genuine sense of the words appears from what follows, v. 8. ἡ δὲ σωματικὴ γυμνασία, &c. For *bodily exercise, &c.* *Bodily exercise* here signifies the same with, or is exegetic of *old wives fables*, v. 7. i.e. Al those *Pythagoric fabulose Abstinences, Purifications, Severities*, and other *externe mortifications*, which the *Pythagorising Gnostics* then, and the Antichristian *Monkes* since have foisted into the Christians Canon. The word γυμνασία signifies primarily, *an exercise in the Gymnade*, which was greatly in use amongst the *Grecians*: it is also sometimes used to expresse *intellectual* and *moral* exercises. It has here an elegant reference to γυμναζε, v. 7. as if he had said, It's true, these *Pythagorising Gnostics* now, and the superstitiose sons of *Anti-*

1 Tim. 4. 1, 3.

Ver. 7.

Ver. 8.

1 Tim. 4. 9.

Antichrist hereafter wil al pretend, by these their *bodily exercises* and severities to promote Mortification and Godlinesse, but in truth they effect nothing lesse: For *bodily exercise profiteth but a little*, περὶ ὀλίγον, *to little. i.e.* Al those Pythagoric Abstinences, Severities, and other externe Mortifications, which the sons of Antichrist make the foundation of their Supererogations and Merits, are so far from meriting any thing at the hand of God, as that they are little or nothing worth, &c. But Godlinesse is profitable to althings, having the promises of this life, and that to come. i.e. True Christian pietie, though it can merit nothing at the hand of God, yet it has a very great *instrumental causaltie* and influence, by virtue of Gods gracious promise, on our wel-being, both in this and the coming life. Whence our Apostle addes, *ver. 9. This is a faithful saying and worthy of al acceptation.* πάντων ἀποδόχικ. Ἀποδοχί answers exactly to the Hebrew, קַבָּלָה, *Cabala*, which the fabulous Jews, in imitation of the Pythagorean *Institutes*, made their *Codex*, or *Canon-Law*, by virtue of which they introduced al their Fables, and mixed them with the Divine Oracles. So in like manner the *Pythagorising Gnostics*, and fabulous Monkes had their *Cabala* or *Systeme of Pythagorean Institutes*, which they foisted into their *Canonic Theologie*, and thereby introduced al their *bodily exercises* or Mortifications. To this *Pythagorean, Jewish, Gnostic and Monkish Cabala*, our Apostle here opposeth this Divine Cabala or Canon touching Christian Godlinesse: the like, 1 Tim. 1.15. B.1. C.4. §.1.

Thus we see how these *Pythagorean Abstinences, Mortifications*, and other *bodily exercises* were brought into the Church by the Monkes, those eldest sons of Antichrist, thereby to lay a foundation for their workes of Supererogation and Merits; whereof we find the like account given by Paul, Col.2.23. Our Apostle v. 20, 21, 22. had mentioned some *Pythagorean Dogmes, Canons*, and *Institutes*, which the *Gnostics* then, and Antichrist afterward imposed, as *Ecclesiastic Canons*, on the Churches of Christ: and in this v. 23. he runs them up to their spring-head, *Which things indeed have a shew of wisdom in Wil-worship.* λόγον, i.e. an accurate, artificial *Forme, Image, Idea*, or *Piccture*. σοφίας, *of wisdom*; namely of some Divine mystic *Cabala*, or *Tradition* dropt from Heaven. For both the *Pharisees, Gnostics* and *Monkes* pretended unto some Divine *Cabala* or *Tradition* for al their fabulous Abstinences and Mortifications; though in truth they

1 Tim. 4. 9.

Bodily exercises and Wil-worship.

Col. 2. 23.
ἡδονοθησικία

they are al but, ἐν ᾠμοκρίσει, in imitation of Pythagorean Dogmes and Institutes, as it follows: ἐν ἐδολοθησκευία, in Wil-worship. Θεσκευία, saies Grotius, is a middle word signifying Rites and Ceremonies: and ἐδολοθησκευία implies, that these Rites were taken up of their own accord, &c. Our English Councils, pag. 449. *Canonibus sub Eadgaro, Can. 60.* amongst other particulars addes this, *We teach that al Priests shal blot out al Superstitions of the Gentiles; and we forbid Wilweorthunga.* Which is there translated in Latin, *Fictas ad libidinem adoraciones*, with a Marginal reference to this ἐδολοθησκευία, Col. 2. 23. But learned Hammond, to avoid the force of so great a Testimonie against Wil-worship, for *Wilweorthunga* would read it *Welweorthunga*, i. e. *Wel-worship*; it being, saies he, commun then to worship *Wels*. But this is too poor a glosse to need confutation: yea he himself grants in his Annotations on this Text, 'That the Pharisees pride and 'boasting was censured by Christ; and their forming those voluntary acts of Devotion into precepts, and entring them into Books, and separating themselves from al that did not performe their severe prescriptions, rendred them *Pharisees*, and 'divided them from the *Hasidei*, &c. By which he grants, that the imposing human inventions is Pharisaic Wil-worship, and the cause of needlesse separation or division. But it's evident, that our Apostle here strikes at the very root of al bodily Abstinences and Severities, which he calls *neglects of the Bodie*; affirming, that they were but ἐδολοθησκευία, *Wil-worship*. i. e. the original Idea of al these externe Mortifications was some *Pythagorean Dogmes, Institutes, and Canons*, as v. 8, 16, 20, 21, 22. Whence the superstitiose Pharisees transcribed al their, as also the fabulose *Gnostics* and *Monkes* al their bodily Severities, in order to workes of Supererogation and Merits. For it's evident, that nothing can stablish a foundation for workes of Supererogation and Merits, but some ἐδολοθησκευία, *Wil-worship*, or somewhat not commanded: and no *Wil-worship* has more suited with the palate of proud *Pharisees, Gnostics*, and the sons of Antichrist, than the *Pythagorean δεσιδαιμονία*, which by reason of its many externe Severities seemed most expedient to build human Merits and Satisfactiones upon. Of which see more C. 1. §. 7. And farther, that Antichrist's *Ecclesiastic Canons* for the stablishing *Merits* and *Satisfactiones* is but ᾠμοκρῆσις, or μίμησις, an *Imitation* of the *Pythagoreau δεσιδαιμονία*, or *Wil-worship*, appears by what

- 1 Tim. 4. 4. *Grotius* laies down, 2 Tim. 4. 4. And turne aside to Fables. ἅπ
 ὅ τῶν μύθων. 'These Fables are concerning the Expiations of Sins,
 'taken from the *Chaldean* and *Orphic* Discipline: Amongst which
 'Sea-water had the first place, then fountain-water, *Scilla*, *Sul-*
 '*phur*, *Bitumen*, &c. The *Orphic* Discipline, which *Grotius* here
 mentions, takes in also the *Pythagoric* which was but a branch
 2 Tim. 3. 13. thereof. And so *Grotius* on the foregoing, 2 Tim. 3. 13. πλανών-
 τες ἢ πλανώμενοι, *deceiving* and *being deceived*. These Doctors,
 '(saies he, meaning the *Gnostics*) who deceived the people, were
 'themselves deceived by the Philosophers, specially by the *Py-*
 '*thagoreans*, of whom there were many at *Ephesus*. And it is
 apparent, that the whole of *Pythagoras's* Discipline was calcu-
 lated to lay a foundation for human Expiations, Satisfaction, and
 Merits: whence Antichrist did the more chearfully close with
 it, as most proper to stablish his workes of *Supererogation* and
Merits. 1 King. 18. 28. We find the Priests of *Baal* cutting and
 lancing themselves as the sons of Antichrist now do: and there-
 fore, *Levit.* 19. 28. & *Deut.* 14. 1. God forbids these Rites; be-
 cause abused to *Demon-worship*. We find also in *Cicero de leg.*
lib. 2. *Sect.* 46. That our merits carrie us to Heaven, as *Bochart*
 observes. Indeed this Doctrine of human Merits found too much
 footing amongst the Fathers, specially *Origen*, who being of the
Alexandrine Schole, affected too great a mixture of *Pythagorean*
 and *Platonic Dogmes*, and amongst others this of *Merits*, (as in
 the foregoing Chap. 1. §. 8.) which opened a dore to Antichrist,
 for the introducing his *Canonic Satisfaction, Merits, Indulgences,*
 &c.

