

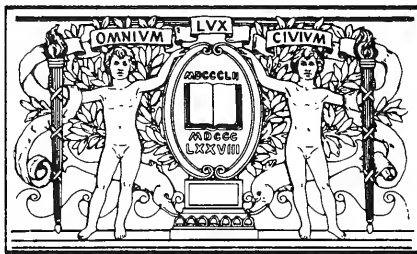


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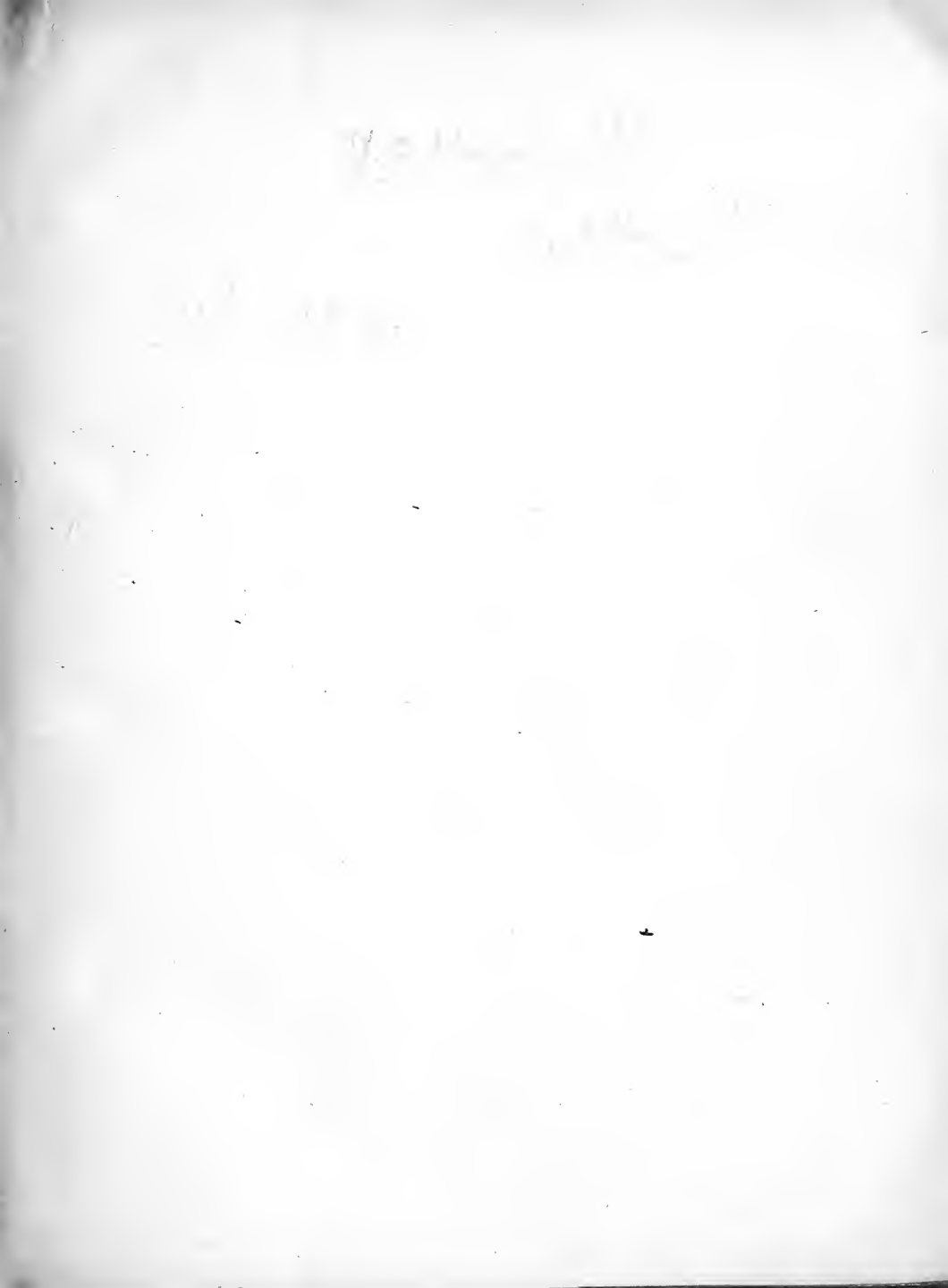
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Select Discourses

TREATING

1. *Of the true Way or Method of attaining to Divine Knowledge.*
2. *Of Superstition.*
3. *Of Atheism.*
4. *Of the Immortality of the Soul.*
5. *Of the Existence and Nature of God.*
6. *Of Prophecy.*
7. *Of the Difference between the Legal and the Evangelical Righteousness, the Old and the New Covenant, &c.*
8. *Of the Shortness and Vanity of a Pharisaick Righteousness.*
9. *Of the Excellency and Nobleness of True Religion.*
10. *Of a Christians Conflicts with, and Conquests over, Satan.*

By **JOHN SMITH**, late Fellow
of *Queen's College in Cambridge.*

As also a **SERMON** preached by
SIMON PATRICK (then Fellow of the same
College) at the **AUTHOR'S FUNERAL**: SC
WITH
A brief Account of his **LIFE** and **DEATH**.

Hebrews 11. 4.

————— ἀποθανών ἐπιλαλήται.

L O N D O N,
Printed by *J. Fleisher*, for *W. Morden* Bookseller in *Cambridge*,
Anno Domini MDC LX.

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To the READER.

THE intendment of this Preface is not to court the Reader into an high esteem of either these *Discourses* or their *Author*, (the *Discourses* will best speak what they are, and for the *Author*, his own Works will praise him ;) but only to give a clear and plain Account of what concerns *This Edition*, and withall to observe Something concerning the *Discourses* themselves and the *Author* of them, not unnecessary perhaps for the Reader to be acquainted with.

The Papers now published I received from the Author's Executor, Mr. *Samuel Cradock* (then Fellow of *Emmanuel College*, now Rector of *North-Cadbury* in *Somerset-shire*,) whose Beneficence to the publick in imparting these Treasures I thought worthy to be here in the first place gratefully remembred.

Of this Edition.

Having taken a more general view of these, and some other, Papers (divers of which were loose and scattered, not being written by the Author in any Book,) my First care was to collect such as were Homogeneal and related to the same Discourse ; as also to observe where any new additional Matter was to be inserted ; (For the Author, whose Mind was a rich & fruitful soil, a bountiful & ever-bubbling Fountain, sometimes would superadde upon further thoughts some other Considerations to what he had formerly delivered in publick, and this he would doe sometimes after he had gone

off from that Argument, and though Matter of a different nature had come between.) This employment I found at first sufficiently perplex'd and toilsome; but through more then once reading over the Manuscripts, I got through those difficulties, and dispatch'd that First trouble. And I am well assured that the severed Parts, and also the additional Considerations; are brought to their due and proper places where the Author himself would have disposed them, if he had transcribed his Papers.

And now I found that I stood in need of more Hands and Eyes then mine own for the fair transcribing of the Papers (otherwise impossible to be printed) as also for the examining of the material Quotations in this Volume: and in this Labour I had the assistance of some Friends to whom the memory of the Author was very pretious. As for some short Allusions and Expressions borrow'd out of ancient Authors, serving rather for *Ornament* then *Support* of the Matter in hand, there seem'd to be less need of being solicitous about all of them: But for the other Testimonies, which are many and weighty, there were but Few (some possibly among such a number of Quotations might escape) that were not examin'd; and I am sure that this labour was not unnecessary and in vain, how wearisome soever it was, especially where the Authors, or the places in the Authors, were not mention'd.

And then for the sake of such Readers whose Education had not acquainted them with some of the Languages wherein many of the Testimonies were represented, (being otherwise men of good accomplishments, and capable to receive the designed benefit of these Papers) it seem'd expedient to render the Latine, but especially the Hebrew and Greek, Quotations into English;

glish ; (except in such places where, the substance and main importance of the Quotations being insinuated in the neighbouring words, a Translation was less needful.) For the Author seldom translated the Hebrew, and more seldom the Greek, but into Latine ; as considering that he delivered these Discourses in the College-Chappel before an Auditory not needing any such Condescensions as are requisite in the publishing of these Papers for the benefit of some Readers.

To dispatch this First part of the Preface which concerns the Preparations to this Edition, I shall add only one thing more ; That whereas the Papers now published (especially those that contain'd the Six first Discourses) were written in the Author's own Copy without any Distinction or Sections, (*uno tenore & continuâ serie*, as the Jews observe of the ancient writing of the Law, כל התורה היא כפסוק אחד, *The whole Law was but as one Verse* ;) it seem'd expedient for the Reader's accomodation to distinguish them into several Discourses or Treatises (the Title-page to each Discourse giving a General account of the Matter contain'd therein) and the Discourses themselves into Chapters and Sections (except the Discourses were short, as two or three of them are, which therefore have the Contents set in the Beginning) and before the Chapters to give a Particular account of the Chief matters therein contained ; that so the Reader might have a clearer and fuller view (as of the strength and importance, so also) of the Contexture of the whole, and the Coherence of the several Parts of the respective Discourses : which otherwise would not be so easily discerned by every Reader, especially where there are some Excursions and Digressions in any of the Treatises, (things not unusual in the Writings or Discourses of other men, when the

Notion does strongly affect and possess their Minds, and their Phanfies are therefore more active and vigorous) and some such *Digressions* the Reader will meet with here more then once ; though even therein he will see that the Author did still *respicere titulum*, and kept the main designe alwaies in his Eye. Nor does the Author in these *Digressions* lead the Reader a little out of the way, only to see a *Reed shaken with the wind*, an ordinary trifle, some slight and inconsiderable Object ; but for better purposes ; that he might the better present to the perspicacious Reader something which is worthy his Observation : and therefore these *ἄσχεταίησι λόγοι* being usually of such importance, need not be severely censured by rigid Methodists, if any such chance to read these Treatises.

Of the Author.

This is a plain Account of some Instances of the care and labour preparatory to this Edition ; of all which I accounted the Author of these Discourses to be most worthy : For I considered him as a *Friend*, one whom I knew for many years, not only when he was Fellow of Queen's Col. but when a Student in Emman. Col. where his early Piety and the remembring his Creator in those days of his youth, as also his excellent improvements in the choicest parts of Learning, endear'd him to many, particularly to his careful Tutor, then Fellow of Emman. Col. afterwards Provost of Kings College, *Dr. Whichcote* ; to whom for his Directions and Encouragements of him in his Studies, his seasonable provision for his support and maintenance when he was a young Scholar, as also upon other obliging Considerations, our Author did ever express a great and singular regard.

But besides I considered him (which was more) as a *true Servant and Friend of God* : and to such a one, and what relates to such, I thought that I owed no less care and

and diligence. The former Title [*a Servant of God*] is very often in Scripture given to that incomparable person *Moses*: incomparable for his * Philosophical ac- * Act. 7. 22. complishments and knowledg of Nature, as also for his Political Wisdom, and great abilities in the Conduct and managing of affairs; and in speaking excellent sense, strong and clear Reason in any business and Case that was before him; for *he was mighty in words and in deeds*, Acts 7. (and of both these kinds of Knowledge wherein *Moses* excell'd, as also in the more recondite and mysterious knowledge of the Egyptians, there are several Instances and Proofs in the Pentateuch written by him:) incomparable as well for the loveliness of his Disposition and Temper, the inward ornament and beauty of a * meek and humble Spirit, as for the extraordinary amiableness of his outward person; and incomparable for his unexampled * Self-denial in the midst of the greatest allurements and most tempting advantages of this world. And from all these great Accomplishments and Perfections in *Moses*, it appears how excellently he was qualified and enabled to answer that Title [*The Servant of God*] more frequently given to him in Scripture than unto any other. * Num. 12. 3.

The other Title [*a Friend of God*] is given to *Abraham*, the Father of the Faithful, an eminent Exemplar of Self-resignation and Obedience even in * Trials of * Rom. 4. the greatest difficulty: and it is given to him thrice in Heb. 11. Scripture, 2 Chron. 20. 7. Esay 41. 8. James 2. 23. and Jam. 2. plainly implied in Genes. 18. 17. *Shall I hide from Abraham*, &c. but express'd in the Jerusalem Targum there, *וְהָיָה*, and in * *Philo Jud.* τὸ φίλον μου. Nor is less insinuated concerning *Moses*, with whom God is said to have spoken, פִּי אֵל פִּי * *mouth to mouth*, and פִּי אֵל פִּי * Num. 12. 8. פִּי אֵל פִּי * *mouth to mouth, as a man speaketh unto his friend.* * Exod. 33. 11.

And

And how fitly and properly both these Titles were verified concerning our Author, who was a faithful, hearty and industrious *Servant of God*, counting it his Duty and Dignity, his Meat and Drink to doe the will of his Master in heaven, and that ἐκ ψυχῆς and μετ' ὀνοίας, from his very Soul, and with good will, (the * Ephes. 6. 6, 7. * characters of a good Servant) and who was dearly affected towards God, and treated by God as a *Friend*, may appear from that Account of him represented in the Sermon at his Funeral. I might easily fill much Paper, if I should particularly recount those many Excellencies that shined forth in him: But I would study to be short. I might truly say, That he was not only * Rom. 5. 7. * δίκαιος, but ἀγαθός, both a *Righteous* and truly Honest man, and also a *Good* man. He was a Follower and Imitator of God in Purity and Holiness, in Benignity, *Goodness* and Love, a Love enlarged as God's Love is, whose *Goodness* overflows and spreads it self to all, and his tender mercies are over all his works. He was a * Ephes. 6. * *Lover of our Lord Jesus Christ in Sincerity*, a Lover of his Spirit and of his Life, a Lover of his Excellent Laws and Rules of holy life, a serious Practiser of his Sermon in the Mount, that Best Sermon that ever was preach'd, and yet none more generally neglected by those that call themselves Christians; though the observance of it be for the true Interest both of mens Souls and of Christian States and Common-wealths; and accordingly (as being the surest way to their true Settlement and Establishment) it is compared to *the building upon a Rock*, Matth. 7. 24. To be short, He * Act. 26. 29. was a Christian not only * ἐν ὀλίγω, but ἐν πολλῷ, more than a little, even wholly and altogether such; a Christian * Rom. 2. 29. * ἐν καρδίᾳ, inwardly and in good earnest: Religious he was, but without any Vaingloriousness and Ostentation;

Ostentation ; not so much a talking or a disputing, as a living, a doing and an obeying Christian ; one inwardly acquainted with the Simplicity and *Power of Godliness*, but no admirer of the *Pharisaick* forms and *Sanctimonious shews* (though never so goodly and specious) which cannot and do not affect the adult and strong Christians, though they may and doe those that are unskillful and weak. For in this weak and low state of the divided Churches in Christendom weak and slight things (especially if they make a fair shew in the flesh, as the Apostle speaks,) are most esteemed ; whereas in the mean time *the weightier matters of the Law*, the most concerning and Substantial parts of Religion are passed over & disregarded by them, as being grievous to them, & no way for their turns, no way for their corrupt interests, fleshly ease, and worldly advantages. But God's thoughts are not as their thoughts : The * *Circumcision* * Rom. 2. 29. which is *of the heart, and in the spirit*, is that *whose praise is of God*, though not of men ; and * *that which is highly* * Luk. 16. 15. *esteemed amongst men, is abomination in the sight of God.*

What I shall further observe concerning the Author, is only this,

That he was Eminent as well in those Perfections which have most of Divine worth and excellency in them, and rendred him a truly *God-like* man ; as in those other Perfections and Accomplishments of the Mind, which rendred him a very *Rational* and *Learned* man : and withall, in the midst of all these great Accomplishments, as Eminent and Exemplary in unaffected *Humility* and true *Lowliness* of Mind. And herein he was like to *Moses* that *Servant* and *Friend* of God, who was most *meeke and lowly in heart* (as our Lord is also said to be, Mat. 11. in this, as in all other respects, greater then *Moses* who was *vir mitissimus*) above all the

men which were upon the face of the Earth, Num. 12. And thus he excell'd others as much in *Humility* as he did in *Knowledg*, in that thing which, though in a lesser degree in others, is apt to puff up and swell them with *Pride* and *Self-conceit*. But *Moses* was *humble*, though he was a Person of brave parts, $\phi\epsilon\omicron\nu\eta\mu\acute{\alpha}\tau\iota\ \delta\eta\nu\alpha\iota\ \Theta$, as *Josephus* speaks of him, and having had the advantages of a most * ingenuous Education was admirably accomplish'd in the choicest parts of *Knowledg*, and * *learned in all the wisdom of the Egyptians*; whereby some of the Antients understood the Mysterious Hieroglyphical learning, Natural Philosophy, Musick, Physick, and Mathematicks. And for this last (to omit the rest) how excellent this *Humble* man, the Author, was therein, did appear to those that heard him read a Mathematick Lecture in the Schools for some years, & may appear hereafter to the Reader, if those Lectures can be recovered. To conclude, He was a plain-hearted both *Friend* and *Christian*, one in whose Spirit and mouth there was no guile; a profitable Companion; nothing of vanity and triflingness in him, as there was nothing of sowness & *Stoicism*. I can very well remember, when I have had private converse with him, how pertinently and freely he would speak to any Matter propos'd, how weighty, substantial and clearly expressive of his Sense his private Discourses would be, and both for Matter and Language much-what of the same importance & value with such Exercises as he studied for, and performed in publick.

I have intimated some things concerning *the Author*; much more might be added: but it needs not, there being (as I before insinuated) already drawn a fair and lively Character of him by a worthy Friend of his in the Sermon preached at his Funeral; for the publishing whereof and annexing it (as now it is) to these *Discourses*,

courses, he was importun'd by Letters from several hands, and prevail'd with: wherein if some part of the Character should seem to have in it any thing of Hyperbolism and Strangeness, it must seem so to such only who either were unacquainted with him & Strangers to his worth, or else find it an hard thing not to be *Envious*, and a difficulty to be *Humble*. But those that had a more inward converse with him, knew him to be one of those * of whom the world was not worthy, one of the * *Excellent ones in the Earth*; a person truly Exemplary in the temper and constitution of his Spirit, and in the well-ordered course of his life; a life *unius quasi coloris, sine actionum dissensione* (as I remember *Seneca* doth express it somewhere in his Epistles) *all of one colour, everywhere like it self*: and Eminent in those things that are worthy of Praise and Imitation. And certainly a just Representation of those Excellencies that shined in him (as also a faithful Celebration of the like Accomplishments in others) is a doing honour to God who is wonderful in his Saints, (if I may with some apply to this sense that in Psal. 68. *Θαυμαστός ὁ Θεὸς ἐν τοῖς ὁσίοις αὐτοῦ*) and it may be also of great use to others, particularly for the awakening & obliging them to an earnest endeavouring after those heights and eminent degrees in Grace and Vertue and every worthy Accomplishment, which by such Examples they see to be possible & attainable through the assistances which the Divine Goodness is ready to afford those Souls which *press toward the mark and reach forth to those things that are before*. The Lives and Examples of men eminently Holy and Useful in their generation, such as were *τύποι καλῶν ἔργων*, are ever to be valued by us as great Blessings and Favours from Heaven, and to be considered as excellent Helps to the Advancement of Religion

in the World: and therefore there being before us these εἰκόνες ἑμψυχοί, (as *S. Basil* speaks in his first Epist. and a little afterwards in the same Ep.) ἀγάλματα κινῆματα & ἑμπεραῖα, such *living Pictures, moving and active Statues*, fair Ideas and lively Patterns of what is most praise-worthy, lovely and excellent; it should be our serious care that we be not, through an unworthy and lazy Self-neglect, *Ingentium Exemplorum parvi imitatores*, to use *Salvian's* expression; it should be our holy ambition to transcribe their Vertues and Excellencies, & τὸ ἐκείνων ἀγαθὸν αὐκῆιον ποιῆσαι διὰ μιμήσεως, to make their noblest and best Accomplishments our own by a constant endeavour after the greatest resemblance of them, and by being *followers of them, as they were also of Christ*, who is the fair and bright Exemplar of all Purity and Holiness, the highest and most absolute Pattern of whatsoever is Lovely and Excellent and makes most for the accomplishing and perfecting of Humane Nature.

Of the Discourses.

Having observed Some things concerning *This Edition* and *the Author* of these Discourses, I proceed now (which was the Last thing intended in this Preface) to observe something concerning the several *Discourses* and *Treatises* in this Volume. And indeed some of these *Observations* I ought not in justice to the Author to pretermit: and all of them may be for the benefit of at least some Readers.

The First Discourse *Concerning the true Way or Method of attaining to Divine Knowledge, and an Increase therein*, was intended by the Author as a necessary *Introduction* to the ensuing Treatises; and therefore is the shorter: yet it contains σφυρήλατον νέον ἐν ὀλίγῳ ὄγκῳ (to use *Plutarch's* Expression) excellent Sense and solid Matter well beaten and compacted and lying close together

together in a little room, many very seasonable Observations for this Age, wherein there is so much of fruitless Notionality, so little of the true Christian life and practice.

Shorter yet are the Two next Tracts *Of Superstition and Atheism*, which were also intended by the Author to prepare the way for some of the following Discourses upon which the Author purposed to enlarge his Thoughts.

Yet as for that Tract *Of Superstition*, some things that are but briefly intimated by the Author therein, may receive a further Explication from his other *Discourses*, more especially from the Eighth, *viz. Of the Shortness and Vanity of a Pharisaick Righteousness*, or *Page 347.*
An Account of the false Grounds upon which men are apt vainly to conceit themselves to be Religious. And indeed what the Author writes concerning *that more refined, that more close and subtile Superstition* (by which he understands the formal and specious Sanctity and vain Religion of *Pharisaick* Christians, who yet would seem to be very abhorrent from *Superstition*, and are apt to call every thing *Babylonish* and *Antichristian* that is not of their way) I say what he writes concerning This in both these (or any other) Discourses, he would frequently speak of, and that *with Authority and Power*. For being possess'd of the inward life and power of true Holiness, he had a very strong and clear sense of what he spake, and therefore a great and just indignation (as against open and gross Irreligion, so also) against that vain-glorious, slight and empty Sanctity of the spiritual Pharisees, who would (as our Saviour speaks of the old Pharisees, Mark 7.) *make void* and very *fairly disannul* the Commandments of God, the weightier things of Religion, the indispensable concernments of

Christianity; while in stead of an inward living Righteousness and entire Obedience they would substitute some external Observances and a mere outward, liveless and slight Righteousness, and in the room of *the New creature made after God* set up some Creature of their own, made after their own image, a Self-framed Righteousness: they being strict in some things which have a *shew of Wisdom* and Sanctity, things less necessary and more doubtful, and where the H. Scripture hath not placed the Kingdom of God, but in the mean time loose and careless in their plain duty toward God and toward their Neighbour, in things holy and divine, unquestionably just and good; yet to make some compensation for their being deficient in things strictly and necessarily required, and primarily pleasing to God, and to excuse themselves, they would express a more than ordinary diligence and zeal in some easie and little things, as all the most specious observances of Formal Christians are, and not worthy to be named with those great Instances of *the Power of Godliness*, such as Heartty and Universal Obedience, Entire Self-resignation, a being crucified to the world, plucking out of the right eye, and cutting off of the right hand, Mortification of the more dear and beloved Sins, and the closer tendencies and inclinations to Sin and Vanity, and the like.

This is a short character of the Pharisaick and conceited Righteousness; and in our Author's plain discovering the thinness and slightness thereof, and free reproving of these false Religionists, it appears that the same *Nobleness* of Mind and Spirit was in him which was also in Christ Jesus, who never express'd himself with so much vehemency and smartness, as when he was to reprove the *Pharisees* in his days, those Patterns of Formal Christians in all ages. For there is nothing
more.

more grievous to the sincerely-religious Soul, than *Affectation* and *Canting* in Religion, empty (though specious) shews of Sanctity, great pretendings to Spirituality and higher degrees of Grace, when to the free-spirited and discerning Christian it clearly appears that such Boasters are but low and weak things, * *unskillful* * Heb. 5. and unexperienced *in the word* and way of *Righteousness*, and manifestly short of being plain *Moral men*; and that they are *Sensual*, *having not the Spirit*, nor bringing forth those lovely and well-relish'd fruits of the *Spirit*, mentioned Gal. 5. 22. but on the contrary the corrupt fruits of the *Flesh* grow out of their Hearts, and the *works of the Flesh* there mentioned are manifested in them: So far are they from being *crucified* (and not alive) *to the world* and *the world to them*, so far are they from having *crucified the Flesh with the affections and lusts*, that they do * *τὰ τῆς σαρκὸς* and *τὰ ἐν τῆς γῆς φρονεῖν*, mind and earnestly affect, savour and relish, the things of the *Flesh*, and of the *Earth*; aspiring as much after power and greatness, as self-seeking and self-pleasing, as great lovers of themselves, loving the world and the things in the world, making haste to be rich, thirsting still after more of this world, pursuing worldly advantages and interests, with as much craft and policy, as much sollicitude and eagerness, with as unsatisfied desires, as those doe whom they call *Worldly* and *Carnal*. So of old the *Gnosticks* call'd all others but themselves *Carnal* and *Animal* men; they only were *πρόμαλτοι*, others were *ψυχικοί* and *ὕλητοι* (as *Irenæus* l. 1. tells us:) whereas in truth none were more *Sensual*, more unspiritual, then they who by their unevangelical lives were the great *spots* and *blemishes* of the Christian profession.

But to let these alone, and to return to the former,
(with

(with whom our Author had to doe in both these Treatises, and in the 2, 3, and 4. chapters of his seventh Treatise) I shall add this word of faithful Admonition; *Be not deceived, God is not mocked*: God will not be put off with empty pretences and *Pharisaick* appearances (how glorious and precious soever in the eyes of men.) God will not be flattered with goodly praises, nor satisfied with words and notions, when the Life and Practice is a real contradiction to them. God will not be satisfied with a specious *Form of Godliness*, when men under this Form are *Lovers of themselves, covetous, proud, high-minded, fierce, lovers of pleasures more then lovers of God*, and are manifestly under the power of these and the like *Spiritual* (if not also *Fleshly*) wickednesses. For *the Power of sin within* can (it seems) easily agree and consist with *the Form of Godliness without*: but two such contrary Powers as the Power of *Godliness* and the Power of *Sin*, two such contrary Kingdoms as the Kingdom of *the Spirit* and the Kingdom of *the Flesh*, which is made up of many petty and lesser Principalities of *various Lusts* and Pleasures, warring sometimes amongst themselves, but alwaies confederate in warring against the Soul, these so contrary Powers and Kingdoms cannot stand together nor be established in one Soul. Be wise now therefore and be ye instructed O ye sanctimonious Pharisees, ye blind leaders of the blind, and know the things that belong unto your peace: for the day of the Lord will come that shall burn as an oven, when all those fine coverings, wherewith men thought to hide their ungodlike dispositions, shall be torn from them and cast into the Fire; and in this day shall even these *weak and beggerly Elements* melt with a fervent heat, and for Hypocrites, all their paint shall then drop off, and their deformity shal

2 Tim. 3.

* Titus 3. 3.

Gal. 4.

shall appear : in this day all affected modes of Religion shall be rendred despicable, and all disguises and artificial dresses (whereby false Christians thought to hide their crookednesses) shall be pluck'd off, and all things shall appear as they are. Verily there is a God that judgeth in the Earth : he will judge of men by other measures and rules then they used here, whereby they deceived themselves and others. God is for Reality and Truth: *He desires Truth in the inward parts*, his delight is in sincere and single minds. It will then appear *That he that walks uprightly, walks surely*; and *That he that doth the will of God, abideth for ever*, Prov. 10. 1 John 2.

If what the Author, out of great Charity to the Souls of men, has observed concerning these things were seriously considered and lai'd to heart, Christianity would then recover its reputation, and appear in its own primitive lustre and native loveliness, such as shined forth in the lives of those First and Best Christians, who were Christians in good earnest, *ἐν ἔργῳ καὶ ἀληθείᾳ*, and were distinguished from all other men in excellling and outshining them in whatsoever things were *true, venerable, just, pure, lovely, and of good report*. Then would the true *Power of Godliness* manifest it self; which signifies infinitely *More then a Power* to dispute with heat and vehemency about some Opinions, or to discourse volubly about some matters in Religion, and in such Forms of words as are taking with the weak and unskillful: *More then a power* to pray without a Form of words; (for these and the like may be, and frequently are, done by the formal and unspiritual Christian:) *More then a Power* to deny themselves in some things that are easie to part with, and do not much cross their inclinations, their self-will, their corrupt designs and interests,

rests, nor prejudice their dear and more beloved lusts and pleasures, their profitable and advantageous Sins : and *More then a power* to observe some lesser and easier Commands, or to perform an outward obedience arising out of slavish Fear, void of inward Life and Love, and a Complacency in the Law of God (of which temper our Author discourses at large.) For concerning such cheap and little strictnesses as these it may be enquired, *What doe you more then others ? Do not even Publicans and Pharisees the same ?* ἢ ὡς εἰσὸν ποιεῖτε ; what *excellent and extraordinary* thing doe you : what *hard or difficult* thing do you perform, such as may deserve to be thought a worthy Instance and real Manifestation of *the Power of Godliness* ? except such things are to be accounted *hard or extraordinary*, which are common to the real and to the formal Christian, and are performable by unregenerate and natural men, and are no peculiar Characters of Regeneration. No, these and the like performances by which such Religionists would set off themselves, are but poor and inconsiderable things, if compared with the mighty acts and noble achievements of the more excellent (though less ostentatious) Christians, who through Faith in the Goodness and Power of God have been *enabled to doe all things through Christ, knowing both how to abound, and how to be abased, &c.* Phil. 4. enabled to overcome the World without them, and the Love of the World within them ; enabled to overcome themselves, (and for a man *to rule his own Spirit* is a greater instance of power and valour then *to take a City*, as Solomon judgeth. Prov. 16.) enabled to resist the powers of darkness, and to quit themselves like men and good Soldiers of Jesus Christ, giving many signal overthrows to those Lusts that war against their Souls, and to the mightiest

mightiest and strongest of them, the Sons of *Anak*: and by engaging in the hardest Services of this Spiritual warfare, wherein the Pharisaick boasters dare not follow them, they shew that there is a Spirit of power in them, and that they can doe more then others. These are some of *the Exploits* of strong and healthful Christians; and for the encouraging of them in these *Conflicts* which shall end in glorious *Conquests* and joyous *Triumphs*, the Author hath in the Tenth and last Discourse suggested what is worthy our Consideration.

But I must not forget that there remains something to be observed concerning some other Treatises: and having been so large in the last Observation (which was not unnecessary, the world abounding, & ever having abounded, with spiritual Pharisees) I shall be shorter in the rest. And now to proceed to the next, which is of *Atheism*; This Discourse (being but Preparatory to the ensuing Tracts) is short: yet I would mind the Reader, that what is more briefly handled here, may be supplied and further clear'd out of the Fifth Discourse, viz. *Of the Existence and Nature of God*, of which (if the former part seem more Speculative, Subtile and Metaphysical, yet) the Latter and Greater part, containing several *Deductions and Inferences from the Consideration of the Divine Nature and Attributes*, is less obscure, and more Practical, as it clearly directs us to the best (though not much observed) way of *glorifying* God, and being made happy and blessed by a Participation and Resemblance of him; & as it plainly directs a man to *such Apprehensions* of God as are apt and powerful to beget in him the Noblest and dearest *Love* to God, the sweetest *Delight*, and the most peaceful *Confidence* in him.

One thing more I would observe to the Reader concerning

cerning the Discourse of *Atheism*, and the same I would desire to be observed also concerning the next, that large Treatise *Of the Immortality of the Soul*, especially of the former part thereof; and it is shortly this, That the Author in these Treatises pursues his discourse with a particular reflexion on the *Dogmata* and Notions of *Epicurus* and his followers, especially that great admirer of him, *Lucretius*, whose Principles are here particularly examined and refuted. These were the men whose Opinions our Author had to combat with; He lived not to see *Atheism* so closely and craftily insinuated, nor lived he to see *Sadduceism* and *Epicurism* so boldly owned and industriously propagated, as they have been of late, by some who being heartily desirous That there were no God, no Providence, no Reward nor Punishment after this life, take upon them to deride the Notion of *Spirit* or *Incorporeal Substance*, *the Existence of Separate Souls*, and *the Life to come*: and by infusing into mens Minds Opinions contrary to these Fundamental Principles of Religion, they have done that which manifestly tends to the * overthrow of all Religion, the destruction of Morality and Vertuous living, the debauching of Mankind, the consuming and eating out of any good Principle left in the Conscience which doth testify for God and Goodness, and against Sin and Wickedness, and to the defacing and expunging of the Law written in mens hearts; and so the holy Apostle judges of the *Epicurean* Notions and discourses, (a taste of which he gives in that passage, 1 Cor. 15. *Let us eat and drink, for to morrow we die*, and then ther's an End of all, no other life or state,) and he expresseth his judgment concerning the evil and dangerousness of these doctrines and their teachers, partly in a Verse out of *Menander*,

* This was of old confests'd, and boasted of by *Lucretius* more then once in his Poems.

Φθείρουσιν ἥδη χρηστὰ ὁμιλίαι κακὰι, *Evil commun-*
nications corrupt good manners, and in what he subjoins
 v. 34. besides many other passages in this Chapter in
 opposition to the doctrine of the *Sadducees* and *Epicu-*
reans: and to the same purpose he speaks in 2 Tim. 2.
 16, 17, 18. concerning those that denied the Doctrine
 of *the Resurrection* or any Future State and the Life to
 come. The sum and substance of the Apostles judg-
 ment concerning these *Epicurean* principles is plainly
 this, That these Principles properly and powerfully
 tend to the corrupting of mens Minds and Lives, to the
 advancement of Irreligion and Immorality in the world;
 That they are no benigne Principles to Piety and a
 Good life. 'Tis true that some of the more wary and
 considerate modern *Epicureans*, may express some care
 to live inoffensively, and to keep out of danger, and to
 maintain a reputation in the world as to their converse
 with others, (and herein they mind their worldly inte-
 rests and the advantages of this present life, the only
 life which they have in their eye) they may also express
 a care in avoiding what is prejudicial to health and a
 long life in this world: But all this is short of a true
 and noble Love of Goodness; and if in these men
 there be any appearance of what is Good and praise-
 worthy, they would have been really better, if they
 had been of other Principles, and had believed in
 their Hearts That there is a Providence, a Future state,
 and Life to come, and had lived agreeably to the
 Truths of the Christian Philosophy, which do more
 ennoble and accomplish and every way better a man,
 then the Principles of the Epicurean Sect. But to
 return, We have before observed That our Author
 in these Two Treatises pursued his design in opposition
 to the Master-Notions and chief Principles of *Epicurus*

and *Lucretius* of old: I shall only adde this, That if any of this Sect in our daies has done more then revived and repeated those Principles, if any such has superaddeed any thing of any seeming force and moment to the pretensions of the old *Epicureans* mention'd in these Tracts, the Reader may find it particularly spoken to and fully answered by One whom our Author highly esteem'd, Mr. *Henry More*, in his late Treatise *Of the Immortality of the Soul*, and in another Discourse intituled *An Antidote against Atheism*, and in the *Appendix* thereunto annexed.

I pass on to the Discourse of *Prophesie*, which, as it cost the Author more pains (I believe) then any of the other, (it containing many considerable Enquiries in an Argument not commonly treated of, and more then vulgar Observations out of ancient Jewish writers,) so did it (together with the former part of the next Discourse) require more labour to prepare it for the Press and the benefit of the Reader then any of the other Tracts, by reason of the many Quotations, especially the Hebrew ones, to be examin'd: in the perusing of which there would sometimes occur a dubious and dark Expression, and then I thought it safest to confer with our Hebrew Professor, Dr. *Cudworth*, for whom the Author had alwaies a great affection and respect.

It's true, This Elaborate Treatise is of a more *Speculative* nature then any of the rest, yet is it also *Usefull*, and contains sundry Observations not only of *Light* and *Knowledge* but also of *Use* and *Practice*. For, besides that in this Treatise several Passages of Scripture are illustrated out of Jewish Monuments, (which is no small instance of its *Usefulness*,) there are Two Chapters (to name no more) viz. 4, and 8. (the longest in this Treatise) which more particularly relate to
Practice,

Practice, and might be (if well considered) available to the bettering of some mens manners. The matter of the Fourth Chapter treating of *the Difference between the true Prophetical Spirit and Enthusiastical impostures* is seasonably usefull, and of no small importance. Not to mention any latter Experiments and Proofs how powerful such Enthusiastical impostures have been to disquiet and endanger several parts of Christendom, it appears by good History (and the Event is yet apparent) how strangely that *Political* Enthusiast, *Mahomet*, has befool'd a very great part of the world by his pretensions of being inspir'd and taught by the divine Spirit whispering in his ear, by his Epileptical fits, pretended Visions and Revelations. Thus *Mahomet's* Dove hath as wonderfully prevailed in the World as of old the Roman Eagles: although yet (which may abate our wondring at this success) this imposturous and pretendedly-inspired Doctrine was not propagated and promoted with a *Dove-like* Spirit, but with force of Arms; *Mahometanism* cut out its way by the *Sword*, the worst instrument for propagating of Religion; to say nothing of the advantages it had from its compliance with Flesh and blood and a Sensual life, and from the Ignorance, Rudeness and Barbarism of that people to whom that impure Prophet communicated his *Alcoran*, a people capable of any doctrine how absurd and irrational soever. Whereas Christianity was at first promoted and made its way in the world by methods more innocent and worthy of the Doctrine of the great God, and our Saviour Jesus Christ that true and great Prophet, of whom the Voice from heaven was, * *Hear ye him*: after whose revelation of the Counsel and Will of God to man, there is not to be expected any new (and by him unrevealed) Doctrine

* Matthew 17.
See also Acts 3.
22. Deut. 18.
15.

as pertaining to *Life and Godliness* and necessary to Salvation. Neither is the Eighth Chapter, treating of the *Dispositions preparatory to Prophecy*, without its *Usefulness*; there being an easie appliableness of what is contain'd therein to such as are pretenders to *Prophecy*, according to the more general importance of that Word; and it may be both a just Reproof and a sober Advice to those who being full of themselves, swell'd with Self-conceit, and pufft up with an opinion of their own Knowledge and Abilities (which yet is but *וידע תועה*, Job 15. a windy and vain knowledge, a knowledge falsely so called, 1 Tim. 6.) and being wise and righteous in their own eyes, take upon them to be most talkative & dogmatical, pert and magisterial, *Desiring to be Teachers*, although they understand neither what they say, nor whereof they affirm; and therefore Modesty and Sparringness of speech and *Swiftnes*s to hear would better become such than Empty Confidence and Talkativeness, and a pouring out words without knowledge, *λέξεων μὴ πλάγος, ἢ ἡ σαλαγγός* * for indeed this is the true account of these men and their performances, the weakness and insignificancy of which (notwithstanding the strong voice and loud noise of the speakers) are easily discerned by those who in understanding are men, and have put away childish things.

What I would further intimate concerning this Treatise of *Prophecy*, is briefly this, That though it be one of the *largest* Treatises in this Volume, yet there are some parts and passages in it which I think the Author would have more enlarged and fill'd up, had he not hasten'd to that which according to the method design'd by him he calls *The Third Great Principle of Religion*. But of this I have given an account in an *Advertisement* at the end of this Treatise, as also of the adjoining next to it.

The

* Page 280.

The Discourse of the *Legal and the Evangelical Righteousness*, &c. which Discourse is as much *Practical* as the former was *Speculative*. Nor was the composure of that Treatise more painfull to the Author, then the elaborating of this, at least the former half of this, wherein the Author has travers'd—*loca nullius ante Trita solo*---the more unknown Records and Monuments of Jewish Authors, for the better stating the Jewish Notion of the *Righteousness of the Law*; the clearing of which in chap. 2, and 3. as also the settling the Difference between *That Righteousness which is of the Law*, and *That which is of Faith*, between the *Old and the New Covenant*, and the Account of the Nature of *Justification and Divine Acceptance*, &c. are all of them of no small use and consequence, but together with the *Appendix* to this Tract (made up of certain brief but comprehensive Observations) they offer to the Reader what is not unworthy of his serious consideration.

Of the Eighth Discourse, shewing the *Vanity of a Pharisaiick Righteousness or Godliness falsely so call'd*, I have spoken before.

The next Discourse, largely treating of the *Excellency and Nobleness of True Religion and Holiness*, shews the Author's Mind to have been not slightly tinctur'd and wash'd over with Religion, but rather to have been double-dyed, throughly imbued and coloured with that *generosum honestum*, as the Satyrist not unfitly styles it, ————*incoctum generoso pectus honesto*. But the Author's Life and Actions spake no less; and indeed there is no language so fully expressive of a man as the language of his Deeds. Those that were throughly acquainted with him, knew well That as there was in him לִבְיָהוּדָה* (as 'twas said of *Solomon*) a largeness and vastness of Heart and Understanding, so there was also

1 Kings 4. 29.

in

* Pſal. 51. 12. in him רוח נקיב * , a free, ingenuous, noble Spirit, moſt abhorrent of what was ſordid and unworthy ; and this πνεῦμα ἡγεμονικόν (as the Lxx. tranſlate that Hebrew) is the genuine product of Religion in that Soul where it is ſuffer'd to rule, and (as S. James ſpeaks of Patience) *to have her perfect work*. The *Style* in this Tract may ſeem more rais'd and ſublime then in the other, (which might be perhaps from the Nature and quality of the ſubject matter, apt to heighten expreſſions ;) but yet in this (as in the other Tracts) it is free from the Vanity of *Affectation*, which a Mind truly ennobled by Religion cannot ſtoop to, as counting it a Pedantick buſineſs, and a certain argument of a Poornes and Weakneſs of Spirit in the either Writer or Speaker.

But if in this Tract the *Style* ſeem more magnificent, yet in the Tenth and Laſt Diſcourſe (viz. *Of a Chriſtian's Conflicts and Conqueſts*) it is moſt familiar. The *Matter* of it is very *Useful* and *Practical*: for as it more fully and clearly acquaints a Chriſtian with the more dangerous and unſeen Methods of Satan's activity, (concerning which the Notions and Conceptions of many men are diſcovered here to be very ſhort and imperfect;) ſo it alſo acquaints him with ſuch Principles as are available to beget in him the greateſt Courage, Spirit and Reſolution againſt the day of battel, chaſing away all lazy faintheartedneſs and deſpair of Victory. This for the *Matter*. The *Style* is (as I ſaid) moſt familiar. This Diſcourſe was deliver'd in publick at *Huntingdon*, where one of *Queen's College* is every year on March 25. to preach a Sermon againſt *Witchcraft*, *Diabolical Contracts*, &c. I ſhall onely adde this, That when he preach'd in leſſer Country-Auditories (particularly at *Achurſh* near *Oundle* in *Northamptonſhire*, the place

place of his Nativity) as it was his care to preach upon arguments of most practical concernment, so was it also his Desire and Endeavour to accommodate his Expressions to ordinary vulgar Capacities; being studious to be understood, and not to be ignorantly wondered at by amuzing the People either with high unnecessary *Speculations*, or with hard Words and vain Ostentations of Scholastick Learning (the low design of some that by such arts would gain a poor respect to themselves, for such (and no better) is all that stupid respect which is not founded upon Knowledg and Judgment:) He was studious, I say, there to *speak unto men οἰκδομεῖν Edification*, and *δισημεῖν λόγον* what was significant and easie to be understood, as the * Apostle ^{* 1 Cor. 14. 3, & 9.} doth phrase it, and to express his Mind in a way suitable to the apprehensions of Popular Auditories. And as for the *Discourses* now published, they also were delivered (being College-Exercises) in a way not less suitable to that Auditory: and therefore it may not be thought strange, if sometimes they seem for *Matter and Style* more remote from vulgar capacities. Yet even in these *Discourses* what is most *Practical*, is *more easily intelligible* by every *honest-hearted* Christian. And indeed, that the whole might be made more familiar and easie, and more accommodate to the use of any such, I thought it would be very expedient (as to cast the *Discourses* into *Chapters*, so) before every Chapter to propose to the Readers view the full Scope, Sense and Strength of the principal Matters contained therein: & I could willingly have spared such a labour (the greater, when busied about the Notions and Conceptions of another, and not our own,) if I had not conceived it to be greatly helpfull and beneficial to some Readers: besides another advantage to them hereby, viz. That

they may the more easily find out and select any such particular Matters in these Discourses, as they shall think most fit or desirable for their perusal.

Thus have I given the Reader some account of what seem'd fit to be observ'd concerning these *Ten Discourses*, which now present themselves to his free and candid Judgment. And now if in the reading of these Tracts enrich'd with Arguments of great variety there should occur any Passage wherein either He or I may ἐπέχθῃ, it need not be a matter of wonder; for what Book (besides that Book of Books, the Bible) has not something in it that speaks the Author Man? It would not have displeas'd our Author in his life-time to have been thought less than Infallible. He was not φιλαυτῶς, he was no fond Self-admirer, nor was he desirous that others should have his person, his opinion and judgment, in admiration: he was far from the humour of Magisterial dictating to others, not ambitious *to be called of men, Rabbi, Rabbi*, as were and are the old & the modern Pharisees; nor of the number of those who are inwardly transported and tickled, when others applaud their judgment and receive their Dictates with the greatest veneration and respect; but very peevish and sowre, disturb'd and out of order, when any shall express themselves dissatisfied and otherwise minded, or goe about modestly to discover their mistakes. No, he was truly φιλαλήθης, a lover of Truth, and of Peace and Charity. He loved an ingenuous and sober Freedom of Spirit, the generous *Berean-like* temper and practice (agreeable to the * Apostle's prudent and faithful advice) of *proving all things, and holding fast that which is good*. But to return, Its possible that some Passages in these Tracts which seem dubious, may, upon a patient considering of them, if the Reader be unprejudic'd

Matthew 23.

* 1 Theff. 5.

judic'd & one of a clear Mind & Heart, gain his assent; and what upon the first reading seems obscure and less grateful, may upon another view, and further thoughts, clear up and be thought worthy of all acceptation. It is not with the fair Representations and Pictures of the Mind as with other Pictures; these of the Mind shew best the nearer they are viewed, and the longer the Intellectual Eye dwells upon them.

There is only one thing more which I ought not to forget to mind the Reader of, and it is shortly this, That he would please to remember that the now-published Tracts are *Posthumous* works; and then affording that charity, candour and fair respect which is commonly allowed to such works of Worthy men, I nothing doubt but he will judge them too good to have been buried in obscurity; although its likely, if the Author himself had revis'd them in his life-time with an intent to present them to publick view, they would have received from his happy hand some further polishing and enlargements. He could have easily obliged the world with other Discourses of as valuable importance, if he had liv'd and been so minded. But it pleas'd the only-wise God (in whose hand our breath is) to call for him home to the Spirits of just men made perfect, after he had lent him to this unworthy world for about Five and thirty years. A short life his was if we measure it by so many years; but if we consider the great Ends of Life and Being in the world, which he fulfill'd in his generation, his great Accomplishments qualifying him for eminent Service, and accompanied with as great a Readiness to approve himself a good and faithful Servant to his gracious Lord and Master in heaven; his life was not to be accounted short, but long; and we may justly say of him what is said by the Author

* Ch. 4. 13.

Ver. 8, 9.

of the Book of Wisdom concerning *Enoch*, that great Exemplar of holiness and the shortest-liv'd of the Patriarchs before the flood, (for he lived but 365 years, as many years as there are daies in one year,) * *Τελωθεὶς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακρὰς*, *He being consummated in a short time, fulfilled a long time.* For (as the same Author doth well express it in some * preceding verses) *Honourable age is not that which standeth in length of time, nor that which is measured by number of years: But Wisdom is the gray hair unto men, and an unspotted life is old age.*

Thus much for the Papers now published. There are some other pieces of this Author's (both English and Latine) which may make another considerable Volume, especially if some papers of his (in other hands) can be retriv'd. For my particular, I shall wish and endeavour that not the least Fragment of his may be conceal'd, which his Friends shall think worthy of publishing: and I think all such Fragments being gathered up may fitly be brought together under the Title of *Miscellanies*. If others who have any of his Papers shall please to communicate them, I doubt not but that there will be found in some of his Friends a readiness to publish them with all due care and faithfulness. Or if they shall think good to doe it themselves and publish them apart, I would desire and hope that they would bestow that labour and diligence about the preparing them for publick view and use, as may testify their respect both to the Readers benefit and the honour of the Author's memory.

And now that this Volume is finished through the good guidance and assistance of God, the Father of lights and the Father of mercies, (whose rich Goodness and Grace in enabling me both *to will and to doe*, and to

continue

continue patiently in so doing, notwithstanding the many tedious difficulties accompanying such kind of labour, I desire humbly to acknowledge;) now that the severed Papers are brought together in this Collection to their due and proper places, (as it was said of *the Bones scattered in the vally*, that they came together, bone to his bone, Ezek. 37.) what remains but that *the Lord of life*, he who *giveth to all things life and breath*, be with all earnestness and humility implor'd, That he would please to *put breath* into these (otherwise dry) Bones, that they *may live*; That besides this *Paper-life* (which is all that Man can give to these Writings) they may have a living Form and Vital Energy within us; That the Practical Truths contained in these Discourses may not be unto us a *Dead letter*, but *Spirit and Life*; That *He who teacheth us to profit*, would prosper these Papers for the attainment of all those good Ends to which they are designed; That it would please the God of all grace to remove all darkness and prejudice from the Mind and Heart of any Reader, and whatsoever would hinder the fair reception of Truth; That the Reader may have an inward, Practical and feeling knowledge of *the Doctrine which is according to Godliness*, and live a life worthy of that Knowledge; is the Prayer of

His Servant in Christ Jesus,

JOHN WORTHINGTON.

Cambridge,
December 22. 1659.

[In this Epistle pag. vii. lin. ult. for *month to month*, r. *face to face*.]





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A CHRISTIANS

CONFLICTS with, & CONQUESTS OVER,

SATAN.

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A

D I S C O U R S E

Concerning

The true WAY OR METHOD

of attaining to

DIVINE KNOWLEDGE.

Pfal. 3. 10.

The Fear of the Lord is the Beginning of Wisdome : a good Understanding have all they that doe his Commandments.

John 7. 17.

If any man will doe his Will, he shall know of the doctrine, whether it be of God — —

Clem. Alexandr. Strom. 3.

Πῶς δὲ ἔστι διωρατὸν, ἡτήθη δέντρα τῆς τῆς σώματι ἡδονῶν, ἔξοργισθαι τῶν Κυρίων, ἢ γινώσιν ἔχου Θεῶ ; ---

Θεῶ ὃ γινώσιν λαβεῖν τοῖς ἐπι ἑαυτοῦ πασιδῶν ἀγρυμνίαις, ἀδωάτων ———

Τὰ τῆς πολιτείας ἐλέγχου σαφῶς τὸς ἐγνωχῆται πᾶς ἐπιτολάς. διὰ τῆς καρπῶν τὸ δένδρον, ἔστι διὰ τῆς ἀνδῶν καὶ πελάλων, γινωρίξει. ἢ γινώσις οὗτο ἐκ τῆς καρπῶν καὶ τῆς πολιτείας, ἔστι ἐκ τῆς λόγου καὶ τῆς ἀνδῶν.



A PRÆFATORY DISCOURSE

CONCERNING

The true Way or Method of attaining to


DIVINE KNOWLEDGE.

Section I. *That Divine things are to be understood rather by a Spiritual Sensation then a Verbal Description, or meer Speculation. Sin and Wickedness prejudicial to True Knowledge. That Purity of Heart and Life, as also an Ingenuous Freedom of Judgment, are the best Grounds and Preparations for the Entertainment of Truth.*

Sect. II. *An Objection against the Method of Knowing laid down in the former Section, answered. That Men generally, notwithstanding their Apostase, are furnished with the Radical Principles of True Knowledge. Men want not so much Means of knowing what they ought to doe, as Wills to doe what they know. Practical Knowledge differs from all other Knowledge, and excells it.*

Sect. III. *Men may be consider'd in a Fourfold capacity in order to the perception of Divine things. That the Best and most excellent Knowledge of Divine things belongs onely to the true and sober Christian; and That it is but in its infancy while he is in this Earthly Body.*

SECT. I.

 hath been long since well observed, That every Art & Science hath some certain Principles upon which the whole Frame and Body of it must depend; and he that will fully acquaint himself with the Mysteries thereof, must come furnisht with some *Præcognita* or *προκατάστατα*, that I may speak in the language of the *Stoicks*. Were I indeed to

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define

define *Divinity*, I should rather call it *a Divine life*, then *a Divine science*; it being something rather to be understood by a *Spiritual sensation*, then by any *Verbal description*, as all things of Sense & Life are best known by Sentient and Vital faculties; $\gammaνωσις \epsilonνεστων δι' ομοιω-
ματ \textcircled{C} \gammaινεσθαι$, as the Greek Philosopher hath well observed, Every thing is best known by that which bears a just resemblance and analogie with it: and therefore the Scripture is wont to set forth a *Good life* as the *Prolepsis* and Fundamental principle of *Divine Science*; *Wisdom* hath built her an house, and hewen out her seven pillars: But the fear of the Lord is $\begin{matrix} \text{התורה} \\ \text{הראשית} \end{matrix}$ the beginning of wisdom, the Foundation of the whole fabric.

We shall therefore, as a *Prolegomenon* or Preface to what we shall afterward discourse upon the Heads of *Divinity*, speake something of this *True Method of Knowing*, which is not so much by *Notions* as *Actions*; as Religion it self consists not so much in *Words* as *Things*. They are not alwaies the best skill'd in *Divinity*, that are the most studied in those *Pandects* which it is sometimes digested into, or that have erected the greatest Monopolies of Art and Science. He that is most *Practical* in Divine things, hath the purest and sincerest Knowledge of them, and not he that is most *Dogmatical*. *Divinity* indeed is a true Efflux from the Eternal light, which, like the Sun-beams, does not only enlighten, but heat and enliven; and therefore our Saviour hath in his *Beatitudes* connext Purity of heart with the Beatifical Vision. And as the Eye cannot behold the Sun, $\eta\lambdaιοειδης \muη \gammaανομενη \textcircled{C}$, unless it be *Sunlike*, and hath the form and resemblance of the Sun drawn in it; so neither can the Soul of man behold God, $\thetaεοειδης \muη \gammaανομενη$, unless it be *Godlike*, hath God

God formed in it, and be made partaker of the Divine Nature. And the Apostle *S. Paul*, when he would lay open the right way of attaining to Divine Truth, he saith that *Knowledge puffeth up*, but it is *Love that edifieth*. The knowledge of Divinity that appears in *Systems* and *Models* is but a poor wan light, but the powerful energy of Divine knowledge displaies it self in purified Souls: here we shall finde the true *πρωτον ἀληθείας*, as the antient Philosophy speaks, *the land of Truth*.

To seek our Divinity meerly in Books and Writings, is to seek the living among the dead: we doe but in vain seek God many times in these, where his Truth too often is not so much *enshrin'd*, as *entomb'd*: no; *intra te quare Deum*, seek for God within thine own soul; he is best discern'd *νοερα̃ ἐπαφῆ*, as *Plotinus* phraseth it, by an *Intellectual touch* of him: we must see with our eyes, and hear with our ears, and our hands must handle the word of life, that I may expresse it in *S. John's* words. *Ἐστὶ ἐν ψυχῆς ἀϊδινοῖς τις*, The Soul it self hath its sense, as well as the Body: and therefore *David*, when he would teach us how to know what the Divine Goodness is, calls not for *Speculation* but *Sensation*, *Tast and see how good the Lord is*. That is not the best & truest knowledge of God which is wrought out by the labour and sweat of the Brain, but that which is kindled within us by an heavenly warmth in our Hearts. As in the natural Body it is the Heart that sends up good Blood and warm Spirits into the Head, whereby it is best enabled to its several functions; so that which enables us to know and understand aright in the things of God, must be a living principle of Holiness within us. When *the Tree of Knowledge* is not planted by *the Tree of Life*, and sucks not up sap from

The true Way or Method

thence, it may be as well fruitful with *evil* as with *good*, and bring forth *bitter* fruit as well as *sweet*. If we would indeed have our Knowledge thrive and flourish, we must water the tender plants of it with Holiness. When *Zoroaster's* Scholars asked him what they should doe to get *winged Souls*, such as might soar aloft in the bright beams of Divine Truth, he bids them bathe themselves in *the waters of Life*: they asking what they were; he tells them, *the four Cardinal Vertues*, which are *the four Rivers of Paradise*. It is but a thin, airy knowledge that is got by meer Speculation, which is usher'd in by Syllogisms and Demonstrations; but that which springs forth from true Goodness, is *θειότρον η παύσις διὰ δειξέως*, as *Origen* speaks, it brings such a Divine light into the Soul, as is more clear and convincing then any Demonstration. The reason why, notwithstanding all our acute reasons and subtile disputes, Truth prevails no more in the world, is, we so often disjoyn *Truth* and true *Goodness*, which in themselves can never be disunited; they grow both from the same Root, and live in one another. We may, like those in *Plato's* deep pit with their faces bended downwards, converse with *Sounds* and *Shadows*; but not with the *Life* and *Substance* of Truth, while our Souls remain defiled with any vice or lusts. These are the black *Lethe-lake* which drench the Soules of men: he that wants true Vertue, in heavn's Logick is *blind*, and cannot see *afar off*. Those filthy mists that arise from impure and terrene minds, like an *Atmosphære*, perpetually encompass them, that they cannot see that *Sun* of Divine Truth that shines *about* them, but never shines *into* any *unpurged* Souls; the darkness comprehends it not, the foolish man understands it not. All the Light and Knowledge that
may

may seem sometimes to rise up in unhallowed mindes, is but like those fuliginous flames that arise up from our culinary fire, that are soon quench'd in their own smoak; or like those foolish fires that fetch their birth from terrene exudations, that doe but hop up & down, and flit to and fro upon the surface of this earth where they were first brought forth; and serve not so much to enlighten, as to delude us; nor to direct the wandering traveller into his way, but to lead him farther out of it. While we lodge any filthy vice in us, this will be perpetually twisting up it self into the thread of our finest-spun Speculations; it will be continually climbing up into the *τὸ Ἡγεμονικόν*, the *Hegemonically* powers of the Soul, into the bed of Reason, and defile it: like the wanton Ivie twisting it self about the Oak, it will twine about our Judgments and Understandings, till it hath suck'd out the Life and Spirit of them. I cannot think such black oblivion should possess the Mindes of some as to make them question that Truth which to Good men shines as bright as the Sun at noon-day; had they not foully defil'd their own Souls with some hellish vice or other, how fairly soever it may be they may dissemble it. There is a benumbing Spirit, a congealing Vapour that ariseth from Sin and Vice, that will stupifie the senses of the Soul; as the Naturalists say there is from the *Torpedo* that smites the senses of those that approach to it. This is that venomous *Solanum*, that deadly *Nightshade*, that derives its cold poyson into the Understandings of men.

Such as Men themselves are, such will God himself seem to be. It is the Maxim of most wicked men, That the Deity is some way or other like themselves: their Souls doe more then whisper it, though their lips

speak it not ; and though their tongues be silent, yet their lives cry it upon the house-tops, & in the publick streets. That *Idea* which men generally have of God is nothing else but the picture of their own Complexion: that Archetypall notion of him which hath the supremacie in their mindes, is none else but such an one as hath been shap'd out according to some pattern of themselves ; though they may so cloathe and disguise this Idol of their own, when they carry it about in a pompous Procession to expose it to the view of the world, that it may seem very beautiful, and indeed any thing else rather than what it is. Most men (though it may be they themselves take no great notice of it) like that dissembling Monk, doe *aliter sentire in Scholis, aliter in Musæis*, are of a different judgment in the Schools from what they are in the retirements of their private closets. There is a *double head*, as well as a *double heart*. Mens corrupt hearts will not suffer their notions and conceptions of divine things to be cast into that form that an higher Reason, which may sometime work within them, would put them into.

I would not be thought all this while to banish the belief of all *Innate notions* of Divine Truth: but these are too often smother'd, or tainted with a deep dye of mens filthy lusts. It is but *lux sepulta in opaci materia*, light buried and stifled in some dark body, from whence all those colour'd, or rather discolour'd, notions and apprehensions of divine things are begotten. Though these *Common notions* may be very busie sometimes in the *vegetation* of divine Knowledge ; yet the corrupt vices of men may so clog, disturb and overrule them, (as the Naturalists say this unruly and masterless matter doth the natural *forms* in the formation of living creatures) that they may produce nothing but

Monsters

Monsters miserably distorted & mishapen. This kind of Science, as *Plotinus* speaks, τῷ ὑλικῷ πολλῶ συνῆσαι, & εἰς αὐτὸν εἰσδέξαμεν, εἰδὲ ἔπειρον ἠλλάξατο καὶ ἐσὶ τῆ ὑπὸς τὸ χεῖρον, *companying too familiarly with Matter, and receiving and imbibing it into it selfe, changeth its shape by this incestuous mixture.* At best, while any inward lust is harboured in the minds of men, it will so weaken them, that they can never bring forth any masculine or generous knowledge; as *Alian* observes of the Stork, that if the Night-owle chanceth to sit upon her eggs, they become presently as it were ὑανέμμα, and all incubation rendred impotent and ineffectual. Sin and lust are alway of an hungry nature, and suck up all those vital affections of mens Souls which should feed and nourish their Understandings.

What are all our most sublime Speculations of the Deity, that are *not impregnated with true Goodness*, but insipid things that have no tast nor life in them, that do but swell like empty froath in the souls of men? They doe not feed mens souls, but onely puffe them up & fill them with Pride, Arrogance and Contempt and Tyrannie towards those that cannot well ken their subtile Curiosities: as those Philosophers that *Tully* complains of in his times, *qui disciplinā suam ostentationē scientiæ, non legem vitæ, putabant*, which made their knowledge onely matter of ostentation, to venditate and set off themselves, but never caring to square and govern their lives by it. Such as these doe but Spider-like take a great deal of pains to spin a worthless web out of their own bowels, which will not keep them warm. These indeed are those silly Souls that are *ever learning, but never come to the knowledge of the Truth.* They may, with *Pharaoh's* lean kine, eat up and devoure all Tongues and Sciences; and yet when they have done,
still

still remain lean and ill-favour'd as they were at first. Jeune and barren Speculations may be hovering and fluttering up and down about Divinity, but they cannot settle or fix themselves upon it : they unfold the Plicatures of Truth's garment, but they cannot behold the lovely face of it. There are hidden Mysteries in Divine Truth, wrapt up one within another, which cannot be discern'd but onely by divine *Epoptists*.

We must not think we have then attained to the *right knowledge* of Truth, when we have broke through the *outward Shell of words & phrases* that house it up ; or when by a *Logical Analysis* we have found out the dependencies and coherencies of them one with another ; or when, like stout champions of it, having well guarded it with the invincible strength of our Demonstration, we dare stand out in the face of the world, and challenge the field of all those that would pretend to be our Rivalls.

We have many Grave and Reverend Idolaters that worship Truth onely in the Image of their own Wits ; that could never adore it so much as they may seem to doe, were it any thing else but such a Form of Belief as their own wandering speculations had at last met together in, were it not that they find their own image and superscription upon it.

There is a *knowing of the truth as it is in Jesus*, as it is in a *Christ-like nature*, as it is in that sweet, mild, humble, and loving Spirit of Jesus, which spreads itself like a Morning-Sun upon the Soules of good men, full of light and life. It profits litle to know Christ himself after the flesh ; but he gives his Spirit to good men, that searcheth the deep things of God. There is an inward beauty, life and loveliness in Divine Truth, which cannot be known but onely then when it is digested

gested into life and practice. The Greek Philosopher could tell those high-soaring *Gnosticks* that thought themselves no less than *Fovis alites*, that could (as he speaks in the Comedy) ἀεροβαλεῖν καὶ περιφρονεῖν ἠλίον, and cried out so much βλέπε πρὸς τὸ Θεόν, look upon God, that ἀνδρᾶ ἀρετῆς Θεὸς ὄνομα μόνον, Without Virtue and real Goodness God is but a name, a dry and empty Notion. The profane sort of men, like those old Gentile Greeks, may make many ruptures in the walls of God's Temple, and break into the holy ground, but yet may finde God no more there then they did.

Divine Truth is better understood, as it unfolds itself in the purity of mens hearts and lives, then in all those subtil Niceties into which curious Wits may lay it forth. And therefore our Saviour, who is the great Master of it, would not, while he was here on earth, draw it up into any *Systeme* or *Body*, nor would his Disciples after him; He would not lay it out to us in any *Canons* or *Articles* of *Belief*, not being indeed so careful to stock and enrich the World with Opinions and Notions, as with true Piety, and a Godlike pattern of purity, as the best way to thrive in all spiritual understanding. His main scope was to promote an *Holy life*, as the best and most compendious way to a *right Belief*. He hangs all true acquaintance with Divinity upon the doing Gods will, *If any man will doe his will, he shall know of the doctrine, whether it be of God.* This is that alone which will make us, as *S. Peter* tells us, that we shall not be *barren nor unfruitful in the knowledge of our Lord and Saviour.* There is an inward sweetness and deliciousness in divine Truth, which no sensual minde can tast or relish: this is that φυσικός ἀνὴρ, that *natural man* that favours not the

things of God. Corrupt passions and terrene affections are apt of their own nature to disturb all serene thoughts, to precipitate our Judgments, and warp our Understandings. It was a good Maxime of the old Jewish Writers, רוח הקדש לא שרה בעצב ולא בכעש, the Holy Spirit dwells not in terrene and earthly passions. Divinity is not so well perceiv'd by a subtil wit, ὡς ἐρ αἰδιήσῃ καὶ καθαρυμένη as by a purified sense, as *Plotinus* phraseth it.

* *Eth. Nicom.*
l. r.

Neither was the antient Philosophy unacquainted with this Way and Method of attaining to the knowledge of Divine things; and therefore * *Aristotle* himself thought a Young man unfit to meddle with the grave precepts of Morality, till the heat and violent precipitancy of his youthful affections was cool'd and moderated. And it is observed of *Pythagoras*, that he had several waies to try the capacity of his Scholars, and to prove the *sedateness* and *Moral* temper of their minds, before he would entrust them with the sublimer Mysteries of his Philosophy. The *Platonists* were herein so wary and solicitous, that they thought the Mindes of men could never be purg'd enough from those earthly dregs of Sense and Passion, in which they were so much steep'd, before they could be capable of their divine *Metaphysicks*: and therefore they so much solícite a χωρισμὸς διὰ τὸ σωματικόν, as they are wont to phrase it, a separation from the Body, in all those that would καθαρῶς φιλοσοφεῖν, as *Socrates* speaks, that is indeed, sincerely understand Divine Truth; for that was the scope of their Philosophy. This was also intimated by them in their defining Philosophy to be μελέτη θανάτου a Meditation of Death; aiming herein at onely a *Moral* way of dying, by loosening the Soul from the Body and this Sensitive life; which they thought was
necessary

necessary to a right Contemplation of Intelligible things: and therefore besides those ἀρεταὶ καὶ διπλοκαὶ by which the Souls of men were to be separated from sensuality and purged from fleshly filth, they devised a further way of *Separation* more accommodated to the condition of Philosophers, which was their *Mathemata*, or Mathematical Contemplations, whereby the Souls of men might farther shake off their dependency upon Sense, and learn to go as it were alone, without the crutch of any Sensible or Material thing to support them; and so be a little inur'd, being once got up above the Body, to converse freely with Immaterial natures, without looking down again and falling back into Sense. Besides many other waies they had, whereby to rise out of this dark Body; ἀναβάσις ἐκ τῆς σπηλαιῆς, as they are wont to call them, several steps and ascents out of this miry cave of mortality, before they could set any sure footing with their Intellectual part in the land of Light and Immortal Being.

And thus we should pass from this Topick of our Discourse, upon which we have dwelt too long already, but that before we quite let it goe, I hope we may fairly make this use of it farther (besides what we have openly driven at all this while) which is, To learn not to devote or give up our selves to any private Opinions or Dictates of men in matters of Religion, nor too zealously to propugne the *Dogmata* of any Sect. As we should not like rigid Censurers arraign & condemn the Creeds of other men which we comply not with, before a full & mature understanding of them, ripened not onely by the natural sagacity of our own Reasons, but by the benign influence of holy and mortified Affection: so neither should we over-hastily *credere in fidem alienam*, subscribe to the Symbols and Articles of

other men. They are not alwaies the *Best* men that blot most paper ; Truth is not, I fear, so Voluminous, nor swells into such a mighty bulk as our Books doe. Those mindes are not alwaies the most chaste that are most parturient with these learned Discourses, which too often bear upon them a foule stain of their unlawfull propagation. A bitter juice of corrupt affections may sometimes be strain'd into the inke of our greatest Clerks, their Doctrines may tast too sowre of the cask they come through. We are not alwaies happy in meeting with that wholesome food (as some are wont to call the Doctrinal-part of Religion) which hath been dress'd out by the cleanest hands. Some men have too *bad hearts* to have *good heads* : they cannot be good at Theorie who have been so bad at the Practice, as we may justly fear too many of those from whom we are apt to take the Articles of our Belief have been. Whilst we plead so much our right to the patrimony of our Fathers, we may take too fast a possession of their Errors as well as of their sober opinions. There are *Idola specûs*, Innate Prejudices, and deceitfull *Hypotheses*, that many times wander up and down in the Mindes of good men, that may flie out from them with their graver determinations. We can never be well assur'd what our *Traditional* Divinity is, nor can we securely enough addict our selves to any Sect of men. That which was the Philosopher's motto, Ἐλευθερον εἶναι δὲ τῆ γνώμῃ καὶ μέλλοντα φιλοσοφεῖν, we may a little enlarge, and so fit it for an ingenuous pursuer after divine Truth : He that will finde Truth, must seek it with a *free judgment*, and a *sanctified minde* : he that thus seeks, shall finde ; he shall live in Truth, and that shall live in him ; it shall be like a stream of living waters issuing out of his own Soule ; he shall drink of the

the waters of his own cisterne, and be satisfied; he shall every morning finde this Heavenly *Manna* lying upon the top of his own Soule, and be fed with it to eternal life; he will finde satisfaction within, feeling himself in conjunction with Truth, though all the World should dispute against him.

SECTION II.

AND thus I should again leave this Argument, but that perhaps we may all this while have seemed to undermine what we intend to build up. For if Divine Truth spring onely up from the Root of true Goodness; how shall we ever endeavour to be good, before we know what it is to be so? or how shall we convince the gainfaying world of Truth, unless we could also inspire Vertue into it?

To both which we shall make this Reply, That there are some *Radical Principles* of Knowledge that are so deeply sunk into the Souls of men, as that the Impression cannot easly be obliterated, though it may be much darkned: Sensual baseness doth not so grossly fully and bemire the Souls of all Wicked men at first, as to make them with *Diagoras* to deny the *Deity*; or with *Protagoras* to doubt of, or with *Diodorus* to question the *Immortality* of Rational Souls. Neither are the *Common Principles* of Vertue so pull'd up by the roots in all, as to make them so dubious in stating the bounds of Vertue and Vice as *Epicurus* was, though he could not but sometime take notice of them. Neither is the *Retentive power* of Truth so weak and loose in all *Scepticks*, as it was in him, who being well scourg'd in the streets

streets till the blood ran about him, question'd when he came home, whether he had been beaten or not. *Arrianus* hath well observed, That the *Common Notions* of *God* and *Vertue* imprest upon the Souls of men, are more clear and perspicuous then any else; and that if they have not more *certainty*, yet have they more *evidence*, and display themselves with less difficulty to our *Reflexive* Faculty then any Geometrical Demonstrations: and these are both availeable to prescribe out waies of *Vertue* to mens own souls, and to force an acknowledg^ment of *Truth* from those that oppose, when they are well guided by a skilfull hand. *Truth* needs not any time flie from *Reason*, there being an *Eternal* amitie between them. They are onely some private *Dogmata*, that may well be suspected as spurious and adulterate, that dare not abide the tryall thereof. And this *Reason* is not every where so extinguish'd, as that we may not by that enter into the Souls of men. What the *Magnetical* virtue is in these earthly Bodies, that *Reason* is in mens *Mindes*, which when it is put forth, draws them one to another. Besides in wicked men there are sometimes *Distasts* of *Vice*, and *Flashes* of love to *Vertue*; which are the *Motions* which spring from a true *Intellect*, and the faint struglings of an *Higher* life within them, which they crucifie again by their wicked *Sensuality*. As *Truth* doth not alwaies act in good men, so neither doth *Sense* alwaies act in wicked men: they may sometimes have their *lucida intervalla*, their sober fits; and a *Divine* spirit blowing and breathing upon them may then blow up some live sparks of true *Understanding* within them; though they may soon endeavour to quench them again, and to rake them up in the ashes of their own earthly thoughts.

All this, and more that might be said upon this Argument, may serve to point out the *Way of Vertue*. We want not so much *Means* of knowing what we ought to doe, as *Wills* to doe that which we may know. But yet all that Knowledge which is separated from an inward acquaintance with Vertue and Goodness, is of a far different nature from that which ariseth out of a true *living sense* of them, which is the *best discerner* thereof, and by which alone we know the true Perfection, Sweetness, Energie, and Loveliness of them, and all that which is ἕτερον, ἕτερον, that which can no more be known by a naked Demonstration, then Colours can be perceived of a blinde man by any Definition or Description which he can hear of them.

And further, the clearest and most distinct Notions of Truth that shine in the Souls of the common sort of men, may be extreemly clouded; if they be not accompanied with that answerable practice that might preserve their integrity: These tender Plants may soon be spoyl'd by the continual droppings of our corrupt affections upon them; they are but of a weak and feminine nature, and so may be sooner deceived by that wily Serpent of Sensuality that harbours within us.

While the Soul is πλήρης τῆς σώματος, full of the Body, while we suffer those *Notions* and *Common Principles* of Religion to lie asleep within us; that ζωοτιμωρὸς δύναμις, the power of an Animal life, will be apt to incorporate and mingle it self with them; and that Reason that is within us, as Plotinus hath well express'd it, becomes more and more σύμφυτον κακῶν ἢ ἐπιγνομένων δόξαις, it will be infected with those evil Opinions that arise from our Corporeal life. The more deeply our Souls dive into our Bodies, the more will Reason and Sensuality run one into another, and make up

up a most dilute, unfavourie, and muddie kinde of Knowledge. We must therefore endeavour more and more to withdraw our selves from these Bodily things, to set our Souls as free as may be from its miserable slavery to this base Flesh: we must shut the Eyes of Sense, and open that brighter Eye of our Understandings, that other Eye of the Soul, as the Philosopher calls our Intellectual Faculty, ἢν ἔχθ' ἕκαστος, χερῶνται ὁ δόξοι, *which indeed all have, but few make use of it.* This is the way to see clearly; the light of the Divine World will then begin to fall upon us, and those sacred ἐλαμψς, those pure *Coruscations* of Immortal and Ever-living Truth will shine out into us, and in Gods own light shall we behold him. The fruit of this Knowledge will be sweet to our tast, and pleasant to our palates, sweeter then the hony or the hony-comb. The Priests of *Mercury*, as *Plutarch* tells us, in the eating of their holy things, were wont to cry out γλυῦν ἢ ἀλήθεια, *Sweet is Truth.* But how sweet and delicious that Truth is which holy and heaven-born Souls feed upon in their mysterious converse with the Deity, who can tell but they that tast it? When *Reason* once is raised by the mighty force of the Divine Spirit into a converse with God, it is turn'd into *Sense*: That which before was onely *Faith* well built upon sure Principles, (for such our *Science* may be) now becomes *Vision*. We shall then converse with God τῷ νῶ, whereas before we convers'd with him onely τῇ διανοίᾳ with our *Discursive faculty*, as the *Platonists* were wont to distinguish. Before we laid hold on him onely λόγῳ ἀποδεικτικῶ, with a strugling, Agonistical, and contentious Reason, hotly combating with difficulties and sharp contests of divers opinions, & labouring in it self, in its deductions of one thing from another; we shall then fasten our minds

minds upon him $\lambda\acute{o}\gamma\omega$ $\delta\iota\sigma\phi\alpha\iota\lambda\iota\kappa\acute{\omega}$, with such a serene Understanding, $\gamma\alpha\lambda\acute{\eta}\nu\eta$ $\nu\omicron\sigma\epsilon\rho\acute{\alpha}$, such an Intellectual calmness and serenity as will present us with a blisful, steady, and invariable sight of him.

SECTION III.

AND now if you please, setting aside the *Epicurean* herd of Brutish men, who have drowned all their own sober Reason in the deepest *Lethe* of Sensuality, we shall divide the rest of Men into these Four ranks, according to that Method which *Simplicius* upon *Epietetus* hath already laid out to us, with a respect to a Fourfold kinde of Knowledge, which we have all this while glanced at.

The First whereof is $\text{Ἄνθρωπος συμπεφυρμένος τῇ ψυχῇ}$, or, if you will, Ἄνθρωπος ὁ πολὺς , that *Complex and Multifarious man* that is made up of Soul & Body, as it were by a just equality and Arithmetical proportion of Parts and Powers in each of them. The knowledge of these men I should call ἀμυδρὸν δόξαν in *Plutarch's* phrase; a Knowledge wherein Sense and Reason are so twisted up together, that it cannot easily be unravel'd, and laid out into its first principles. Their highest Reason is $\text{ὁμῶς δόξαι καὶ αἰσθήσεις}$ complying with their senses, and both conspire together in vulgar opinion. To these that Motto which the *Stoicks* have made for them may very well agree, βίη καὶ ἰσχυρὸς , their *life* being steer'd by nothing else but *Opinion* and *Imagination*. Their higher notions of God and Religion are so entangled with the Birdlime of fleshly Passions and mundane Vanity, that they cannot rise up

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above

above the surface of this dark earth, or easily entertain any but earthly conceptions of heavenly things. Such Souls as are here lodg'd, as *Plato* speaks, are ὀπιδοβαρεῖς *heavy behinde*, and are continually pressing down to this world's centre: and though, like the Spider, they may appear sometime moving up and down aloft in the aire, yet they doe but sit in the loome, and move in that web of their own gross fancies, which they fasten and pin to some earthly thing or other.