Antichrist's
 Purgatorie
 from the Phi-
 losophers
 ἐκπύρωσις.

§. 11. Antichrist's Purgatorie and prayers for the dead is an-
 other piece of *δεισιδαιμονία*, which he introduced, ἐν ἑσπερίῳ, in
 Imitation of the *Pythagorean, Platonic, and Stoic ἐκπύρωσις*, *Purifica-*
tion of Souls by fire after death. That the *Pythagoreans* and *Plato-*
nists held some kind of Purgatorie or Purification of Souls sepa-
 rated, has been before hinted. This they called ἀναπύρωσις, *Puri-*
fication of the soul by fire; which the *Stoics* termed ἐκπύρωσις. That
 the Purgatorie so much defended by the *Devoti* of Antichrist,
 is indeed but an Imitamen of the *Platonic ἀναπύρωσις*, or *Purgati-*
on of the soul by fire, brought into the Primitive Churches by
Origen, we have before B. 2. C. 1. §. 8. intimated. And to make
 good this charge we may consult *Origen's* Comments on *Exod.*
Hom. 6. *Psal.* 36. *Hom.* 3. & *Luk. Hom.* 6. Where he would needs
 persuade

persuade men, *That both Believers and Infidels must passe through that fire, which at last shal consume the world.* This opinion was followed by his Sectators, the *Oreginistic Monks of Egypt*, yet condemned by the Orthodoxe. But these disputes touching the condition and Domicile of Souls after death, came to be multiplied: and about the year 400, many had their minds corrupted with those fabulose *Platonic Philosophemes*, *That the souls of men were purged in a certain place, before they were taken into Heaven.* Yet these Sentiments were laid down only as *Problemes* to be disputed, not in forme of *Dogmatic Articles*, as it's well observed, *Traite des Ancien. Ceremon. pag. 64.* That the *Anti-christian Purgatorie* is but an Imitamen of the *Platonic Purgatorie* will be evident to any that takes a view of *Plato's* Idea thereof: who in his *Phado, pag. 113.* treating professedly of the threefold state of Souls after their separation from the bodie, namely of the righteous in blisse; of the desperately wicked in *Tartarie*, or the *Stygian lake*; and of those who are wicked, but curable in a temporary *Tartarie*; he addes concerning these two last, *But if by reason of the magnitude of their sins they may seem incurable, then an agreable destinie casts them into Tartarie, whence they never get out. But such as happen to be curable, though obnoxious to great sins, on these there is laid a necessitie of falling into Tartarie; but after they have continued there one year, the Lake casts them out again.* Thus *Plato.* Where he evidently makes mention of a *Temporarie Tartarie*, (distinct from the eternal fixed *Tartarie* of such as are incurably wicked) which exactly answers to the *Popish Purgatorie, or Temporarie Hel.*

Now such as were in this *Philosophic Purgatorie* or *Temporarie Tartarie*, that they might have the more speedy egressie or dismissal thence, *Plato, Repub. lib. 2.* tels us, *That there were certain τελεται, i. e. mysteriose, sumtuose sacrifices offered for them.* And that this is the proper import of *Plato's τελεται, Teleta*, is made evident by *Ludovicus Vives, on August. Civit. lib. 4. cap. 31. Suidas,* (saies he) affirmes, *τελετω, Teletam*, to be the greatest and most sumtuose of al the mysteriose Sacrifices; so called because the greatest part thereof was consumed. For *τελείν* signifies to consume; although it signifies also to perfect: and therefore there are some who thinke these *Teleta* to be so called; because they were the most perfect Sacrifices, to which there was nothing wanting. Such were the Sacrifices of the Sun and Moon, and

*Plato's τελεται
or Sacrifice
for the dead.*

of Bacchus, and some Expiations, by which the sins not only
 of private persons, but also of Cities, and of the Dead, as well
 as of the living, were purged away by Sacrifices, plaies, and
 all kind of sportes; which Sacreds were called *Teleta*: and so
 Plato, *Repub.* 2. affirms, *That these Teleta belong only to the dead,*
and thence so called, namely from τελευτήσασσι, being Sacrifices appoin-
ted to deliver us from the infernal sufferings, or the Temporarie
Tartaries. By which it's evident, that Plato his τελευτήσασσι, were no
 other than certain Sacrifices performed to ransom mens Souls out
 of the *Temporarie Tartarie, or Purgatorie.* And further, that these
Teleta, or Sacrifices for the Dead, were part of their δαιμόδουμωνία,
Demon-worship is manifest, by what Plato mentions thereof in his
Symposium, pag. 202, 203. where having discoursed at large of So-
 crates's Demon, his original nature and office, both to conveigh
 the Gifts and Commands of the Supreme God to men, and the
 prayers and sacrifices of men to the supreme God, he adds this
 as one, καὶ τὰς τελευτάσσι, and the *Teletas, &c.* So that the *Teleta* or
Sacrifices for the Dead did in a more peculiar manner belong to
 their *Demon-worship.* Moreover *Virgil (A n. 5, 6.)* teacheth clear-
 ly a *Purgatorie* and prayer for the dead, as *Bochart, Contre Veron,*
P. 3. C. 25. S. 4. Art. 1. hath observed. By which it is evident, that
 Antichrist's *Purgatorie, Sacrifices, and Prayers for the dead* are all
 but ἐν ἑποικίσει, (as *1 Tim. 4. 2.)* in imitation of the Philosophers
Purgatorie and Teleta, or Sacrifices and prayers for the dead, their
 being delivered out of the *Temporarie Tartarie or Purgatorie.*

Now to inquire a little when and how these Pagan τελευτήσασσι, or
sacrifices for the dead, were introduced into the Christian Churches;
 we are to take notice that something hereof was found in them
 very early; and that out of a symbolising humor, thereby to in-
 duce the Gentiles to an embracement of the Christian Religion;
 as we find it in *Cyprian, l. 3. Epist. 15, 16. Tertul. de Moneg. Ori-*
gen l. 3. in Job. & August. Epist. 68. And the manner how they
 were introduced seems this: After the death of any Christian,
 specially if a Martyr, the following year on the day of his depar-
 ture they made public Commemoration in the public Assemblies,
 of his Faith, Christian Exploits, and Divine Assistances vouchsafed
 to him; with prayers to God, that he would vouchsafe them the
 like good issue. Then the Parents or Friends of the Deceased, to
 render the Commemoration more solemne, presented to the
 Church, or to the Poor of the Congregation then present, a quan-
 titie

titie of Bread and other food. Many also to keep alive their memorie in the Church, would leave on their last Wil and Testament certain Legacies to be paid annually on the day of their death. And such were the foundations of these Anniversary Commemorations. Yet these Offerings were looked on in those Primitive Churches, not as Expiatory Sacrifices, but only as Memorials of the Faith and Christian Courage, with other good deeds of their deceased friends, as we are assured, *Traité des Ancien. Ceremonies, l'an 200. p. 20.* But lastly to confesse the truth, it is certain that many of those Primitive Christians, at least in the third and fourth Centuries, did too much symbolise with the Gentiles Dæmon-worship, and particularly in these their τελεταί, or *sacrifices for the dead.* This is incomparably wel explicated by *Is. Cas. Exer. 16. N. 43.* where he shews, that these Sacred τελεταί, *Teleta*, were in use among the *Grecians*, who performed their chief Sacreds by Night: and they were various, some greater, some lesser. They were called μυστήρια, *mysteries*; and the operation of these Sacreds was named μύσις, as they who partaked of them, were said μυσταί, τελεσταί, &c. The scope of these Sacrifices they called τέλη, *the end or consummation.* This end they interpreted the perduction of the Soul to that state, in which it was before its descent into the Bodie. So *Olympiodorus, in Platon. Phædon, Σκίπτος τῶν τελετῶν ἔστιν εἰς τέλη ἀναγαγεῖν τὰς ψυχὰς ἐκείνο, ἀφ' ἧ τὴν πρῶτῳ ἐποισίαν το καθεδόν, ὡς ἀπ' ἀρχῆς.* *The scope of these Teleta is to reduce souls to that end, from which they at first descended as from its principec.* By which it's evident that they looked on these τελεταί, *Teleta*, to be as *Purgatories* for the purifying of the Soul. Thence *Augustin, de Trin. l. 3. c. 10.* saith, *That Satan hath cast deluded souls headlong into Hel, by promising the purgation of their souls, by those which they cal τελεταί, Teletas.* Which gives us a great account of that *Antichristian Purgatorie*, so much pleaded for by the Sectators of Antichrist, and taken up by them in Imitation of those Pagan *Teleta*. Of which see more *Court Gent. P. 1. B. 2. C. 9. §. 10.*