2.

The Second is Ἄνθρωπος ὁ κτ' ἢ λογικῶς ζῶν ἐσιμμένον, The man that looks at himself as being what he is rather by his Soul than by his Body; that thinks not fit to view his own face in any other Glass but that of Reason and Understanding; that reckons upon his *Soul* as that which was made to rule, his *Body* as that which was born to obey, and like an handmaid perpetually to wait upon his higher and nobler part. And in such an one the *Communes notitia*, or common Principles of Vertue and Goodness, are more clear and steady. To such an one we may allow *τεανεστέραν κὲ ἐμφανεστέραν δόξαν*, *more clear and distinct Opinions*, as being already ἐν καθάρσει, in a Method or course of *Purgation*, or at least fit to be initiated into the *Mysteria minora* the lesser Mysteries of Religion. For though these *Innate notions* of Truth may be but poor, empty, and hungry things of themselves, before they be fed and fill'd with the practice of true Vertue; yet they are capable of being impregnated, and exalted with the Rules and Precepts of it. And therefore the Stoick suppos'd ὅτι πλείω προσέκειν αἱ ἠθικαὶ κὲ πολιτικά ἀρεταί, that the doctrine of Political and Moral vertues was fit to be delivered to such as these; and though they may not be so well prepared for Divine Vertue (which is of an higher Emanation) yet they are not immature for Hu-
mane,

mane, as having the Seeds of it already within themselves, which being water'd by answerable practice, may sprout up within them.

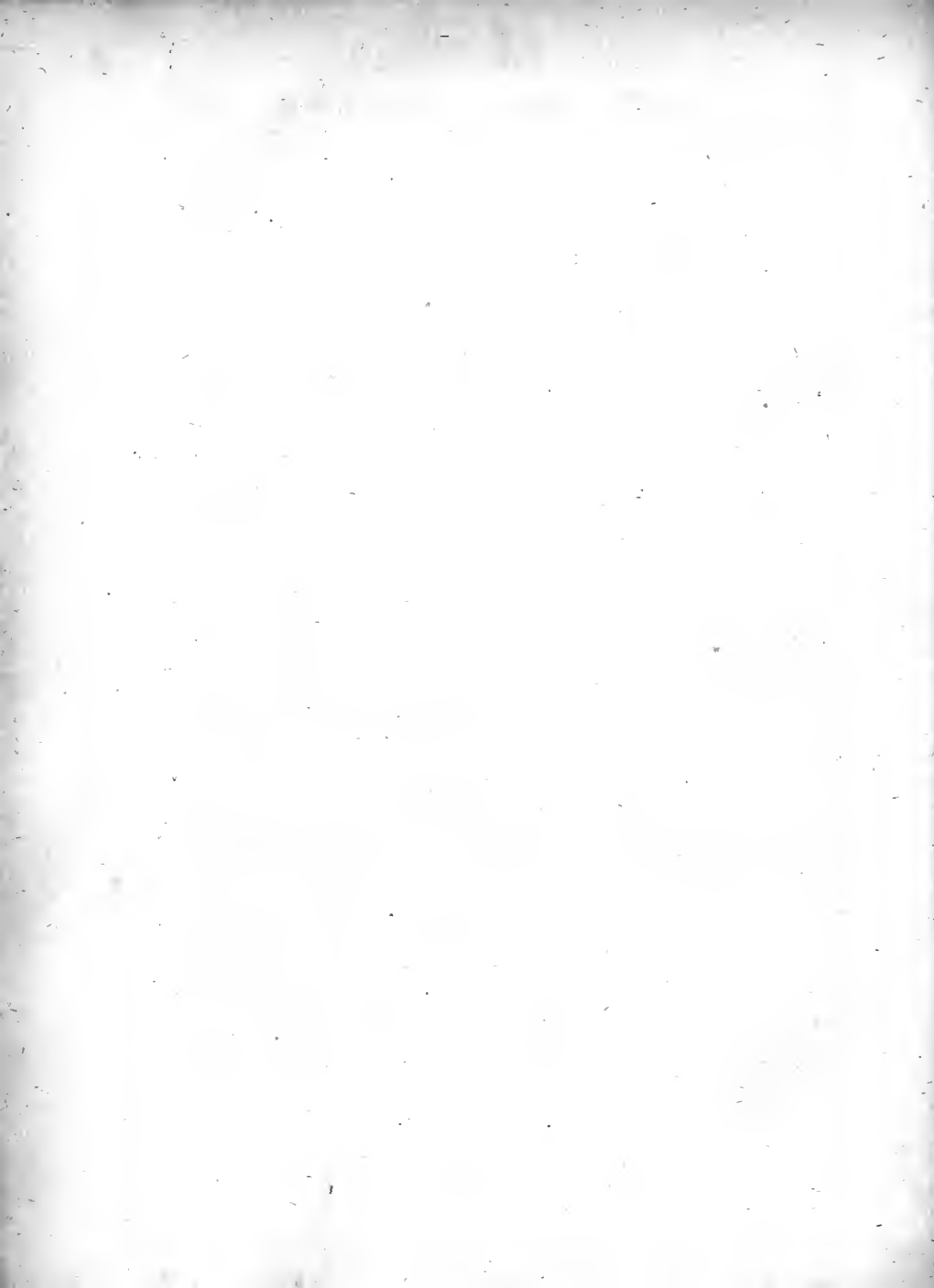
The Third is Ἄνθρωπος ἡδὴ κακὰ διαμύθητος, He whose Soule is already purg'd by this lower sort of Vertue, and so is continually flying off from the Body and Bodily passion, and returning into himself. Such in S. Peter's language are those who have escaped the pollutions which are in the world through lust. To these we may attribute a νόσθι ἐπιστήμη, a lower degree of Science, their inward sense of Vertue and moral Goodness being far transcendent to all meer Speculative opinions of it. But if this Knowledge settle here, it may be quickly apt to corrupt. Many of our most refined Moralists may be, in a worse sense than Plotinus means, πληρωθέντες τῆ ἐαυτῶν φύσει, full with their own pregnancy; their Souls may too much heave and swell with the sense of their own Vertue and Knowledge: there may be an ill Ferment of Self-love lying at the bottome, which may puffe it up the more with Pride, Arrogance, and Self-conceit. These forces with which the Divine bounty supplies us to keep a stronger guard against the evil Spirit, may be abus'd by our own rebellious Pride, enticing of them from their allegiance to Heaven, to strengthen it self in our Souls, and fortifie them against Heaven: like that supercilious Stoick, who when he thought his Minde well arm'd and appointed with Wisdome and Vertue, cry'd out, Sapiens contendet cum ipso Fove de felicitate. They may make an airy heaven of these, and wall it about with their own Self-flattery, and then sit in it as Gods, as Cosroes the Persian king was sometime laughed at for enshrining himself in a Temple of his own. And therefore if this Knowledge be not attended with Humility and a

deep sense of *Self-penury* and *Self-emptiness*, we may easily fall short of that True Knowledge of God which we seem to aspire after. We may carry such an Image and *Species* of our Selves constantly before us, as will make us lose the clear sight of the Divinity, and be too apt to rest in a meer *Logical life* (it's *Simplicius* his expression) without any true participation of the *Divine life*, if we doe not (as many doe, if not all, who rise no higher) relapse and slide back by vain-glory, popularity, or such like vices, into some mundane and external Vanity or other.

4.

The fourth is "Ανδρων Θεωρητικός, The true Metaphysical and Contemplative man, ὁς ἤ ἐαυτῷ λογικῶν ζῶν περιρέχων, ὅπως εἶ) βέλεται τῷ κρείττονων, who running and shooting up above his own *Logical* or *Self-rational* life, pierceth into the *Highest life*: Such a one, who by *Universal Love* and *Holy affection* abstracting himself from himselfe, endeavours the nearest Union with the Divine Essence that may be, κέντρον κέντρον συνάψας, as *Plotinus* speaks; knitting his owne centre, if he have any, unto the centre of Divine Being. To such an one the *Platonists* are wont to attribute *θεῖαν ἐπιστήμην* a true *Divine wisdom*, powerfully displaying it self ἐν νοερᾷ ζωῇ in an *Intellectual life*, as they phrase it. Such a Knowledge they say is alwaies pregnant with *Divine Vertue*, which ariseth out of an happy Union of Souls with God, and is nothing else but a living Imitation of a Godlike perfection drawn out by a strong fervent love of it. This Divine Knowledge καλὸς ἢ ἔραστὸς ποιεῖ &c. as *Plotinus* speaks, makes us amorous of Divine beauty, beautifull and lovely; and this *Divine Love and Purity* reciprocally exalts *Divine Knowledge*; both of them growing up together like that "Εγὼς and "Αἰθέγὼς that *Pausanias* sometimes speaks
of.

of. Though by the *Platonists* leave such a *Life* and *Knowledge* as this is, peculiarly belongs to the true and sober Christian who lives in Him who is *Life* it self, and is enlightned by Him who is the *Truth* it self, and is made partaker of *the Divine Unction, and knoweth all things*, as S. John speaks. This *Life* is nothing else but God's own breath within him, and an *Infant-Christ* (if I may use the expression) formed in his Soul, who is in a sense *ἀπαύλασμα τῆς δόξης*, *the shining forth of the Father's glory*. But yet we must not mistake, this Knowledge is but here in its Infancy; there is an higher knowledge or an higher degree of this knowledge that doth not, that cannot, descend upon us in these earthly habitations. We cannot here see *באספקלריא מאירה* *in Speculo lucido*; here we can see *but in a glass*, and that *darkly* too. Our own *Imaginative Powers*, which are perpetually attending the highest acts of our Souls, will be breathing a grosse dew upon the pure Glasse of our Understandings, and so sully and besmear it, that we cannot see the Image of the Divinity sincerely in it. But yet this Knowledge being a true heavenly fire kindled from God's own Altar, begets an undaunted Courage in the Souls of Good men, & enables them to cast a holy Scorn upon the poor petty trash of this Life in comparison with Divine things, and to pity those poor brutish *Epicureans* that have nothing but the meer husks of fleshly pleasure to feed themselves with. This Sight of God makes pious Souls breath after that blessed time when Mortality shall be swallowed up of Life, when they shall no more behold the Divinity through those dark Mediums that eclipse the blessed Sight of it.



A

SHORT DISCOURSE
OF
SUPERSTITION.

Clem. Alexandr. in Admon. ad Græc.

Ἀκρότητες ἀμαθίας ἀδεότης καὶ δεισιδαιμονία, ὧν ἐκλῶς
μύθῳ παρδατέον.

Hierocles in Pythag.

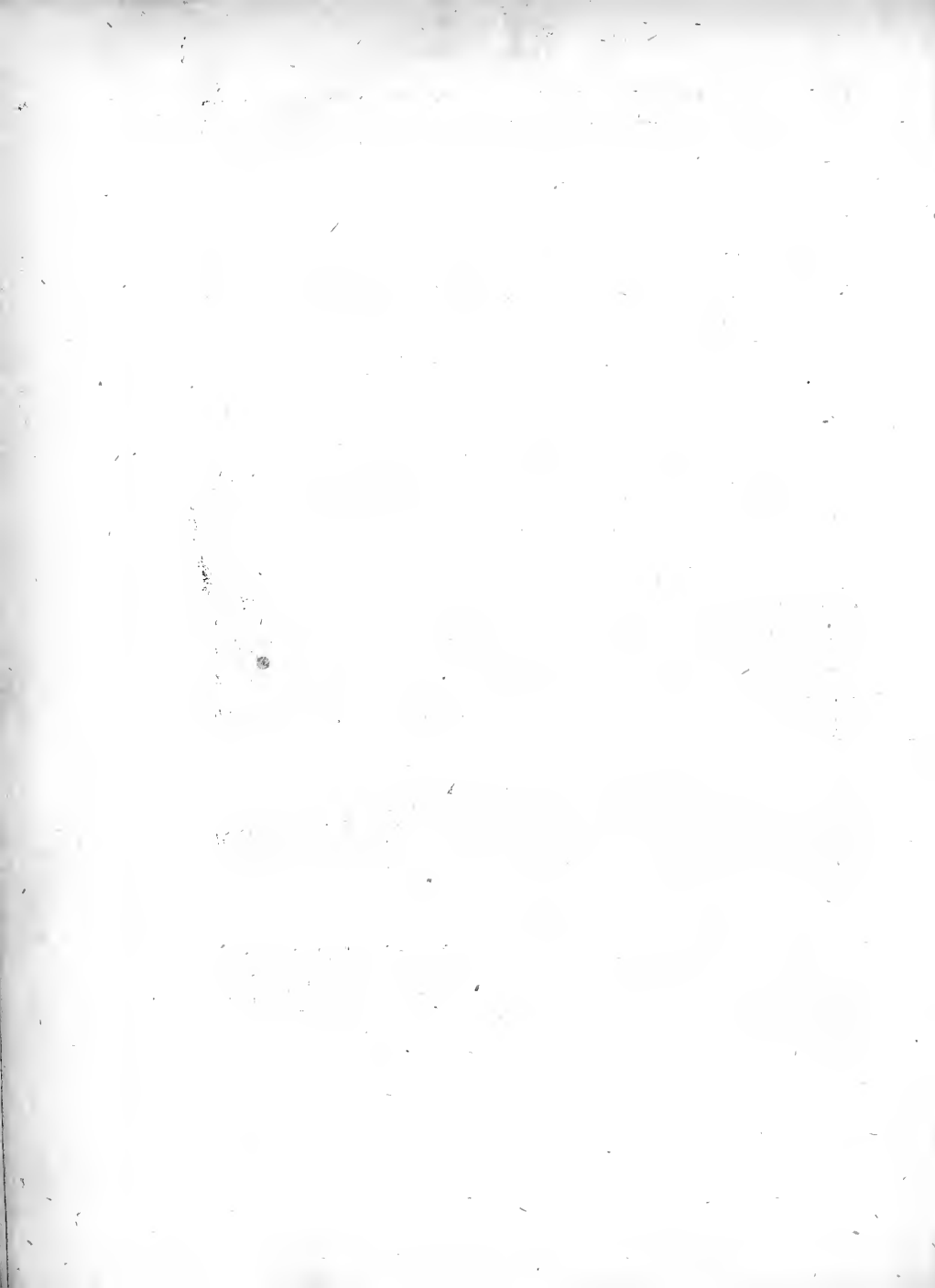
Ἡ τῆς προσφερομένων πολυτέλεια, πῆ εἰς θεὸν ἢ γίνεται,
εἰ μὴ μὲν τὸ ἐνδεὺς φρονήματ' ὁ προσάγειο. δῶρα γὰρ καὶ
δυνατοῖαι ἀφ' ἑαυτῶν πρὸς θεοφίαν τὸ ἔνδεον φρονήμα
διαρκῶς ἠδ' ἀσπόμενον Ἐπιπέφθ' ἀεὶ* χωρεῖν γὰρ ἀνάγκη
τῷ ὄμοιον πρὸς τῷ ὄμοιον.

Lactantius de Vero cultu.

*Hic verus est cultus, in quo mens colentis seipsam Deo
immaculatam victimam sistit.*

Ibid.

*Nihil Sancta & singularis illa Majestas aliud ab homine
desiderat, quam solam innocentiam: quam si quis ob-
tulerit Deo, satis piè, satis religiosè litavit.*



*The true Notion of Superstition well express'd by Δει-
δαιμνία, i. e. an over-timorous and dreadful appre-
hension of the Deity.*

*A false Opinion of the Deity the true Cause and Rise of
Superstition.*

*Superstition is most incident to such as Converse not with
the Goodness of God, or are conscious to themselves of
their own unlikeness to him.*

*Right apprehensions of God beget in man a Nobleness and
Freedome of Soul.*

*Superstition, though it looks upon God as an angry Deity,
yet it counts him easily pleas'd with flattering Worship.*

*Apprehensions of a Deity and Guilt meeting together are
apt to excite Fear.*

*Hypocrites to spare their Sins seek out waies to compound
with God.*

*Servile and Superstitious Fear is encreased by Ignorance
of the certain Causes of Terrible Effects in Nature, &c.
as also by frightful Apparitions of Ghosts and Spectres.*

*A further Consideration of Superstition as a Composition
of Fear and Flattery.*

*A fuller Definition of Superstition, according to the Sense
of the Ancients.*

*Superstition doth not alwaies appear in the same Form,
but passes from one Form to another, and sometimes
shrouds it self under Forms seemingly Spiritual and
more refined.*

OF SUPERSTITION.

HAVING now done with what we propounded
as a Preface to our following Discourses, we
should now come to treat of the main Heads
and Principles of Religion. But before we doe that, per-
haps it may not be amiss to inquire into some of those

Anti-Deities that are set up against it, the chief whereof are **A T H E I S M** and **S U P E R S T I T I O N**; which indeed may seeme to comprehend in them all kind of Apostasy and Prævarication from Religion. We shall not be over-curious to pry into such foule and rotten carcaffes as these are too narrowly, or to make any subtile Anatomy of them; but rather enquire a litle into the Original and Immediate Causes of them; because it may be they may be nearer of kin then we ordinarily are aware of, while we see their Complexions to be so vastly different the one from the other.

And first of all for **S U P E R S T I T I O N** (to lay aside our Vulgar notion of it which much mistakes it) it is the same with that Temper of Mind which the Greeks call *Δεισιδαιμονία*, (for so *Tully* frequently translates that word, though not so fitly and emphatically as he hath done some others :) It imports *an overtimorous and dreadfull apprehension of the Deity*; and therefore with *Hesychius* *Δεισιδαιμονία* and *φοβοθεΐα* are all one, and *Δεισιδαίμων* is by him expounded *ὁ εἰδωλολάτρης, ὁ εὐσεβὴς, καὶ δεῖλός παρὰ θεοῖς, an Idolater, and also one that is very prompt to * worship the Gods, but withall fearfull of them.* And therefore *the true Cause and Rise of Superstition* is indeed nothing else but a *false opinion* of the Deity, that renders him dreadfull and terrible, as being rigorous and imperious; that which represents him as austere and apt to be angry, but yet impotent, and easy to be appeased again by some *flattering devotions*, especially if performed with sanctimonious shewes and a solemn sadness of Mind. And I wish that that Picture of God which some Christians have drawn of him, wherein *Soverenety* and *Arbitrariness* appear so much, doth not too much resemble it. According to this sense *Plutarch* hath well defined it in his Book *ὑπὲρ*

* For so that word *εὐσεβὴς* must here signify; if indeed it be not corrupted, and to be read *εὐσεβής*, a word which some other Lexicographers use in this case.

δεισιδαιμονίας in this manner, δόξαν ἔμπαθῆ ἃ δέους ποι-
 ἠτικῶ ἀποληψίμῃ ἢ ἃ ἐλάττωσιν ἢ ἃ ἑσπέρουσι ἢ ἀνθεω-
 που, οἰόμενον τ' ἔἵναι θεός, ἔἵναι ἃ λυπηρὸς ἢ βλαβερὸς, a strong
 passionate Opinion, and such a Supposition as is productive
 of a fear debasing and terrifying a man with the represen-
 tation of the Gods as grievous and hurtfull to Mankind.

Such men as these converse not with the Goodness of
 God, and therefore they are apt to attribute their im-
 potent passions and peevishness of Spirit to him. Or
 it may be because some secret advertisements of their
 Consciences tell them how *unlike* they themselves are
 to God, and how they have provoked him; they are apt
 to be as much displeas'd with him as too troublesome
 to them, as they think he is displeas'd with them.
 They are apt to count this Divine Supremacy as but a
 piece of Tyranny that by its Sovereign Will makes
 too great encroachments upon their Liberties, and
 that which will eat up all their Right and Property;
 and therefore are slavishly afraid of him, ἢ τὸ θεῶν ἀρ-
 χῶν ὡς τυραννίδα φοβούμενοι στυγερῶν ἢ ἀπαραισθη-
 τῶν, *fearing Heaven's Monarchy as a severe and churlish Ty-
 ranny from which they cannot absolve themselves*, as the
 same Author speaks: and therefore he thus discloseth
 the private whisperings of their minds, ἀδὲ πύλας ἀνοι-
 γόνται πύλαι βαθεῖαι, ἢ ποταμοὶ πρὸς ὄμβρην ἢ στυγρὰς ἀπορ-
 ρῶνας ἀναπεπάνωται, &c. *the broad gates of hell are
 opened, the rivers of fire and Stygian inundations run
 down as a swelling flood, there is thick darkness crowd-
 ed together, dreadful and gastly Sights of Ghosts screeching
 and howling, Judges and tormentors, deep gulfes and
 Abysses full of infinite miseries.* Thus he. The Prophet
Esay gives us this Epitome of their thoughts, chap. 33.
*The Sinners in Zion are afraid, fearfullness hath surpris-
 ed the hypocrites: who shall dwell with the devouring*
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 fire?

fire? who shall dwell with everlasting burnings? Though I should not dislike these dreadful & astonishing thoughts of future torment, which I doubt even good men may have cause to press home upon their own spirits, while they find Ingenuity less active, the more to restrain sinne; yet I think it little commends God, and as little benefits us, to fetch all this horror & astonishment from the Contemplations of a Deity, which should alwayes be the most serene and lovely: our apprehensions of the Deity should be such as might *ennoble* our Spirits, and not *debase* them. A right knowledge of God would beget a *freedom* & *Liberty* of Soul within us, and not *servility*; ἀρετῆς ἢ ἐλπίς ὁ Θεός ἔστιν, ἡ δὲ βελείας παράφρασις, as *Plutarch* hath well observ'd; our thoughts of a Deity should breed in us hopes of Vertue, and not gender to a spirit of bondage.

But that we may pass on. Because this unnaturall resemblance of God as an angry Deity in impure minds, should it blaze too furiously, like the Basilisk would kill with its looks; therefore these Painters use their best arts a little to sweeten it, and render it less unpleasing. And those that fancy God to be most hafty and apt to be displeas'd, yet are ready also to imagine him so impotently mutable, that his favour may be won again with their uncouth devotions, that he will be taken with their formall praises, and being thirsty after glory and praise & solemn address'es, may, by their pompous furnishing out all these for him, be won to a good liking of them: and thus they represent him to themselves. * ὡς κολακδόμορον, ἡδέαται, καὶ ἀγανακτεῖν ἀμφοτέρωθεν. And therefore *Superstition* will alwaies abound in these things whereby this Deity of their own, made after the similitude of men, may be most gratified, slavishly crouching to it. We will take a view of it in
the

* as *Lucian* in his *De sacrificiis* speaks too truly, though it may be too profanely.

the words of *Plutarch*, though what refers to the *Fews*, if it respects more their Rites then their Manners, may seem to contain too hasty a censure of them. *Superstition brings in* *πληρώσις, καταβορορασίς, σαββατισμὸς, ῥιψίς ἐπὶ πρῶτον, αἰχρὰς πρὸς αἰχρὰς, ἀλλοτρίους προσκυνώσις, wallowings in the dust, tumblings in the mire, observations of Sabbaths, prostrations, uncouth gestures, & strange rites of worship.* Superstition is very apt to think that Heaven may be bribed with such false-hearted devotions; as *Porphyrus* hath well explain'd it by this, that it is * *ὑπόληψις τῷ δεκάζην δωάδαυ Ἐθεῖον, * Lib. 2. πεί*
an apprehension that a man may corrupt and bribe the ἀπεχθῆς.
Deity: which (as he there observes) was the Cause of all those bloody sacrifices, and of some inhumane ones among the Heathen, men imagining *διὰ τῶν θυσιῶν ἐξωνεῖσθαι ἢ ἀμαρτίαν* like him in the Prophet that thought by the fruit of his body and the firstlings of his flock to expiate the sinne of his Soul. *Micah 6.*

But it may be we may seeme all this while to have made too Tragical a Description of *Superstition*; and indeed our Author whom we have all this while had recourse to, seemes to have set it forth, as anciently Painters were wont to doe those pieces in which they would demonstrate most their own skill; they would not content themselves with the shape of one Body onely, but borrowed severall parts from severall Bodies as might most fit their design and fill up the picture of that they desired chiefly to represent. *Superstition* it may be looks not so foul and deformed in every Soul that is dyed with it, as he hath there set it forth, nor doth it every where spread it self alike: this *πάθος* that shrowds it self under the name of *Religion*, wil variously discover it self as it is seated in Minds of a various temper, and meets with *variety of matter* to exercise it self about.

We shall therefore a little further inquire into it, and what the Judgments of the soberest men anciently were of it; the rather for that a learned Author of our own seems unwilling to own that Notion of it which we have hitherto out of *Plutarch* and others contended for; who though he hath freed it from that gloss which the late Ages have put upon it, yet he may seem to have too strictly confined it to a Cowardly Worship of the ancient Gentile Dæmons, as if *Superstition* and *Polytheism* were indeed the same thing, whereas *Polytheism* or *Demon-worship* is but one branch of it: which was partly observed by the learned *Casaubon* in his Notes upon that Chapter of *Theophrastus* $\alpha\epsilon\iota\ \delta\delta\sigma\iota\delta\ \alpha\iota\mu\gamma\iota\alpha\varsigma$, where it is describ'd to be $\delta\epsilon\iota\lambda\iota\alpha\ \alpha\pi\omicron\varsigma\ \delta\ \delta\alpha\iota\mu\gamma\iota\omicron\nu\omicron\nu$, which he thus interprets, *Theophrastus voce δαιμόνιον & Deos & Dæmones complexus est, & quicquid divinitatis esse particeps malefana putavit antiquitas.* And in this sense it was truly observed by *Petronius Arbitr*,

Primus in orbe Deos fecit Timor——

The whole progeny of the ancient Dæmons, at least in the Minds of the Vulgar, sprung out of *Fear*, and were supported by it: though notwithstanding, this *Fear*, when in a Being void of all true sense of Divine goodness, hath not escaped the censure of *Superstition* in *Varro's* judgment, whose Maxim it was, as *S. Austin* tells us, *Deum à religioso vereri, à superstizioso timeri*: which distinction *Servius* seems to have made use of in his Comment upon *Virgil, Aeneid. 6.* where the Poet describing the torments of the wicked in hell, he runs out into an Allegorical exposition of all, it may be too much in favour of *Lucretius* whom he there magnifies. His words are these, *Ipse etiam Lucretius dicit per eos super quos jamjam casurus imminet lapis, Superstitiosos significari,*

significari, qui inaniter semper verentur, & de Diis & Cælo & locis superioribus malè opinantur; nam Religiosi sunt qui per reverentiam timent.

But that we may the more fully unfold the *Nature* of this *mel. Dos*, and the *Effects* of it, which are not alwaies of one sort, we shall first premise something concerning the *Rise* of it.

The *Common Notions* of a Deity, strongly rooted in Mens Souls, and meeting with the apprehensions of *Guiltineß*, are very apt to excite this *Servile* fear: and when men love their own filthy lusts; that they may spare them, they are presently apt to contrive some other waies of appeasing the Deity and compounding with it. Unhallowed minds, that have no inward foundations of true Holiness to fix themselves upon, are easily shaken and tossed from all inward peace and tranquillity: and as the thoughts of some Supreme power above them seize upon them, so they are struck with the lightning thereof into inward affrightments, which are further encreas'd by a vulgar observation of those strange, stupendious and terrifying *Effects* in Nature, whereof they can give no certain reason, as Earthquakes, Thundrings and Lightnings, blazing Comets and other Meteors of a like Nature, which are apt to terrifie those especially who are already unsetled and chased with an inward sense of guilt, and, as *Seneca* speaks, *inevitabilem metum ut supra nos aliquid time-remus incutiunt.* *Petronius Arbiter* hath well described this business for us,

*Primus in orbe Deos fecit Timor, ardua cælo
Fulmina cum caderent, discussaque mœnia flammis,
Atque ictus flagraret Athos.*——

From hence it was that the *Libri fulgurales* of the *Romans*, and other such like Volumes of Superstition, swelled

swelled so much, and that the *pulvinaria Deorum* were so often frequented, as will easily appear to any one a little conversant in *Livy*, who every where sets forth this Devotion so largely, as if he himself had been too passionately in love with it.

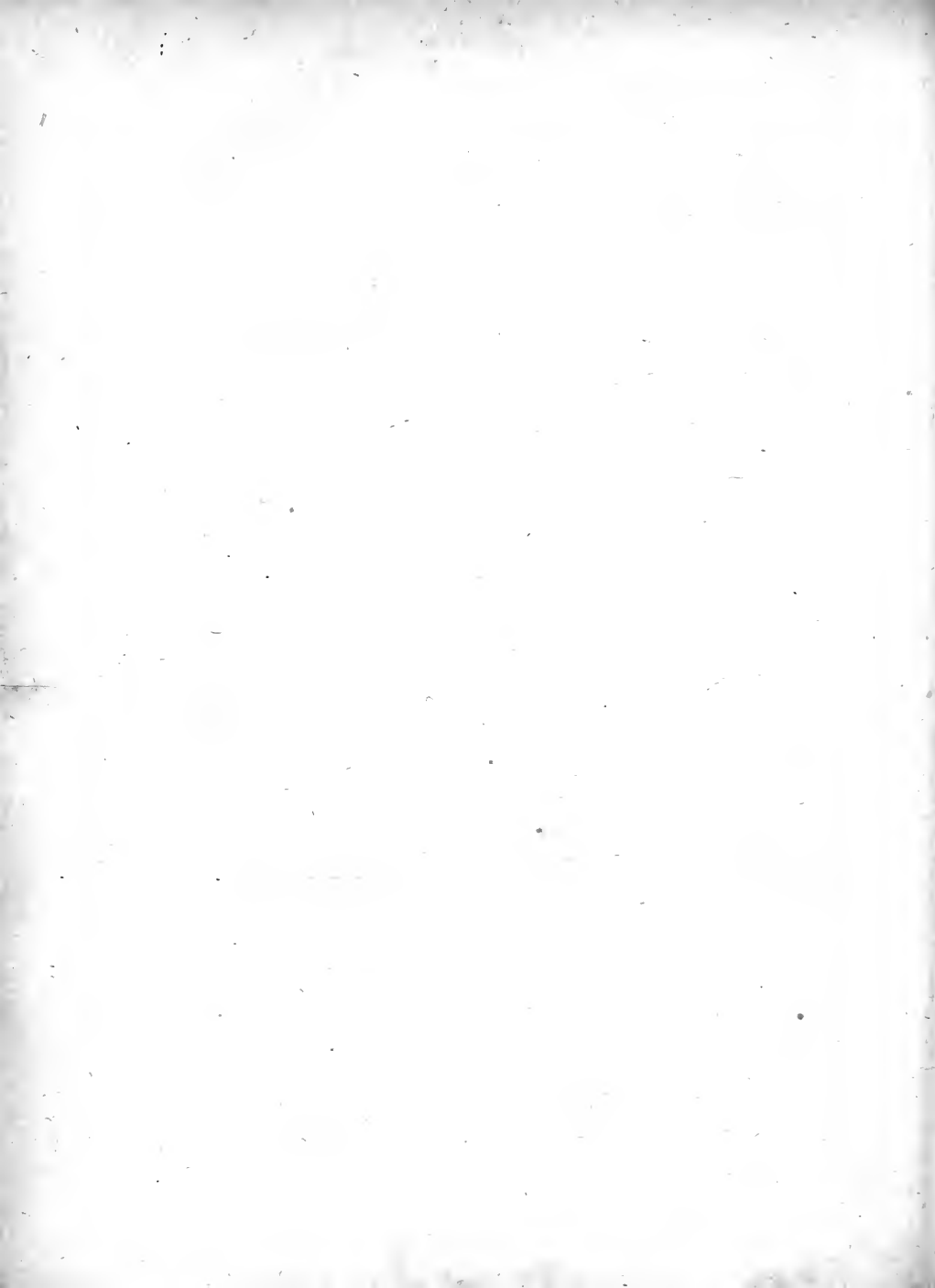
And though as the *Events* in Nature began sometimes to be found out better by a discovery of their immediate Natural Causes, so some particular pieces of Superstitious Customs were antiquated and grown out of date, (as is well observ'd concerning those *Charms* and *Februations* anciently in use upon the appearing of an Eclipse, and some others) yet often affrights and horrors were not so easily abated, while they were unacquainted with the Deity, and with the other mysterious *Events* in Nature, which begot those Furies & unlucky *Empusas*, ἀλάστορας ἔπιλαμναίους δαίμονας, in the weak minds of men. To all which we may adde the frequent *Spectres* and frightfull *Apparitions* of Ghosts and *Mormos*: all which extorted such a kind of Worship from them as was most correspondent to such Causes of it. And those Rites and Ceremonies which were begotten by Superstition, were again the unhappy Nurfses of it; such as are well described by *Plutarch* in his *De defect. Oracul.* Ἐορταὶ καὶ θυσίαι, ὡς περ ἡμέραι ἀποφειδές, ἔπιθεωπαί, ἐν αἷσι ὠμφοραγαί, &c. Feasts and Sacrifices, as likewise observations of unlucky and fatal dayes, celebrated with eating of raw things, lacerations, fastings, and howlings, and many times filthy Speeches in their sacred rites, and frantick behaviour.

But as we insinuated before, This Root of Superstition diversely branched forth it self, sometimes into *Magick* and *Exorcismes*, other times into *Pedanticall* Rites and idle observations of *Things* and *Times*, as *Theophrastus* hath largely set them forth in his *Tract*

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else to shroud itself or hide its head in ; we may think to flatter the Deity by these, and to bribe it with them, when we are grown weary of more pompous solemnities : nay it may mix it self with a seeming Faith in Christ ; as I doubt it doth now in too many, who laying aside all sober and serious care of true Piety, think it sufficient to offer up their Saviour, his Active and Passive Righteousness, to a severe and rigid Justice, to make expiation for those sins they can be willing to allow themselves in.



A
SHORT DISCOURSE
OF
A T H E I S M.

Job 21. 14, 15.

They say unto God, Depart from us; for we desire not the knowledge of thy waies.

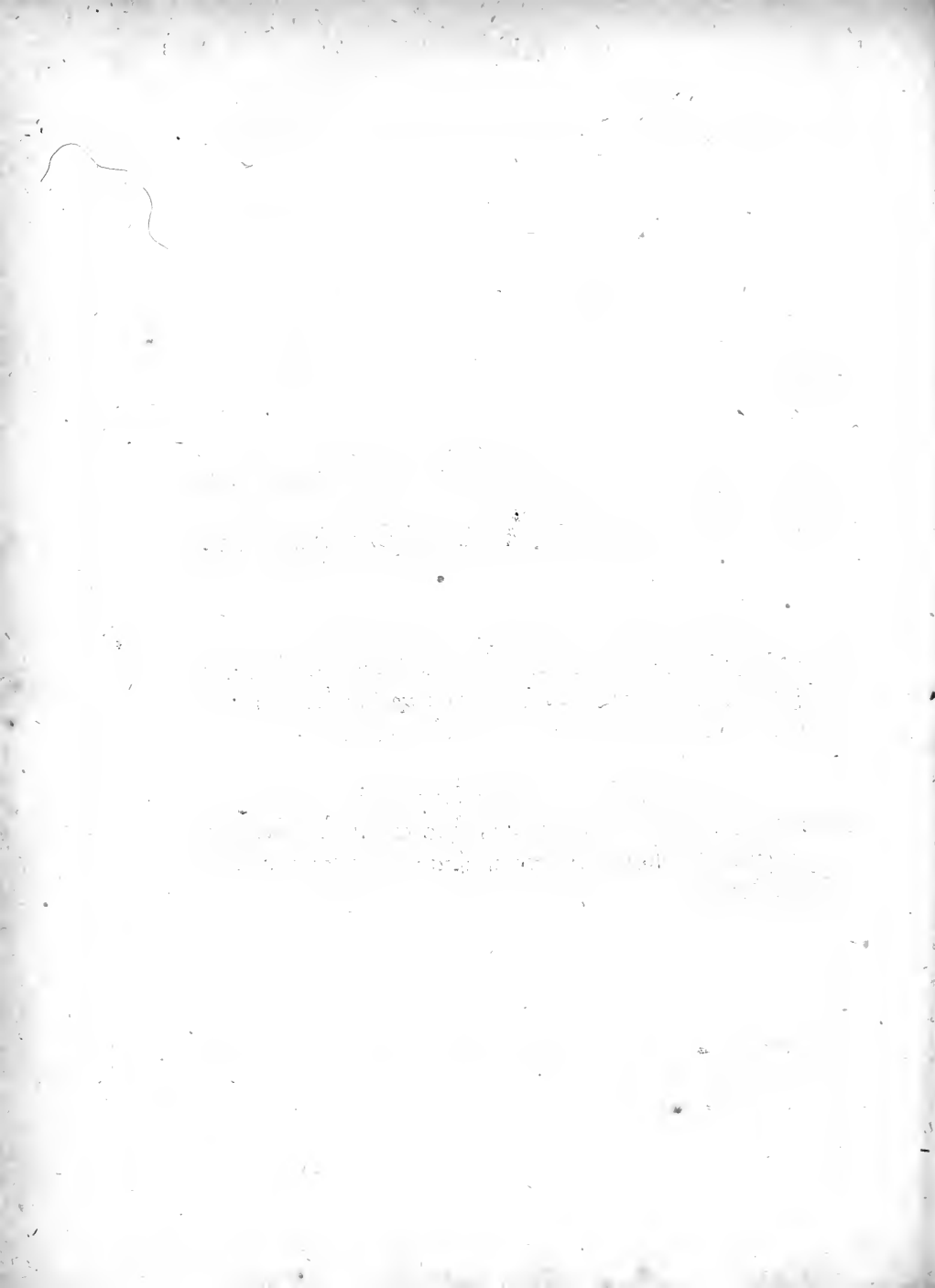
What is the Almighty that we should serve him? and what profit should we have if we pray unto him?

Plutarchus περὶ Ἰσίδου καὶ Ὀσίριδος.

Ἐπιιοὶ ἀποσφραγίστες παντάπασιν εἰς δεισιδαιμνίαν ὠλιγοὶ· οἱ δὲ φλόγοντες ὡσαυτὲρ ἔλθουσι τὴν δεισιδαιμνίαν, ἔλαθον ἀτύχου ὡσαυτὲρ εἰς κρημνὸν ἐμπεσοντες τὴν ἀθεότητά.

Plutarch. περὶ Δεισιδαιμνίας.

Ἐπιιοὶ φλόγοντες τὴν δεισιδαιμνίαν, ἐμπέπυσιν εἰς ἀθεοτήτα τραχείαν καὶ ἀνίτυπον, ὡσαυτὲρ πηδήσαντες ἐν μέσῳ κρημνίσου τὴν εὐσέβειαν.



ἡ δὲ δεισιδαιμονία* in others it displayed itself in inventing as many *new Deities* as there were severall Causes from whence their affrights proceeded, and finding out many *φειλάμυσήρια* appropriate to them, as supposing they ought to be worshippt *cum sacro horrore*. And hence it is that we hear of those inhumane and Diabolick sacrifices called *ἀνθρώπων θυσιάαι*, frequent among the old Heathens (as among many others *Porphyrus* in his *De abstinentia* hath abundantly related) and of those dead mens bones which our Ecclesiastick Writers tell us were found in their Temples at the demolishing of them. Sometimes it would express itself in a prodigall way of sacrificing, for which *Ammianus Marcellinus* (an heathen Writer, but yet one who seems to have been well pleased with the simplicity and integrity of Christian Religion) taxeth *Fulian* the Emperour for Superstition. *Fulianus, Superstitiosus magis quam legitimus sacrorum observator, innumeras sine parsimonia pecudes mactans, ut estimaretur, si revertisset de Parthis, boves jam defuturos* : like that *Marcus Cæsar*, of whom he relates this common proverb, οἱ λαοὶ βόες Μάρκῳ τῷ Καίσαρι, ἂν σὺ νικήσῃς, ἡμῖς ἀπωλόμεθα. Besides many other ways might be named wherein *Superstition* might occasionally shew it self.

All which may best be understood, if we consider it a little in that Composition of *Fear* and *Flattery* which before we intimated : and indeed *Flattery* is most incident to *base* and *slavish* minds ; and where the fear and jealousy of a Deity disquiet a wanton dalliance with sin, and disturb the filthy pleasure of Vice , there this fawning and crouching disposition will find out devices to quiet an angry conscience within, and an offended God without, (though as men grow more expert in this cunning, these fears may in some degree abate.) This

the ancient Philosophy hath well taken notice of, and therefore well defin'd δεισιδαιμονία by κηλακεία, and useth these terms promiscuously. Thus we find *Max. Tyrius* in his *Dissert. 4.* concerning the difference between a *Friend* and a *Flatterer*. ὁ μὲν οὐσεβής, φίλος θεῶν, ὁ δὲ δεισιδαίμων, κηλαξ θεῶν καὶ μακάριος. ὁ οὐσεβής, ὁ φίλος θεῶν, δυστυχὴς δὲ ὁ δεισιδαίμων. ὁ μὲν δαιμονίων τῆ ἀρετῆς, ἠρώσσει τοῖς θεοῖς ἀνὸς δέους· ὁ δὲ τυπαινὸς ἀγὰ μνηστειῶν, μὲν πολλὰ δέους, δύσειλπις, καὶ δεδιὼς τὰς θεὰς ὡπερ τὰς τυράννους. The sense whereof is this, *The Pious man is God's friend, the Superstitious is a flatterer of God: and indeed most happy and blest is the condition of the Pious Man, God's friend; but right miserable & sad is the state of the Superstitious. The Pious man, emboldned by a good Conscience and encouraged by the sense of his integrity, comes to God without fear and dread: but the Superstitious being sunk and deprest through the sense of his own wickedness, comes not without much fear, being void of all hope and confidence, and dreading the Gods as so many Tyrants.* Thus *Plato* also sets forth this *Superstitious* temper, though he mentions it not under that name, but we may know it by a property he gives of it, viz. *to colloque with Heaven, Lib. 10. de Legibus*; where he distinguisheth of Three kinds of Tempers in reference to the Deity, which he there calls πάθη, which are, *Total Atheism*, which he saies never abides with any man till his Old age; and *Partial Atheism*, which is a Negation of Providence; and a Third, which is a perswasion concerning the Gods ὅτι οὐκ ἔχουσιν ἐπιθεῖν, ὅτι οὐκ ἔχουσιν ἐπιθεῖν, ὅτι οὐκ ἔχουσιν ἐπιθεῖν, that they are easily wone by sacrifices and prayers, which he after explains thus, ὅτι οὐκ ἔχουσιν ἐπιθεῖν, ὅτι οὐκ ἔχουσιν ἐπιθεῖν, ὅτι οὐκ ἔχουσιν ἐπιθεῖν, that with gifts unjust men may find acceptance with them. And this Discourse of *Plato's* upon these three kinds of Irreligious πάθη

Simpli-

Simplicius seems to have respect to in his Comment upon *Epictetus*, cap. 38. which treats about *Right Opinions* in Religion; & there having pursued the two former of them, he thus states the latter, which he calls *ἀδείας λόγον* as well as the other two, as a conceit *δέες ἠδὲ κτεπέδαυ δώροις, καὶ ἀναδήμοσι, καὶ κερματίε διαδόσει*, quod muneribus & donariis & stipis distributione à sententia deducuntur: such men making account by their devotions to draw the Deity to themselves, and winning the favour of Heaven, to procure such an indulgence to their lusts as no sober man on earth would give them; they in the mean while not considering *ὡς μετὰ μέλειαι, καὶ ἰνέλειαι, καὶ οὐχαι, καὶ τὰ τοιαύτα, ἀνδογῆσι τῷ κλυῶ*, that *Repentance, Supplications and Prayers, &c.* ought to draw us nearer to God, not God nearer to us; as in a ship, by fastning a Cable to a firm Rock, we intend not to draw the Rock to the Ship, but the Ship to the Rock. Which last passage of his is therefore the more worthy to be taken notice of, as holding out so large an Extent that this Irreligious temper is of, and of how subtil a Nature. This fond and gross dealing with the Deity was that which made the scoffing *Lucian* so much sport, who in his Treatise *De sacrificiis* tells a number of stories how the Dæmons loved to be feasted, and where and how they were entertained, with such devotions which are rather used Magically as Charms and Spells for such as use them, to defend themselves against those Evils which their own Fears are apt perpetually to muster up, and to endeavour by bribery to purchase Heaven's favour and indulgence, as *Juvenal* speaks of the Superstitious *Egyptian*,

*Illius lacrymæ mentitaque munera præstant
Ut veniam culpæ non abnuat, ansere magno
Scilicet & tenui popano corruptus Osiris.*

Though all this while I would not be understood to condemn too severely all servile fear of God, if it tend to make men avoid true wickedness, but that which settles upon these lees of Formality.

To conclude, Were I to define *Superstition* more generally according to the ancient sense of it, I would call it *Such an apprehension of God in the thoughts of men, as renders him grievous and burdensome to them, and so destroys all free and cheerfull converse with him; begetting in the stead thereof a forc'd and jejune devotion, void of inward Life and Love.* It is that which discovers itself *Pedantically* in the worship of the Deity, in any thing that makes up but onely the *Body* or *outward Vesture* of Religion; though there it may make a mighty bluster: and because it comprehends not the true Divine good that ariseth to the Souls of men from an *internall frame* of Religion, it is therefore apt to think that all it's *insipid devotions* are as so many *Presents* offered to the Deity and *gratifications* of him. How *variously* Superstition can discover & manifest itself, we have intimated before: To which I shall onely adde this, That we are not so well rid of *Superstition*, as some imagine when they have expell'd it out of their Churches, expunged it out of their Books and Writings, or cast it out of their Tongues, by making Innovations in names (wherein they sometimes imitate those old *Cannii* that *Herodotus* speaks of, who that they might banish all the forrein Gods that had stollen in among them, took their procession through all their Country, beating & scourging the Aire along as they went;) No, for all this, *Superstition* may enter into our chambers, and creep into our closets, it may twine about our secret Devotions, & actuate our Formes of belief and Orthodox opinions, when it hath no place else

That there is a near Affinity between Atheism and Superstition.

That Superstition doth not onely prepare the way for Atheism, but promotes and strengthens it.

That Epicurism is but Atheism under a mask.

A Confutation of Epicurus his Master-notion, together with some other pretences and Dogmata of his Sect.

The true knowledge of Nature is advantageous to Religion.

That Superstition is more tolerable then Atheism.

That Atheism is both ignoble and uncomfortable.

What low and unworthy Notions the Epicureans had concerning Man's Happiness: and What trouble they were put to How to define, and Where to place true Happiness.

A true belief of a Deity supports the Soul with a present Tranquillity and future Hopes.

Were it not for a Deity, the World would be uninhabitable.

A SHORT DISCOURSE OF ATHEISM.



WE have now done with what we intended concerning *Superstition*, and shall a little consider and search into the *Pedigree* of **ATHEISM**, which indeed hath so much affinity with *Superstition* that it may seem to have the same Father with it. Οὐκ οἶέται θεὸς εἶναι ὁ ἀθεῖα, ὁ δὲ δεισιδαιμονία βέλεται. *Superstition* could be well con-

G

tent

tent there were no God to trouble or disquiet it, and *Atheism* thinks there is none. And as *Superstition* is engendred by a base opinion of the Deity as cruell and tyrannicall (though it be afterwards brooded and hatcht by a *slavish fear* and abject thoughts) so also is *Atheism*: and that sovre and ghastly apprehension of God, when it meets with more stout and surly Natures, is apt to enrage them, and cankering them with Malice against the Deity they so little brook, provokes them to fight against it and undermine the Notion of it; as this *Plastick* Nature which intends to form Living creatures, when it meets with stubborn and unruly Matter, is fain to yield to it; and to produce that which answers not her own *Idea*; whence the *Signatures* and impressions of Nature sometimes vary so much from that Seal that Nature would have stamp'd upon them. Ὁ δεισιδαιμων τῆ προαιρήσει ἀθεῖται, ὡν ἀδενεσευός ἐστιν ἢ τῆ δοξάζειν περὶ θεῶν ὁ βάλεται. If these Melancholick Opinions and disquieting Fears of the Deity mould not the Minds of men into Devotion, as finding them too churlish and untameable to receive any such impressions; they are then apt to exasperate men against it, and stir them up to contend with that Being which they cannot bear, and to destroy that which would deprive them of their own Liberty. These unreasonable *fears* of a Deity will alwaies be moving into *Flattery* or *Wrath*. *Atheism* could never have so easily crept into the world, had not *Superstition* made way and open'd a Back-door for it; it could not so easily have banish'd the Belief of a Deity, had not that first accused and condemn'd it as destructive to the *Peace* of Mankind; and therefore it hath alwaies justified and defended it self by *Superstition*: as *Plutarch* hath well exprest it, ἢ δὲ δεισιδαιμονία τῆ ἀθεότητι καὶ ἠμείβεται.

ἤνθεαι παρέχεν ἀρχῶν, καὶ ἠγορεύον διδάσκον διπλοῖαν,
 ὅτι ἀληθὴ μὴ εἰς κελῶν, εὐφάσιον δὲ τινῶν ὅτι ἀργίον
 εἶναι, *Superstition afforded the principle of Generation to
 Atheism, and afterwards furnish'd it with an Apology,*
*which though it be neither true nor lovely, yet wants it not
 a specious pretence.* And therefore *Simplicius* (as we
 heard before) calls the Notion of *Superstition* ἀδείας
 λόγον, as having an ill favour of *Atheism* in it, seeing (as
 he gives an account of it) it disrobes the Deity of true
 Majesty and Perfection, and represents it as weak and
 infirme, cloth'd with such fond, feeble and impotent
 passions as men themselves are. And *Dionysius Longi-*
nus, that noble Rhetorician, fears not to challenge
Homer as *Atheistical* for his unfavoury language of the
 Gods, which indeed was only the Brat of his *Supersti-*
tion. If the *Superstitious* man thinks that God is alto-
 gether like himself (which indeed is a character most
 proper to such) the *Atheist* will soon say in his heart,
There is no God; and will judge it not without some
 appearance of Reason to be better there were none;
 as *Plutarch* hath discours'd it, ὅτι ἀμεινον ὡς Γαυλίταις
 κείνοις καὶ Σκύθαις τοπαρῆπαν μῆτε ἔννοιαν ἔχον θεῶν, μῆτε
 φαντασίαν, μῆτε ἰσορίαν, ἢ θεὸς εἶναι νομίζον χαίροντας ἀν-
 θεώπων σφατιομύτων αἵμασι, καὶ πλειοτάτω θυσίαν καὶ
 ἱερουργίαν πάντως νομίζοντας; *Were it not better for the
 Gaules and Scythians, not to have had any Notion, fancy
 or History of the Gods, then to think them such as de-*
*lighted in the Blood of men offered up in sacrifices upon
 their Altars, as reckoning this the most perfect kind of
 Sacrifice and consummate Devotion?* For thus his words
 are to be translated in reference to those ancient *Gauls*
 and *Scythians*, whom almost all Histories testify to
 have been ἀνθεωποθύτου: which horrid and monstrous
 Superstition was anciently very frequent among the

Heathen, and was sharply taxed by *Empedocles* of old,

Μορφῶν δ' ἀλλάξαντα πατὴρ φίλον υἱὸν αἰείας
Σφαζέει, ἐπιδοχόμῳ & μέγα νήπι & ———

This made *Lucretius* cry out with so much indignation, when he took notice of *Agamemnon's* Diabolicall devotion in sacrificing his Daughter *Iphigenia* to make expiation at his *Trojan* Expedition, *Tantum Religio potuit suadere malorum*. And indeed what sober man could brook such an esteem of himself as this blinde *Superstition* (which overspread the Heathen world and (I doubt) is not sufficiently rooted out of the Christian) fastned upon God himself? which made *Plutarch* so much in defiance of it cry out, as willing almost to be an *Atheist* as to entertain the Vulgar *Superstition*, *As for me* (saith he) *I had rather men should say that there is no such man* nor ever was as *Plutarch*, *then to say that he is or was* ἀνδρῶν & αἰέται &, ἐμπεπιδοτ &, ἐνχερὶς πρὸς ὀργῶν, βῆτι τοῖς τυχεῖσι θυμῶν ἰνῆος, an *inconstant fickle man*, apt to be angry, and for every trifle revengefull, &c. as he goes on farther to expresse this *Blasphemy of Superstition*.

But it may not be amiss to learn from *Atheists* themselves what was the *Impulsive cause* that mov'd them to banish away all thoughts and sober fear of a Deity, what was the *Principle* upon which this black Opinion was built and by which it was sustain'd. And this we may have from the confessions of the *Epicureans*, who though they seem'd to acknowledg a Deity, yet I doubt not but those that search into their Writings will soon embrace *Tully's* censure of them, *Verbis quidem ponunt, re ipsa tollunt Deos*. Indeed it was not safe for *Epicurus* (though he had a good mind to let the World know how little he cared for their Deities)

to profess he believed there was none, lest he should have met with the same entertainment for it that *Protagoras* did at *Athens*, who for declaring himself doubtful *ἔτε εἰαί, ἔτε μή εἰσι θεοί*, was himself put to Death, and his books burnt in the streets of *Athens*, *καὶ ἠπόνηα sub voce Praeonis*, as *Diogenes Laertius* and others record: and indeed the world was never so degenerated any where as to suffer *Atheism* to appear in publick View.

But that we may return, and take the Confessions a little of these *secret Atheists* of the *Epicurean* sect: and of these *Tully* gives us a large account in his Books *de Finibus* and other parts of his Philosophy. *Torquatus* the *Epicurean* in his first book *de Finibus* liberally spends his breath to cool that too-much heat of Religion, as he thought, in those that could not apprehend God as any other then *curiosum & plenum negotii Deum* (as one of that Sect doth phrase it *Lib. 1. de Nat. Deor.*) and so he states this Maxim of the Religion that then was most in use, *Superstitione qui est imbutus, quietus esse nunquam potest*. By the way, it may be worth our observing, how this monstrous progeny of men, when they would seem to acknowledge a Deity, could not forget their own beloved Image which was always before their eyes; and therefore they would have it as careless of any thing but its own pleasure and idle life as they themselves were. So easy is it for all Sects some way or other to slide into a compliance with the *Anthropomorphitæ*, and to bring down the Deity to a conformity to their own Image.

But we shall rather chuse a little to examine *Lucretius* in this point, who hath in the name of all his Sect largely told us the *Rise* and *originall* of this Design. After a short Ceremony to his following Discourse of

Nature, he thus begins his Prologue in commendation of *Epicurus* his exploit, as he fancies it.

*Humana ante oculos fœdè cùm vita jaceret,
In terris oppressa gravi sub Relligione,
Qua caput è cæli regionibus ostendebat
Horribili aspectu semper mortalibus instans ;
Primum Graius homo mortales tendere contra
Est oculos ausus, primusque obistere contra :
Quem nec fama Deum, nec Fulmina, nec minitanti
Murmure compressit Cælum ———*

And a little after in a sorry Ovation, proudly cries out,

*Quare Relligio pedibus subjecta vicissim
Obteritur ; nos exæquat victoria cælo.*

But to proceed ; Our Author observing the *timorous minds* of men to have been struck with this dreadful *Superstition* from the observation of some *stupendious Effects* and *Events* (as he pleaseth rather to call them) *in Nature* ; he therefore, following herein the steps of his great Master *Epicurus* , undertakes so to solve all those knots which *Superstition* was tied up into, by unfolding *the Secrets of Nature*, as that men might find themselves loosned from those *sævi Domini* and *crudeles Tyranni*, as he calls the vulgar Creeds of the Deity. And so begins with a simple Confutation of the Opinion of the *Creation*, which he supposed to contain a sure and sensible Demonstration of a Deity , and to have sprung up from an admiring ignorance of Natural productions.

Lib. I.

*Quippe ita Formido mortales continet omnes,
Quod multa in terris fieri cæloque tuentur,
Quorum operum Causas nullâ ratione videre
Possunt, ac fieri Divino numine rentur.*

And towards the end of this first Book,

Primum

*Primum quòd magnis doceo de rebus, & arctis
Religionum animos nodis exsolvere pergo.*

But herein all the *Epicureans* (who are not the true, but foster-fathers of that *Natural Philosophy* they brag of, and which indeed *Democritus* was the first Author of) doe miserably blunder themselves. For though a lawful acquaintance with all the *Events* and *Phænomena* that shew themselves upon this mundane stage would contribute much to free mens Minds from the slavery of dull *Superstition*: yet would it also breed a sober & amiable Belief of the Deity, as it did in all the *Pythagoreans*, *Platonists* and other Sects of Philosophers, if we may believe themselves; and an *ingenuous* knowledge hereof would be as fertile with *Religion*, as the ignorance thereof in *affrighted* and *base* Minds is with *Superstition*.

For which purpose I shall need onely to touch upon *Epicurus* his master-notion by which he undertakes to salve all difficulties that might hold our thoughts in suspense about a *δημιουργός*, or a Creator, which is that *Plenum* (which is all one with *Corpus*) and *Inane*, that this *Body* (which in his Philosophy is nothing else but an *Infinity of Insensible Atomes moving to and fro in an Empty Space*) is, together with that *Space* in which it is, sufficient to beget all those *Phænomena* which we see in Nature. Which however it might be true, *Motion* being once granted, yet herein *Tully* hath well scotch't the wheel of this over-hasty Philosophy, *Lib. I. de Finibus, Cùm in Rerum natura duo sint quærenda, unum, quæ Materia sit ex qua quæque res efficiatur; alterum, quæ Vis sit quæ quidque efficiat: de Materia disseruerunt Epicurei; Vim & causam efficiendi reliquerunt.* Which is as much as if some conceited piece of Sophistry should go about to prove that an *Automaton* had no dependency upon the skill of an Artificer, by descanting upon
the

the several parts of it, without taking notice in the mean-while of some external Weight or Spring that moves it: or, to use his own Similitude, as if one that undertakes to Analyse any Learned Book, should tell us how so many Letters meeting together in several Combinations, should beget all that sense that is contained therein, without minding that Wit that cast them all into their several Ranks. And this made *Aristotle*, otherwise not over-zealous of Religion, soberly to acknowledge some *First mover*, ὁ πρῶτος κινῆν ἀκίνητος.

And yet could we allow *Epicurus* this *power of Motion* to be seated in *Nature*, yet that he might perform the true task of a *Naturalist*, he must also give us an account how such a *force* and *power* in *Nature* should subsist: which indeed is easy to doe, if we call in θεὸν ἀπὸ μηχανῆς, God himself as the Architect and mover of this Divine Artifice; but without some Infinite power, impossible.

And we should further inquire, How these moveable & rambling *Atomes* come to place themselves so orderly in the Universe, and observe that absolute Harmony & *Decorum* in all their Motions, as if they kept time with the Musical laws of some Almighty Mind that compos'd all their lessons & measured out their Dances up and down in the Universe; and also how it comes to pass, if they be only mov'd by *Chance* & *Accident*, that such *Regular* mutations and generations should be begetten by a *fortuitous concurrence of Atomes*, as sometimes they speak of, they having no centre to seat themselves about in an infinite Vacuity, as *Tully* argues; and how these Bodies that are once mov'd by some impulse from their former station, return again, or at least come to stay themselves, and doe not rather move perpetually

tually the same way the First impulse and direction carried them ; or why they doe not there rest where their Motion first began to cease , if they were interrupted by any thing without them : or again, if the proper motion of these *Atomes* be alwaies toward some Centre, as *Epicurus* sometimes is pleased to state the business, *Lineis Rectis*, as he saith, then how comes there , as *Tully* replies , to be any Generation ? or if there be a *Motus declinationis* joyn'd with this Motion of Gravity (which was one of *Epicurus* his *ωπειαι δόξαι* which he borrowed not from *Democritus*) then why should not all tend the same way ? and so all those Motions, Generations and Appearances in Nature all vanish, seeing all Variety of Motion would be taken away which way soever this unhallowed Opinion be stated ?

Thus we see, though we should allow *Epicurus* his Principle and fundamental absurdity in the frame of Nature, yet it is too aiery and weak a thing to support that massie bulk of Absurdities which he would build upon it. But it was not the lot of any of his stamp to be over-wise (however they did boast most in the title of *Sophi*) as is well observed of them ; for then they might have been so happy too as to have dispelled these thick and filthy mists of *Atheism*, by those bright beams of Truth that shine in the frame of this inferiour world, wherein, as *S. Paul* speaks, the ὁ γινώσκων τὸ θεῖον is made manifest.

Atheism most commonly lurks in *confinio scientiæ & ignorantia* ; when the Mindes of men begin to draw those gross, earthly vapours of sensuall and materiall Speculations by dark and cloudy disputes, they are then most in danger of being benighted in them. There is a *Natural Sense* of God that lodges in the

minds of the lowest and dullest sort of vulgar men, which is alwaies roving after him, catching at him, though it cannot lay any sure hold on him; which works like a *natural Instinct* antecedent to any mature knowledge, as being indeed the First principle of it: and if I were to speak precisely in the mode of the *Stoicks*, I would rather call it ὁρμην πρὸς τὸ θεόν, then with *Plutarch* θεῶν νόσον. But when contentious disputes, and frothy reasonings, and contemplations informed by fleshly affections, conversant onely about the out-side of Nature, begin to rise up in mens Soules; they may then be in some danger of depressing all those *In-bred notions* of a Deity, and to reason themselves out of their own sense, as the old *Scēpticks* did: and therefore it may be it might be wish'd that some men that have not Religion, had had more Superstition to accompany them in their passage from Ignorance to Knowledge.

But we have run out too farre in this Digression: we shall now return, and observe how our former Author takes notice of another piece of *Vulgar Superstition*, which he thinks fit to be chas'd away by *Atheism*, and that is *The terrours of the world to come*, which he thus sets upon in his Third book,

——— *Animi natura videtur*

*Atque Anima clara meīs jam versibus esse,
Et metus ille foras præcep̄s Acheruntis agendus
Funditus, humanam vitam qui turbat ab imo,
Omnia suffundens mortis nigrore.——*

And afterwards he tells us how this *Fear* of the Gods thus proceeding from the former Causes, and from those *Spēctres* and gasty *Apparitions* with which men were sometimes terrified, begat all those *Fantastick rites* and ceremonies in use amongst them, as their
Temples,

Temples, sacred Lakes and Pools, their Groves, Altars, Images, and other like Vanities, as so many idle toys to please these Deities with; and at last concludes himself thus into *Atheism*, as a strong Fort to preserve himself from these cruel Deities that *Superstition* had made, because he could not find the way to true Religion,

*Nunc qua causa Deum per magnas numina gentes
Peruulgarit, & ararum compleverit urbes,
Suscipiendaque curarit solennia sacra,
Quae nunc in magnis florent rebûsque locisque;
Unde etiam nunc est mortalibus insitus horror
Qui delubra Deum nova toto suscitât orbi
Terrarum, & in festis cogit celebrare diebus;
Non ita difficile est rationem reddere verbis.*

Lib. 5.

Thus we see how *Superstition* strengthened the wicked hands of *Atheism*; so far is a *Formal* and *Ritual* way of Religion proceeding from *baseness* and *Servility* of Mind (though back'd with never so much rigour and severity) from keeping it out. And I wish some of our Opinions in Religion in these dayes may not have the same evil influences as the notorious *Gentile-Superstition* of old had, as well for the begetting this brat of *Atheism*, as I doubt it is too manifest they have for some other.

Thus we should now leave this Argument; only before we passe from it, we shall observe two things which *Plutarch* hath suggested to us. The first whereof is, *That howsoever Superstition be never so unlovely a thing, yet it is more tolerable then Atheism*: which I shall repeat in his words, * Δεῖ μὲν ἀμελέειν τὸ ἀπὸ θεῶν δόξας, ὡς περ ὄψεως λήμυλον, ἀφαιρεῖν δὲ δεισιδαιμονίαν· εἰ δὲ τὸ πρὸ ἀδυσίατον, μὴ σωεκεκλήπηεν, μηδὲ τυφλὸν τὸ πῖσιν ὡς οἱ πλείστοι ἀπὸ θεῶν ἔχουσι, *We should endeavor to take off Superstition*

* Lib. 6. c. 1.
ἐστὶ δὲ ζῆλον ὄντων
ἡσέως καὶ
Ἐπιμαχον.

perstition from our *Mindes*, as a *Film* from our *Eyes*; but if that cannot be, we must not therefore pluck out our *Eyes*, and blind the faith that generally we have of the *Deity*. *Superstition* may keep men from the outward acts of sin sometimes, and so their future punishment may have some abatement. Besides that *Atheism* offers the greatest violence to mens *Souls* that may be, pulling up the *Notions* of a *Deity*, which have spread their *Roots* quite through all the *Powers* of mens *Souls*.

The second is this, *That Atheism it self is a most ignoble and uncomfortable thing*, as *Tully* hath largely discussed it, and especially *Plutarch* in the above-named *Tractate* of his, written by way of *Confutation* of *Colotes* the *Epicurean*, who writ a *Book* to prove That a man could not live quietly by following any other sects of *Philosophers* besides his owne; as if all true good were onely conversant $\omega\delta\iota\ \gamma\alpha\sigma\tau\epsilon\alpha$, $\eta\ \tau\epsilon\varsigma\ \alpha\lambda\lambda\eta\varsigma\ \pi\acute{o}\rho\omicron\upsilon\varsigma\ \tau\epsilon\ \text{C}\alpha\rho\kappa\omicron\varsigma\ \alpha\pi\alpha\iota\tau\alpha\varsigma$, about the belly, and all the pores and passages of the *Body*, and the way to true happiness was $\text{C}\alpha\rho\eta\sigma\pi\omicron\iota\epsilon\iota\nu\ \tau\epsilon\ \alpha\upsilon\delta\epsilon\omega\pi\omicron\nu\ \omicron\lambda\omicron\nu$, or else $\eta\ \psi\upsilon\chi\lambda\omega\ \eta\ \tau\epsilon\ \sigma\acute{\omega}\mu\alpha\iota\text{C}$. $\eta\delta\omicron\nu\alpha\iota\varsigma\ \kappa\alpha\tau\omega\sigma\beta\omega\lambda\epsilon\iota\nu$, as *Plutarch* hath not more wittily then judiciously replied upon him.

What is all that *Happiness* that ariseth from these bodily pleasures to any one that hath any high or noble sense within him? This gross, muddy, and stupid Opinion is nothing else but a *Dehonestamentum humani generis*, that casts as great a scorn and reproach upon the nature of mankind as may be, and sinks it into the deepest *Abyffe* of *Baseness*. And certainly were the *Highest happiness* of mankind such a thing as might be felt by a corporeal touch, were it of so ignoble a birth as to spring out of this earth, and to grow up out of this mire and clay; we might well sit down, and bewail our unhappy fates, that we should rather be born
Men

Men then Brute beasts, which enjoy more of this worlds happiness then we can doe, without any sin or guilt. How little of Pleasure these short lives tast here, which onely lasts so long as the *Indigency* of nature is in supplying, and after that, onely *σκιά τις ἐ ὄναρ ἐν τῇ ψυχῇ*, a flying shadow, or sitting dreame of that pleasure (which is choak'd as soon as craving Nature is satisfied) remains in the Fancy, οἷον *ὑπέκλυμα τῆς ἐπιθυμιῶν*, as *Plutarch* hath well observed in the same Discourse !

And therefore *Epicurus* seeing how slippery the Soule was to all Sensual pleasure, which was apt to slide away perpetually from it, and again how little of it the Body was capable of where it had a shorter stay ; he and his followers could not well tell where to place this beggarly guest: and therefore, as *Plutarch* speaks, *ἀνω καὶ κατω μεταίροντες, ἐν τῷ σώματι ὡς ἐν ψυχῷ, εἴτω πόλιν ἐν ταύτης ἐς ἐκείνο*, one while they would place it in the Body, and then lead it back again into the Soul, not knowing where to bestow it. And *Diodorus*, and the *Cyreniaci*, and the *Epicureans*, as *Tully* tells us, who all could fancy nothing but a *Bodily happiness*, yet could not agree whether it should be *Voluptas*, or *Vacuitas doloris*, or something else ; it being ever found so hard a thing to define, like that base *Matter* of which it is begotten, which by reason of it's penurie & scantness of Beings as Philosophers tell us, doth *effugere intellectum*, and is nothing else but a shady kinde of Nothing, something that hath a name but nothing else. I dare say that all those that have any just esteem of humanity, cannot but with a noble scorn defy such a base-born Happiness as this is, generated onely out of the slime of this earth : and yet this is all the portion of *Atheism*, which teaches the entertainers of it to be-

lieve themselves nothing else but so many Heapes of more refined dust, fortuitously gathered together, which at last must be all blown away again.

But a true Belief of a Deity is a sure Support to all serious minds, which besides the *future hopes* it is pregnant with, entertains them here with *Tranquillity* and inward serenity. What the *Stoick* said in his cool and mature thoughts, *ὄν ἐστὶ ζῆν ἐν τῷ κόσμῳ κενῷ θεῶν καὶ κενῷ ἰσονομίᾳ*, *it is not worth the while to live in a world empty of God and Providence*, is the sense of all those that know what a Deity means. Indeed it were the greatest unhappiness that might be, to have been born into such a world, where we should be perpetually tossed up and down by a rude and blind Fortune, and be perpetually liable to all those abuses which the savage Lusts and Passions of the world would put upon us. It is not possible for any thing well to bear up the spirit of that man that shall calmly meditate with himself the true state and condition of this world, should that Mind and Wifedome be taken away from it which governs every part of it, and overrules all those disorders that at any time begin to break forth in it. Were there not an *omniscient* skill to temper, and fitly to rank up in their due places all those quarrelsome and extravagant spirits that are in the world, it would soon prove an *unhabitable* place, and sink under the heavy weight of it's own confusion; which was wittily signified in that Fable of *Phaeton*, who being admitted to drive the chariot of the Sun but for one day, by his rude and unskilful guidance of it made it fall down, and burn the world. Remove *God* and *Providence* out of the world, and then we have nothing to depend upon but *Chance* and *Fortune*, the *Humours* and *Passions* of men; and he that could then live in it, had need be as blind

blind as these Lords would be, that he might not see his own misery alwaies staring upon him; and had need be more senseless and stupid, that he might not be affected with it.

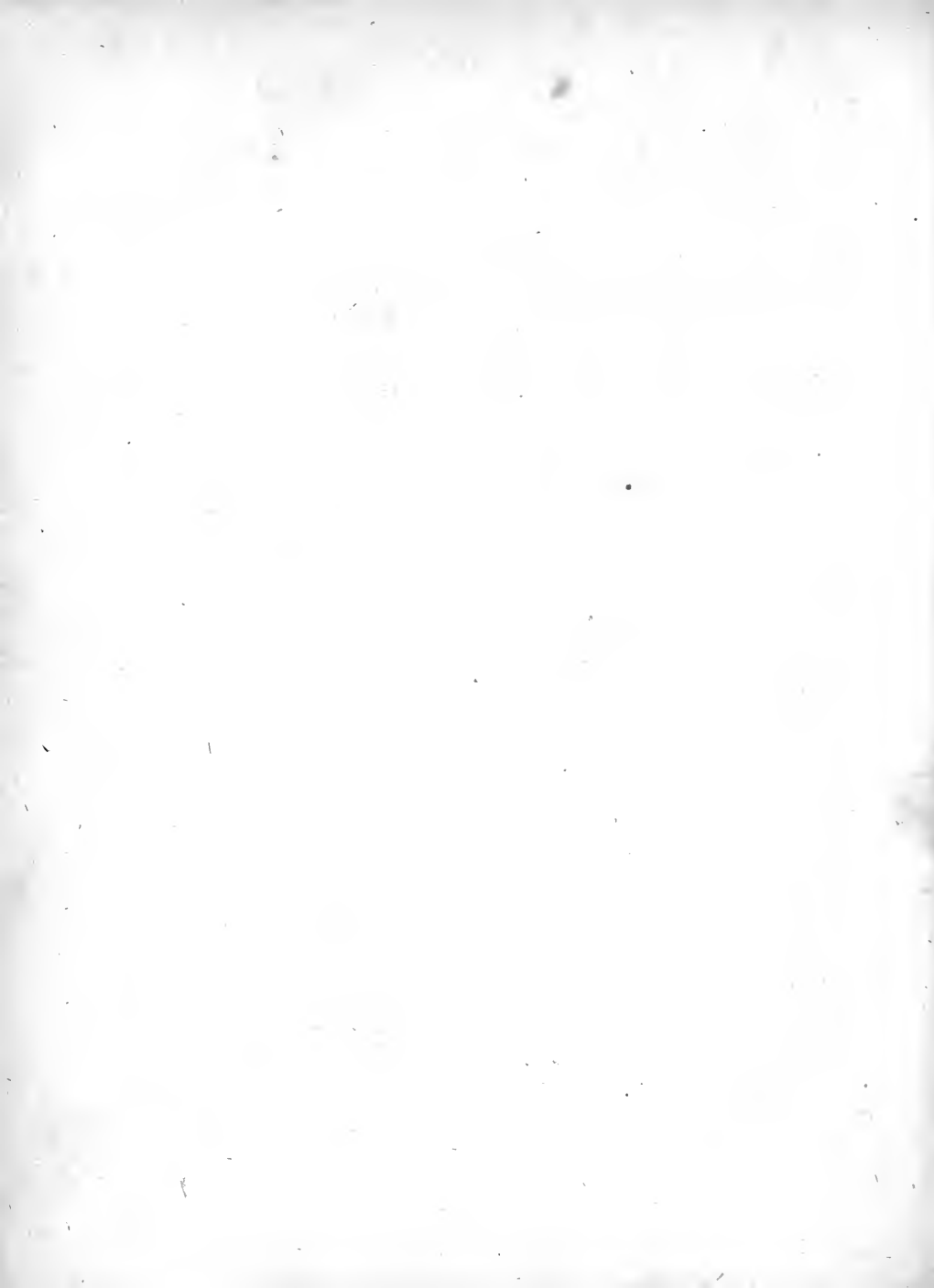
Pfal. 10. 4.

The wicked through the pride of his countenance will not seek after God : God is not in all his thoughts.

Ecclus 23. 4.

O Lord, Father and God of my life, give me not a proud look; but turn away from thy servants a ** Giant-like*
minde,

** γρηγοριαν
Luxu.
Sic Edit.
Compiut.*



A Discourse demonstrating
THE
IMMORTALITY
OF
THE SOUL.

Phocylides.

Σώμα γὰρ ἐκ γαίης ἔχομεν, ἔ πάντες ἐς αὐτὴν
Λυόμεθα κόνις ἐσμέν· ἀπὸ δ' ἀνα πνεύμα θεοῦ ἐκταί.

Epicharmus apud Clem. Alex. Strom. 4:

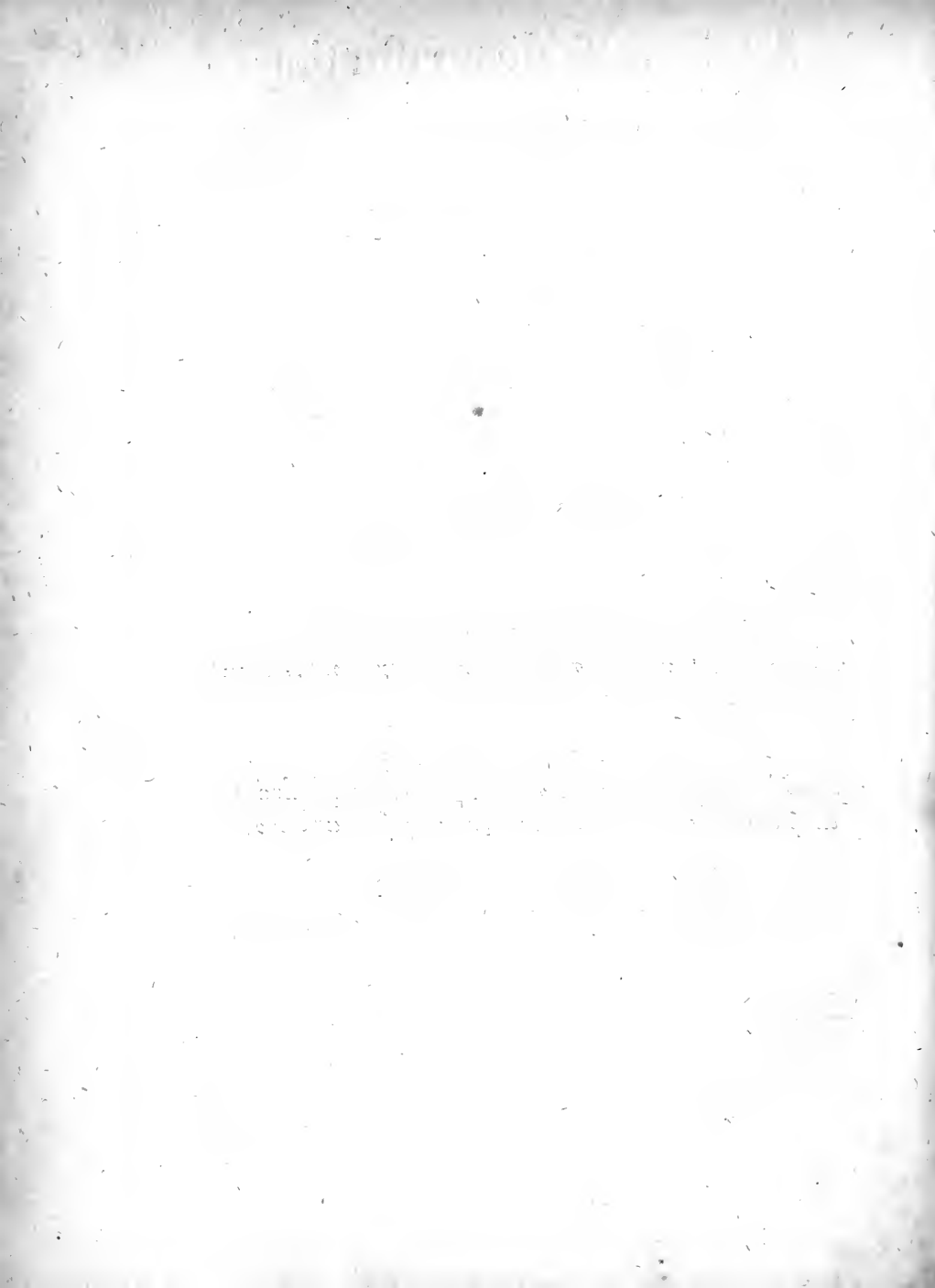
Εὐσεβὴς νῶ πεφυκώς, ἢ παιδοῖς γ' ἂν ἐν κακὸν κατθανών·
ἄνω δ' πνεύμα διαμῆναι κατ' ἕρανόν.