This *Philosophic ἐκπύρωσις*, or *Purgatorie*, began indeed very early to gain footing in the Churches of Christ, and as we need no way dout had its foundation from the *Schole of Alexandria*, where the *Pythagorean* and *Platonic* Philosophie was then in great vogue; whence *Origen*, with many other pieces of *Dæmon-worship*, sucked in this also of *Purgatorie, Sacrifices, and Prayers for the Dead*; which the Monkes his successors afterwards digested and improved;

ved; and at last Antichrist stablished and confirmed by his *Ecclesiastic Canons*, as before. These Antichristian *Tecta*, or Sacrifices and Prayers for the Dead, were come to some maturitie even in *Augustin's* time; for he *de Civit. Dei*, l. 8. c. 26, 27. tels us 'of certain 'superstitiose persons, who carried their Junkets to the Graves 'of Martyrs, and there made their prayers, &c. And the Author of *Traité des Ancien. Cerem.* pag. 39. affirms, that about the year 380, there was a considerable progresse made in Prayers for the Dead. And the same Author, pag. 44. shews us, how the Vigils or Watchings of the Dead, as also the usage of Singing and Tapers at their Burials was brought into the Church about the year 400, as before. Hence also sprang the *Passing-Bel* (as they cal it) at the Soul's departure out of the bodie; which is alwaies in the *Roman* Church attended with Prayers. Lastly, al Funeral-treatments, Orations, Sermons, Prayers at the Grave, so much in request in the *Roman* Church, seem al to be *επιφανείας*, or *μυησις*, of these Demon *τελεταί*, *Sacrifices and Prayers for the dead*, thereby to redeem their Souls from *Purgatorie*, &c.

SECT. IV.

Papal Primatie and Traditions from Ethnic Philosophie.

*Antichrist's
Canonic Pri-
matie an Imi-
tamen of the
Pagan.*

§. 1. **A** Nother piece of Antichrist's Canon-Law is that which concerns his *Canonic Papal Primatie*, which we may reckon also as a part of his *Δαιμονολατρεία*, foretold: *1 Tim. 4. 1.* For, as *Mede* wel observes, the whole of Antichristianisme is comprehended under this Prophetic character of Antichrist. And indeed, that the whole of Antichrist's Primatie is but *επιφανείας*, or an *Imitation* of the Pagan Primatie stablished at *Rome* and elsewhere, is evident from the confession of his own Canon-Law: for *Decret. part 1. Distinct. 21. Edit. Colon. an. 1631. pag. 62.* I find (according to this exact Version) these very words: *Amongst the Priests there is some difference kept, so that some are called simple Priests; some Arch-Presbyters; some Chorepiscopi; some Bishops; some Arch-Bishops; some Metropolitans; some Primates; some Patriarches; some [summi-Pontifices] high Priests or Popes. This difference was introduced chiefly from the Gentiles, who called their Flamens, some Arch-flamens, others Proto-Flamens.* Thus the Canonist: who indeed gives us a good *Genealogie* of al their *Canonic Primatie*. I find this wel observed by learned *Bochart, Contre Veron, part. 3. Paragr. 86. cap. 23. pag. 883.* 'To the Ceremonies of the *Jewes* they have joined

ned those of the Pagans. It is upon this Model that they have built al their *Papal Hierarchie*, &c. I find the like observation in *Grotius, de Imp. Sum. Potest. cap. 11. pag. 350.* 'It may be demanded by what exemple chiefly the Episcopal dignitie was introduced into the Church? That there were Degrees of Priests amongst the Gentiles is most evident. Neither was this a new custome, or proper only to the *Greeks*, and their Descendents, as the Discipline of the *Druides* teacheth us. *The Druides*, saies *Cæsar*, have *Druidibus* one President, who has the chiefest autoritie amongst them. Also *præst unus*, that the Preeminence of the Metropolitan Cities in Sacreds was *qui summam* very ancient, *Thucydides* teacheth us, who speaking of the *Cor-* *inter eos habet* *cyreans*, Colonies of the *Corinthians*, saies, *ἀρχαιότεροι δὲ τῶν Ἰερῶν*, *αὐτοριτατέμ.* there were the chief Rulers of the Priests. On which place the ancient Scholiast addes, *ἕδος δὲ τῶ ἀρχιερέων ἐν οἷς μετεπίλωος λαμβάνειν*, *Cæ. Comm.* 'It was the custome, to take the chief Priest from the Metropolis. *Strabo* makes mention of one chief Priest of the *Catti*: and *Marcellinus*, of a chief Priest amongst the *Burgondians*, &c. Thus *Grotius*. So *Bochart* tels us, there were Priests in *Phrygia* called *Galli* and *Archigalli* as before, S. 3. §. 9. of this Chapter. By which it is evident, that the Pagans generally had an *Hierarchie*, and one chief Priest over the rest: and it is apparent, that the *Papal Primatie* was but *ἑκείνου* or *μίμνησις*, an *Imitation* of the Pagan; which wil farther appear by the following particulars.

1. This *Papal Primatie* began at *Alexandria*; which as it was *Papal Primatie* the chief Seminarie of Pagan Philosophie and Demon-worship, so *tie began at* also the fruitful womb, wherein al the principal Parts and Lineaments of *Alexandria* in Antichrist received their first conception and *Formation*. in imitation of And amongst other Parts of this Man of Sin, his *Head*, which consists in his usurped Primatie, was also formed in this Philosophic *the Philosophers Scholes*. Church or Schole of *Alexandria*. Thus much I gather from *Grotius* his *Gallic Epistles*, *Epist. 162. pag. 397.* where proving, that *Clemens's* Epistle to the *Corinthians* was genuine, he gives this as one argument, namely, 'That he never makes any mention of that extravagant *Autoritie* of Bishops, which, by the custome of the Church, began after *Marke's* death to be introduced at *Alexandria*, and by that exemple elsewhere, &c. Thus we see that *Papal Primatie* began very early in this Philosophising Church at *Alexandria*, soon after *Marke's* death; and we may presume from their too great symbolising with that *Pythagorean Platonic Schole* in point of Discipline. Neither is *Grotius* singular in this his observation,

tion, for *Jerome* long ago observed the same, who makes *Heraclius* and *Dionysius* in *Alexandria*, the first Authors of advancing one Minister above another in power, about the year 140. And a learned Divine assures us, That *Julianus Bishop of Alexandria* was the beginner and breeder of *Diocesan Government*, which came in by little and little, &c. Yea so speedy was the growth of this Antichristian Primatie at *Alexandria*, as that at the Council of *Nice* it arrived to a Patriarchie.

2. The chief Seat of Papal Primatie at Rome, and that from imitation of Pagan-Rome. §. 2. But albeit the Papal Primatie had its first conception and Fomentation at *Alexandria*, yet its chief Nurserie and Throne was at *Rome*: for here, according to Divine prediction, Antichrist, that Man of Sin, and Head of this Papal Hierarchie, has his main seat and residence. Now that the whole of this Papal Hierarchie stablished at *Rome* was but *ἑκείνου* or *μιμήσις*, an Imitation of Pagan Hierarchie, or rather Demonarchie stablished at *Rome* and elsewhere, we shal prove by its Parts.