Plotin. Ennead. 4. l. 4. c. 45.

Ὁ ἀγαθὸς ἔστι δὲ ἀπεισι, καὶ γνώσει κατὰ ἀπέναι, ἔσ ἀνάγκη
αὐτῷ ἐλθόντι οἰκεῖν, καὶ εὐελπίς ἔστιν, ὡς μὲν δεῶν ἔστιλο.

Hierocl. in Pythag. aur. carm.

Ὁ βέλτερος ὁ κακὸς ἀθάνατον εἶναι καὶ ἐαυτὸν φυλάσσει.



A

DISCOURSE OF THE *Immortality of the Soul.*

CHAP. I.

The First and main Principles of Religion, viz. 1. That God is. 2. That God is a rewarder of them that seek him: Wherein is included the Great Article of the Immortality of the Soul. These two Principles acknowledged by religious and serious persons in all Ages. 3. That God communicates himself to mankind by Christ. The Doctrine of the Immortality of the Soul discoursed of in the first place, and why?



Having finish'd our two short Discourses concerning those two *Anti-Deities*, viz. *Superstition* and *Atheism*; we shall now proceed to discourse more largely concerning the maine Heads and Principles of Religion.

And here we are to take Notice of those two Cardinal points which the Author of the Epistle to the *Hebrews* makes the necessary Foundations of all Religion, viz. *That God is*, and *That He is a rewarder of them that seek him*. To which we should adde, *The Immortality of the Reasonable Soul*, but that that may seem included in the former: and indeed we can neither believe any *Invisible reward* of which he there speaks,

without a *Prolepsis* of the *Soul's Immortality*; neither can we entertain a serious belief of that, but the notions of *Pæna* and *Premium* will naturally follow from it; we never meet with any who were perswaded of the former, that ever doubted of the latter: and therefore the former two have been usually taken alone for the First principles of Religion, and have been most insisted upon by the *Platonists*; and accordingly a novel *Platonist* writing a Summary of *Plato's Divinity*, intitles his book, *De Deo & Immortalitate Anima*. And also the *Stoical Philosophy* requires a belief of these as the

* Cap. 38. *Prolepses* of all Religion, of the one whereof * *Epictetus* himself assures us, ἴδι οἱ θεὸς κωκυτώτατον, &c. Know that the main Foundation of Piety is this, to have ὀρθοῦς ἑπιληψεις right opinions and apprehensions of God, viz. That he is, and that he governs all things κατὰ δυνάμειν καὶ δικαίως. And the other is sufficiently insinuated in that Cardinal distinction of their ταῖ ἐφ' ἡμῶν, and ταῖ μὴ ἐφ' ἡμῶν, and is more fully express'd by *Simplicius*. For however the *Stoicks* may seem to lay some ground of suspicion, as if they were dubious in this point, yet I think that which *Tully* and others deliver concerning their opinion herein, may fully answer all scruples, viz. That as they made certain *Vicissitudes* of *Conflagrations* and *Inundations* whereby the World should perish in certain *periods* of time; so they thought the Souls of men should also be subject to these *periodical revolutions*; and therefore though they were of themselves immortal, should in these changes fall under the power of the common fate.

And indeed we scarce ever finde that any were deem'd *Religious*, that did not own these two *Fundamentals*. For the *Sadducees*, the Jewish Writers are wont commonly to reckon them among the *Epicureans*,

mens, because though they held a God, yet they denied the *Immortality* of mens Souls; which the New Testament seems to include, if not especially to aime at, in imputing to them a deniall of the Resurrection; which is therefore more fully explained in the *Acts*, *where it is added that they held there was *neither Angel nor Spirit*. And these two Principles are chiefly aimed at in those two Incriptions upon the Temple at *Delphos*, the one, *E I*, referring to God, by which Title those that came in to worship were supposed to invoke him, acknowledging his Immutable and Eternal nature; the other, *Γ Ν Ω Θ Ι Σ Ε Α Υ Τ Ο Ν*, as the admonition of the Deity again to all his worshippers, to take notice of the dignity and Immortality of their own Souls, as *Plutarch* and *Tully*, as also *Clemens Alexandr.* expound them.

*Chap. 23.8.

But if we will have the Fundamental Articles of Christian Religion, we must adde to the former, *The Communication of God to Mankind through Christ*; which last the Scripture treats of at large, so far as concerns our *practice*, with that plainness and simplicity, that I cannot but think, that whosoever shall ingenuously and with humility of Spirit addressing himself to God, converse therewith, will see the bright beams of Divinity shining forth in it, and it may be find the Text it self much plainer then all those *Glosses* that have been put upon it; though it may be it is not so clear in matters of *Speculation*, as some *Magisterial* men are apt to think it is.

Now for these three Articles of *Faith* and *Practice*, I think if we duly consider the Scriptures, or the Reason of the thing it self, we shall easily find all Practical Religion to be referr'd to them, and built upon them: *The Nature of God and of our own Immortal Souls* both

shew us what our Religion should be, and also the Necessity of it; and the Doctrine of *Free grace in Christ*, the sweet and comfortable means of attaining to that perfection and Blessedness which the other Belief teaches us to aime at.

In pursuing of these we shall first begin with *The Immortality of the Soul*, which if it be once cleared, we can neither leave any room for *Atheism* (which those I doubt are not ordinarily very free from that have gross material notions of their own Souls) nor be wholly ignorant what God is: for indeed the chief natural way whereby we can climbe up to the understanding of the Deity is by a Contemplation of our own Souls. We cannot think of him but according to the measure and model of our own Intellect, or frame any other *Idea* of him then what the impressions of our own Souls will permit us: and therefore the best Philosophers have alwaies taught us to inquire for God within our selves; *Reason in us*, as *Tully* tells us, being *participata similitudo rationis interna*: and accordingly some good Expositours have interpreted that place in *S. Fohn's Gospel* chap. 1. *He is that true light which enlightens every man that cometh into the world*; which if I were to gloss upon in the language of the Platonists, I should doe it thus, *λόγος ὁ ἐστὶ φῶς ψυχῶν*, *the Eternal Word is the light of Souls*, which the Vulgar Latine refer'd to in *Psal. 4. 7. Signatum est supra nos lumen vultus tui, Domine*, as *Aquinas* observes. But we shall not search into the full nature of the Soul, but rather make our inquiry into the Immortality of it, and endeavour to demonstrate that.

C H A P. II.

Some Considerations preparatory to the proof of the Soul's Immortality.

BUT before we fall more closely upon this, *viç.* the demonstrating the Soul's *Immortality*, we shall premise three things.

1. *That the Immortality of the Soul doth not absolutely need any Demonstration to clear it by, but might be assumed rather as a Principle or Postulatum, seeing the notion of it is apt naturally to insinuate it self into the belief of the most vulgar sort of men.* Mens understandings commonly lead them as readily to believe that their *Souls* are *Immortal*, as that they have any Existence at all. And though they be not all so wise and Logical, as to distinguish aright between their *Souls* and their *Bodies*, or tell what kind of thing that is that they commonly call their *Soul*; yet they are strongly inclined to believe that some part of them shall survive another, and that that Soul, which it may be they conceive by a gross Phantasm, shall live, when the other more visible part of them shall moulder into dust. And therefore *all Nations* have consented in this belief, which hath almost been as vulgarly received as the belief of a Deity; as a diligent converse with History will assure us, it having been never so much questioned by the Idiotal sort of men, as by some unskilful Philosophers, who have had Wit & Fancy enough to raise doubts, like Evil Spirits, but not Judgement enough to send them down again.

This *Consensus Gentium* Tully thinks enough to conclude a Law and Maxim of Nature by, which though

I should not univerſally grant, ſeeing ſometimes Error and Superſtition may ſtrongly plead this Argument; yet I think for thoſe things that are the matter of our *firſt* belief, that Notion may not be reſuſed. For we cannot eaſily conceive how any *Prime notion* that hath no dependency on any other antecedent to it, ſhould be generally entertain'd; did not the common dictate of Nature or Reason acting alike in all men move them to conſpire together in the embracing of it, though they knew not one anothers minds. And this it may be might firſt perſwade *Averroes* to think of a *Common Intellect*, becauſe of the uniform judgments of men in ſome things. But indeed in thoſe Notions which we may call *notiones ortæ*, there a *communis notitia* is not ſo free from all ſuſpicion; which may be cleared by taking an Inſtance from our preſent Argument. The notion of the *Immortality* of the Soul is ſuch an one as is generally owned by all thoſe that yet are not able to collect it by a long *Series* and concatenation of ſenſible obſervations, and by a Logical dependence of one thing upon another deduce it from ſenſible Experiments; a thing that it may be was ſcarce ever done by the wiſeſt Philoſophers, but is rather believed with a kind of repugnancy to Senſe, which ſhews all things to be mortal, and which would have been too apt to have deluded the ruder ſort of men, did not a more powerful impreſſion upon their own Souls forcibly urge them to believe their own Immortality. Though indeed if the common notions of men were well examined, it may be ſome common notion adherent to this of the *Immortality* may be as generally received, which yet in it ſelf is falſe; and that by reaſon of a common prejudice which the earthly and Senſual part of man will equally poſſeſſe all men with, untill they come to be well acquainted with
their

their own Souls ; as namely a notion of the Souls *Materiality*, and it may be it's *Traduction* too, which seems to be as generally received by the vulgar sort as the former. But the reason of that is evident, for the Souls of men exercising themselves first of all *κίνησις ποσειστικὴ*, as the Greek Philosopher expresseth, meerly by a *Progressive kind of motion*, spending themselves about Bodily and Material acts, and conversing onely with Sensible things; they are apt to acquire such deep stamps of Material phantasms to themselves, that they cannot imagine their own Being to be any other then *Material & Divisible*, though of a fine *Æthereal* nature : which kind of conceit, though it be inconsistent with an Immortal and Incorruptible nature, yet hath had too much prevalencie in Philosophers themselves, their Minds not being sufficiently abstracted while they have contemplated the highest Being of all. And some think *Aristotle* himself cannot be excused in this point, who seems to have thought God himself to be nothing else but *μέγα ζῶον*, as he styles him. But such Common Notions as these are, arising from the deceptions and hallucinations of *Sense*, ought not to prejudice those which not *Sense*, but some *Higher power* begets in all men. And so we have done with that.

The second thing I should premise should be in place of a *Postulatum* to our following Demonstrations, or rather a *Caution* about them, which is, *That, to a right conceiving the force of any such Arguments as may prove the Souls Immortality, there must be an antecedent Converse with our own Souls.* It is no hard matter to convince any one by clear and evident principles, fetch'd from his own sense of himself, who hath ever well meditated the *Powers* and *Operations* of his own Soul, that it is *Immaterial* and *Immortal*.

K

But

But those very Arguments that to such will be Demonstrative, to others will lose something of the strength of Probability: For indeed it is not possible for us well to know what our Souls are, but onely by their *κίνησις κυκλική*, their *Circular and Reflex motions*, and Converse with themselves, which onely can steal from them their own secrets. All those Discourses which have been written of the Soul's Heraldry, will not blazon it so well to us as it self will doe. When we turn our own eyes in upon it, it will soon tell us it's own royal pedigree and noble extraction, by those sacred Hieroglyphicks which it bears upon it self. We shall endeavour to interpret and unfold some of them in our following Discourse.

3. There is one thing more to be considered, which may serve as a common *Basis* or Principle to our following Arguments; and it is this Hypothesis, *That no Substantial and Indivisible thing ever perisheth.* And this *Epicurus* and all of his Sect must needs grant, as indeed they doe, and much more then it is lawful to plead for; and therefore they make this one of the first Principles of their *Atheistical* Philosophy, *Ex nihilo fieri nil, & in nihilum nil posse reverti.* But we shall here be content with that sober *Thesis* of *Plato* in his *Timæus*, who attributes the *Perpetuation* of all Substances to the *Benignity and Liberality* of the Creatour, whom he therefore brings in thus speaking to the *Angels*, those *τέτοι θεοί*, as he calls them, *ὅπως οὐκ ἔστι ἀθάνατοι οὐδέ ἀλύτοι, &c.* *You are not of your selves immortal, nor indissoluble; but would relapse and slide back from that Being which I have given you, should I withdraw the influence of my own power from you: but yet you shall hold your Immortality by a Patent of meeer grace from my self.* But to return, *Plato* held that the
whole

whole world, howsoever it might meet with many Periodicall mutations, should remain Eternally; which I think our Christian Divinity doth no where deny: and so *Plotinus* frames this general Axiom, ἐδὲν ἐν τῷ ὄντι δὲ ἀλλεῖται, that no Substance shall ever perish. And indeed if we collate all our own Observations & Experience with such as the History of former times hath delivered to us, we shall not find that ever any substance was quite lost; but though this *Proteus*-like Matter may perpetually change its shape, yet it will constantly appear under one Form or another, what art soever we use to destroy it: as it seems to have been set forth in that old *Gryphe* or Riddle of the *Peripatetick* School, *Alia Lalia Crispis, nec mas, nec fœmina, nec androgyna, nec casta, nec meretrix, nec pudica; sed omnia,* &c. as *Fortunius Licetus* hath expounded it. Therefore it was never doubted whether ever any piece of Substance was lost, till of latter times some hot-brained *Peripateticks*, who could not bring their fiery and subtiler fancies to any cool judgement, began rashly to determine that all *Material Forms* (as they are pleas'd to call them) were lost. For having once jumbled and crouded in a new kind of Being, never anciently heard of, between the parts of a Contradiction, that is *Matter* and *Spirit*, which they call *Material Forms*, because they could not well tell whence these new upstarts should arise, nor how to dispose of them when *Matter* began to shift herself into some new garb, they condemn'd them to utter destruction; and yet lest they should seem too rudely to controul all Sense and Reason, they found out this common tale which signifies nothing, that these *Substantial Forms* were educed *ex potentia Materia*, whenever *Matter* began to appear in any new disguise, and afterwards again retur-

ned *in gremium Materie*; & so they thought them not quite lost. But this Curiosity consisting onely of words fortuitously packt up together, being too subtile for any sober judgment to lay hold upon, and which they themselves could never yet tell how to define; we shall as carelesly lay it aside, 'as they boldly obtrude it upon us, and take the common distinction of all *Substantiall Being* for granted, viz. That it is either *Body*, and so *Divisible*, and of three Dimensions; or else it is something which is not properly a *Body* or *Matter*, & so hath no such Dimensions as that the Parts thereof should be crouding for place, and justling one with another, not being all able to couch together or run one into another: and this is nothing else but what is commonly called *Spirit*. Though yet we will not be too Critical in depriving every thing which is not grossly corporeal of all kind of *Extension*.

CHAP. III.

The First Argument for the Immortality of the Soul. That the Soul of man is not Corporeal. The gross absurdities upon the Supposition that the Soul is a Complex of fluid Atomes, or that it is made up by a fortuitous Concourse of Atomes: which is Epicurus his Notion concerning Body. The Principles and Dogmata of the Epicurean Philosophy in opposition to the Immateriall and Incorporeal nature of the Soul, asserted by Lucretius; but discover'd to be false and insufficient. That Motion cannot arise from Body or Matter. Nor can the power of Sensation arise from Matter: Much less can Reason. That all Humane knowledge hath
not

not its rise from Sense. The proper function of Sense; and that it is never deceived. An Addition of Three Considerations for the enforcing of this first Argument, and further clearing the Immateriality of the Soul. That there is in man a Faculty which 1. controls Sense: and 2. collects and unites all the Perceptions of our several Senses. 3. That Memory and Prevision are not explicable upon the supposition of Matter and Motion.

WE shall therefore now endeavour to prove That the Soul of man is something really distinct from his Body, of an Indivisible nature, and so cannot be divided into such Parts as should flit one from another; and consequently is apt of it's own Nature to remain to Eternity, and so will doe, except the Decrees of Heaven should abandon it from Being.

And first, we shall prove it *ab absurdo*, and here doe as the Mathematicians use to doe in such kind of Demonstrations: we will suppose that if the Reasonable Soul be not of such an *Immaterial* Nature, then it must be a *Body*, and so suppose it to be made up as all Bodies are: where because the Opinions of Philosophers differ, we shall only take one, *viz.* that of *Epicurus*, which supposeth it to be made up by a *fortuitous Concourse of Atomes*; and in that demonstrate against all the rest: (for indeed herein a *particular* Demonstration is an *Universal*, as it is in all Mathematical Demonstrations of this kind.) For if all that which is the *Basis* of our Reasons and Understandings, which we here call *the Substance of the Soul*, be nothing else but a *meer Body*, and therefore be infinitely divisible, as all Bodies are; it will be all one in effect whatsoever notion we have of the generation or production thereof. We may give it, if we please, finer words, and use more demure & smooth

language about it then *Epicurus* did, as some that, lest they should speak too rudely and rustically of it by calling it *Matter*, will name it *Efflorescentia Materiae*; and yet lest that should not be enough, adde *Aristotle's* Quintessence to it too: they will be so trim and courtly in defining of it, that they will not call it by the name of *Aer*, *Ignis*, or *Flamma*, as some of the ancient vulgar Philosophers did, but *Flos flammæ*: and yet the *Epicurean* Poet could use as much Chymistry in exalting his fancy as these subtile Doctors doe; and when he would dress out the Notion of it more gaudily, he resemles it to * *Flos Bacchi*, and *Spiritus unguentis suavis*. But when we have taken away this disguise of wanton Wit, we shall find nothing better then *meer Body*, which will be recoiling back perpetually into it's own inert and sluggish Passiveness: though we may think we have quicken'd it never so much by this subtile artifice of Words and Phrases, a man's new-born *Soul* will for all this be but little better then his *Body*; and, as that is, be but a *rasura corporis alieni*, made up of some small and thin shavings pared off from the Bodies of the Parents by a continuall motion of the severall parts of it; and must afterwards receive its augmentation from that food and nourishment which is taken in, as the *Body* doth. So that the very Grasse we walk over in the fields, the Dust and Mire in the streets that we tread upon, may, according to the true meaning of this dull Philosophy, after many refinings, macerations and maturations, which Nature performs by the help of Motion, spring up into so many Rational Souls, and prove as wise as any *Epicurean*, and discourse as subtilely of what it once was, when it lay drooping in a senseless Passiveness. This conceit is so gross, that one would think it wanted nothing but that witty

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* *Lucret. lib. 3.*

Sarcasm that *Plutarch* cast upon *Nicocles* the Epicurean, to confute it, ἡ μήτηρ ἀτόμους ἔχεν ἐν αὐτῇ τοῦ σώματος, οἷα σπυελθῆσαι σφόν ἀν ἐγέννησεν.

But because the heavy minds of men are so frequently sinking into this earthly fancy, we shall further search into the entralls of this Philosophy; and see how like that is to a Rational Soul, which it pretends to declare the production of. *Lucretius* first of all taking notice of the mighty swiftness and celerity of the *Soul* in all its operations, lest his *Matter* should be too soon tired and not able to keep pace with it, he first casts the *Atomes* prepared for this purpose into such perfect *Spherical* & small figures as might be most capable of these swift impressions; for so he, *lib. 3.*

*At, quod mobile tantopere est, constare rotundis
Perquam seminibus debet, perquamque minutis,
Momine uti parvo possint impulsa moveri.*

But here before we goe any further, we might inquire what it should be that should move these *small* and *insensible Globes* of *Matter*. For *Epicurus* his two Principles, which he calls *Plenum* and *Inane*, will here by no means serve our turn to find out *Motion* by. For though our *communes notitia* assure us that whereever there is a Multiplicity of parts, (as there is in every Quantitative Being) there may be a Variety of application in those parts one to another, and so a *Mobility*; yet *Motion* it self will not so easily arise out of a *Plenum*, though we allow it an empty *Space* and room enough to play up and down in. For we may conceive a *Body*, which is his *Plenum*, onely as *trinè dimensum*, being *longum*, *latum* & *profundum*, without attributing any motion at all to it: and *Aristotle* in his *De Cælo* doubts not herein to speak plainly, ὅτι ἐκ τῆ σώματος κίνησις οὐκ ἐγγίβεται, that *Motion* cannot arise from a *Body*. For indeed

deed this Power of *motion* must needs argue some Efficient cause, as *Tully* hath well observed, if we suppose any *Rest* antecedent; or if any *Body* be once moving, it must also find some potent Efficient to stay it & settle it in *Rest*, as *Simplicius* hath somewhere in his Comment upon *Epicetus* wisely determin'd. So that if we will suppose either *Motion* or *Rest* to be contain'd originally in the nature of any *Body*; we must of necessity conclude some potent Efficient to produce the contrary, or else attribute this Power to Bodies themselves; which will at last grow unbounded and infinite, and indeed altogether inconsistent with the nature of a *Body*.

But yet though we should grant all this which *Lucretius* contends for, how shall we force up these *particles of Matter* into any true and real *Perceptions*, and make them perceive their own or others motions, which he calls *Motus sensiferi*? For he having first laid down his Principles of all Being, as he supposeth, (neither is he willing to leave his Deities themselves out of the number) he onely requires these *Postulata* to unfold the nature of all by, * *Concurfus, motus, ordo, positura, figura*. But how any such thing as *sensation*, or much lesse *Reason*, should spring out of this barren soil, how well till'd soever, no composed mind can imagine. For indeed that infinite variety which is in the *Magnitude* of parts, their *Positions, Figures* and *Motions*, may easily, and indeed must needs, produce an infinite variety of *Phænomena*, which the *Epicurean* philosophy calls *Eventa*. And accordingly where there is a *Sentient faculty*, it may receive the greatest variety of *Impressions* from them, by which the *Perceptions*, which are the immediate result of a *Knowing faculty*, will be distinguish'd: Yet cannot the Power it self of *Sensation* arise from them, no more then *Vision* can rise out of a *Glasse*, whereby

* *Lib. 1.*

whereby it should be able to perceive these *Idola* that paint themselves upon it, though it were never so exactly polish'd, and they much finer than they are or can be.

Neither can those small *corpuscula*, which in themselves have no power of *sense*, ever produce it by any kind of Concourse or Motion; for so a Cause might in its production rise up above the height of its own nature and virtue; which I think every calm contemplator of Truth will judge impossible: for seeing whatsoever any Effect hath, it must needs derive from its Causes, and can receive no other tincture and impressi- on then they can bestow upon it; that Signature must first be in the Cause it self, which is by it derived to the Effect. And therefore the wisest Philosophers amongst the Ancients universally concluded that there was some higher Principle than meer *Matter*, which was the Cause of all Life and Sense, and that to be Immortal: as the *Platonists*, who thought this reason sufficient to move them to assert a Mundane Soul. And *Aristotle*, though he talks much of *Nature*, yet he delivers his mind so cloudily, that all that he hath said of it may passe with that which himself said of his *Acroatici Libri*, or Physicks, that they were ἐνδεδορῆσαι ἐ μὴ ἐνδεδορῆσαι. Nor is it likely that he who was so little satisfied with his own notion of *Nature* as being the Cause of all Motion and Rest, as seemingly to desert it while he placeth so many Intelligences about the Heavens, could much please himself with such a gross conceit of meer *Matter*, that that should be the true Moving and Sentient *Entelech* of some other Matter; as it is manifest he did not.

But indeed *Lucretius* himself, though he could in a jolly fit of his over-flush'd and fiery fancy tell us,

Of the Immortality

*Et videre potest non ex ridentibus factus,
Et sapere, & doctis rationem reddere dictis,
Non ex seminibus sapientibus, atque disertis :*

yet in more cool thoughts he found his own common notions too sturdy to be so easily silenc'd; and therefore sets his wits a-work to find the most *Quintessential* particles of *Matter* that may be, that might doe that feat, which those smooth *Spherical* bodies, *Calor*, *Aer* and *Ventus* (for all come into this composition) could not doe: and this was of such a subtile and exalted nature, that his earthly fancy could not comprehend it, and therefore he confesses plainly he could not tell what name to give it, though for want of a better he calls it *Mobilem vim*, as neither his Master before him, who was pleas'd to compound the Soul (as *Plutarch** relates) of four ingredients, ἐκ ποῦ πνεύματος, ἐκ ποῦ αἰθέρος, ἐκ ποῦ πυρρός, ἐκ τεταύτων τῶν ἀκατανομήτων ὁ ἄνθρωπος αἰσθητικόν. But because this Giant-like *Protens* found himself here bound with such strong cords, that notwithstanding all his struggling he could by no means break them off from him, we shall relate his own words the more largely. I find them *lib.3.*

*Lib.4.de placitis Philosophorum.

*Sic calor, atque aer, & venti cæca potestas
Mista creant unam naturam, & mobilis illa
Vis, initium motus abs se qua dividit ollis:
Sensifer unde oritur primum per viscera motus.
Nam penitus prorsum latet hæc natura, subestque;
Nec magis hac infra quidquam est in corpore nostro;
Atque animâ st animæ proporrò totius ipsa.
Quod genus in nostris membris & corpore toto
Mista latens animi vis est, animaque potestas,
Corporibus quia de parvis paucisque creata est.
Sic tibi nominis hæc expers vis, facta minutis
Corporibus, latet ———*

Thus

Thus we see how he found himself overmaster'd with difficulties, while he endeavoured to find the place of the *Sensitive powers* in *Matter*: & yet this is the highest that he dares aim at, namely to prove that *Sensation* might from thence derive its Original, as stiffly opposing any Higher power of *Reason*; which we shall *in lucro ponere* against another time.

But surely had not the *Epicureans* abandoned all *Logic* together with some other Sciences (as *Tully* and *Laertius* tell us they did) they would here have found themselves too much prest with this Argument, (which yet some will think to be but *levis armatura* in respect of some other) and have found it as little short of a Demonstration to prove the *Soules Immortality* as the *Platonists* themselves did: But herein how they dealt, * *Plotinus* hath well observed of them all who denied ^{* Enn. 4. l. 7.} Lives and Souls to be immortal, which he asserts, and ^{c. 4.} make them nothing but Bodies, that when they were pinch'd with the strength of any Argument fetch'd frō the φύσις δεασήει. of the Soul, it was usuall amongst them to call this Body πνεύμα πῶς ἔχον, or *Ventus certo quodam modo se habens*; to which he well replies, ἢ ὅ πολυθρύλλητον αὐτοῖς πῶς ἔχον, εἰς ὃ καταφεύγασιν ἀναγκαζόμενοι πᾶσι τοῖς ἄλλοις πᾶσι ὅ ὅ σῶμα φύσιν δεασήειον. Where by this φύσις δεασήει. seems to be nothing meant but that same thing which *Lucretius* called *vim mobilem*, and he would not allow it to be any thing else but a *Body*, though what kind of *Body* he could not tell: yet by it he understands not meerly an Active power of motion, but a more subtile *Energie*, whereby the force and nature of any motion is perceived and insinuated by its own strength in the bodies moved; as if these sorry Bodies by their impetuous juffling together could awaken one another out of their drowsie Lethargie, and

make each other hear their mutuall impetuouſ knocks: which is as abſurd as to think a Muſical inſtrument ſhould hear its own ſounds, and take pleaſure in thoſe harmonious aires that are plai'd upon it. For that which we call *Senſation*, is not the Motion or Impreſſion which one Body makes upon another, but a *Recognition* of that Motion; and therefore to attribute that to a Body, is to make a Body privy to its own acts and paſſions, to act upon itſelf, and to have a true and proper *ſelf-feeling* virtue; which * *Porphyrie* hath elegantly expreſſed, ὅταν ὁ ζῶων ἀνὰ ἀνῆται, ἔοικεν ἢ μὴ ψυχὴ ἀρμονία χωρεῖν ἢ ἐαυτῆς τὰς χορδὰς κινεῖσθαι ἡρμοσμένας· τῇ δὲ ἐν τῇ χορδᾷ ἀρμονία ἀχωρεῖται ὁ σῶμα,

In the ſenſations of living creatures the Soul moves, as if unbodied Harmony her ſelf ſhould play upon an Inſtrument, and ſmartly touch the well-tuned ſtrings: but the Body is like that Harmony which dwells inſeparably in the ſtrings themſelves which have no perception of it.

Thus we ſhould now leave this *Topick* of our Demonſtration, onely we ſhall adde this as an Appendix to it, which will further manifeſt the Souls *Incorporeal* and *Immaterial* nature, that is, That there is a *Higher Principle* of knowledge in man then meer *Senſe*, neither is that the ſole Original of all that Science that breaks forth in the minds of men; which yet *Lucretius* maintains, as being afraid left he ſhould be awaken'd out of this pleaſant dreame of his, ſhould any Higher power rouſe his ſleepy Soul: and therefore he thus layes down the opinion of his Sect,

*Invenies primis ab ſenſibus eſſe creatam
Notitiam veri, neque ſenſus poſſe refelli:
Nam majore fide debet reperiri illud,
Sponte ſua veris quod poſſit vincere falſa.*

But yet this goodly Champion doth but lay ſiege to
his

* in his Tract,
Αφορμὰ πρὸς
τὰ νοητά.

Lib. 4.

his own Reason, and endeavour to storm the main fort thereof, which but just before he defended against the *Scepticks* who maintained that opinion, *That nothing could be known*; to which he having replied by that vulgar Argument, *That if nothing can be known, then neither doe we know this That we know nothing*; he pursues them more closely with another, *That neither could they know what it is to know, or what it is to be ignorant,*

*Quæram, quom in rebus veri nil viderit ante ;
Unde sciat, quid sit scire, & nescire vicissim :
Notitiam veri quæ res falsique creavit.*

But yet if our *Senses* were the *only Judges* of things, this *Reflex* knowledge whereby we know what it is to know, would be as impossible as he makes it for *Sense* to have *Innate Idea's* of its own, antecedent to those stamps which the Radiations of external Objects imprint upon it. For this knowledge must be antecedent to all that judgment which we pass upon any *Sensatum*, seeing except we first know what it is to know, we could not judge or determine aright upon the approach of any of these *Idola* to our Senses.

But our Author may perhaps yet seem to make a more full confession for us in these two points.

First, That no sense can judge another's objects, nor convince it of any mistake,

*Non possunt alios alii convincere sensus,
Nec porro poterunt ipsi reprehendere sese.*

If therefore there be any such thing within us as controls our *Senses*, as all know there is; then must that be of an Higher nature than our *Senses* are.

But secondly, he grants further, That all our *Sensation* is nothing else but *Perception*, and therefore where-soever there is any hallucination, that must arise from

something else within us besides the power of sense,

— quoniam pars horum maxima fallit

Propter opinatus animi, quos addimus ipsi,

Pro visis ut sint, quæ non sunt sensibus visa.

In which words he hath very happily lighted upon the proper function of *Sense*, and the true reason of all those *mistakes* which we call the *Deceptions of Sense*, which indeed are not truly so, seeing they arise onely from a *Higher Faculty*, and consist not in *Sensation* it self; but in those deductions and Corollaries that our *Judgments* draw from it.

We shall here therefore grant that which the *Epicurean* philosophy, and the *Peripatetick* too, though not without much caution, pleads for univerversally, *That our Senses are never deceived*, whether they be *sani* or *lasi*, sound or distempered, or whatsoever proportion or distance the *Object* or *medium* bears to it: for if we well scan this business, we shall find that nothing of *Judgment* belongs to *Sense*, it consisting onely *εν αισθησει παθη*, in Perception; neither can it make any just observation of those Objects that are without, but onely discerns its own passions, and is nothing else but *γνωσις της παθων*, and tells how it finds it self affected, and not what is the true cause of those impressions which it finds within it self; (which seems to be the reason of that old Philosophical maxim recited by *Aristotle l. 3. de Anima, cap. 2. ετε μελαν ετι ανδρ οψεως, εδδε χυμων ανδρ γδύσεως*, that these *Simulachra* were onely in our Senses; which notion a late Author hath pursued;) and therefore when the Eye finds the Sun's circle represented within it self of no greater a bigness then a foot-diameter, it is not at all herein mistaken; nor a distempered *Palate*, when it tastes a bitterness in the sweetest honey, as *Proclus* a famous *Mathematician* and
Platonist

Platonist hath well determined, in *Plat. Tim.* αἱ γὰρ αἰσθη-
 σεις τῶν αὐτῶν ἀπαγγέλλουσι πάθημα, ἃ ἐπὶ πάντη φύσσονται,
 The Senses in all things of this nature doe but declare
 their own passions or perceptions, which are alwaies
 such as they seem to be, whether there be any such *par-*
allelum signaculum in the Object as bears a true ana-
 logie with them or not: and therefore in truth they
 are never deceived in the execution of their own fun-
 ctions. And so doth *Aristotle l. 3 de Anima, c. 3.* con-
 clude, That errour is neither in Sense nor Phansy, ἐδενί-
 κωσ' ἀρχῆς ἢ μὴ καὶ λόγῳ, it is in no Facultie but onely
 that in which is Reason. Though it be as true on the
 other side, that *Epicurus* & all his Sect were deceived,
 while they judged the Sun and Moon and all the Starrs
 to be no bigger then that Picture and Image which
 they found of them in their own Eyes; for which silly
 conceit though they had been for many Ages suffi-
 ciently laugh'd at by wise men, yet could not *Lucretius*
 tell how to enlarge his own fancy, but believes the *Ido-*
lum in his own Visive organ to be adequate to the Sun
 it self, in despight of all Mathematicall demonstration;
 as indeed he must needs, if there were no *Higher* prin-
 ciple of knowledge then *Sense* is, which is the most in-
 disciplinable thing that may be, and can never be taught
 that Truth which Reason and Understanding might at-
 tempt to force into it. αἰσθησις καὶ μωρίας ἀκρότης τῆς
 λόγου λέξις ὅτι μείζων ὁ ἥλιος τῆς γῆς, &c. Though *Rea-*
son inculcates this notion ten thousand times over, That
the Sun is bigger then the Earth, yet will not the Eye be
 taught to see it any bigger then a foot breadth: and there-
 fore he rightly calls it, as all the Platonical and Stoical
 philosophie doth, ἀλογόν τι, and it may well be put
 among the rest of the Stoicks ἀλογα πάθη.

Thus I hope by this time we have found out κρείτ-
 τον αἰσθησίν.

τοῦ σώματος ἢ αἰσθητικῶς δύναμιν, some more noble Power in the Soul than that is by which it accommodates it self to the Body, and according to the measure and proportion thereof converseth with External Matter. And this is the true reason why we are so apt to be mistaken in Sensible objects, because our Souls sucking in the knowledge of external things thereby, and not minding the proportion that is between the Body and them, mindless of its own notions, collates their corporeal impressions with externall objects themselves, and judgeth of them one by another. But whensoever our Souls act in their own power and strength, untwisting themselves from all corporeal complications, they then can find confidence enough to judge of things in a seeming contradiction to all those other *visa corporea*.

And so I suppose this Argument will amount to no lesse then a Demonstration of the Soul's *Immateriality*, seeing to all *sincere understanding* it is necessary that it should thus abstract it self from all corporeal commerce, and return from thence nearer into it self.

Now what we have to this purpose more generally intimated, we shall further branch out in these two or three Particulars.

- I. First, That that *Mental faculty* and power whereby we *judge* and *discern* things, is so far from being a *Body*, that it must *retract* and *withdraw* it self from all *Bodily operation* whensoever it will nakedly *discern* Truth. For should our Souls alwaies mould their judgment of things according to those *παθητικὰ* and impressions which seem to be framed thereof in the Body, they must then doe nothing else but chain up Errours and Delusions one with another in stead of Truth: as should the judgments of our Understandings wholly depend upon the sight of our *Eyes*, we should then conclude that

that our meer accessess and recesses from any *Visible* Object have such a Magical power to change the magnitudes of *Visible* Objects, and to transform them into all varieties of figures & fashions; and so attribute all that variety to them which we find in our corporeal perceptions. Or should we judge of *Gustables* by our *Tast*, we should attribute to one and the self-same thing all that variety w^{ch} we find in our own Palates. Which is an unquestionable Argument That that *Power* whereby we discern of things and make judgments of them different and sometimes contrary to those perceptions that are the necessary results of all Organical functions, is something distinct from the *Body*; and therefore though the Soul, as *Plato* hath well observed, be μερῶν ὡς εἰ τὰ σώματα, various and divisible accidentally in these Sensations and Motions wherein it extends and spreads it self as it were upon the Body, and so according to the nature and measure thereof perceives its impressions; yet it is ἐν ἑαυτῇ ἀμερῶν indivisible, returning into it self. Whensoever it will speculate Truth it self, it will not then listen to the several clamours and votes of these rude Senses which alwaies speak with divided tongues; but it consults some clearer Oracle within it self: and therefore *Plotinus*, *Enn. 4. l. 3.* hath well concluded concerning the Body, ἐμπόδιον τῆς ἐν τῷ σώματι ἐν τῷ σκέψασθαι ἀποχρῶντο, should a man make use of his Body in his Speculations, it will entangle his mind with so many contradictions, that it will be impossible to attain to any true knowledge of things. We shall conclude this therefore, as *Tully* doth his Contemplation of the Soules operations about the frame of Nature, the fabrick of the Heavens and motions of the Stars, *Animus qui hæc intelligit, similis est ejus qui ea fabricatus in caelo est.*

M

Secondly,

2.

* *Eun.* 4. l. 7.
c. 6.

Secondly, We also find *such a Faculty* within our own Souls as *collects* and *unites* all the Perceptions of our several Senses, and is able to *compare* them together; something in which they all meet as in one Centre: which * *Plotinus* hath well expressed, *δεῖ τὸ ὡς περ κέντρον ἕξι*· γραμμᾶς ὅσας συναβύσους ἐκ περιφερείας κίβητε, πᾶσι πανταχόθεν αἰσθήσεως πρὸς τὸ ἕν περαινόμεν, καὶ ταύτων δ' ἀντιλαμβανόμενον ἕξι ἐν ὅπῳ, That in which all those several Sensations meet as so many Lines drawn from several points in the Circumference, and which comprehends them all, must needs be *One*. For should that be *various* and consisting of several parts, which thus receives all these various impressions, then must the *sentence* and *judgment* passed upon them be *various* too. *Aristotle* in his *de Anima*, *Δεῖ δ' ἐν λέγειν ὁμοίαιον*, That must be one that judgeth things to be diverse; and that must judge too ἐν ἀχωρίσῳ χρόνῳ, setting all before it at once. Besides we could not conceive how such an immense variety of impressions could be made upon any piece of Matter, which should not obliterate and deface one another. And therefore *Plotinus* hath well disputed against them who make all Sensation τυπώσεως ἔκ ἐνοσημοσύνης ἐν ψυχῇ· which brings me to the Third.

3.

Thirdly, That Knowledge which the Soul retains in it self of *things past*, and in some sort *Prevision* of *things to come*, whereby many grow so sagacious in fore-seeing future Events, that they know how to deliberate and dispose of *present* affairs, so as to be ready furnished and prepared for such Emergencies as they see in a train and Series of Causes which sometimes work but contingently: I cannot think *Epicurus* himself could in his cool thoughts be so unreasonable as to persuade himself, that all the shuffling & cutting of *Atomes* could produce such a Divine piece of Wisdom as this is.

What

What *Matter* can thus bind up *Past*, *Present* and *Future* time together : which while the Soul of man doth, it seems to imitate (as far as its own finite nature will permit it to strive after an imitation of) God's eternity : and grasping and gathering together a long Series of duration into it self, makes an essay to free it self from the rigid laws of it, and to purchase to it self the freedom of a true Eternity. And as by its *χρονικὴ πρόοδος* (as the Platonists are wont to speak) its *Chronical and successive operations*, it unravels and unfolds the contexture of its own indefinite intellectual powers by degrees ; so by this *Memory* and *Prevision* it recollects and twists them up all together again into it self. And though it seems to be continually sliding from it self in those several vicissitudes and changes which it runs through in the constant variety of its own Effluxes and Emanations ; yet is it alwaies returning back again to its first Original by a swift remembrance of all those motions and multiplicity of operations which have begot in it the first sense of this constant flux. As if we should see a Sun-beam perpetually flowing forth from the bright body of the Sun , and yet ever returning back to it again ; it never loseth any part of its Being, because it never forgets what it self was : and though it may number out never so vast a length of its duration, yet it never comes nearer to its old age, but carrieth a lively sense of its youth and infancy, which it can at pleasure lay a fast hold on, along with it.

But if our *Souls* were nothing else but a *Complex of fluid Atomes*, how should we be continually roving and sliding from our selves, and soon forget what we once were ? The *new Matter* that would come in to fill up that Vacuity which the *old* had made by its departure, would never know what the *old* were, nor what that

should be that would succeed that: ὡσαυτὲρ ξένη ψυχὴ αὐτὴν ἐν ἀγνοίᾳ ἔταυ, ὣν ἢ ἑτέρα οἶδε. Ἐ ὡσαυτὲρ ὁ ἀλλοθ' ὄρχη ἡμῶν, that new pilgrim and stranger-like Soul would alwaies be ignorant of what the other before it knew, and we should be wholly some other bulk of Being then we were before, as Plotinus hath excellently observed *Enn. 4. l. 7. c. 5.* It was a famous speech of wise *Heraclitus*, εἰς τὸ αὐτὸν ποταμὸν δὲς ὄντων ἂν ἐμβῆαι, a man cannot enter twice into the same River: by which he was wont symbolically to express the constant flux of Matter, which is the most unstable thing that may be. And if *Epicurus* his Philosophy could free this Heap of refined Atomes, which it makes the Soul to be, from this inconstant and flitting nature, and teach us how it could be μόνιμον ἢ some stable and immutable thing, alwaies resting entire while it is in the Body; though we would thank him for such a goodly conceit as this is, yet we would make no doubt but it might as well be able to preserve it self from dissolution and dissipation out of this gross Body, as in it: seeing it is no more secured from the constant impulses of that more gross Matter which is restlessly moving up and down in the Body, then it is out of it: and yet for all that we should take the leave to ask *Tully's* question with his sober disdain, *Quid, obsecro, terrane tibi aut hoc nebuloso & caliginoso caeno aut sata aut concreta videtur tanta vis memoriae?* Such a jewel as this is too precious to be found in a dunghill: meer Matter could never thus stretch forth its feeble force, & spread it self over all its own former præexistencies. We may as well suppose this dull and heavy Earth we tread upon to know how long it hath dwelt in this part of the Universe that now it doth, and what variety of Creatures have in all past Ages sprung forth from it, and all those occurrences & events which have all this time happened upon it.

C H A P. IV.

The second Argument for the Immortality of the Soul. Actions either Automatical or Spontaneous. That Spontaneous and Elicite Actions evidence the Distinction of the Soul from the Body. Lucretius his Evasion very slight and weak. That the Liberty of the Will is inconsistent with the Epicurean principles. That the Conflict of Reason against the Sensitive Appetite argues a Being in us superiour to Matter.

WE have done with that which we intended for the First part of our Discourse of the Soul's Immortality: we have hitherto look'd at it rather *in Concreto* than *in Abstracto*, rather as a Thing complicated with and united to the Body; and therefore considered it in those Operations, which as they are not proper to the Body, so neither are they altogether independent upon it, but are rather of a mixt nature.

We shall now take notice of it in those *Properties*, in the exercise whereof it hath less commerce with the *Body*, and more plainly declares its own high descent to us, That it is able to subsist and act without the aid and assistance of this *Matter* which it informs.

And here we shall take that course that *Aristotle* did in his Books *de Anima*, and first of all inquire, *Whether it hath ἰδιον τι, some kind of Action so proper and peculiar to it self, as not to depend upon the Body.* And this soon offers it self in the first place to us in those *Elicite motions* of it, as the *Moralists* are wont to name them, which though they may end in those they call *Im-*

perate acts, yet have their first Emanation from nothing else but the Soul it self.

For this purpose we shall take notice of Two sorts of *Actions* which are obvious to the experience of every one that observes himself, according to a double Source & emanation of them, which a late Philosopher hath very happily suggested to us. The first are those *Actions* which arise up within us *without any Animadversion*; the other are those that are *consequent to it*.

I.

For we find frequently *such Motions* within our selves which *first are*, before we take notice of them, and which by their own turbulency and impetuousness force us to an *Advertency*: as those *Fiery spirits* and that *inflamed Blood* which sometimes fly up into the head; or those gross and Earthly *Fumes* that disturb our brains; the stirring of many other *Humours* which beget within us Grief, Melancholy, Anger, or Mirth, or other Passions; which have their rise from such Causes as we were not aware of, nor gave no consent to create this trouble to us. Besides all those *Passions* and *Perceptions* which are begotten within us by some externall motions which derive themselves through our Senses, and fiercely knocking at the door of our Minds and Understandings force them sometimes from their deepest debates & musings of some other thing, to open to them and give them an audience.

Now as to such Motions as these are, it being necessary for the preservation of our Bodies that our Souls should be acquainted with them, a mans Body was so contrived and his Soul so united to it, that they might have a speedy access to the Soul. Indeed some ancient Philosophers thought that the Soul descending more deeply into the Body, as they expresse it, first begot these corporeal motions unbeknown to it self by reason
of

of its more deep immersion, which afterwards by their impetuouſneſs excited its advertency. But whatſoever truth there is in that Aſſertion, we clearly find from the relation of our own Souls themſelves, that our Soul diſowns them, and acknowledgeth no ſuch Motions to have been ſo buſy by her commiſſion; neither knows what they are, from whence they ariſe, or whither they tend, untill ſhe hath duly examined them. But theſe *Corporeal motions* as they ſeem to ariſe from nothing elſe but meerly from the *Machina* of the Body it ſelf; ſo they could not at all be ſenſated but by the Soul.

Neither indeed are all our own *Corporeal actions* perceived by us, but only thoſe that may ſerve to maintain a good correſpondence & intelligence between the Soul and Body, and ſo foment & cheriſh that Sympathy between them which is neceſſary for the ſubſiſtence and well-being of the whole man in this mundane ſtate. And therefore there is very little of that which is commonly done in our Body, which our Souls are informed at all of. The *constant Circulation of Blood* through all our *Veins* and *Arteries*; the common *motions* of our *Animal ſpirits* in our *Nerves*; the *maceration of Food* within our *Stomachs*, and the *distribution of Chyle* and nourishment to every part that wants the relief of it; the *constant flux and reflux of more ſedate Humours* within us; the *diſſipations* of our corporeal Matter by *inſenſible Tranſpiration*, and the *acceſſes of new* in the room of it; all this we are little acquainted with by any vital energie which ariſeth from the union of Soul and Body: and therefore when we would acquaint our ſelves with the *Anatomy* and vital functions of our own Bodies, we are ſain to uſe the ſame courſe and method that we would to find out the ſame things in any other kind

kind of Animal, as if our Souls had as little to doe with any of these in our own Bodies, as they have in the Bodies of any other Brute creature.

2.

But on the other side, we know as well, that many things that are done by us, are done at the dictate and by the commission of our own Wills; and therefore all such Actions as these are, we know, without any great store of Discourfive inquiry, to attribute to their own proper causes, as seeing the efflux and propagati-
 on of them. We doe not by a naked speculation know our Bodies first to have need of nourishment, and then by the Edi&t of our Wills injoyne our Spirits and Humours to put themselves into an hungry and craving posture within us by corroding the Tunicles of the Stomach; but we first find our own Souls sollicit-
 ed by these motions, which yet we are able to gainsay, and to deny those petitions which they offer up to us. We know we commonly meditate and discourse of such Arguments as we our selves please: we mould designs, and draw up a plot of means answerable thereto, according as the free vote of our own Souls determines; and use our own Bodies many times, notwithstanding all the reluctancies of their nature, onely as our Instruments to serve the will and pleasure of our Souls. All which as they evidently manifest a true *Distinction* between *the Soul* and *the Body*, so they doe as evidently prove the *Supremacy* and dominion which the Soul hath over the Body. Our Moralists frequently dispute what kind of government that is whereby the *Soul*, or rather *Will*, rules over the *Sensitive Appetite*, which they ordinarily resolve to be *Imperium politicum*; though I should rather say, that all good men have rather a true *despoticall power* over their *Sensitive faculties*, and over the whole Body, though they use it onely

onely according to the laws of Reason and Discretion. And therefore the *Platonists* and *Stoicks* thought the Soul of man to be absolutely freed from all the power of *Astral Necessity*, and uncontrollable impressions arising from the subordination and mutual Sympathie and Dependance of all mundane causes, which is their proper notion of *Fate*. Neither ever durst that bold *Astrologie* which presumes to tell the Fortunes of all corporeal Essences, attempt to enter into the secrets of man's Soul, or predict the destinies thereof. And indeed whatever the destinies thereof may be that are contained in the vast volume of an Infinite and Almighty Mind, yet we evidently find a $\delta' \epsilon\phi' \eta\mu\acute{\iota}\nu$, an $\alpha\upsilon\tau\epsilon\gamma\acute{\epsilon}\sigma\iota\omicron\nu$, a liberty of Will within our selves, maugre the stubborn malice of all Second Causes. And *Aristotle*, who seems to have disputed so much against that $\alpha\omega\lambda\omicron\upsilon\nu\eta\omicron\iota\alpha$ of Souls which his Master before him had soberly maintained, does indeed but quarrel with that common sense and Experience which we have of our Souls; this $\alpha\omega\lambda\omicron\upsilon\nu\eta\omicron\iota\alpha$ of the Soul being nothing else but that Innate force and power which it hath within it, to stir up such thoughts and motions within it self as it finds it self most free to. And therefore when we reflect upon the productions of our own Souls, we are soon able to find out the first Efficient cause of them. And though the subtilty of some Wits may have made it difficult to find out whether the *Understanding* or the *Will* or some other Facultie of the Soul be the *First Mover*, whence the *motus primò primus* (as they please to call it) proceeds; yet we know it is originally the Soul it self whose vital acts they all are: and although it be not $\alpha\omega\tau\acute{\omicron}\delta\epsilon\nu \pi\acute{\alpha}\rho\omega\tau\eta$ the First Cause as deriving all its virtue from it self, as *Simplicius* distinguisheth in *1. de An. cap. 1.* yet it is $\epsilon\nu \tau\omicron\iota\varsigma \pi\acute{\alpha}\rho\omega\tau\omicron\iota\varsigma \phi\upsilon\sigma\iota\kappa\eta\iota$, vitally

co-working with the First Causes of all. But on the other side, when we come to examine those Motions which arise from the Body, this stream runs so far under ground, that we know not how to trace it to the head of it; but we are fain to *analyse* the whole artifice, looking from the *Spirits* to the *Blood*, from that to the *Heart*, viewing all along the *Mechanical* contrivance of *Veins* and *Arteries*: neither know we after all our search whether there be any *Perpetuum mobile* in our own Bodies, or whether all the motions thereof be onely by the redundancy of some external motions without us; nor how to find the First mover in nature; though could we find out that, yet we know that there is a Fatal determination which fits in all the wheels of meer Corporeal motion; neither can they exercise any such noble freedome as we constantly find in the Wills of men, which are as large and unbounded in all their Elections as Reason it self can represent Being it self to be.

Lucretius, that he might avoid the dint of this Argument, according to the *Genius* of his Sect feigns this *Liberty* to arise from a *Motion of declination*, whereby his *Atomes* alwaies moving downwards by their own weight towards the Centre of the World, are carried a little obliquely, as if they tended toward some point different from it, which he calls *clinamen principiorum*. Which riddle though it be as good as any else which they, who held the *Materiality* and *Mortality* of Souls in their own nature, can frame to salve this difficulty; yet is of such a *private interpretation*, that I believe no *Oedipus* is able to expound it. But yet by what we may guesse at it, we shall easily find that this insolent conceit (and all else of this nature) destroys the *Freedome of Will*, more then any *Fate* which the severest censours

sours thereof, whom he sometimes taxeth, ever set over it. For how can any thing be made subject to a free and impartial debate of Reason, or fall under the Level of Free-will, if all things be the meer result either of a Fortuitous or Fatal motion of Bodies, which can have no power or dominion over themselves? and why should he or his great Master find so much fault with the *Superstition* of the world, and condemn the Opinions of other men when they compare them with that transcendent sagacity they believe themselves to be the Lords of, if all was nothing else but the meer issue of *Material* motions; seeing that *necessity* which would arise from a *different concurrence* and *motion* of several particles of *Matter* begetting that *diversity* of *Opinions* and *Wills*, would excuse them all from any blame?

Therefore to conclude this Argument, Whatsoever Effence finds this *Freedome* within it self, whereby it is absolved from the rigid laws of *Matter*, may know it self also to be *Immaterial*; and having dominion over its own actions, it will never desert it self: and because it finds it self *non vi alienâ sed suâ moveri*, as *Tully* argues, it feels it self able to preserve it self from the forrein force of *Matter*, and can say of all those assaults which are at any time made against those sorry mud-walls which in this life inclose it, *ἐδὲν τοῦτο ἐμὸν*, as the *Stoick* did, all this is nothing to me, who am yet free and can command within, when this feeble Carcass is able no longer to obey me; and when that is shattered and broken down, I can live any where else without it; for I was not *That*, but had onely a command over *It*, while I dwelt in it.

But before we wholly desert this Head, we may adde some further strength to it, from the Observation of that Conflict which the Reasons and Understan-

dings of men maintain against the *Sensitive appetite*: and wheresoever the Higher powers of Reason in a man's Soul prevail not, but are vanquish'd by the impetuoufness of their Sensual affections through their own neglect of themselves; yet are they never so broken, but they may strengthen themselves again: and where they subdue not men's inordinate Passions and Affections, yet even there will they condemn them for them. Whereas were a Man all of one piece, and made up of nothing else but *Matter*; these Corporeal motions could never check or controul themselves, these *Material* dimensions could not struggle with themselves, or by their own strength render themselves any thing else then what they are. But this *αὐτεξούσιον* (ζωή), as the Greeks call it, this *Self-potent Life* which is in the Soul of man, acting upon it self and drawing forth its own latent Energie, finds it self able to tame the outward man, and bring under those rebellious motions that arise from the meer *Animal powers*, and to tame and appease all those seditions and mutinies that it finds there. And if any can conceive all this to be nothing but a meer fighting of the *male-contented* pieces of *Matter* one against another, each striving for superiority and preeminence; I should not think it worth the while to teach such an one any higher learning, as looking upon him to be indued with no higher a Soul then that which moves in Beasts or Plants.

C H A P. V.

The third Argument for the Immortality of the Soul. That Mathematical Notions argue the Soul to be of a true Spiritual and Immaterial Nature.

WE shall now consider the Soul awhile in a further degree of *Abstraction*, and look at it in those *Actions* which *depend not at all* upon the *Body*, wherein it doth ἢ ἐαυτῆς συννοεῖν ἀπαύξειεναι, as the Greeks speak, and converseth onely with its own Being. Which we shall first consider in those λόγοι μαθηματικοί or *Mathematical notions* which it contains in it self, and sends forth from within it self; which as they are in themselves *Indivisible*, and of such a perfect nature as cannot be received or immersed into *Matter*; so they argue that *Subject* in which they are seated to be of a true *Spiritual* and *Immaterial* nature. Such as a *pure Point*, *Linea ἀπλάης*, *Latitude abstracted from all Profundity*, the *Perfection of Figures*, *Equality*, *Proportion*, *Symmetry* and *Asymmetry of Magnitudes*, the *Rise and propagation of Dimensions*, *Infinite divisibility*, and many such like things; which every ingenious Son of that Art cannot but acknowledge to be the true characters of some *Immaterial* Being, seeing they were never buried in *Matter*, nor extracted out of it: and yet these are transcendently more certain and infallible Principles of *Demonstration* than any *Sensible* thing can be. There is no *Geometrician* but will acknowledge *Angular sections*, or the cutting of an *Arch* into any number of parts required, to be most

exact without any diminution of the whole; but yet no Mechanical art can possibly so perform either, but that the place of section will detract something from the whole. If any one should endeavour to double a *Cube*, as the *Delian* Oracle once commanded the *Athenians*, requiring them to duplicate the dimensions of *Apollo's* Altar, by any Mechanical subtilty; he would find it as impossible as they did, and be as much laugh'd at for his pains as some of their *Mechanicks* were. If therefore no *Matter* be capable of any Geometrical effections, and the *Apodictical* precepts of Geometry be altogether unimitable in the purest Matter that Phanſie can imagine; then must they needs depend upon something infinitely more pure than *Matter*, which hath all that *Stability* and *Certainty* within it self which it gives to those infallible Demonstrations.

We need not here dispute with *Empedocles*,

Γαῖη ἢ γῆ γαῖαν ὀπώπαρδρ, ὕδατι δ' ὕδωρ, &c.

We know earth by earth, fire by fire, and water by water, that is, by the Archetypal *Idea's* of all things in our own Souls; though it may be it were no hard matter to prove that, as in this case *S. Austin* did, when in his Book *de Quant. anima*, he would prove the Immortality of the Soul from these notions of Quantity, which come not by any possible Sense or Experience which we can make of bodily Being, and therefore concludes they must needs be immediately ingraven upon an Immaterial Soul. For though we could suppose our *Senses* to be the School-Dames that first taught us the Alphabet of this learning; yet nothing else but a true Mental Essence could be capable of it, or so much improve it as to *unbody* it all, and strip it naked of any Sensible garment, and then onely, when it hath done it,

it, embrace it as its own, and commence a true and perfect understanding of it. And as we all hold it impossible to shrink up any Material Quality, which will perpetually spread it self commensurably to the Matter it is in, into a Mathematical point: so is it much more impossible to extend and stretch forth any Immaterial and unbodied Quality or notion according to the dimensions of *Matter*, and yet to preserve the integrity of its own nature.

Besides, in these *Geometricall* speculations we find that our Souls will not consult with our Bodies, or ask any leave of our Fancies how or how far they shall distribute their own notions by a continued progress of Invention; but spending upon their own stock, are most free and liberal, and make Fancie onely to serve their own purpose in painting out not what Matter will afford a copie of, but what they themselves will dictate to it; and if that should be too busie, silence and controul it by their own Imperial laws. They so little care for *Matter* in this kind of work, that they banish it as far as may be from themselves, or else chastise and tame the unruly and refractory nature of it, that it should yield it self pliable to their sovereign commands. These *Embodied Bodies* (for so this present Argument will allow me to call them) which our Senses converse with, are perpetually jostling together, contending so irresistably each for its own room and space to be in, and will not admit of any other into it, preserving their own intervals: but when they are once in their *Unbodied nature* entertained into the Mind, they can easily penetrate one another $\delta\lambda\alpha\delta\iota\delta\lambda\alpha$. The Soul can easily pyle the vastest number up together in her self, and by her own force sustain them all, and make them all couch together in the same space: she

She can easily pitch up all those *Five Regular Bodies* together in her own Imagination, and inscribe them one in another, and then entering into the very heart and centre of them, discern all their Properties and several Respects one to another; and thus easily find her self freed from all Material or Corporeal confinement; shewing how all that which we call *Body*, rather issued forth by an infinite projection from some *Mind*, then that it should exalt it self into the nature of any Mental Being; and, as the *Platonists* and *Pythagoreans* have long since well observed, how our Bodies should rather be in our Souls, then our Souls in them. And so I have done with that Particular.

CHAP. VI.

The Fourth Argument for the Immortality of the Soul. That those clear and stable Ideas of Truth which are in Man's Mind evince an Immortal and Immaterial Substance residing in us, distinct from the Body. The Soul more knowable then the Body. Some passages out of Plotinus and Proclus for the further confirming of this Argument.

AND now we have traced *the Immortality of the Soul*, before we were aware, through those Three Relations or *χρείς*, or (if you will) Degrees of knowledge, which *Proclus* in his Comment upon *Plato's Timæus* hath attributed to it, which he calls *τῶν γνωστικῶν διωάμεων σφείν*. The First is *αἰσθησις ἀλογος* ☉, a naked perception of Sensible impressions, without any work of Reason. The Second, *δόξα μὲν λόγου*, a Miscellane-
neous

neous kind of knowledge arising of a collation of its Sensations with its own more obscure and dark *Idea's*. The Third, *διάνοια ἐ λόγῳ*, Discourse and Reason, which the *Platonists* describe Mathematical knowledge by, which, because it spins out its own notions by a constant *series* of Deduction, knitting up Consequences one upon another by Demonstrations, is by him call'd *νόσις μεταβατική*, a Progressive kind of knowledge; to which he addes a Fourth, which we shall now make use of for a further Proof of *the Immortality of the Soul*. There is therefore Fourthly *νόσις ἀμεταβάτως*, which is a naked Intuition of Eternal Truth which is alwaies the same, which never rises nor sets, but alwaies stands still in its Vertical, and fills the whole Horizon of the Soul with a mild and gentle light. There are such calm and serene *Idea's* of Truth, that shine onely in *pacate* Souls, and cannot be discerned by any *troubled* or fluid Fancy, that necessarily prove a *μόνιμον ἢ στασιμόν τι*, some *Permanent & Stable Essence* in the Soul of man, which (as *Simplicius* on *Epicet*. well observes) ariseth onely *ἀπὸ ἀκινήτου τινός, ἐ καὶ πάντα γέγονον ἀμεταβλήτου αἰτίας, τ' αἰεὶ καὶ τὰ αὐτὰ καὶ ὡς αὐτῶς ἐχέουσιν*, from *some immoveable and unchangeable Cause which is alwaies the same*. For these Operations about Truth we now speak of, are not *χρονικαὶ ἐνέργειαι* any *Chronical Energies*, as he further expresses it, but the true badges of an Eternal nature, and speak a *παντοῦτος* and *εἰσις* (as *Plato* is wont to phrase it) in man's Soul. Such are the *Archetypall Idea's* of *Justice, Wisdome, Goodness, Truth, Eternity, Omnipotency*, and all those either *Morall, Physicall, or Metaphysical* notions, which are either the *First Principles* of Science, or the *Ultimate* complement and final perfection of it. These we alwaies find to be *the same*, and

know that no Exorcisms of Material mutations have any power over them : though we our selves are but of yesterday, and mutable every moment, yet these are Eternall, and depend not upon any mundane vicissitudes ; neither could we ever gather them from our observation of any Material thing where they were never sown.

If we reflect but upon our own Souls, how manifestly doe the *Species of Reason, Freedom, Perception,* and the like, offer themselves to us, whereby we may *know* a thousand times *more distinctly* what our *Souls* are then what our *Bodies* are ? For the former we know by an immediate converse with our selves, and a distinct sense of their Operations ; whereas all our knowledge of the Body is little better then meerly Histori-cally, which we gather up by scraps and piecemeals from more doubtfull and uncertain experiments which we make of them : but the notions which we have of a *Mind, i. e.* something within us that *thinks, apprehends, reasons, and discourses,* are so clear and distinct from all those notions which we can fasten upon a *Body,* that we can easily conceive that if all *Body-Being* in the world were destroyed, yet we might then as well subsist as now we doe. For whensoever we take notice of those *Immediate motions* of our own *Minds* whereby they make themselves known to us, we find no such thing in them as *Extension* or *Divisibility,* which are contained in every Corporeal essence : and having no such thing discovered to us from our nearest familiarity with our own Souls, we could never so easily know whether they had any such things as Bodies joyned to them or not, did not those extrinsecal impressions that their turbulent motions make upon them admonish them thereof.

But

But as the more we reflect upon our own Minds, we find all Intelligible things more clear, (as when we look up to the Heavens, we see all things more bright and radiant, then when we look down upon this dark Earth when the Sun-beams are drawn away from it:) so when we see all Intelligible Being concentrating together in a greater *Oneness*, and all kind of *Multiplicity* running more and more into the strictest *Unity*, till at last we find all *Variety* and *Division* suck'd up into a perfect *Simplicity*, where all happily conspire together in the most undivided peace and friendship; we then easily perceive that the reason of all *Diversity* and *Distinction* is (that I may use *Plotinus* his words not much differently from his meaning) μεταβάσις ἀπὸ τοῦ εἰς λογισμῶν. For though in our contentious pursuits after *Science*, we cast *Wisdom*, *Power*, *Eternity*, *Goodness* and the like into several formalities, that so we may trace down *Science* in a constant chain of *Deductions*; yet in our naked *Intuitions* and *visions* of them, we clearly discern that *Goodness* and *Wisdom* lodge together, *Justice* and *Mercy* kiss each other: and all these and whatsoever pieces else the crack'd glasses of our *Reasons* may sometime break *Divine* and *Intelligible Being* into, are fast knit up together in the invincible bonds of *Eternity*. And in this sense is that notion of *Proclus* descanting upon *Plato's* riddle of the Soul, [ὡς ἔγεννηται καὶ ἀγέννητος, as if it were generated & yet not generated] to be understood; χρόνος ἅμα καὶ αἰὼν ὡς ἡ ψυχή, the Soul partaking of *Time* in its broken and particular conceptions and apprehensions, and of *Eternity* in its comprehensive and stable contemplations. I need not say that when the Soul is once got up to the top of this bright *Olympus*, it will then no more doubt of its own *Immortality*, or fear any *Dissipation*, or doubt

whether any drowsie *Sleep* shall hereafter seize upon it : no, it will then feel it self grasping fast and safely its own Immortality, and view it self in the Horizon of Eternity. In such sober kind of *Ecstasies* did *Plotinus* find his own Soul separated from his Body, as if it had divorc'd it for a time from it self: πολλὰίς ἐγφέρωμαι εἰς ἑμαυτόν ἐκ τῶ σώματι, ἔχρωμαι τῷ μὲ ἄλλων ἕξω, ἑμαυτῷ ᾗ εἶπω, διαυμασὶν ἡλίην ὁρῶν κέλλ, &c. *I being often awakened into a sense of my self, and being sequestred from my body, and betaking my self from all things else into my self; what admirable beauty did I then behold, &c.* as he himself tells us, *En. 4. l. 8. c. 1.* Thus is that *Intelligence* begotten which *Proclus l. 2. in Plat. Tim.* calls a *Correction of Science* : his notion is worth our taking notice of, and gives us in a manner a brief recapitulation of our former discourse, shewing how the higher we ascend in the contemplation of the Soul, the higher still we rise above this low sphere of Sense and Matter. His words are these, Αὐτὴ ἢ ὁπισθίμῃ ὡς μὲ ἐν ψυχῆς ἀνελεγκτός ἔστιν, ἐλέγχεται δὲ ἀπὸ νῆ, &c. that is, *Science as it is in the Soul* (by which he means the Discursive power of it) *is blameless, but yet is corrected by the Mind; as resolving that which is Indivisible, and dividing Simple Being as if it were Compounded: as Fancy corrects Sense for discerning with passion and material mixture, from which that purifies its object; Opinion corrects Fancies, because it apprehends things by forms and phantasms, which it self is above; and Science corrects Opinion, because it knows without discerning of causes; and the Mind (as was insinuated) or the Intuitive faculty corrects the Scientific, because by a Progressive kind of Analysis it divides the Intelligible Object, where it self knows and sees things together in their undivided essence: wherefore this onely is Im-*
moveable,

moveable, and Science or Scientifical reason is inferior to it in the knowledge of true Being. Thus he.

But here we must use some caution, lest we should arrogate too much to the power of our own Souls, which indeed cannot raise up themselves into that *pure and steady contemplation* of true Being; but will rather act with some *Multiplicity* or *επεσόντες* (as they speak) attending it. But thus much of its high original may appear to us, that it can (as our Author told us) *correct* it self, for *dividing* and *disjoyning* therein, as knowing all to be every way *One most entire and simple*: though yet all men cannot easily improve their own Understandings to this High degree of Comprehension; and therefore all ancient Philosophers and *Aristotle* himself made it the peculiar priviledge of some men more abstracted from themselves and all corporeall commerce.

CHAP. VII.

What it is that, beyond the Highest and most subtile Speculations whatsoever, does clear and evidence to a Good man the Immortality of his Soul. That True Goodness and Vertue begets the most raised Sense of this Immortality. Plotinus his excellent Discourse to this purpose.

AND now that we may conclude the Argument in hand, we shall adde but this one thing further to clear the Soul's *Immortality*, and it is indeed that which breeds a true sense of it, viz. *True and reall goodness*. Our *highest speculations* of the Soul may beget a suffi-

cient conviction thereof within us, but yet it is onely *True Goodness and Vertue* in the Souls of men that can make them both *know* and *love*, *believe* and *delight* themselves in their *own Immortality*. Though every good man is not so Logically subtil as to be able by fit *mediums* to demonstrate his own Immortality, yet he sees it in a higher light: His Soul being purged and enlightned by true Sanctity is more capable of those Divine irradiations, whereby it feels it self in conjunction with God, and by a *συνδύναμις* (as the Greeks speak) the Light of divine goodness mixing it self with the light of its own Reason, sees more clearly not onely that it may, if it please the supreme Deity, of its own nature exist eternally, but also that it shall doe so: it knows it shall never be deserted of that free Goodness that alwaies embraceth it: it knows that Almighty Love, which it lives by, to be stronger then death, and more powerful then the grave; it will not suffer those holy ones that are partakers of it to lie in hell, or their Souls to see corruption; and though worms may devour their flesh, and putrefaction enter into those bones that fence it, yet it knows that its Redeemer lives, and that it shall at last see him with a pure Intellectual eye, which will then be clear and bright, when all that earthly dust, which converse with this mortal body filled it with, shall be wiped out: It knows that God will never forsake his own life which he hath quickned in it; he will never deny those ardent desires of a blisfull fruition of himself, which the lively sense of his own Goodness hath excited within it: those breathings and gaspings after an eternal participation of him are but the Energy of his own breath within us; if he had had any mind to destroy it, he would never have shewn it such things as he hath done; he would

not

not raise it up to such *Mounts of Vision*, to shew it all the glory of that heavenly *Canaan* flowing with eternal and unbounded pleasures, and then tumble it down again into that deep and darkeſt *Abyſs of Death and Non-entity*. Divine goodneſs cannot, it will not, be ſo cruel to holy ſouls that are ſuch ambitious ſuitors for his love. The more they contemplate the bliſſfull *Effluxes* of his divine love upon themſelves, the more they find themſelves ſtrengthned with an undaunted confidence in him; and look not upon themſelves in theſe poor bodily relations and dependences, but in their eternal alliances, *ὡς κόσμοι, ὡς ὑπὸ τῷ Θεῷ*, (as *Arrianus* ſometimes ſpeaks) as the Sons of God who is the Father of Souls, Souls that are able to live any where in this ſpacious *Univerſe*, and better out of this dark and loneſome *Cell of Bodily matter*, which is alwaies checking and clogging them in their noble motions, then in it: as knowing that when they leave this *Body*, they ſhall then be received into everlaſting habitations, and converſe freely and familiarly with that *Source of Life and Spirit* which they converſed with in this life in a poor diſturbed and ſtreightned manner. It is indeed nothing elſe that makes men queſtion the *Immortality* of their Souls, ſo much as *their own baſe and earthly loves*, which firſt makes them wiſh their Souls were not immortal, and then to think they are not: which *Plotinus* hath well obſerved, and accordingly hath ſoberly purſued this argument.

I cannot omit a large recital of his *Diſcourſe*, which tends ſo much to diſparage that flat and dull *Philology* which theſe later Ages have brought forth; as alſo thoſe heavy-ſpirited *Chriſtians* that find ſo little divine life and activity in their own Souls, as to imagine them to fall into ſuch a dead ſleep as ſoon as they leave.

leave this earthly tabernacle, that they cannot be awakened again, till that last Trumpet and the voice of an Archangel shall rouse them up. Our Authors discourse is this, *Enn. 4. lib. 7. c. 10.* having first premised this Principle, *That every Divine thing is immortall,* λαβωμεν ὃ ψυχῶν, μὴ τὸ ἐν τῷ σώματι, &c. *Let us now consider a Soul* (saith he) *not such an one as is immerst into the Body, having contracted unreasonable Concupiscence and Anger* (ἐπιθυμίαν καὶ θυμὸν, according to which they were wont to distinguish between the Irascible and Concupiscible faculty) *and other Passions; but such a one as hath cast away these, and as little as may be communicates with the Body: such a one as this will sufficiently manifest that all Vice is unnaturall to the Soul, and something acquired onely from abroad; and that the best Wisdome and all other Vertues lodge in a purged Soul, as being allyed to it. If therefore such a Soul shall reflect upon it self, how shall it not appear to it self to be of such a kind of nature as Divine and Eternall Essences are? For Wisdome and true Vertue being Divine Effluxes can never enter into any unhallowed and mortall thing: it must therefore needs be Divine, seeing it is fill'd with a Divine nature* Ἐξ οὐρανῶν καὶ ὁμοίον by its kindred and consanguinity therewith. *Whoever therefore amongst us is such a one, differs but little in his Soul from Angelicall essences; and that little is the present inhabitation in the Body, in which he is inferiour to them. And if every man were of this raised temper, or any considerable number had but such holy Souls, there would be no such Infidels as would in any sort disbelieve the Soul's Immortality. But now the vulgar sort of men beholding the Souls of the generality so mutilated and deform'd with Vice and Wickedness, they cannot think of the Soul as of any Divine and Immortall Being; though*

indeed they ought to judge of things as they are in their own naked essences, and not with respect to that which extraessentially adheres to them; which is the great prejudice of knowledge. Contemplate therefore the Soul of man, denuding it of all that which it self is not, or let him that does this view his own Soul; then he will believe it to be Immortall, when he shall behold it ἐν τῷ νοητῷ ἢ ἐν τῷ ἁκατάρακτῳ, fixt in an Intelligible and pure nature; he shall then behold his own Intellect contemplating not any Sensible thing, but Eternall things, with that which is Eternall, that is, with it self, looking into the Intellectuall world, being it self made all Lucid, Intellectuall, and shining with the Sun-beams of eternall Truth, borrowed from the First Good, which perpetually rayeth forth his Truth upon all Intellectuall Beings. One thus qualified may seem without any arrogance to take up that saying of Empedocles, Χαίρειν, ἐγὼ δὲ ὑμῶν θεός εἰμι. — Farewell all earthly allies, I am henceforth no mortall wight, but an Immortall Angel, ascending up into Divinity, and reflecting upon that likenes of it which I find in my self. When true Sanctity and Purity shall ground him in the knowledge of divine things, then shall the inward Sciences, that arise from the bottome of his own Soul, display themselves; which indeed are the onely true Sciences: for the Soul runs not out of it self to behold Temperance and Justice abroad, but its own light sees them in the contemplation of its own Being, and that divine essence which was before enshrined within it self.

I might after all this adde many more Reasons for a further confirmation of this present Thesis, which are as numerous as the Soul's relations & productions themselves are; but to every one who is willing to doe his own Soul right, this Evidence we have already brought in is more then sufficient.

C H A P. VIII.

An Appendix containing an Enquiry into the Sense and Opinion of Aristotle concerning the Immortality of the Soul. That according to him the Rational Soul is separable from the Body and Immortal. The true meaning of his Intellectus Agens and Patiens.