1. The Popes Supremacie an Imitamen of the Pagan Empire. First, The Head of this Papal Primatie is the Pope, the whole of whose usurped Dignitie and Primatie is but an Image of, and extract from the Demonarchie or Hierarchie of the Pagan Emperors, as it wil easily appear to any that shal consider, how exactly parallel they are. Touching the first stablishment of the Roman Hierarchie by *Numa, Piatarch* gives us a good account in the Life of *Numa*. ‘*Numa Pompilius*, saith he, erected the Pontific College; and he himself was the first Pontifex; the chief of those Pontifices, whom they cal the great Pontifex: Who has the dignitie and autoritie of the High Priest and Master of the Pontific Law; who was to see that none brake the ancient Ceremonies, nor brought in any new thing into Religion; but that every one should be taught by him, how they should serve the Gods, &c. And has not the Pope assumed the very same Pontific Dignitie both Name and Thing? Has he not assumed the very Name of Pontifex Maximus? and is he not Master of the Pontific Law, or the Ecclesiastic Canons? Does he not take upon him to teach every one how they should serve his Demon-Gods, or Saints? Again *Augustin, de Civit. l. 15. c. 15.* tells us, ‘That the Romans made *Romulus* a Flamen; which was a sort of Priesthood so excellling in the Roman Sacreds, (witnesse the Apex) that they had only three Flamens instituted to the three Gods; the *Diale*, to *Jupiter*; the *Martiale*, to *Mars*; the *Quirinale*, to *Romulus*. *Ludovicus Vives* on this place, explicati g what this Flamen dedicated to *Romulus* was,

tels us, 'That amongst the Orders of Priests, *Numa Pompilius* made some, which he called *Flamens*; whose chief Ensigne was an *Hat*, as the Bishops now, wherein there was a *thread of white wool*; whence they were called *Filamines* from *fila lana*. And then as for the *Apex*, which *Augustin* makes mention of, *Ludovicus Vives* gives us this account, 'That it was in the *Flamen*, that which covered the Head, namely the *fila lanæa* or *Cap*. This *Apex*, addes he, the *Romans* gave to none but their chiefest Priests, as now the *Mitres*. So *Lucan*, *Et tollens Apicem genoso vertice flamen*. And has not the *Roman* Bishop the very same dignitie and primatie, as it has been already observed, §. 1? Is he not the *Proto-Flamen*? and has he not his *Mitre* exactly answering to the *Proto-flamen's Apex*? But to carrie on this parallel a little farther; the *Roman* Emperor, (as we just now observed of *Numa Pompilius*) reserved to himself the Title and Dignitie of *Pontifex Maximus*, the *Great High-Priest*; by virtue whereof he was *Head in al matters Ecclesiastic, as wel as Civil*; and had an absolute disposition of the *Pontific Hierarchie, Colledge, and Law*. This Title and Dignitie the Emperors affected 'til the dissolution of the Empire. Yea after *Pagan Rome* turned Christian, the Christian Emperors for some while retained the Title and Dignitie of *Pontifex Maximus*, both Name and Thing, 'til the Bishop of *Rome*, upon the declension of the Empire, usurped the same. Which is a good *Clavis* to that prediction of *Paul*, *2 Thes. 2. 7. He who now letteth*; i.e. The *Roman* Emperor, ^{2 Thes. 2. 7.} who had the very Title and Dignitie of the *Pontifex Maximus*, which Antichrist was to be invested with, but could not obtain 'til after the dissolution of the Empire. And the event has made this evident, that the Rise and Growth of Antichrist, and his *Tyrannic Empire*, was according to the Declension and Dissolution of the Civil Empire; yea in the same measure and proportion that the later decreased, the former encreased, as it was foretold, *Revel. 13. 1. That he should receive his power at the same time with the ten Hornes: which were to rise up out of the broken parts of the Empire*. Thus was the generation of Antichrist out of the corruption of the Empire. Yea, that Antichrist exerciseth al the power which was exercised by the *Pagan* Emperor, seems clear from that part of his Character, *Rev. 13. 12. And he exerciseth al the power of the first Beste before him*. So *v. 15.*

But al this wil more fully appear by that Character which *Paul* gives

*Antichrist's
Character by*

Paul.
gives

2 Thes. 2. 3, 4. gives him, 2 Thes. 2. 3, 4. *That man of sin, &c.* I know *Hammond*, in his Annotations on this Text, [Note E] understands by this *Man of Sin*, *Simon Magus*, and that exclusively, without any respect to the *Roman Antichrist*. So *Bellarmino* also understands it of a *single person*, as *Grotius* after him. But this fond conceit has been already refuted sufficiently out of *Mede*, S. 2. §. 3. of this Chapter, and the vanitie of it wil farther appear by an explication of the parts. It is said first, ἐλθὼν ἡ ἁποστασία, *there shal* *That Apostasie*. come a falling away, or an *Apostasie*; i.e. a total, universal, horrid Defection of the visible Church. Which cannot be meant of any particular Heretics, or Heresie in those times: (1) Because he speaks of it Prophetically as a thing to come, not then existent. (2) He here speaks of an universal and total *Apostasie* of the visible Church, which can't be applied to any Heresie then in being; because al the Heresies of the *Gnostics*. and others then on foot were but particular, and generally disowned by the Churches of Christ, &c.

That man of sin.

2 Thes. 2. 3.
ὁ ἀνθρώπος τῆς ἁμαρτίας.

2. He describes this general revolt by its *Head*; whom he calls, ὁ ἀνθρώπος τῆς ἁμαρτίας, *That man of sin.* (1) We may consider him as a *Man*, and so he is stiled, *That Man*, in a way of Eminence and singularitie, which denotes him to be such a *monstre*, as never had, nor shal have his parallel. If we have a curiositie to know [1] his *Names*, he is stiled ver. 4. Ἄντιχριστός, *one that opposes Christ*, or a *counter. Christ*, i.e. *Antichrist*. He is stiled also Rev. 13. 11. *The two-horned Beste*; and Rev. 16. 13, 19, 20. *The false Prophet*. [2] As for his *Ancestors*, we may run up his Gnealogie to *Cain*, and the *Pharisees*, from whom he received his Doctrine of Justification by *Workes*; to *Nimrod*, *Pharaoh*, and *Antiochus Epiphanes*, from whom he derived his Tyrannic persecution; to *Balaam*, *Barchozba*, *Apollonius Tyaneus*, and *Simon Magus*. from whom he received his *Impositions* and *Lying Wonders*; to the *Gnostics*, from whom he received his *Pythagorean* Insufusions and Superstitions. Yet his immediate Parents were the *Old. Serpent*, Rev. 12. 9, 15. and *Babylon the mother of Harlots*, or the *Apostate Church*, Rev. 17. 1, — 5. [3] As for his first *conception*, it was very early, even in *Paul's* time, as 2 Thes. 2. 7. which *John* was more fully instructed in, as 1 Joh. 2. 18. [4] His *Nativitie* and *Birth*, *Cluverus* on Revel. 11. Tom. 3. pag. 29, &c. refers to *An. 440*, or thereabouts: and so he makes *Pope Leo Magnus*, the first of the *Antichristian* line, in whom the

the Number of the Beste. began. And indeed his Arguments to begin the Antichristian Tyrannie with *Leo Magnus* seem weighty; because he was the first that assumed an Universal Domination, by virtue of the *power of the Keyes given to Peter*, Math. 16. 18, 19. Of which see more *Cluvernus*. And if we begin the Birth of this Man of Sin with *Leo Magnus*, then his Destruction will be about *An. 1700*. according to the Prophetic determination, *Rev. 12. 6, 14.* where Antichrist's Duration is confined unto 1260 years. But (2) if we consider him as *That man of sin*, then observe here the abstract for the concrete, which implies an universalitie or perfection both of *Parts* and *Degrees*. He is a perfect *man of sin*, both *Extensively* and *Intensively*. [1] *Extensively*, or as to the parts and kinds of sin, he is the complexe of al manner of sins. What sin is there so flagitious and monstrose, whereof we have not some Idea in this Man of sin? Doth not his Head contain al the Heresies that were ever found in the Church? Are not the *Pelagian* Infusions the vital spirits of his heart? Is he not also a *man of Schismes*? Has not his Tyrannic Domination proved the wombe of the greatest Schismes in the Church? Is he not also a man of Idolatries and Superstitions? Are not al the Demon-superstitions to be found in him, as *S. 3?* Is not his mother-Church stiled, *Rev. 17. 1. the mother of Harlots*, i.e. Idolatries? Yea is he not a *man of Blasphemies*, as *Rev. 13. 1, 5, 6?* Doth he not blaspheme the Tabernacle or Bodie of our Lord, by his Doctrin of *Transubstantiation*? Are not the *Heavenly Inhabitants*, i.e. Angels and glorified Saints, blasphemed by his *εἰκολατρεία*, or *Saint-worship*? Is not also the *Name of God*, i.e. his Sovereain Nature, Attributes, and Perfections, blasphemed by his Idolatrie and Wil-worship? What is Blasphemie, according to its formal Idea, but the diminishing or blemishing the Name and Honor of God? (1) By taking that from God that belonges to him. (2) By ascribing that to God, that belonges not to him. (3) By ascribing that to the Creature that belonges to God? Is he not also a man of *Pride*, *Ambition*, and *Usurpation*? Can there be a more Hel-bred piece of pride, than for a poor beggerly Priest to exalt himself above al the Princes of the world, as *2 Thes. 2. 4?* May he not also be justly stiled a man of blood, as *Revel. 17. 6?* Yea is not al the blood of Saints that was ever shed from *Abel* to this day approved by him? Was there ever such a *Murderer* found as this man of sin, *Rev.*

Rev. 14. 8.
Rev. 18 23.

11. 7? And is he not likewise a man of avarice or covetousness? was there ever such an avaricious miser found as this, who measures al Godliasse by Gain? Is not the Chamber of Rome wel Characterised by one, who stiles it an *Infernal Golphe*, which swallows up al that comes to it, without ever refunding any part? May we not also deservedly terme him a *Man of Sorceries*, and *Wickcrafts*? Is not Exorcisme or Conjuraton one of the principal Offices of his Church? Do we not read, *Revel. 18. 23.* of his *Sorceries*? which we find explicated, *Revel. 14. 8. The wine of the wrath of her fornication.* *Συμδος* here signifies not *wrath*, but *poison*, the same with *εαζυανκτια*, *Revel. 18. 23.* namely those poisonous *Philtres*, or bewitching charmes, whereby the Whore of *Babylon* bewitches the Nations, in allusion to Whores, who were wont to drinke *Philtres* to their Paramors in a Golden cup, thereby to charme their affections, as *Mede*. Again, is he not a *man of sensualities* and *impurities*? was there ever any guilty of such uncleanneses both corporal and spiritual? O! what *Luxurie*, *Sodomie*, and al manner of *Sensualitie* is to be found at *Rome*, under the Throne of this Antichristian Beste? And doth not al this procede from the just judgement of God, who usually punisheth spiritual fornication with corporal, as before? Is he not also a *man of Ignorance*? Is not his Kingdome subordinate to that of Satan, a Kingdome of Darknesse? Is not Ignorance stiled by him the mother of his Devotion? How many intrigues has he to keep his subjects in darknesse? Doth not the power of his Sceptre consist in the power of darknesse? With what black Curses doth he seal up the holy Scriptures from the peoples view? How do al his *Devoti* flie from the light of life, and turne their backs on the Sun of Righteousnesse? Is not Ignorance the main pillar of his Throne? What black darkneses covered *Europe* so long as this man of Sin gave Laws to it? Yea farther, may we not with justice terme him a man of *Atheisme*? Whence sprang al that *Machiavellian* Atheisme, which like a deluge hath overflowen al *Enrope*, but from the Doctrines and Practises of this man of sin? What more potent to make men Atheists, than such a ridiculous superstitiose Religion, as that of this man of sin? Doth not carnal Policie, which is the quintessence of Poperie, naturally tend to Atheisme? Moreover, is he not a *man of Irreligion and Profauenesse*? Hath he not for more than 1000 years profaned the Temple of God by his Abominati-

on of Desolation? how has he polluted al the Ordinances, Sacraments, and holy things of God? Again, may we not without injurie terme him a *man of Hypocrisie, Lies, and Deceit*? Are not Lying wonders and fabulose *Legends* the main foundation of his Kingdome, as 2 *Thef.* 2. 7, 10? Is he not said, *Rev.* 13. 11. *To have two hornes like a lambe*; *i.e.* to counterfeit the power of Christ? So 1 *Tim.* 4. 2. he is said to introduce al his *Doctrines of Demons*, ἐν σαρκί τε καὶ ἐν δόξῳ, *by the hypocrisie, &c.* as before S. 3. §. 1, &c. Yea what is al Poperie but a profunde *Mysterie of Iniquitie*, a complexe of Pharisaic ranke hypocrisie, a mere carnal lie? Lastly, to sum up the Idea's of Antichrist, is he not a *man of Apostasie*? Are not al the Apostasies of the Church in al Ages to be found in this man of sin? Is not this the principal reason why *Babylon* is stiled *the mother of Harlots*, *Rev.* 17. 5? Thus we see how he is *That man of sin extensively*; *i.e.* of al kinds of sin; the systeme and complexe of al Heresies, sins, and blasphemies, &c. It's true, there were many errors and corruptions in the Primitive Churches, and many Antichrists, as 1 *Joh.* 2. 18. yet none of them were *this man of sin*; but he is the *aggregate and compende* of al of them; he is as it were the Ocean, into which al those foregoing Heresies and Abominations did flow. Thus he is said to be *that man of sin*; *i.e.* of al kinds or sorts of Sin and Heresie, in whom al Heresies met as lines in their centre. [2.] This phrase, *That man of sin*, implies an *intensive universalitie*, or *perfection of degrees*; *i.e.* in whom al sins meet in their highest degree; for it is wel known, that *Abstractes speak formes, essences, and quintessences of things*. So that *Man of sin*, implies the most notorious sins, abominations, and blasphemies, enormities in the most soverain degree. Some conceive this character given Antichrist to be borrowed from the like given by the *Jewes* to *Antiochus* his Type, 1 *Maccab.* 2. 48, 62. who is there stiled, *That sinner*; *i.e.* such a sinner as outwent al that ever were. Hence the prodigiouse sin of Antichrist is termed, 2 *Thef.* 2. 7. a *mysterie of iniquitie*; *i.e.* a profunde infinite abyссе of iniquitie. So it's said of *Babylon*, the royal seat of this man of sin, *Revel.* 18. 5. *For her sins have reached unto heaven*; ἠκολούθησαν, *Rev.* 18. 5. *i.e.* her sins following each other, and arising each from other grew so numerose and great, as that at last they reached up to Heaven, just like a pile of Wood, &c. Again, there is some *emphasis* in the article of *that man*; *i.e.* καὶ ἐξ ἑσχατοῦ, he who is not only a disloyal servant, or a declared enemy, but a Traitor and Usurper of Christs

Empire.

Empire. Oh! what a world of Treasons and Blasphemies against Christ is he guilty of, and that under a pretexte of being Christ's Vicar? In sum, if you should rake Hel, you could not find a sinner either extensively or intensively equal to this man of sin.

1 Thes. 2. 3.

ὁ υἱὸς τῆς ἀπωλείας.

That Son of Perdition.