HAVING done with the several Proofs of the Soul's Immortality (that great Principle of Naturall Theology, which if it be not entertain'd as a *Communis Notitia*, as I doubt not but that it is by the Vulgar sort of men, or as an Axiome, or, if you will, a Theoreme of free and impartial Reason, all endeavours in Religion will be very cool and languid) it may not be amiss to enquire a little concerning *His* opinion whom so many take for the great Intelligencer of Nature and Omniscient Oracle of Truth; though it be too manifest that he hath so defaced the sacred Monuments of the ancient Metaphysical Theology by his profane hands, that it is hard to see that lovely face of Truth which was once engraven upon them (as some of his own Interpreters have long agoe observed) and so blurr'd those fair Copies of divine learning which he received from his Predecessours, that his late Interpreters (who make him their All) are as little sometime acquainted with his meaning and design, as they are with that Elder philosophy which he so corrupts; which indeed is the true reason they are so ambiguous in determining his Opinion of *the Soul's immortality*; which yet he often asserts and demonstrates in his

Three Books *de Anima*. We shall not here traverse this *Notion* through them all, but onely briefly take notice of that which hath made his Expositours stumble so much in this point; the main whereof is that *Definition* which he gives of the *Soul*, wherein he seems to make it nothing else for the *Genus* of it, but an *Entelechia* or *Informative thing*, which spends all its virtue upon that *Matter* which it informs, and cannot act any other way then meerly by *information*; being indeed nothing else but some *Material* εἶδος, like an impression in wax which cannot subsist without it, or else the result of it: whence it is that he calls onely either *Material Forms*, or the *Functions* and *Operations* of those *Forms*, by this name. But indeed he intended not this for a *general Definition* of the *Soul* of man, and therefore after he had lai'd down this *particular Definition* of the *Soul*, *lib. 2. cap. 1.* he tells us expressly, That that which we call the *Rational Soul* is χωριστὴ or *separable from the Body*, ἧ δ' οὐκ ἐστὶν ἐντελεχία σώματος, *because it is not the Entelech of any Body*. Which he laies down the demonstration of in several places of all those Three books, by enquiring εἴ ἐστι τὴν αὐτῆς ψυχῆς ἔργων ἢ παθημάτων ἴδιον, as he speaks, *lib. 1. cap. 1.* *whether the Soul hath any proper function or operation of its own, or whether all be compounded and result from the Soul and Body together*: and in this inquirie finding that all *Sensations* and *Passions* arise as well from the *Body* as from the *Soul*, and spring out of the conjunction of both of them (which he therefore calls ἐκφυλοὶ λόγοι, as being begotten by the *Soul* upon the *Body*) he concludes that all this favours of nothing else but a *Material* nature, *inseparable* from the *Body*. But then finding acts of *Mind* and *Understanding*, which cannot be propagated from *Matter*, or *causally* depend upon the

Body, he resolves the Principles from whence they flow to be *Immortal*; which he thus sets down *lib. 2. cap. 2.* ὡς εἰ ὃ τῆ νῆ ἐ τ' θεωρητικῆς δυνάμεως, ἐδέπω φανερον, ἀλλ' εἰσιν ψυχῆς γίνεσθαι ἕτερον ἕν), &c. that is, *Now as for the Mind and Theoreticall power, it appears not, viz. that they belong to that Soul which in the former Chapter was defined by ἐντελέχεια, but it seems to be another kind of Soul, and that onely is separable from the Body, as that which is Eternal and Immortal from that which is Corruptible. But the other Powers or Parts of the Soul (viz. the Vegetative and Sensitive) are not separable, καθάπερ φασί τινες, as some think.* Where by these [τινες some] which he here refutes, he manifestly means the *Platonists* and *Pythagoreans*, who held that all kinds of Souls were immortal, as well the Souls of beasts as of men; whereas he upon that former enquire concluded that nothing was immortal, but that which is the Seat of Reason and Understanding: and so his meaning is, that this Rational Soul is altogether a distinct Essence from those other; or else that glory which he makes account he reaps from his supposed victory over the other Sects of Philosophers will be much eclipsed, seeing they themselves did not so much contend for that which he decries, *viz.* an exercise of any such *Informative faculties* in a state of Separation, neither doe we find them much more to reject one part of that complex Axiome of * his, ὃ μὲ ἀιδνητικὸν ἔσθαι ἀνδρ σώματ' ὅ ὃ νῆς χωριστῶς, *That which is sensitive is not without the Body, but the Intellect or Mind is separable, then they doe the other.*

* *Lib. 3. c. 4.*

The other difficulty which *Aristotle's* opinion seems to be clogg'd withall is that Conclusion which he laies down *lib. 3. c. 5.* ὃ ὃ παθητικῶς νῆς, φθαρτῶς, which is commonly thus expounded, *Intellectus patiens est corruptibilis.*

raptibilis. But all this difficulty will soon be cleared, if once it may appear how ridiculous their conceit is, that from that Chapter fetch that idle distinction of *Intellectus Agens & Patiens*; meaning by the *Agens*, that which prepares phantasmes, and exalts them into the nature of intelligible *species*, and then propounds them to the *Patiens* to judge thereof: whereas indeed he means nothing else by his *ὑὸς πανδητικός*, but onely the Understanding *in potentia*, and by his *ὑὸς ποιητικός*, the same *in actu* or *in habitu*, as the Schoolmen are wont to phrase it; and accordingly thus laies down his meaning and method of this notion. In the preceding Chapter of that Book, he disputes against *Plato's* Connate *species*, as being afraid, lest if the Soul should be prejudiced by any home-born notions, it would not be indifferent to the entertaining of any other Truth. Where, by the way, we may observe how unreasonable his Argument is: for if the Soul hath no such stock of principles to trade with, nor any proper notions of its own that might be a *κελίερα* of all Opinions, it would be so indifferent to any, that the foulest Errour might be as easily entertained by it as the fairest Truth; neither could it ever know what guest it receives, whether Truth, or Falshood. But yet our Author found himself able to swallow down this absurdity, though when he had done he could not well digest it. For he could not but take notice of that which was obvious for any one to reply, That *πᾶς ὑὸς ἔστι νοητός*, and so reflecting upon it self, may find matter within to work upon; and so laies down this scruple in a way not much different from his Masters, *ἢ αὐτός ὁ νοητός ἔστι, ὡς περὶ τὰ νοητά, &c.* but the Soul it self is also intelligible, as well as all other intelligible natures are; and in those Beings which are purely abstracted from Matter,

that which understands is the same with that which is understood. Thus he. But not being Master of this notion, he finds it a little too unruly for him, and falls to enquire why the Soul should not then alwaies be *in actu*; quitting himself of the whole difficulty at once by telling us, that our souls are here clogg'd with a *Hyle* or *Matter* that cleaves to them, and so all the matter of their knowledge is contained in sensible objects, which they must extract out of them; being themselves onely *ἐν δυνάμει* or *in potentia ad intelligendum*. Just as in a like argument (Chap. 8.) he would needs perswade us, That the Understanding beholds all things in the glafs of Phantasie; and then questioning how our *πρῶτα νοήματα* or *First principles of knowledge* should be *Phantasmes*, he grants that they are not indeed *phantasmes*, *ἀλλ' ὄντι ἀνεξαρτήτως φαντασμάτων*, but yet they are not without *phantasmes*; which he thinks is enough to say, and so by his meer dictate without any further discussion to solve that knot: whereas in all *Reflex acts*, whereby the Soul reviews its own opinions, and finds out the nature of them, it makes neither use of Sense or *Phantasmes*; but acting immediately by its own power, finds it self *ἀσώματον ἔχουσαν ἑαυτῶν*, as *Simplicius* observes.

But to return, This *Hyle* or *Matter* which our Author supposeth to hinder a free & uninterrupted exercise of Understanding, is indeed nothing else but the Souls *potentiality*; and not any kind of divisible or extended nature. And therefore when he thus distinguisheth between his *Intellectus Agens* and *Patiens*, he seems to mean almost nothing else but what our ordinary Metaphysicians doe in their distinction of *Actus* and *Potentia*, (as *Simplicius* hath truly observed) when they tell us, that the finest created nature is made up

of these two compounded together. For we must know that the *genius* of his Philosophy led him to fancy an *ὑποκειμένη δύναμις*, a certain subject or obediential power in every thing that fell within the compass of Physical speculation, or that had any relation to any natural body; and some other power which was *εἰδοποιεῖν*, that was of an *active and operating nature*: and consequently that both these Principles were in the Soul it self, which as it was capable of receiving impressions & species from the Phantasie, and in a *posse* to understand, so it was *Passive*; but as it doth actually understand, so it is *πρωτὶκός*; or *Active*. And with this Notion he begins his 5. Chap. Ἐπεὶ δὲ ὡσαύτῃ ἐν ἀπόσει τῆ φύσις ἔστι πῶς, ὅ μὲν ὕλη ἐκείνη γένεθ, &c. that is, *Seeing that in every nature there is something which as a First subject is all things potentially, and some Active principle which produceth all things, as Art doth in Matter; it is necessary that the Soul also partake of these differences.* And this he illustrates by *Light & Colours*; resembling the *Passive* power of the Intellect to *Colours*, the *Active* or *Energetical* to *Light*: and therefore he saies, it is χωριστός, καὶ ἀμιγής, καὶ ἀπαθής, *separable, unmixt, and impassible*; and so at last concludes, χωρισθῆναι δὲ ἔστι μόνον τῷ δὲ ὡσαύτῃ ἔστι, *in the state of Separation this Intellect is alwaies that which it is* (that is, it is alwaies *Active* and *Energetical*, as he had told us before, τῆ ἔσις ὡν ἐνεργεία, *the essence of it being activity*) καὶ τῷτο μόνον ἀθάνατον καὶ αἰδίον, ἐμνημονόουμεν δὲ ὅτι τῷτο μὲν ἀπαθές, *and this onely is immortal and eternal, but we do not remember because it is impassible.* In which last words he seems to disprove *Plato's Reminiscencia*, because the Soul in a state of Separation being alwaies in act, the *Passive* power of it, which then first begins to appear when it is embodied, could not represent or contain any such

Traditionall *species* as the *Energeticall* faculty acted upon before; seeing there was then no Phanſie to retain them in, as *Simplicius* expounds it, διὰ ἐν τῇ ψυχῇ τῆς μνημονεύων νοήσεως, δεόμεθα πάντως τὴν μέχρι φαντασίας παρούσης λόγου, because in all remembrance we must reflect upon our Phanſie. And this our Author ſeems to glance at, it being indeed never out of his eye, in these words we have endeavoured to give an account of, ὁ δὲ παθητικὸς νῦν φθαρτὸς, ἢ ἀνδραπέτηδεν νοεῖ, *But the Paſſive intellect is corruptible, and without this we can understand nothing in this life.* And thus our fore-named Commentator doubts not to glosse on them.

CHAP. IX.

A main Difficulty concerning the Immortality of the Soul [viz. The strong Sympathy of the Soul with the Body] answered. An Answer to another Enquiry, viz. Under what account Impreſſions deriv'd from the Body do fall in Morality.

WE have now done with the Confirmation of this Point, which is the main *Basis* of all Religion, and shall not at present trouble our selves with those difficulties that may seem to incumber it; which indeed are onely such as beg for a Solution, but doe not, if they be impartially considered, proudly contest with it: and such of them which depend upon any *hypothesis* which we may apprehend to be lai'd down in *Scripture*, I cannot think them to be of any such moment, but that any one who deals freely and ingenuously with this piece of God's truth, may from thence find

find a far better *ansa* of answering, then he can of moving of any scruples against the Souls Immortality, which that most strongly every where supposes, & does not so positively & *ῥητῶς* lay down, as presume that we have an antecedent knowledge of it, & therefore principally teaches us the right Way & Method of providing in this life for our happy subsistence in that eternal estate. And as for what pretends to *Reason* or *Experience*, I think it may not be amiss briefly to search into one main difficulty concerning the Soul's Immortality: and that is, That strange kind of dependency which it seems to have on the Body, whereby it seems constantly to comply and sympathize therewith, and to assume to it self the frailties and infirmities thereof, to laugh and languish as it were together with that: and so when the Body is compos'd to rest, our Soul seems to sleep together with it; and as the Spring of bodily Motion seated in our Brains is more clear or muddy, so the conceptions of our Minds are more distinct or disturbed.

To answer this difficulty, it might be enough perhaps to say, That the *Sympathy* of things is no sufficient Argument to prove the *Identity* of their essences by, as I think all will grant; yet we shall endeavour more fully to solve it.

And for that purpose we must take notice, that though our Souls be of an Incorporeal nature, as we have already demonstrated, yet they are united to our Bodies, not as *Assisting forms* or *Intelligences*, as some have thought, but in some more immediate way; though we cannot tell what that is, it being the great *arcanum* in Man's nature, that which troubled *Plotinus* so much, when he had contemplated the *Immortality* of it, that, as he speaks of himself, *Enn. 4. lib. 8. c. 1. εἰς*

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λογισμὸν

λογισμὸν διὰ τὴν καταστάσιν, διὰ τὴν πῶς ποτε καὶ νῦν καταστάσιν, καὶ ὅπως ποτε μοι ἔνδον ἡ ψυχὴ γέγνηται τῷ σώματι, τῆτο ἔσσι οἷς ἐφάνη κατ' ἑαυτῶν, καὶ περ' ἔσσι ἐν σώματι.

But indeed to make such a *Complex* thing as Man is, it was necessary that the *Soul* should be so united to the *Body*, as to share in its passions and infirmities so far as they are void of sinfulness. And as the *Body* alone could not perform any act of Sensation or Reason, and so it self become a ζῶον πολιτικόν, so neither would the *Soul* be capable of providing for the necessities of the *Body*, without some way whereby a feeling and sense of them might be conveyed to it; neither could it take sufficient care of this corporeal life, as nothing pertaining to it, were it not sollicited to a natural compunction and compassion by the indigencies of our Bodies. It cannot be a meer Mental Speculation that would be so sensibly affected with hunger or cold or other griefs that our Bodies necessarily partake of, to move our Souls to take care for their relief: and were there not such a commerce between our Souls and Bodies, as that our Souls also might be made acquainted by a pleasurable and delightful sense of those things that most gratifie our Bodies, and tend most to the support of their *Crafsis* and temperament; the Soul would be apt wholly to neglect the Body, and commit it wholly to all changes and casualties. Neither would it be any thing more to us then the body of a Plant or Star, which we contemplate sometimes with as much contentment as we do our own bodies, having as much of the Theory of the one as of the other. And the relation that our Souls bear to such peculiar bodies as they inhabite, is one and the same in point of notion and speculation with that which they have to any other body: and therefore that which determines the Soul

to this Body more then that, must be some subtile *vinculum* that knits and unites it to it in a more Physical way, which therefore *Proclus* sometimes calls *πνευματικὸν ὄχημα τῆς ψυχῆς*, a spiritual kind of vehicle, whereby corporeal impressions are transferr'd to the Mind, and the dictates and decrees of that are carried back again into the Body to act and move it. *Heraclitus* wittily glancing at these mutual aspects and entercourses, calls them * *ἀμφοτέρωθεν ἀναγκαίαι ἐν τῷ ἐναντίῳ*, the * *Plotin. Enn. 4. l. 8. c. 1.* Responsals or Antiphons wherein each of them catcheth at the others part & keeps time with it; and so he tells us that there is *ὁδὸς ἀνω καὶ κάτω*, a way that leads upwards and downwards between the Soul and Body, whereby their affairs are made known to one another. For as the Soul could not have a sufficient relation of the state and condition of our Bodies, except it received some impressions from them; so neither could our Souls make use of our Bodies, or derive their own virtue into them as they doe, without some intermediate motions. For as some motions may seem to have their beginning in our Bodies, or in some external mover, which are not known by our Souls till their advertency be awakened by the impetuoufness of them: so some other motions are derived by our own Wills into our Bodies, but yet in such a way as they cannot be into any other body; for we cannot by the meer Magical virtue of our Wills move any thing else without our selves, nor follow any such virtue by a concurrent sense of those mutations that are made by it, as we doe in our own Bodies.

And as this Conjugal affection and sympathy between Soul and Body are thus necessary to the Being of Mankind; so we may further take notice of *some peculiar part* within us where all this first begins: which

a late sagacious Philosopher hath happily observed to be in that part of the Brain from whence all those Nerves that conduct the Animal spirits up and down the Body take their first Original; seeing we find all Motions that first arise in our Bodies, to direct their course straight up to that, as continually respecting it, and there onely to be sensated, and all the imperate motions of our Wills issuing forth from the same consistency. Therefore the Animal spirits, by reason of their constant mobility and swift motion, ascending to the place of our Nerves origination, move the Soul, which there sits enthron'd, in some mysterious way; and descending at the beck of our Wills from thence, move all the Muscles and joynts in such sort as they are guided and directed by the Soul. And if we observe the subtile Mechanicks of our own Bodies, we may easily conceive how the least motion in these Animal Spirits will, by their relaxing or distending the Nerves, Membranes and Muscles, according to their different quantity or the celerity and quality of their motions, beget all kind of motions likewise in the Organical part of our Bodies. And therefore that our Souls may the better inform our Bodies, they must perceive all their varieties; and because they have such an immediate proximity to these Spirits, therefore also all the Motions of our Souls in the highest way of Reason and Understanding are apt to stir these quick and nimble spirits alwaies attending upon them, or else fix them too much. And thus we may easily see that should our Souls be alwaies acting and working within us, our Bodies could never take that rest and repose which is requisite for the conservation of Nature. As we may easily perceive in all our studies and meditations that are most serious, our Spirits are the more
fix'd,

fix'd, attending the beck of our Minds. - And except this knot whereby our Souls are wedded to our Bodies were unloosed that our Souls were loose from them, they could not act, but presently some Motion or other would be impress'd upon our Bodies: as every Motion in our Bodies that is extraordinary, when our Nerves are distended with the Animal spirits, by a continual communication of it self in these Nerves like so many intended Chords to their original, moves our Souls; and so though we alwaies perceive that one of them is primarily affected, yet we also find the other presently by consent to be affected too.

And because the Soul hath all Corporeal passions and impressions thus conveyed to it, without which it could not expresse a due benevolence to that Body which peculiarly belongs to it; therefore as the Motions of these Animal Spirits are more or less either disorderly and confus'd, or gentle and compos'd, so those Souls especially who have not by the exercise of true Vertue got the dominion over them; are also more or less affected proportionably in their operations. And therefore indeed to question whether the Soul, that is of an Immortal nature, should entertain these corporeal passions, is to doubt whether God could make a Man or not, and to question that which we find by experience in our selves; for we find both that it doth thus, and yet that the Original of these is sometimes from Bodies, and sometimes again by the force of our Wills they are impress'd upon our Bodies.

Here by the way we may consider in a moral way what to judge of those *Impressions* that are derived from our Bodies to our Souls, which the *Stoicks* call *ἀλογα πάθη*: not because they are repugnant to Reason, or are aberrations from it; but because they derive not
 their

their original from Reason, but from the Body, which is ἀλογόν π' and are by *Aristotle*, more agreeably to the ancient Dialect, called ἔνυλοι λόγοι *material* or *corporeal Idea's* or *impressions*. And these we may safely reckon, I think, amongst our *Adiaphora* in Morality, as being in themselves neither good nor evil, (as all the antient Writers have done) but onely are form'd into either by that stamp that the Soul prints upon them, when they come to be entertain'd into it. And therefore whereas some are apt in the most severe way to censure τὰς παρώτας καὶ φύσιν ὁρμῶς, all those Commotions and Passions that first affect our Souls, they might doe well more cautelously to distinguish between such of these motions as have their origination in our Bodies, and such as immediately arise from our Souls: else may we not too hastily displace the antient *termini*, and remove the land-marks of Vertue and Vice? For seeing the Soul could not descend into any corporeal act, as it must doe while it is more present to one body then another, except it could partake of the griefs and pleasures of the Body; can it be any more sinful for it to sensate this, then it is for it to be united to the Body? If our Soul could not know what it is to eat or drink, but onely by a meer ratiocination, collecting by a drie syllogisticall discourse [That meats and drinks preserve the health and fabrick of the Body, repairing what daily exhales from it] without sensating any kind of grief in the want, or refreshment in the use, of them; it would soon suffer the Body to languish and decay. And therefore as these Bodily infirmities and passions are not evil in themselves; so neither are they evil as they first affect our Souls. When our *Animal Spirits*, begot of fine and good blood, gently and nimbly play up and down in our *Brains*, and swiftly
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flie up and down our whole Bodies, we presently find our Phanſies raiſed with *mirth* and *cheerfulneſſ*: and as when our Phanſies are thus exalted, we may not call this the *Energy of Grace*; ſo if our *Spleen* or *Hypochondria*, ſwelling with terrene and fluggiſh Vapours, ſend up ſuch *Melancholick* fumes into our heads as move us to *ſadneſſ* and *timorousneſſ*, we cannot juſtly call that *Vice*; nor when the *Gall* does degurgitate its bitter juyce into our *Liver*, which mingling it ſelf with the blood, begets *fiery* Spirits that preſently fly up into our Brain, and there beget impreſſions of *Anger* within us. The like we may ſay of thoſe Corporeal paſſions which are not bred firſt of all by any Peccant humours or diſtemperatures in our own bodies, but are excited in us by any External objects which by thoſe *idola* and images that they preſent to our Senſes, or rather thoſe Motions they make in them, may preſently raiſe ſuch commotions in our Spirits: For our Body maintains not onely a conſpiration and conſent of all its own parts, but alſo it bears a like relation to other mundane bodies with which it is converſant, as being a part of the whole Univerſe. But when our Soul, once mov'd by the undiſciplin'd petulancy of our Animal ſpirits, ſhall foment and cheriſh that Irrational Grief, Fear, Anger, Love, or any other ſuch like Paſſions contrary to the dictates of Reason; it then ſets the ſtamp of ſinfulneſſ upon them. It is the conſent of our own Wills that by brooding of them brings forth thoſe hatefull Serpents. For though our Souls be eſpouſed to theſe Earthly Bodies, and cannot but in ſome meaſure ſympathize with them, yet hath the Soul a true dominion of its own acts. It is not the meer paſſion, if we take it in a Phyſicall ſenſe, but rather ſome inordinate action of our own Wills that entertain it: and theſe

these passions cannot force our Wills, but we may be able to chastise and allay all the inordinacy of them by the power of our Wills and Reasons: and therefore God hath not made us under the necessity of sin, by making us men subject to such infirmities as these are which are meerly *ζωὰ σαρκῶτων*, as the Greek Philosopher hath well called them, *the blossoms and shoothings forth of bodily life within us*; which is but *Ἰανθρωπότης* or Humanity.

And, if I mistake not, our Divinity is wont sometimes to acknowledge some such thing in our Saviour himself, who was in all things made like to us, our sinfulness excepted. He was *a man of sorrows and acquainted with griefs*, as the Prophet *Esay* speaks of him: and when he was in bodily agonies and horrors, the powerfull assaults thereof upon his Soul moved him to petition his Father, that *if it were possible, that bitter Cup might pass from him*; and the sense of death so much afflicted him, that it bred in him the sad *griefs* which *S. Peter* expresseth by *ὠδύνας τῆ θανάτου* Act. 2. *the pangs or throes of death*, and that *fear* that extorted a *desire* to be freed from it, as it is insinuated by that in *Heb. 5. 7.* *he was delivered from what he feared*, for so the words, being nothing else but an Hebraism, are to be rendred, *ἐίπακεθε εἰς θῆν τὴ σὺλαβείας*. And we are wont to call this *the language and dictate of Nature* which lawfully endeavours to preserve it self, though presently an *higher principle* must bring all these under a subjection to God, and a free submission to his good pleasure: as it was with our Saviour, who moderated all these passions by a ready resignation of himself and his own Will up to the Will of God, and though his Humanity crav'd for ease and relaxation, yet that Divine Nature that was within him would not have it with any repugnancy to the supreme Will of God.

A

DISCOURSE

Concerning

THE EXISTENCE

AND

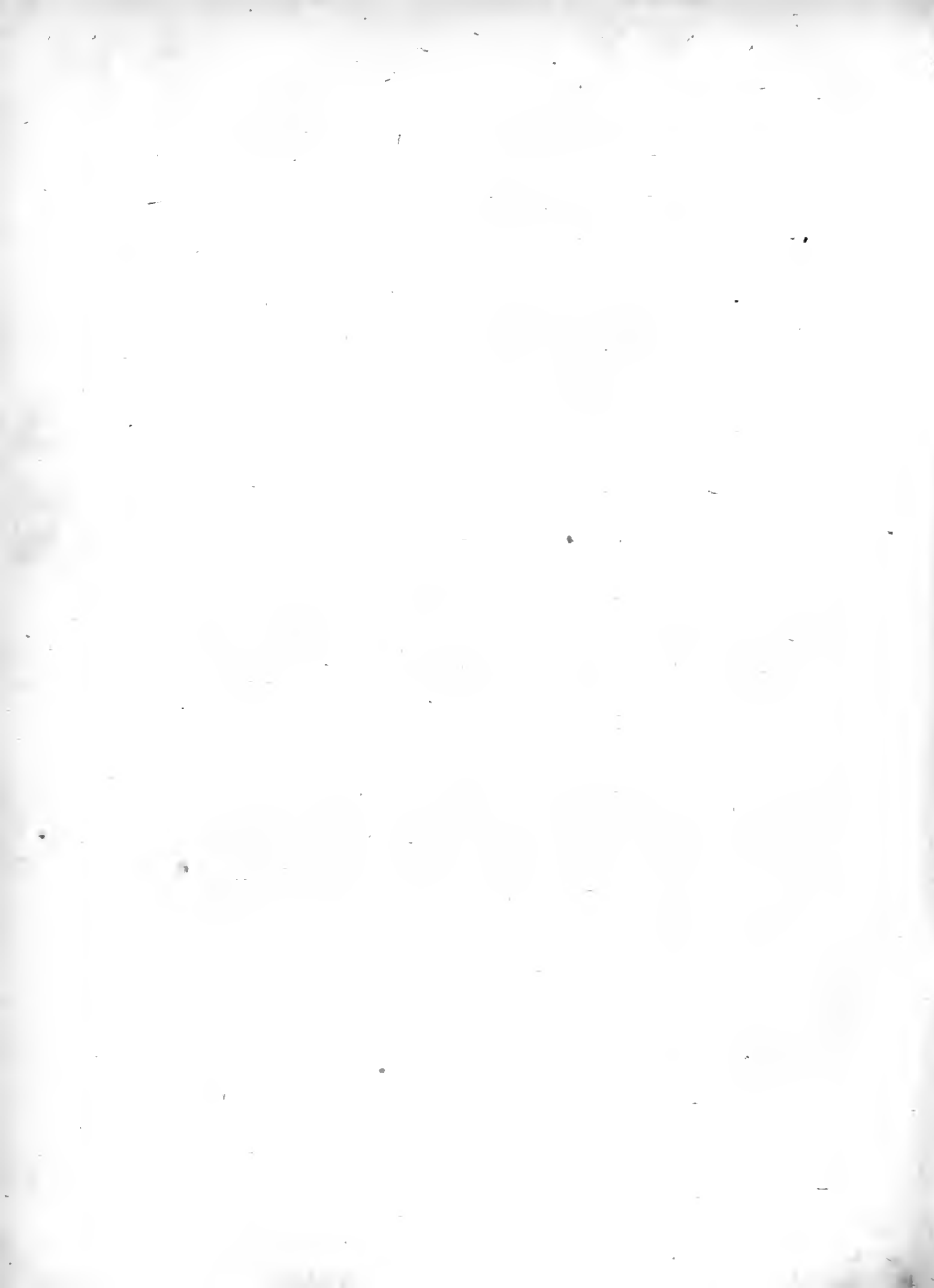
NATURE OF GOD.

Agapetus ad Justinianum.

Ὁ γὰρ ἐαυτὸν γνῶς, γνώσειαι θεόν· θεὸν δὲ ὁ γνῶς, ὁμοιωθήσειαι
θεῷ· ὁμοιωθήσειαι δὲ θεῷ, ὁ ἀξιόλογος ἁγίου θεοῦ· ἀξιόλογος
δὲ γίνεσθαι θεῶ, ὁ μηδὲν ἀνάξιον πραγμάτων θεῶ, ἀλλὰ
φρονῶν μὴ πρὸ αὐτοῦ, λαθῶν δὲ ἀφρονεῖ, ποιῶν δὲ ἀλαθεῖ.

M. T. Cicero l. i. De Legibus.

*Ex tot generibus nullum est animal præter hominem quod
habeat notitiam aliquam Dei: ipsisque in hominibus
nulla gens est neque tam immansueta, neque tam fera,
quæ non, etiamsi ignoret qualem habere Deum deceat,
tamen habendum sciat.*



OF
THE EXISTENCE
AND
NATURE OF GOD.

CHAP. I.

That the Best way to know God is by an attentive reflexion upon our own Souls. God more clearly and lively pictur'd upon the Souls of Men, then upon any part of the Sensible World.



WE shall now come to the other *Cardinal Principle* of all Religion, & treat something concerning God. Where we shall not so much demonstrate *That he is*, as *What he is*.

Both which we may best learn from a *Reflexion upon our own Souls*, as *Plotinus* hath well taught us, *εις εαυτον εντρεπεφων*, *εις αρχην εντρεπεφω*, *He which reflects upon himself, reflects upon his own Originall*, and finds the clearest Impression of some Eternall Nature and Perfect Being stamp'd upon his own Soul. And therefore *Plato* seems sometimes to reprove the ruder sort of men in his times for their contrivance of Pictures and Images to put themselves in mind of the Θεοι or Angelicall Beings, and exhorts them to look into their own Souls, which are the fairest Images not onely of

the Lower divine Natures, but of the Deity it self, God having so copied forth himself into the whole life and energy of man's Soul, as that the lovely Characters of Divinity may be most easily seen and read of all men within themselves: as they say *Phidias* the famous Statuary, after he had made the Statue of *Minerva* with the greatest exquisiteness of Art to be set up in the *Acropolis* at *Athens*, afterwards impress'd his own Image so deeply in her buckler, *ut nemo delere possit aut divellere, qui totam statuam non imminueret*. And if we would know what the *Impresse* of Souls is, it is nothing but God himself, who could not write his own name so as that it might be read but onely in Rationall Natures. Neither could he make such without imparting such an Imitation of his own Eternal Understanding to them as might be a perpetual Memorial of himself within them. And whenever we look upon our own Soul in a right manner, we shall find an *Urim* and *Thummim* there, by which we may ask counsel of God himself, who will have this alway born upon its breast-plate.

There is nothing that so *embases* and *enthralls* the Souls of men, as the dismall and dreadfull thoughts of their own *Mortality*, which will not suffer them to look beyond this short span of Time, to see an houres length before them, or to look higher then these materiall Heavens; which though they could be stretch'd forth to infinity, yet would the space be too narrow for an enlightned mind, that will not be confined within the compass of corporeal dimensions. These black Opinions of Death and the Non-entity of Souls (darker then Hell it self) shrink up the free-born Spirit which is within us, which would otherwise be dilating and spreading it self boundlessly beyond all Finite Being: and

and when these sorry pinching mists are once blown away, it finds this narrow sphear of Being to give way before it; and having once seen beyond Time and Matter, it finds then no more ends nor bounds to stop its swift and restless motion. It may then fly upwards from one heaven to another, till it be beyond all orbe of Finite Being, swallowed up in the boundless Abyss of Divinity, *ἡ ἀπειρος ἡ ἰσότης*, beyond all that which darker thoughts are wont to represent under the Idea of *Essence*. This is that *θεῖον οὐκ ὄν* which the *Areopagite* speaks of, which the higher our Minds soare into, the more incomprehensible they find it. Those dismall apprehensions which pinion the Souls of men to mortality, churlishly check and starve that noble life thereof, which would alwaies be rising upwards, and spread it self in a free heaven: and when once the Soul hath shaken off these; when it is once able to look through a grave, and see beyond death, it finds a vast Immensity of Being opening it self more and more before it, and the ineffable light and beauty thereof shining more and more into it; when it can rest and bear up it self upon an Immaterial centre of Immortality within, it will then find it self able to bear it self away by a self-reflexion into the contemplation of an Eternall Deity.

For though God hath copied forth his own Perfections in this conspicuous & sensible World, according as it is capable of entertaining them; yet the most clear and distinct copy of himself could be imparted to none else but to intelligible and inconspicable natures: and though the whole fabrick of this visible Universe be whispering out the notions of a Deity, and alway inculcates this lesson to the contemplators of it, *ὡς ἐπὶ ἀεὶ ἰσότης ὁ θεός*, as *Plotinus* expresseth it; yet we cannot understand it without some interpreter within. *The*

Heavens indeed declare the glory of God, and the Firmament shews his handy-work, and the ὁ γινώσκον τὸ θεῶν, that which may be known of God, even his eternal power and Godhead, as S. Paul tells us, 'is to be seen in these externall appearances: yet it must be something within that must instruct us in all these Mysteries, and we shall then best understand them, when we compare that copie which we find of them *within* our selves, with that which we see *without* us. The Schoolmen have well compared *Sensible* and *Intelligible* Beings in reference to the Deity, when they tell us that the one doe onely represent *Vestigia Dei*, the other *Faciem Dei*. We shall therefore here enquire what that Knowledge of a Deity is which a due converse with our own naked Understandings will lead us into.

CHAP. II.

How the Contemplation of our own Souls, and a right Reflexion upon the Operations thereof, may lead us into the knowledge of 1. *The Divine Unity and Omniscience,* 2. *God's Omnipotence,* 3. *The Divine Love and Goodness,* 4. *God's Eternity,* 5. *His Omnipresence,* 6. *The Divine Freedom and Liberty.*

IT being our design to discourse more particularly of that knowledge of the Deity that we may learn immediately from our selves, we shall observe,

I.

First, There is nothing whereby our own Souls are better known to us then by the Properties and Operations of Reason: but when we reflect upon our own *Idea* of Pure and Perfect Reason, we know that our own
Souls

Souls are not it, but onely partake of it ; and that it is of such a Nature that we cannot denominate any other thing of the same rank with our selves by; and yet we know certainly that it is, as finding from an inward sense of it within our selves that both we and other things else beside our selves partake of it, and that we have it $\kappa\alpha\tau' \epsilon\upsilon\sigma\tau\alpha\varsigma$ and not $\kappa\alpha\tau' \epsilon\upsilon\sigma\tau\alpha\varsigma$ neither doe we or any *Finite* thing contain the source of it within our selves: and because we have a distinct Notion of the *most Perfect Mind and Understanding*, we own our deficiency therein. And as that *Idea of Understanding* which we have within us points not out to us This or That *Particular*, but something which is neither This nor That, but *Total, Understanding*; so neither will any elevation of it serve every way to fit and answer that *Idea*. And therefore when we find that we cannot attain to *Science* but by a *Discursive* deduction of one thing from another, that our knowledge is confined, and is not fully adequate and commensurate to the largest Spheare of Being, it not running quite through it nor filling the whole *area* of it; or that our knowledge is *Chronical* and *successive*, and cannot grasp all things at once, but works by intervals, and runs out into *Division* and *Multiplicity*; we know all this is from want of Reason and Understanding, and that a *Pure and Simple Mind and Intellect* is free from all these restraints and imperfections, and therefore can be no less then *Infinite*. As this *Idea* which we have of it in our own Souls will not suffer us to rest in any conception thereof which represents it less then *Infinite*: so neither will it suffer us to conceive of it any otherwise then as *One Simple Being*: and could we multiply Understandings into never so vast a number, yet should we be again collecting and knitting them up together
in

in some Universal one. So that if we rightly reflect upon our own *Minds* and *the Method* of their *Energies*, we shall find them to be so framed, as not to admit of any other then *One Infinite* source of all that *Reason and Understanding* which themselves partake of, in which they live, move and have their Being. And therefore in the old Metaphysical Theology, an Originall and Uncreated *Móvas* or *Unity* is made the Fountain of all Particularities and Numbers which have their Existence from the Efflux of its Almighty power.

2. And that is the next thing which our own Understandings will instruct us in concerning God, viz. *His Eternall Power*. For as we find a *Will* and *Power* within our selves to execute the Results of our own *Reason* and *Judgment*, so far as we are not hindred by some more potent Cause: so indeed we know it must be a mighty inward strength and force that must enable our Understandings to their proper functions, and that *Life, Energy* and *Activity* can never be separated from a *Power* of Understanding. The more *unbodied* any thing is, the more *unbounded* also is it in its *Effective* power: *Body* and *Matter* being the most sluggish, inert and unwieldy thing that may be, having no power from it self nor over it self: and therefore the *Purest Mind* must also needs be the most *Almighty Life and Spirit*; and as it comprehends all things and sums them up together in its Infinite knowledge, so it must also comprehend them all in its own life and power. Besides, when we review our own Immortal Souls and their dependency upon some Almighty Mind, we know that we neither did nor could produce our selves; and withall know that all that *Power* which lies within the compass of our selves, will serve for no other purpose then to apply severall præexistent things one to another, from

from whence all *Generations* and *Mutations* arise, which are nothing else but the *Events* of different applications and complications of Bodies that were existent before: and therefore that which produced that Substantiall Life and Mind by which we know our selves, must be something *much more Mighty* then we are, and can be no less indeed then *Omnipotent*, and must also be the First architect and *δημιουργός* of all other Beings, and the perpetuall Supporter of them.

We may also know from the same Principles, That an *Almighty Love*, every way commensurate to that most Perfect Being, eternally rests in it, which is as strong as that is Infinite, and as full of Life and Vigour as that is of Perfection. And because it finds no Beauty nor Loveliness but onely in that and the issues thereof, therefore it never does nor can fasten upon any thing else. And therefore the Divinity alwaies enjoys it self and its own Infinite perfections, seeing it is that Eternall and stable Sun of goodness that neither rises nor sets, is neither eclipsed nor can receive any encrease of light and beauty. Hence *the Divine Love* is never attended with those turbulent passions, perturbations, or wrestlings within it self, of *Fear, Desire, Grief, Anger*, or any such like, whereby *our Love* is wont to explicate and unfold its affection towards its Object. But as *the Divine Love* is perpetually most infinitely *ardent and potent*, so it is alwaies *calm and serene*, unchangeable, having no such ebbings and flowings, no such diversity of stations and retrogradations as that *Love* hath in us which ariseth from the weakness of our Understandings, that do not present things to us alwaies in the same Orient lustre and beauty: neither we nor any other mundane thing (all which are in a perpetual flux) are alwaies the same. Besides,

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though our *Love* may sometimes transport us and violently rend us from our selves and from all Self-enjoyment, yet the more forcible it is, by so much the more it will be apt to torment us, while it cannot centre it self in that which it so strongly endeavours to attract to it; and when it possesseth most, yet is it alwaies hungry and craving, as *Plotinus* hath well express'd it, πάντοτε πλῆρῶς καὶ πάντοτε ἐρηῆς, it may alwaies be filling it self, but, like a leaking vessel, it will be alwaies emptying it self again. Whereas the Infinite ardour of the *Divine Love* arising from the unbounded perfection of the *Divine Being*, alwaies rests satisfied within it self, and so may rather be defin'd by a *σκόσις* than a *κίνησις*, and is wrapt up and rests in the same Centrall Unity in which it first begins. And therefore I think some men of later times have much mistaken the nature of the *Divine Love*, in imagining that *Love* is to be attributed to God, as all other Passions are, rather *secundum effectum* than *affectum*: whereas *S. John*, who was well acquainted with this noble Spirit of *Love*, when he defin'd God by it, and calls him *LOVE*, meant not to signify a bare nothing known by some Effects, but that which was infinitely such as it seems to be. And we might well spare our labour, when we so industriously endeavour to find something in God that might produce the Effects of some other Passions in us, which look rather like the Brats of Hell and Darknes then the lovely offspring of Heaven.

4. When we reflect upon all this which signifies some *Perfect Essence*, as a *Mind*, *Wisdom*, *Understanding*, *Omnipotency*, *Goodness*, and the like, we can find no such thing as *Time* or *Place*, or any *Corporeall* or *Finite properties* which arise indeed not *ex plenitudine*, but *ex inopia entitatis*; we may also know God to be

Eternall

Eternall and *Omnipresent*, not because he fills either *Place* or *Time*, but rather because he wanteth neither. That which first begets the Notion of *Time* in us, is nothing else but that *Succession* and *Multiplicity* which we find in our own Thoughts, which move from one thing to another, as the Sun in the Firmament is said to walk from one Planetary house to another, and to have his several Stages to pass by. And therefore where there is no such *Vicissitude* or *Variety*, as there can be no sense of *Time*, so there can be nothing of the thing. *Proclus* hath wittily observ'd that *Saturne*, or (as the Greeks call'd him) Κρόνος, was the first of the Δεοὶ βηνήσομοι or Mundane Gods, ὁπότε γένεσις, ἐκεῖ ἐπονομαζέται Κρόνος, because *Time* is necessarily presuppos'd to all *Generation*, which proceeds by certain motions and intervalls. This World is indeed a great *Horologe* to it self, and is continually numbring out its own age, but it cannot lay any sure hold upon its own past revolutions, nor can it gather up its infancy and old age, and couple them up together. Whereas an *Ininitely-comprehensive Mind* hath a *Simultaneous possession* of its own never-flitting life, and because it finds no *Succession* in its own *immutable* Understanding, therefore it cannot find any thing to measure out its own duration. And as *Time* lies in the *Basis* of all *Finite* life, whereby it is enabled by degrees to display all the virtue of its own *Essence*, which it cannot doe at once: so such an *Eternity* lies at the foundation of the Divinity, whereby it becomes one *without any shadow of turning*, as *S. James* speaks, without any *Variety* or *Multiplicity* within himself, which all created Beings that are carried down in the current of *Time* partake of. And therefore the *Platonists* were wont to attribute Αἰών or *Eternity* to God, not so much because he had nei-

ther beginning nor end of daies, but because of his Im-
 mutable and Uniform nature, which admits of no such
 variety of Conceptions as all *Temporary* things doe:
 And *Time* they attributed to all created Beings, because
 there is a γενεσις or constant generation both of and in
 their essence, by reason whereof we may call any of
 them, as *Proclus* tells us, by that borrowed expression,
 ἐνλω ἔν νέων *old and new*, being every moment as it were
 re-produced, and acting something which it did not in-
 dividually before. Though otherwise they supposed
This World, constantly depending upon the Creatour's
 Omnipotency, might from all Eternity flow forth from
 the same Power that still sustains it, and which was ne-
 ver less potent to uphold it then now it is: notwith-
 standing *this piece* of it which is *visible* to us, or at least
this Scheme or *fashion* of it, they acknowledged to have
 been but of a late date.