Then follows the other part of his Character, *ὁ υἱὸς τῆς ἀπωλείας*, *That son of perdition. i.e.* (1) *Actively*, he who wil destroy himself, and al that adhere to him, as 2 *Pet.* 2. 1. *And bring upon themselves swift destruction.* Antichrist's Perdition shal arise out of his own bowels; he shal perish in and by his own designs, endeavors, and oppositions: As Christ makes the necessities of his enemies to serve his Churches conveniences; so also doth he not make the oppositions of his Enemies subservient to their own ruine? Antichrist has been these twelve hundred years digging a grave to burie the Church alive; but wil he not at last fall himself thereinto, and fill up the living Churches place? Do not Antichrist and his Adherents, whiles they strike at Christ and his Members, break their own arme on that rocke? (2) Antichrist is *That son of perdition, passively*, [1] *as worthy of perdition.* So *Ephes.* 2. 3. *Children of wrath; i.e.* who deserve wrath. If ever any deserved perdition, this man of sin doth. In which sense *Judas* as his Type is termed, *Joh.* 17. 12. *That son of perdition.* [2] *As under the curse of God*, which at last brings perdition. So we read, 2 *Pet.* 2. 14. of *curst Children*, or *Sons of the curse.* And is not Antichrist a son of al the Curses in the Word of God? What curse is there which belonges not to him? [3] He is *the son of that famose perdition*, so much spoken of in the Word of God, and typified by al the great Perditions of Gods Enemies: a perdition in which al other perditions meet, the perdition of the *old world*, *Sodome*, *Pharaoh*, *Babylon*, *Jerusalem*, &c. So *Revel.* 17. 8. it's said, *that the Antichristian Beste shal go into perdition; i.e.* into that famose perdition so much spoken of. [4] He is *that son of perdition*, because devoted, adjudged, sentenced to perdition, as his proper Enheritance. As the Enheritance belonged to the Son, so Perdition to the man of sin. What is said of the destruction of the *Ninevites*, *Nah.* 1. 9. *He wil make an utter end: affliction shal not rise up the second time*, shal be the portion of this man of sin. As *Judas* was *that son of perdition*, because adjudged to it; so the man of sin is *that son of perdition; i.e.* wholly devoted to perdition: it being an *Hebrew* idiome where *בן*, a *son*, being used with a Genitive case of Appellatives, signifies such an one as is wholly given up to such a thing, as *Prov.* 3. 1. 8.

But

But then follows Antichrist's formal Usurpation of that *δαμοναρχία*, *Demonarchie*, which the Pagan Emperors assumed to themselves, v.4. *And lifting himself up above al that is called God; i.e. Above the Roman Emperor, who was λεγόμενος Θεός, called God, and that (1) Truly, though Figuratively, as he was appointed by God, to be his Vicegerent in Civil affaires. So the Scriptures call Civil Magistrates Gods, Psal.82.1. I said ye are Gods, &c. in this sense the Emperor was truly called God. But this seems not the whole or chief import of this phrase here. Wherefore (2) by called God, we may understand the abused sense and opinion which Parasites and the vulgar people had of their Emperors, to whom they ascribed a Divinitie, specially after their decease. For we must know, that the Roman Emperors generally affected the title of Gods; and such as were deserving amongst them were esteemed as such, specially after their death, passing for Demons, Deastri, or Medioxumi. Such were Romulus, Numa, Julius Caesar, and the rest of the more noble Emperors reputed. Now it's said, that Antichrist should lift himself up above al that is called God; i.e. he should usurpe al that pretended Hierarchie or Demonarchie, which the Emperor, as Supreme Head in al Matters Civil and Ecclesiastic, assumed; yea he should lift up himself at an higher pitch of usurped Empire, than ever the Emperor either as Civil Magistrate, or as Pontifex Maximus, affected. So much *ὑπερῆραν*, lift up, notes. Some render the particle *ἐν*, contra, against: the meaning is the same. That this is the proper import of the words, appears by what follows, ἢ σεβασμα, or that is worshipped: the French renders it, Divinitie. The Greek signifies whatever is in any soverain degree revered, be it Civil, be it Religiose. (1) It signifies that Civil worship which they gave to their Emperors: whence al the Emperors after Octavius were called σεβαστι, Augusti, (which is of the same origination and import with σεβασμα in this place.) So Act. 25. 21. σεβαστε, Augustus; and v. 25. σεβαστον, and Act. 27. 1. σεβαστις. Augustus signifies Illustrious, from *ἀνγρη*, the lustre of the Sun. (2) Σεβασμα signifies also Religiose Worship, (from *σεβω*, to worship, and this from *שבת*, Sabah to celebrate), which the Emperors affected as well as Civil. Whence the Roman Emperor was usually stiled Divus Augustus, and so worshipped as a Demon after his death. And that this is the genuine import of the words is acknowledged by Milletere, (after his Apostasie to the Roman Church) *Positiones xii. Romæ proponenda de fide propag. Posit. 3.**

2 Thes. 2. 4.
λεγόμενον Θεόν.
called God.
The Roman
Emperors called
Demons.

σεβασμα.

The Emperor
called σεβαστος,
i.e. Divus
Augustus.

‘Paul (saies he) pointes out to the believing *Thessalonians* the son of perdition by these characters, *2 Thes. 2. 4. That he exaltes himself against al that is called God, ὁ ὀβρισησμεν, & Augustum. This is the proper name by which the Emperors were called, ὀβρισησμεν, Augusti. The ordinary name of the Emperor was Divus Augustus, Saint Augustus; which is formed of those two words used here by the Apostle θεος, ὁ ὀβρισησμεν. Thus Milletere, who here sufficiently laies open the nakednesse of his Father the Pope, who has indeed fully made good our Apostles character, in exalting himself above the Pagan Emperor, who was by his flaterers and the superstitiose people called and worshipped as God, or as one of their Divi and Demons. And is not the Pope indeed called Sanctissimus Papa, the most holy Pope; which is the very name the Gentiles gave their supreme God Jupiter. So Bochart, contre Veron, pag. 883. ‘This name Papa is given him from that amongst the Pagans: Jupiter was called Pappas, i.e. Father. So Jupiter is by Muis derived from the Hebr. יהי, jah, and πατήρ, Father. יהי, jah, being pronounced by the Grecians first iz, and then izu, whence Ju-pater, Father Jah: whereunto Pappas, and Papa answer. Neither does the Pope affect the name only, but also the Divinitie of a Pagan Demon-God; and that in an higher degree than ever the Pagan Emperors did. For (1) does he not pretend to an extraordinarie Sanctitie and Divinitie, more than ever any Divus Augustus did? (2) Does he not affect and usurpe an absolute Supremacie both in Civils and Ecclesiastics, beyond what the Emperor either as Civil Magistrate, or as Pontifex Maximus assumed? (3) Does not the Pope assume a power of making Demons, or Saint-Mediators, more than ever any Emperor did? (4) Are not the Popes, at least some, Canonised as Saints, and so worshipped, as Demons were? (5) Yea, are not the Popes worshipped while living with great Ceremonies, both Sacred and Civil, more than ever any Pagan Emperors were? Thus this man of sin has by his usurped δαυμοναρχία, Demonarchie, exalted himself above al that is called God or worshipped.*

The Pope above the Emperor.

But then follows the description of his Papal Throne or Seat, in that phrase, *Sitteth in the Temple of God: καθίσθαι, to sit,* according to the Scripture-Phraseologie; signifies *to Rule, or Pre-side.* So *Psal. 110. 1. Sit thou at my right hand, &c.* The like *Psal. 9. 8. & 29. 10. Revel. 17. 15. & 18. 8.* So *Thomas* renders it, *Principari, dominari;* and *Theodorct,* to *usurp the chief seat.* In this

Ver 4. καθίσθαι, to rule, votes the Popes Empire

this regard Antichrist is said to be a *counter-Christ*, or an Usurper of his Royal Throne; who is said, *Heb. 1. 3.* out of *Psal. Heb. 1. 3.* 110. 1. *To sit at the right hand of God*, which denotes his Prophetic and Regal office; for *to sit in the Schole* belongs to the *Doctor*; and *on the Throne*, to the *King*. Thus Antichrist, by *sitting in the Temple of God*, usurpes Christ's Dignitie and Mediatorie Office as *Doctor*, and *King* in his Church. *Mestrezat, de l' Eglise, liv. 2. Chap. 20. pag. 430.* refers this to what is mentioned of the King of *Babylon*, *Esa. 14. 12, 13.* *I wil sit also upon the Mount of the Congregation.* ' *To sit*, (saies he) in the Scripture signifies, *to exercise Authoritie and Empire.* And we are to remarque here, that the Apostle speaking of Antichrist, that he *shal sit in the Temple of God*, alludes to *Esa. 14. 12, 13.* where the Prophet represents the words of the King of *Babylon*, Glorifying himself in having subjugated *Judea, &c.* The Apostle therefore being about to describe the Usurpation of Antichrist in the Church, does it by this of the King of *Babylon*, and by his pride; in as much as the King of *Babylon* was the type and figure of Antichrist, who does that (spiritually upon Religion and the Consciences of men, which the other had done corporally on the Church of the *Jewes, &c.* *Deodate*, in his Annotations on these words, *2 Thes. 2. 4. Sitteth, &c.* saith, ' That this circumstance is taken out of what is mentioned of the King of *Tyre*, *Ezech. 28. 2.* *I am a God, I sit in the seat of God, &c.* We may take in both; because they were both Types of Antichrist. Yea, we may adde hereto what is mentioned of *Antiochus*, *Dan. 11. 36.* *And he shall magnifie himself above every God, &c.* Also what is mentioned of the *Roman Emperor*, *Mat. 24. 15.* That he should set up his *Abomination of Desolation* in the Temple of God. For all these Pagan Monarchs were, by reason of their bloody Persecution against the Church of God, Types of Antichrist his Spiritual Domination in the Churches of Christ, by virtue of his usurped *Σουβαντισια*, or *ισαροβαντισια*. Yea indeed this Tyrannic persecution of Antichrist in many regards exceedeth all those former Persecutions of the King of *Babylon*, *Tyre*, *Antiochus*, and of the *Roman Emperors*, against the Jewish Church. So *Augustin, de Civ. l. 18, c. 52, 53, &c.* tells us, ' That this last Persecution under Antichrist which he calls the *Eleventh*, would be of all the worst.

ἕως τὸν ναὸν, in the Temple. *ἕως*, may be understood here (1) *Sub* In the Temple
jectively, in, as we translate it, for his ruling in and over the of God.

Church of Christ, not as an open enemy, but under the pretence of being Christ's *Vicar*: and so it denotes the difference between the Usurpations of Pagans, *Nebuchadnezzar*, *Antiochus*, and the *Roman* Emperors, who ruled over the Temple of Christ, but not *IN* it, as Antichrist, whose Tyranny is not externe and open, but interne, and under pretence of a Vicarious power from Christ, *Revel. 13. 11.* This Man of sin is not a bare-faced, but Masqued enemy. (2) We may render *eis contra*, against. Antichrist's sitting in, or ruling over the Church, being in order to its ruine. Thus *Mestrezat* renders, *εις τὸν ναὸν τοῦ Θεοῦ*, against the Temple of God. *i.e.* 'Antichrist shall by his Empire ruine the Church Spiritually, as the King of *Babylon* did it corporally: for it is a sitting 'or Domination for ruine, as it arrives from a cancer 'on the 'bodie. (3) *August. de Civ. l. 2. c. 19.* gives this gloss hereon: 'We need no way doubt, but that in this place, *2 Thes. 2. 4.*—*11.* 'The Apostle speaks of Antichrist, *v. 4.* he saies not, *in the Temple of God*, but *for the Temple of God*; as if he were the Temple 'of God, which is the Church; as we are wont to say, *sedet in amicum*, he sits for a friend, *i.e.* as a friend. Though this be a truth, yet I conceive our commun version is most authentic, which also comprehendes both the former: For Antichrist *sits in the Temple*, or Church of God, as an absolute Monarch, or *counter-Christ*, for the Churches ruine, not *edification*: and thus, though his Session be *in* the Temple of God, yet is it also *against* the Temple or Church of God; yea al his Pretensions of sitting as Christ's *Vicar* in his Church, are but *Politic expedients*, by which he does more effectually ruine the Church, &c. That the *Temple of God* here, and else-where in the Epistles, is used as an expression of the Christian Churches, which are the Bodie and truth of that where-of the Material Temple at *Jerusalem* was but the Type and Figure, is evident from, *1 Cor. 3. 16, 17. 2 Cor. 6. 16. Ephes. 2. 20, 21, 22.* And thus the Fathers, (as *Augustin*, &c.) generally understand

As God.

Then it follows, *ως Θεός*, as God; which seems also to refer to the description of the King of *Babylon*, *Esa. 14. 12, 13.* or of the King of *Tyre*, *Ezech. 28. 2.* 'For, addes *Mestrezat*, who 'ever attributes unto himself Domination over mens Consciences, 'and Empire over the Christian Church, *he sits as God*, and depicts himself as if he were God. And has not Antichrist usurped such a *δευνοκρατία*, *Demonarchie* to himself? does he not sit

on his Pontific Chair, (which he stiles *St. Peters*) in Christ's room? And has he not his Pontific Sceptre or *Staffe*, i.e. his *Canon Law*, which he sets up in the room of Christ's Sceptre or Law? has he not usurped the Keyes of Christ, *Revel. 1. 18.* to bind whom Christ absolves, and to absolve whom Christ binds? Doth he not condemne what God commandes, and command what God condemnes? Is not that evil by his Law, which is good by Gods; and that good by Gods Law, which is evil by his? Do not al his Ecclesiastic Canons bespeak him an Idol-God or Demon? So it follows, *Ἰσοθεωοῦντα ἑαυτὸν ἐν ἑστὶ θεός*, *shewing himself that he is God; i.e.* exhibiting himself as one of those great *Demon-Idols*, which the Pagans erected in their Temples, and worshipped as Gods; attracting to himself the eyes, hearts, and Consciences of al his Adorers. Or, as the *Roman Emperors*, by assuming to themselves the Title and Authoritie of *Pontifex Maximus*, did thereby virtually, if not formally, shew themselves to be Gods, and so were called *Divi Augusti*, and worshipped as *Demons*, at least after their death: Just so, this Man of sin, though he does not formally assume unto himself the Name of God or Christ, yet virtually he *shews himself as God*, or a *Demon-Christ*, by usurping the Name and Power of a *Pontifex Maximus*, of the *Head of the Church*, *St. Peter's Chair* and *Keyes*, &c.

§. 3. Antichrist's Ecclesiastic Traditions, with which his *Canon Theologie* or Law is so greatly stuffed, are al but *ἰδωροπλαστῶν* Traditions Doctrines of Demons. *δαμοσίων ἐν ἱερουσαλὴμ*, *Doctrines of Demons in imitation*, as *1 Tim. 4. 1, 2.* We have before S. 2. §. 3, 4. spoken somewhat of Antichrist's Ecclesiastic Traditions, in relation to the *Forme* of his *Canon-Law*; we shal now treat a little of them as they are the chief *Materials* of his *Canonic Theologie*. And indeed the main bodie of Antichrist's *Pontific Canon-Law* is made up of certain *Ecclesiastic Traditions*, which he pretendes to have received down from the Apostles, by the hands of the Church; but to give them their true *Genealogie*, they are in truth no other than corrupt *Imitamens* of, and *Derivations* from the Pagan *ἰδωροπλαστῶν*, *Demon-worship*. To make this clear, we must recollect what has been before mentioned of the *Pythagoreans*, (the great founders and Promoters of *Demon-worship*) who alwaies received *Pythagoras's* Institutes as *Divine Traditions*, delivered to him their Master by the *Divine Oracle*. For al those great Founders of *Demon-worship* never presumed so much on their own *Autoritie*, as

to deliver any *Institute* or *Canon*, touching the worship of their Demons, without some pretension of Divine Tradition. So *Numa Pompilius*, *Lycurgus*, *Solon*, and al those great Legislators pretended unto a Divine Tradition, for al those *Institutes* or *Canons* they delivered touching the worship of the Gods. *Plato* aboundes in expressions to this purpose, shewing, *How al their Traditions touching the worship of their Demons, were received from the Oracle*, as *Repub. 5.* and elsewhere. And the *Pythagoreans* had so particular a veneration for their Master *Pythagoras*, as that they looked upon al his *Institutes* to be Divine Inspirations: whence they stiled him, δ θεολόγος, *The Divine*; and judged his $\alpha\upsilon\tau\acute{\omicron}\varsigma$ $\epsilon\pi\alpha$, a Divine Tradition, specially as to such things as related to their *Demon worship*. Now that al Antichrist's Ecclesiastic Traditions, with which his Canonic Theologie aboundes, are but corrupt Derivations from this *Pythagorean* fountain, we shal endeavor to evince from 1 *Tim. 4. 1.* διδασκαλίας διαμορίων. That διδασκαλία signifies as wel a *Tradition* or *Canon*, as *Doctrines*, we have already proved, *S. 2. §. 3.* And this is very evident from *Mat. 15. 2, 6, 9.* the consideration of which Scripture wil give us much light as to our present designe. The Pharisees *v. 2.* complain, that *Christ's Disciples transgresse the Tradition of the Elders*. They cal them the *Traditions of the Elders*, because they pretended, these *Traditions* were delivered by God to *Moses* when on the Mount, and so delivered by him to *Joshua*, and from *Joshua* handed down by the Elders succeeding in the great *Sanedrim*. But Christ tels them, that these *Traditions* were not, as they pretended, of *Divine Origine*; which he proves, because they make void the Commandement of God, as *v. 3, — 6.* And our Savior *ver. 9.* gives the true *Genealogie* of al those *Pharisaic Traditions: Teaching for Doctrines the Commandements of men.* διδασκαλίας, *i.e.* These your *Ecclesiastic Traditions*; which you make to be so *Canonic* and *Divine*, are indeed but the *Commandements of men, i.e. Pythagorean Dogmes* and *Institutes*: for such these *Pharisaic Washings and Purifications* were, with al the rest of their Externe Abstinences and Severities, as it appears by *Col. 2. 20, 21, 22, 23.* as before, *S. 3. §. 10.* see the like *Mark 7. 2, 3, 4, &c. Book 2. Chap. 1. §. 5.* Under this description of the *Pharisaic Traditions* our blessed Lord laies open to us al those *Canonic Traditions* of Antichrist, and their origination. (1) It's true, the Sons of Antichrist pretend these their *Traditions* to be dropt from the mouth of Christ, and so handed down

1 Tim. 4. 1.

Mat. 15. 2, 6, 9.

down by the Churches *Oral Tradition* in al Ages: and did not the Pharisees pretend the same for their *Oral Law*, as they call it, or the Traditions of the Elders? Would they not fain persuade us, that those *Oral Traditions* were at first delivered by God to *Moses* on the Mount, by *Moses* to *Joshua*, by *Joshua* to the *LXX Elders*, and by them in continued successions down to their dayes? Which yet Christ tels us were but the Commandements or Institutes of men, as *Mar. 7. 8.* i.e. as *Paul* explaineth Christ's words, *Col. 2. 8,* *Mark 7. 3.* 20, 21. of vain Philosphers; or according to *1 Tim. 4. 1.* *Demon-Dogmes, Canons and Traditions.* (2) The Sons of Antichrist adorne and dignifie their Canonic Traditions with al manner of illustrious Titles of honor: and did not the *Pharisees*, and their successors the *Talmudistes*, dignifie their Oral Traditions with as splendid Titles of honor? Do not both one and t'other esteem it a far greater sin to break a Tradition of the Church, than to violate the Law of God? (3) Antichrist commandes that al his Canonic Traditions be swallowed down with an implicate faith, albeit never so contradictorie to common sense, reason, and Divine faith: and did not the Pharisees and their Sectators the Rabbines enjoin the same? So *R. Sal. Farchi*, on *Deut. 17. 11.* *Thou shalt not*, saith he, *recede from the words of the Elders, albeit they should say unto thee, that thy right hand is the left, and thy left the right.* (4) The Pope doth anathematise al those that violate his Traditions: and did not the Pharisees of old, as the Rabbines do the very same? O! what an exact parallel is there between Pharisaic and Antichristian Traditions! Thus we see how these *Demon-Doctrines* or Traditions, which Antichrist's *Canonic Theologie* is ful of, owe their origine to the *Pythagorean Demon-Theologie, Canons, or Traditions.*

§. 4. To conclude this Argument touching Antichrist's *De-* *An ἀνακεφα-*
mon-Dogmes, Traditions, and Canons, we have sufficiently proved, *λαίωσις of this*
 that the whole of Antichrist's *Canonic Theologie* is but *κατάσκευσις, an Chapter.*
imitation of Pagan *Demon-Doctrines* and *Canons*: We have also
 proved, that these *Demon-Dogmes* and *Institutes* were formed and
 shaped into a *Natural Theologie* by the Philosophers, and princi-
 pally by the *Pythagoreans* and *Pythagorising Platonistes*. It's true
Orpheus, Homer and *Hesiod* were the first that brought in Demons,
 and Demon-worship into *Grece*; but yet we must know, 'twas the
 Philosophers that formed and shaped these *Doctrines of Demons*
 into a complete bodie of *Natural Theologie*, constituting these De-
 mons as Mediators with the supreme God, &c. For the Poets,
Homer,

Homer, &c. confound their Demons with the supreme Gods: so *Homer* calls *Jupiter* a Demon; as *Iliad.* a he saies, *Jupiter*, μετὰ δαιμονίας ἀλλας. And *Plutarch, de cessat Oracul.* tells us, that *Homer* made no difference between the Gods and Demons. It was indeed the Philosophers, *Pythagoras, Plato, &c.* those Founders of, θεολογία φυσική, *Natural Theologie*, who formalised and shap'd this δαιμονολογία, *Demonologie*, into its proper *Forme* and *Figure*; which afterwards the *Pythagorising Platonistes* of the *Alexandrine Schole*, *Ammonius, Plotinus, Porphyrie, Jamblichus, Proclus, &c.* reformed and refined; so that it became a fit *Idea* or *image* for *Origen*, and his adherents the *Monkes of Alexandria*, to forme and fashion the first lineaments of *Antichrist's* διδασκαλία δαιμονίων by: out of which *Antichrist* himself, when he came to the stature of a perfect Man of sin, extracted al his ἀνομιαι, with al the other parts of his *Demonologie* or *Canonic Theologie*, according to *1 Tim. 4. 1.*

Rev. 9. 20. compared with *Rev. 9. 20.* δαίμονια, *Demons, i.e.* saies *Mede, Deafsters*; consecrated both of *Angels* and *dead men*, to be *Mediators* betwixt *God* and *Men*, which the *Scripture* calls *Baalim*, the

Act. 17. 22. like *Act. 17. 22.* ὡς δεισιδαιμονεῖτες. *i.e.* *Devoted to Demon-fear*, or

1 Cor. 10. 21. worship: so *1 Cor. 10. 21.* ποτίσεων δαιμονίων, *i.e.* the *Demons libamen* or *drinke-offering*, as before, *S. 3. §. 4.* By al which laid together it is most evident, that al *Antichrist's Canonic Theologie* is but a reviving of the old *Philosophic δαιμονολογία, Demonologie*, or *Demon-Dogmes, Canons, and Traditions*, formed into a *Systeme* of *Natural Theologie*, by *Pythagoras* and *Plato*, and since reformed by the *Pythagorising Platonistes* of *Alexandria, Ammonius, Plotinus, Porphyrie, Origen*, and the rest. Yea we have demonstrated, that the whole bodie and spirit of *Antichristianisme* had its conception and formation in the wombe of *Pagan Philosophie*, and was brought forth in this *Schole* of *Alexandria*; which proved the *Nurserie* of *Antichrist*, and al his *Mystic, Scholastic, and Canonic Theologie*; specially (1) of *Monastic Life* and *Institutes.* (2) Of al *Pelagianisme.* (3) Of al *Demonologie* and *Demonolatric.* (4) Of al *Abstinences, Satisfactions, and Merits.* (5) Of *Purgatorie.* (6) Of *Papal Primatie, &c.* By which we see how much *Antichrist* has been obliged to *Pagan Philosophie*, and principally to the *Schole* of *Alexandria*, for his *Nativitie* and *Nurserie.* Al which being superadded to our former *Demonstrations* from the *Causes, Parts, Properties* and *Effects* of *Vain Philosophie*, sufficiently prove our *Conclusion* touching the *Vanitie* of *Pagan Philosophie.*

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