5. Now thus as we conceive of God's *Eternity*; we may
 in a correspondent manner apprehend his *Omnipresence*;
 not so much by an Infinite Expanse or Extension of
 Essence, as by an unlimited power; as *Plotinus* hath fitly
 express'd it, ληπτέον ἢ ἐ ἀπειρον αὐτὸν ἐ τῷ ἀδιεξίτητῳ
 ἢ τῷ μεγέθει ἢ τῷ ἀειθεῖ, ἀλλὰ τῷ ἀσδιλήπτῳ τῷ δυνά-
 μει. For as nothing can ever stray out of the bounds
 or get out of the reach of an Almighty Mind and
 Power; so when we barely think of *Mind* or *Power*, or
 any thing else most peculiar to the Divine Essence, we
 cannot find any of the Properties of *Quantity* mixing
 themselves with it: and as we cannot confine it in re-
 gard thereof to any one point of the Universe, so nei-
 ther can we well conceive it extended through the
 whole, or excluded from any part of it. It is alwaies
 some *Material* Being that contends for *Space*: Bodily
 parts will not lodge together, and the more bulky they
 are,

are, the more they juttle for room one with another; as *Plotinus* tells us, *τὰ μὲν ἰσχυρὰ μεγάλα ἐν ὄγκῳ, τὰ δὲ ἐκείνῳ διωάρμη*, Bodily Beings are great onely in bulk, but Divine Effences in virtue and power.

We may in the next place consider that *Freedom and Liberty* which we find in our own Souls, which is founded in our *Reason* and *Understanding*; and this is therefore *Infinite* in God, because there is nothing that can bound the *First Mind*, or disobey an *Almighty power*. We must not conceive God to be the *freest Agent*, because he can doe and prescribe what he pleaseth, and so set up an *Absolute will* which shall make both *Law* and *Reason*, as some imagine. For as God cannot *know* himself to be any other then what indeed he is; so neither can he *will* himself to be any thing else then what he is, or that any thing else should swerve from those *Laws* which his own *Eternall Nature* and *Understanding* prescribes to it. For this were to make God free to dethrone himself, and set up a *Liberty* within him that should contend with the royall prerogative of his own boundless *Wisdom*.

To be short; When we converse with our own Souls, we find the *Spring* of all *Liberty* to be nothing else but *Reason*; and therefore no *Unreasonable* creature can partake of it: and that it is not so much any *Indifferency* in our *Wills* of determining without, much less against, *Reason*, as the *liberall Election* of, and *Complacency* in, that which our *Understandings* propound to us as *most expedient*: And our *Liberty* most appears, when our *Will* most of all congratulates the results of our own *Judgments*; and then shews it self most vigorous, when either the *Particularness* of that *Good* which the *Understanding* converseth with, or the weak knowledge that it hath of it, restrains it not. Then is

it most pregnant and flows forth in the fullest stream, when its Object is most full, and the acquaintance with it most ample; all *Liberty* in the Soul being a kind of *Liberality* in the bestowing of our affections, and the want or scarce measure of it *Parsimoniousness* and *Niggardise*. And therefore the more the Results of our Judgments tend to an *Indifferency*, the more we find our *Wills dubious* and in *suspense* what to chuse; contrary inclinations arising and falling within interchangeably, as the Scales of a Ballance equally laden with weights; and all this while the Soul's *Liberty* is nothing else but a *Fluctuation* between uncertainties, and languisheth away in the impotency of our Understandings. Whereas the Divine Understanding beholding all things most clearly, must needs beget the greatest *Freedome* that may be; which *Freedome* as it is bred in it, so it never moves without the Compass of it. And though the Divine Will be not determin'd alway to this or that particular, yet it is never bereft of Eternall Light and Truth to act by: and therefore though we cannot see a Reason for all Gods actions, yet we may know they were neither done against it nor without it.

C H A P. III.

How the Consideration of those restless motions of our Wills after some Supreme and Infinite Good, leads us into the knowledge of a Deity.

WE shall once more take a view of our own Souls, and observe how the Motions thereof lead us into the knowledge of a Deity. We alwaies find a *restless appetite* within our selves which craves for some *Supreme and Chief good*, and will not be satisfied with any thing less then *Infinity* it self; as if our own *Penury* and *Indigency* were commensurate to the *Divine fulness*: and therefore no Question has been more canvass'd by all Philosophy then this, *De summo hominis bono*, and all the Sects thereof were antiently distinguish'd by those Opinions that they entertain'd *De finibus Boni & Mali*, as *Tully* phraseth it. But of how weak and dilute a Nature soever some of them may have conceived that *Summum Bonum*, yet they could not so satisfy their own inflamed thirst after it. We find by Experience that our Souls cannot live upon that thin and spare diet which they are entertain'd with at their own home; neither can they be satiated with those jejune and insipid morsels which this Outward world furnisheth their Table with. I cannot think the most voluptuous *Epicurean* could ever satisfy the cravings of his Soul with Corporeal pleasure, though he might endeavour to persuade himself there was no better: nor the most Quintessential *Stoicks* find an *ἰλιάρηια* and *ἀταραξία* a Self-sufficiency and Tranquillity

lity within their own Souls, arising out of the pregnancy of their own Mind and Reason; though their sullen thoughts would not suffer them to be beholden to an Higher Being for their Happiness. The more we endeavour to extract an *Autarchy* out of our own Souls, the more we torment them, and force them to feel and sense their own pinching poverty. Ever since our Minds became so dim-sighted as not to pierce into that Original and Primitive Blessedness which is above, our Wills are too big for our Understandings, and will believe their beloved prey is to be found where Reason discovers it not: they will pursue it through all the vast Wilderness of this World, and force our Understandings to follow the chase with them: nor may we think to tame this violent appetite or allay the heat of it, except we can look upward to some Eternal and Almighty goodness which is alone able to master it.

It is not the *nimbleness* and *agility* of our own Reason which stirs up these *hungry affections* within us, (for then the most ignorant sort of men would never feel the sting thereof) but indeed some *more Potent nature* which hath planted a *refless motion* within us that might more forcibly carry us out to it self; and therefore it will never suffer it self to be controll'd by any of our thin Speculations, or satisfied with those aerie delights that our Fancies may offer to it: it doth not, it cannot, rest it self any where but upon the Centre of some Almighty good, some solid and substantial Happiness; like the hungry childe that will not be still'd by all the mother's musick, or change its sower and angry looks for her smiling countenance; nothing will satisfy it but the full breasts.

The whole work of this World is nothing but a perpetuall contention for True *Happiness*, and men are scatter'd

scatter'd up and down the world, moving to and fro therein, to seek it: Our Souls by a Naturall Science as it were feeling their own Original, are perpetually travailing with new designs and contrivances whereby they may purchase the scope of their high ambitions. *Happineß* is that Pearl of price which all adventure for, though few find it. It is not Gold or Silver that the Earthlings of this world seek after, but some *satisfying* good which they think is there treasur'd up. Neither is it a little empty breath that Ambition and Popularity soars after, but some kind of *Happineß* that it thinks to catch and suck in with it.

And thus indeed when men most of all *flie from God*, they still *seek after* him. Wicked men pursue indeed after a Deity in their worldly lusts; wherein yet they most blaspheme; for God is not a meer empty Name or Title, but that *Self-sufficient good* which brings along that *Rest and Peace* with it which they so much seek after, though they doe most prodigiously conjoyn it with something which it is not, nor can it be, and in a true and reall strain of blasphemy, attribute all that which God is to something else which is most unlike him, and, as S. Paul speaks of those infatuated Gentiles, *turn the glory of the uncorruptible God into the image of corruptible man, of birds and four-footed beasts and creeping things.* Rom. x.

God is not better defin'd to us by our *Understandings* then by our *Wills and Affections*: He is not onely *the Eternal Reason*, that *Almighty Mind and Wisdome* which our *Understandings* converse with; but he is also that *unstained Beauty and Supreme Good* which our *Wills* are perpetually catching after: and wheresoever we find *true Beauty, Love and Goodness*, we may say, Here or there is *God*. And as we cannot understand any thing

of an Intelligible nature, but by some primitive *Idea* we have of God, whereby we are able to guess at the elevation of its Being and the pitch of its Perfection; so neither doe our Wills embrace any thing without some *latent sense* of Him, whereby they can tast and discern how near any thing comes to that Self-sufficient good they seek after: and indeed without such an internal sensating Faculty as this is we should never know when our Souls are in conjunction with the Deity, or be able to relish the ineffable sweetness of true Happiness. Though here below we know but little what this is, because we are little acquainted with fruition and enjoyment; we know well what belongs to longings and languishment, but we know not so well what belongs to plenty and fulness; we are well acquainted with the griefs and sicknesses of this in-bred love, but we know not what its health and complacencies are.

To conclude this particular, *μεγάλας ἔχει κινήσεως ἡ ψυχή*, the Soul hath strong and weighty motions, and nothing else can bear it up but something permanent and immutable. Nothing can beget a constant serenity and composedness within, but something Supreme to its own Essence; as if having once departed from the primitive Fountain of its life, it were deprived of it self, perpetually contesting within it self and divided against it self: and all this evidently proves to our inward sense and feeling, That there is some Higher Good than our selves, something that is much more amiable and desirable, and therefore must be loved and preferred before our selves, as *Plotinus* hath excellently observ'd, *ἢ ὅτι ὅλων ἕκαστον ἐφιέμενον τὸ ἀγαθόν, βέλεται ἐκεῖνο μᾶλλον ἢ ὅ ἐστιν αὐτό*, &c. *Every thing that desires the enjoyment of the First good, would rather be*

That

That then what it is, because indeed the nature of that is much more desirable than its own. And therefore the Platonists; when they contemplate the Deity under these three notions of $\Theta \acute{\epsilon}\nu$, $\Theta \ddot{\omicron}\nu$ and $\Theta \acute{\alpha}\gamma\alpha\delta\acute{\omicron}\nu$, and question which to place first in order of understanding, resolve the preeminence to be due to the $\Theta \acute{\alpha}\gamma\alpha\delta\acute{\omicron}\nu$, as *Simplicius* tells us, because That is first known to us as the Architect of the world, and, we may adde, as that which begets in us this $\epsilon\epsilon\pi\lambda\eta\gamma\acute{\omicron}\nu \pi\alpha\iota\delta\omicron\varsigma$, these strong passionate desires whereby all sorts of men (even those that are rude and illiterate) are first known to themselves, and by that knowledge may know what diminutive, poor and helpless, things themselves are, who can never satiate themselves from themselves, and what an Excellent and Sovereign goodness there is above them which they ought to serve, and cannot but serve it, or some filthy idol in stead of it; though this mental Idolatry be like that gross and external in this also, that howsoever we attend it not (and so are never the more blameless) yet our worship of these images and pictures of Goodness rests not there, it being some all-sufficient Good that (as we observed before) calls forth and commands our adorations.

C H A P. IV.

*Deductions and Inferences from the Consideration of the
Divine Nature and Attributes.*

1. That all Divine productions are the free Effluxes of Omnipotent Love and Goodness. *The true Notion of God's glory what it is. Men very apt to mistake in this point. God needs not the Happiness or Misery of his Creatures to make himself glorious by. God does most glorifie himself by communicating himself: we most glorifie God when we most partake of him, and resemble him most.*

WE have seen how we may rise up to the understanding of the Deity by the contemplation of our own Souls: and now it may seem worthy of the best attention of our Minds to consider some *Deductions and Inferences* which naturally flow from the true knowledge of *the Divine Nature and Attributes*.

And the First is this, *That all Divine productions or operations that terminate in something without Him, are nothing else but the free Effluxes of his own Omnipotent Love and Goodness*, which alwaies moves along with them, and never willingly departs from them. When God made the world, it was not out of a piece of *Self-Interest*, as if he had had any design to advance himself, or to enlarge his own stock of glory and happiness; for what Beauty or Perfection can be in this whole Creation which was not before contained in himself as the free Fountain of all: or what could he see out of himself

felt that could adde any thing to his own stature, which he found not already in himself? He made not the World *χρείας ἐνεκεν, ἵνα τιμῆς ὡς τε ἀνθρώπων ἔ ὡς θεῶν ἄλλων ἔ δαυμόνων καρποῖν, ὅς ὡς ποδόν τινα διπὸ τῆ ἡμέσεως ἀρνούμεθ*, It was not for any need, or that he might gain some honour to himself from Men, Archangels or Angels, as the Tribute or Rent to be paid to him from his Creation, as Clemens Alexandrinus observes out of *Strom. 5. Plato*. Though I know not how it comes about that some bring in God as it were casting about how he might erect a new Monopoly of glory to himself, and so to serve this purpose made the World, that he might have a stock of glory here going in it. And I doubt we are wont sometimes to paint him forth too much in the likeness of corrupt and impotent men, that by a fond ambition please themselves and feed their lustfull phanxies with their own praises chanted out to them by their admirers, and another while as much sport themselves and applaud their own Greatness, to hear what hideous cries the Severity of their own Power can extort from those they have a mind to make miserable.

We all speak much of *the Glory of God*, and entertain a common belief that that's the onely End for which we were all made: and I wish we were all more inwardly moved with a true and lively sense of it. There can be nothing else that either God could propound to himself, or that we ought, if it be rightly understood. But we must not think that God, who is *Infinite fullness*, would seek for any thing without himself: he needs neither our *Happiness* nor our *Misery* to make himself more illustrious by; but being full in himself, it was his good pleasure to communicate of his own fullness: for, as **Proclus* hath well observ'd, *πῶς ἴδ*

**Lib. 4. in Ti-
maum.*

Deductions and Inferences from the

Ἐὼ βλέπειν ἑῷ ὦν, &c. How can he look without himself, being he is a pure Mind alwaies encompass'd with its own glorious brightnes? But the good pleasure of his Will being fill'd with bounny, and the power of a most gracious Deity proceeding from it, liberally dispensed themselves, and distributed those gifts of grace that might make all created Being the more to resemble that Archetypall Idea of themselves. Accordingly *Timaeus Locrus* represents the Creatour of the World in the same strain that *Moses* did, ὡς ἀγαζόμενος καὶ ὑπεραυδαίς, delighted as it were in himself to see that all things that he had made were good, and some things exceeding good. God himself being infinitely full, and having enough and to spare, is alwaies overflowing; and *Goodness* and *Love* issue forth from him by way of redundancy. When he made the World, because there was nothing better then himself, he shadowed forth himself therein, and, as far as might be, was pleas'd to represent himself and manifest his own eternall glory and perfection in it. When he is said to seek his own glory, it is indeed nothing else but to ray and beam forth, as it were, his own lustre; as *R. Febuda* in his Book *Cofri* hath glanc'd at it, הכבוד ניצוץ אור אלהי המועיל אצל עמו ובארצו
Gloria hac scintilla est lucis divina, cedens in utilitatem populi ejus in terra ejus.

God does then most glorifie and exalt himself in the most triumphant way that may be *ad extra* or out of himself, if I may so phrase it, when he most of all communicates himself, and when he erects such Monuments of his own Majesty wherein his own *Love* and *Goodness* may live and reign.

And we then most of all glorifie him, when we partake most of him, when our serious endeavours of a true assimilation to him and conformity to his Image declare

declare that we think nothing *Better* then He is; and are therefore most ambitious of being one with him by an Universall Resignation of our selves unto him.

This is his *Glory* in its lowest Humiliation, while it beams forth out of himself; and our Happiness in its Exaltation, which Heaven never separates nor divides though Earth doth. His Honour is His Love and Goodness in paraphrase, spreading it self over all those that can or doe receive it; and this he loves and cherishes wheresoever he finds it, as something of himself therein.

Thus I should leave this particular, but that being gone so far in it, it may be worth the while to take notice of Three things wherein God most of all glories and takes the greatest complacency, in reference to Creatures, as they are laid down by *Proclus l.4. in Tim.*

1. Ευφραίνεται μὲν πρώτως καὶ τὸ ἐνδόν ἑαυτοῦ νόησιν, ἀπλῆ καὶ ἀνεμπόδιον καὶ ἀδέσφατον περιβολῆν πάντων νοητῶν περιλαβασίαν, *The First, and chiefest, is concurrent with his own internall vision of all things in that simple, expedite and simultaneous comprehension of all things intelligible, piercing through all their essences, and viewing them all in himself, he is delighted therein, as seeing how his own Glory can display and imitate it self in outward Matter.*

2. The second is, ἔχει τὸ ἐπιπλεεῖόν τε καὶ ἀποδεχόμενον τὸ ἕξω ποιοῦσθαι αὐτῷ τῶν ἀγαθῶν χορηγίαν, *in the aptness and capacity of those things which he hath made to receive a further influence of good ready to stream forth from himself into them.*

3. The last is, ἐν τῇ ἑξ ἀμφοῖν συμμετρίας, καὶ ὡσανεὶ συμποικίαν καὶ συμφωνίαν, *in the sweet symmetry of his own forms with this capacity, and as it were the harmonious conspiracy and symphony of them, when his own light pleasantly plaies upon those well-tuned instruments which he hath fitted to run the descants*

descants of his own Goodness upon. And therefore it becomes us whom he hath endued with vitall power of action, and in some sence a *Self-moving life*, to stir up his good gifts within our selves; and, if we would have him take pleasure in us, to prepare our own Souls more and more to receive of his Liberality, *ἵνα μὴ ἀργῆ εἰς ἡμᾶς ἢ τῷ θεῷ δόσις*, that that stock which he is pleased to impart to us may not lie dead within us. And this is the Application which he makes of this Particular.

CHAP. V.

A second Deduction.

2. That all things are supported and govern'd by an Almighty Wisdome and Goodness. *An Answer to an Objection made against the Divine Providence from an unequall distribution of things here below. Such quarrelling with Providence ariseth from a Paudanticall and Carnall notion of Good and Evil.*

IN the next place we may by way of further *Deducti-* on gather, That that Almighty Wisdome and Goodness which first made all things, doth also perpetually conserve and govern them; deriving themselves through the whole Fabrick, and seating themselves in every Finite Essence, *ἵνα μὴ φύγοντα ὁ θεῖον τέλος ἀτακτα γένηται*, (as the same Philosopher expresseth it) lest stragling & falling off from the Deity, they should become altogether disorderly, relapsing and sliding back into their first Chaos. As in all Motion there must be some *First Mo-*
ver

ver, from whence the beginning and perpetuation of all Motion is deduced: so in *Beings* there must be some *First Essence* upon which all other must constantly depend. And therefore the *Pythagorean* philosophy was wont to look upon these *ῥέα δημιουργήματα*, as they call this production of every thing that is not truly divine, *ἡς αἰεὶ ἐν ἑστέῳ*, as being alwaies *in fieri*. For as no *Finite* thing can subsist by its own strength, or take its place upon the stage of Space without the leave of an Almighty and Supreme power: so neither can it remain here without licence and assistance from it. The Deity indeed is the Centre of all finite Being, and Entity it self, which is *self-sufficient*, must of necessity be the Foundation and Basis of every one of these *weak Essences*, which cannot bear up themselves by any Centrall power of their own; as we may also be almost assured of from a sensible feeling of all the constant mutations and impotency which we find both in our selves and all other things.

And as God thus *preserves* all things, so he is continually *ordering* & *disposing* all things in the best way, and providing so as may be best for them. He did not make the World as a meer Exercise of his Almighty power, or to trie his own strength, and then throw it away from himself without any more minding of it; for he is that *Omnipresent Life* that penetrates and runs through all things, containing and holding all fast together within himself; and therefore the antient Philosophy was wont rather to say, that the World was in God, then that God was in the World. He did not look without himself to search for some solid foundation that might bear up this weighty building, but indeed rear'd it up within him, and spread his own Omnipotency under it and through it: and being centrally

trally in every part of it, he governs it according to the prescript of his own unsearchable *Wisdom* and *Goodness*, and orders all things for the best. And this is one principall Orthodox point the *Stoicks* would have us to believe concerning *Providence*, ὅτι πάντα τὰ ἀπίστευτὰ γίνεσθαι, that all things are here done in this World by the appointment of the Best Mind.

And now if any should quarrel with the unequal distribution of things here, as if rather some blind Fortune had bestow'd her blessings carelessly till she had no more left, and thereby made so many starvelings, rather than some *All-knowing Mind* that deals forth its bounty in due proportions; I should send them to *Plutarch* and *Plotinus* to have their Reasons fully satisfied in this point, (for we here deal with the Principles of Naturall light) all these debates arising from nothing but *Pedanticall* and *Carnall* notions of *Good* and *Evil*: as if it were so gallant a thing to be dealing with Crowns and Scepters, to be bravely arrayed, and wallow in that which is call'd the Wealth of this World. God indeed never took any such notice of Good men as to make them all Rulers, as the * last of those fore-cited Authors tells us; neither was it worth the while, εἰδὲ δευτέρων τὸς ἀνδρας ἀγαθὸς ἄλλο βίον ζῶντας ἢ ἀρχῆς ἐνδεωτικῆς ἀμείνω, τὸτες ἀπὸν ἀρχοντίας εἶ), neither is it fit for good men that partake of an higher life than the most Princely is, to trouble themselves about lording & ruling over other men; as if such a splendid kind of nothing as this is were of so much worth. It may be generally much better for us, while we are so apt to magnifie & court any Mundane beauty and glory, as we are, that *Providence* should disorder and deface these things, that we might all be weaned from the love of them, then that their lovely looks should so bewitch and enchant

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* *Plotin. Enn.*
3. l. 2. c. 9.

our Souls as to draw them off from Better things. And I dare say that a sober mind that shall contemplate the state and temper of mens minds, and the confused frame of this outward world, will rather admire at the Infinite Wisdome of a gracious Providence in permitting and ordering that *Ataxy* which is in it, then he would were it to be beheld in a more comely frame and order.

CHAP. VI.

A third Deduction.

3. That all true Happineß consists in a participation of God arising out of the assimilation and conformity of our Souls to him; *and*, That the most reall Misery ariseth out of the Apostasie of Souls from God. *No enjoyment of God without our being made like to Him. The Happineß and Misery of Man defin'd and stated, with the Originall and Foundation of both.*

WE proceed now to another Deduction or Inference, viz. *That all True Happineß consists in a participation of God arising out of the assimilation and conformity of our Souls to him; and the most reall Misery ariseth out of the Apostasie of Souls from God.* And so we are led to speak of the Rewards and Punishments of the Life to come, *Premium* and *Pœna*, שכר וענש, as the Jewish Writers are wont to express them: and it will not be any hard labour from what hath been said to find out the *Originall* and *Nature* of both of them; and though perhaps we cannot dive into the bottome

of them, yet we may go about them, and tell how in a general way to define and distinguish them.

Happineß is nothing else, as we usually describe it to our selves, but the Enjoyment of some Chief good : and therefore the Deity is so boundlessly Happy, because it is every way one with its own Immense perfection ; and every thing so much the more *feelingly* lives upon *Happineß*, by how much the more it comes to partake of God and to be made like to him : And therefore the *Platonists* well defin'd it to consist in *idea Boni*. And as it is impossible to enjoy *Happineß* without a fruition of God ; so it is impossible to enjoy him without an *assimilation* and *conformity* of our Natures to him in a way of true goodness and Godlike perfection. It is a common Maxim of *Socrates*, $\mu\eta\ \kappa\alpha\ \delta\alpha\sigma\alpha\sigma\theta\eta\ \kappa\alpha\ \delta\alpha\sigma\alpha\sigma\theta\eta\ \epsilon\ \phi\acute{\alpha}\lambda\sigma\epsilon\delta\alpha\iota\ \mu\eta\ \epsilon\ \delta\epsilon\mu\iota\acute{\alpha}\nu\ \eta$, it is not lawfull for any impure nature to touch pure Divinity. For we cannot enjoy God by any Externall conjunction with him : Divine fruition is not by a meer kind of *Apposition* or *Contiguity* of our Natures with the Divine, but it is an *Internall Union*, whereby a Divine Spirit *informing* our Souls, derives the strength of a *Divine life* through them ; and as this is more strong and active, so is *Happineß* it self more Energeticall within us. It must be some Divine Efflux running quite through our Souls, awakening and exalting all the vitall powers of them into an active Sympathy with some Absolute good, that renders us compleatly blessed. It is not to sit gazing upon a Deity by some thin speculations ; but it is an inward feeling and sensation of this Mighty Goodness displaying it self within us, melting our fierce and furious natures, that would fain be something in contradiction to God, into an Universall compliance with it self, and wrapping up our amorous Minds wholly into

into it self, whereby God comes to be all in all to us. And therefore so long as our Wills and Affections endeavour to fix upon any thing but God & true Goodness, we doe but indeed anxiously endeavour to wring *Happineß* out of something that will yeeld no more then a stinty Rock to all our pressing and forcing of it. The more we endeavour to force out our Affections to stay and rest themselves upon any Finite thing, the more violently will they recoil back again upon us. It is onely a true sense and relish of God that can tame and master that rage of our insatiable and restless desires which is still forcing us out of our selves to seek some *Perfe& Good*, that which from a *latent sense* of our own Souls we feel our selves to want.

The *Foundation of Heaven and Hell* is laid in mens own Souls, in an ardent and vehement appetite after *Happineß*, which can neither attain to it, nor miss finally of it and of all appearances of it, without a quick and piercing sense. Our Souls are not like so many lumps of *dead* and senseless *Matter* to a true living *Happineß*, they are not like these dull clods of Earth which sent not the good or ill savour of those Plants that grow upon them. *Gain* and *Loss* are very sensibly felt by greedy minds. The Soul of man was made with such a large capacity as it is, that so it might be better fitted to entertain a full and liberall *Happineß*, that the Divine Love and Goodness might more freely spread it self in it, and unite it to it self. And accordingly when it misseth of God, it must feel so much the more the fury and pangs of Misery, and find a severe *Nemesis* arising out of its guilty conscience, which like a fiery Scorpion will fasten its stings within it. And thus as *Heaven, Love, Joy, Peace, Serenity*, and all that which *Happineß* is, buds and blossoms out of holy and God-

like spirits: so also *Hell* and *Misery* will perpetually spring out of impure Minds, distracted with *Envy*, *Malice*, *Ambition*, *Self-will* or any *inordinate loves* to any particular thing.

This is that *Αδραστίας νόμος* that *Plato* speaks of, that fatal Law that is first made in Heaven's Consistory, *That Purity and Holiness shall be happy, and all Vice and Sin miserable.* Holiness of Mind will be more and more attracting God to it self, as all Vice will lapse and slide more and more from him. The more pure our Souls are and abstracted from all mundane things, the more sincerely will they endeavour the nearest union that may be with God, the more they will pant and breathe after him alone, leaving the chase of any other delight. There is such a noble and free-born spirit in true Goodness seated in Immortal natures, as will not be satisfied meerly with *Innocency*, nor rest it self in this *mix'd Bodily* state, though it could converse with Bodily things without sinking to a vitious love of them; but would alwaies be returning to a more intimate union with that Being from whence it came, and which will be drawing it more and more to it self: and therefore it seems very reasonable to believe that if *Adam* had continued in a state of *Innocency*, he should have been raised by God to a greater fruition of him, and his nature should have been elevated to a more transcendent condition. And if there was any *Covenant* made with *Adam* in Paradise, I think we cannot understand it in any other sense but this: the Scripture speaks not of any other terms between God and Man. And this *Law of life*, which we have spoken of, is *Eternall* and *Inmutable*; nor does the *Dispensation of Grace* by *Christ Jesus* at all abrogate or disannull, but rather enforce, it: for so we find that *the Law of Christ*, that
which

which he gave out to all his Disciples, was this *Law of perfection* that carries *true Happiness* along in the Sense of it, which, as the great Prince of Souls, he dispenseth by his *Eternall Spirit* in a vitall way unto the *Minds* of men.

CHAP. VII.

A Fourth Deduction.

4. *The Fourth Deduction acquaints us with the true Notion of the Divine Justice, That the proper scope and design of it, is to preserve Righteousness, to promote and encourage true Goodness. That it does not primarily intend Punishment, but onely takes it up as a mean to prevent Transgression. True Justice never supplants any that it self may appear more glorious in their ruines. How Divine Justice is most advanced.*

IN the fourth place, we may further collect How rightly to state the *Notion of the Divine Justice*, the scope whereof is nothing else but to assert and establish *Eternall Law and Right*, and to preserve the integrity thereof; it is no design of *Vengeance*, which though God takes on wicked men, yet he delights not in it. The *Divine Justice* first prescribes that which is most conformable to the *Divine Nature*, and mainly pursues the conservation of *Righteousness*. We would not think him a good Ruler that should give out *Laws* to ensnare his Subjects, with an even indifferency of Mind whether his *Laws* be kept, or *Punishments* suffered; but such a one who would make the best security

rity for Right and Equity by wholesome *Laws*, and annexing *Punishments* as a mean to prevent transgression, and not to manifest Severity. The proper scope of *Justice* seems to be nothing else but the preserving and maintaining of that which is Just and Right: the scope of that *Justice* which is in any *Righteous Law*, is properly to provide for a righteous execution of that which is just and fit to be, without intending *punishment*; for to intend that properly and directly, might rather seem *Cruelty* than *Justice*: and therefore *Justice* takes not up *Punishment*, but onely for a security of performance of *Righteous Laws*, *viz.* either for the amendment of the person transgressing, or a due example to others to keep them off from transgression. For I would here suppose a Good and Righteous man, who in some desolate place of the World should have the command of a 100 more, and himself be Supreme & under no command. He prescribes *Laws* to this company, makes it death for any one to take away another's life. But now one proves a Murderer, kills one of his fellows; afterwards repents heartily, and is like to prove usefull among the rest of his fellows: they all are so heartily affected one to another, that there is no danger, upon sparing this Penitent's life, that any one of them should be encouraged to commit the like evil. The Case being thus stated, it will not seem difficult to conclude that the *Justice* of this *Righteous* and *Good* Commander would spare this poor Penitent: for his *Justice* would have preserved that life which is lost, and seeing there is nothing further that it can obtain in taking away this, it will save this which may be saved; for it affects not any blood; and when it destroys, it is out of necessity, to take away a destructive person, and to give example, which in the Case stated falls not out.

Again,

Again, *Justice* is the *Justice of Goodness*, and so cannot delight to punish; it aims at nothing more than the maintaining and promoting *the Laws of Goodness*, and hath alwaies some *good end* before it, and therefore would never punish except some further *good* were in view.

True Justice never supplants any that it self might appear more glorious in their ruines; for this would be to make *Justice* love something better than *Righteousness*, and to advance and magnifie it self in something which is not it self, but rather an aberration from it self: and therefore God himself so earnestly contends with the Jews about *the Equity* of his own waies, with frequent asseverations that his Justice is thirsty after no man's blood, but rather that Sinners would repent, turn from their evil waies, and live. And then Justice is most advanced, when the contents of it are fulfill'd; and though it does not, and will not, acquit the guilty without Repentance, yet the design of it is to encourage Innocency and promote true Goodness.

C H A P. VIII.

The Fifth and last Deduction.

5. That seeing there is such an Entercourse and Society as it were between God and Men, therefore there is also some Law between them, which is the Bond of all Communion. *The Primitive rules of God's Oeconomy in this world, not the sole Results of an Absolute Will, but the sacred Decrees of Reason and Goodness, God could not design to make us Sinfull or Miserable. Of the Law of Nature embosom'd in Man's Soul, how it obliges man to love and obey God, and to express a Godlike spirit and life in this world. All Souls the Off-spring of God; but Holy Souls manifest themselves to be, and are more peculiarly, the Children of God.*

THE former Deduction leads me to another a-kin to it, which shall be my last, and it is that which Tully intimates in his *De legibus*, viz. *That seeing there is such an Entercourse and Society as it were between God and Men, therefore there is also some Law between them, which is the Bond of all Communion.* God himself, from whom all Law takes its rise and emanation, is not *Ex-lex* and *without all Law*, nor, in a sober sense, *above it*. Neither are the Primitive rules of his Oeconomy in this world the sole Results of an *Absolute will*, but the Sacred Decrees of *Reason and Goodness*. I cannot think God to be so *unbounded* in his *Legislative* power, that he can make any thing *Law*, both for his own *Dispensations* and our *Observance*, that we may sometime imagine.

imagine. We cannot say indeed that God was absolutely determin'd from some Law within himself to make us; but I think we may safely say, when he had once determin'd to make us, he could neither make us *sinfull*, seeing he had no *Idea* nor shadow of Evil within himself, nor lap us those dreadfull fates within our Natures, or set them over us, that might *arcana inspiratione* (as some are pleas'd to phrase it) secretly work our ruine, and silently carry us on, making use of our own naturall infirmity, to eternall misery. Neither could he design to make his creatures *miserable*, that so he might shew himself *Just*. These are rather the by-waies of *Cruell* and *Ambitious* men, that seek their own advantage in the mischiefs of other men, and contrive their own Rise by their Ruines: this is not Divine *Justice*, but the *Cruelty* of degenerated men.

But as the Divinity could propound nothing to it self in the making of the World but the *Communication* of its own *Love* and *Goodness*; so it can never swerve from the same Scope and End in the dispensation of it self to it. Neither did God so boundlessly enlarge the appetite of Souls after some All-sufficient Good, that so they might be the more unspeakably tortur'd in the missing of it; but that they might more certainly return to the Originall of their Beings. And such busie-working Essences as the Souls of men are, could neither be made as dull and senseless of true Happiness as Stocks and Stones are, neither could they contain the whole summe and perfection of it within themselves: therefore they must also be inform'd with such Principles as might conduct them back again to Him from whom they first came. God does not make Creatures for the meer sport of his Almighty arm, to raise and ruine and toss up and down at meer pleasure.

No, that *εὐδονία* or good pleasure of that Will that made them is the same still, it changes not, though we may change, and make our selves incapable of partaking the blisfull fruits and effects of it.

And so we come to consider that Law embosom'd in the Souls of men which ties them again to their Creatour, and this is called *The Law of Nature*; which indeed is nothing else but a Paraphrase or Comment upon the Nature of God as it copies forth it self in the Soul of Man.

Because God is the *First Mind* and the *First Good*, propagating an *Imitation* of himself in such Immortall Natures as the Souls of Men are, therefore ought the Soul to renounce all mortall and mundane things, and preserve its Affections chaste and pure for God himself; to love him with a most Universall and Unbounded Love; to trust in him and reverence him; to converse with him in a free & chearful manner, as *One in whom we live and move and have our Beings*, being perpetually encompassed by him, and never moving out of him; to resign all our Waies and Wills up to him with an equall and indifferent mind, as knowing that he guides and governs all things in the Best way; to sink our selves as low in *Humility*, as we are in *Self-nothingness*.

And because all those scatter'd *Raies* of *Beauty* and *Loveliness* which we behold spread up and down all the World over, are onely the *Emanations* of that inexhausted *Light* which is above; therefore should we love them all in that, and climb up alwaies by those Sun-beams unto the Eternall Father of Lights: we should look upon him and take from him the pattern of our lives, and alwaies eying of him should *ἀγαλλυγία* *δύναμις* *πυλάνου*, &c. (as *Hierocles* speaks) polish and
shape

shape our Souls into the clearest resemblance of him ; and in all our behaviour in this World (that Great Temple of his) deport our selves decently and reverently, with that humility, meekness and modesty that becomes his house. We should endeavour more and more to be perfect, as he is ; in all our dealing with men, doing good, shewing mercy and compassion, advancing justice and righteousness , being alwaies full of charity and good works ; and look upon our selves as having nothing to doe here but to display & blazon the glory of our heavenly Father, and frame our hearts and lives according to that Pattern which we behold in the Mount of a holy Contemplation of him. Thus we should endeavour to preserve that Heavenly fire of the Divine Love and Goodness (which issuing forth from God centres it self within us, and is the Protoplastick virtue of our Beings) alwaies alive and burning in the Temple of our Souls, and to sacrifice our selves back again to him. And when we fulfill this *Royall Law* arising out of the heart of Eternity, then shall we here appear to be *the Children of God*, when he thus lives in us, as our Saviour speaks *Matth. 5.* And so we shall close up this Particular with that *High privilege* which Immortall Souls are invested with : they are all *the Off-spring of God*, for so *S. Paul* allows the Heathen Poet to call them : they are all royally descended, and have no Father but God himself, being originally formed into his image and likeness ; and when they express the purity and holiness of the Divine Life in being perfect as God is perfect, then they *manifest themselves* to be his *Children*, *Matth. 5.* And in *Matth. 7.* Christ encourageth men to seek and pray for the *Spirit*, (which is the best gift that God can give to men) because he is their Heavenly Father, much more boun-

tifull and tender to all helpless Souls that seek to him, then any earthly parent, whose Nature is degenerated from that primitive goodness, can be to his children. But those Apostate Spirits that know not to return to the Originall of their Beings, but implant themselves into some other stock, and seek to incorporate and unite themselves to another line by sin and wickedness, cut themselves off from this divine priviledge, and lose their own birth-right; they doe μεταβαίνην εἰς ἄλλο γένος (if I may borrow that phrase) and lapse into another nature. All this was well express'd by *Proclus*, πᾶσαι ψυχᾷ θεῶν παῖδες, ἀλλ' ἢ πᾶσαι ἢ αὐτῶν ἐπέγνωσαν θεόν· αἱ δ' ἄβηγνωσαν καὶ ἢ ὁμοίαν ἐλόμβηται ζῶντι, καλεῖται θεῶν παῖδες, *All Souls are the Children of God, but all of them know not their God; but such as know him and live like to him, are called the Children of God.*

Lib. 4. in Timaeum.

CHAP. IX.

An APPENDIX concerning the Reason of Positive Laws.

BUT here, as an *Appendix* to the two former Deductions, it may be of good use to enquire into the Reason of such Laws as we call *Positive*, which God hath in all times, as is commonly suppos'd, enjoyn'd obedience to; which are not the Eternall dictates and Decretals of the Divine Nature communicating it self to Immortall Spirits, but rather deduce their Originall from the free will and pleasure of God.

To solve this Difficulty, that of *S. Paul* may seem a fit *Medium*, who tells us, * *The Law was added because*
of

of transgression; though I doubt not but he means thereby the *Morall Law* as well as any other. The true intent and scope of these *Positive laws*, (and it may be of such an externall promulgation of the *Morall*) seems to be nothing else but this, to secure the *Eternall Law of Righteousness* from transgression. As the Jews say of their *decreta sapientum*, that they were גדר לתורה, an hedge to the Law; so we may say of these *Divine Decretals*, they were but cautionary and preventive of disobedience to that Higher Law: and therefore *Saint Paul* tells us why the *Morall Law* was made such a *Political business* by an external promulgation, &c. 1 Tim. 1. 9. not so much because of righteous men, in whom the Law of Nature lives, who perform the *πῶς τὸ νόμος* without any outward Law, but it was given for the lawless and disobedient, &c. And therefore I doubt not but we may safely conclude, that God gave not those *Positive Laws* meerly *pro imperio*, if I may use that expression; it was not meerly to manifest his *Absolute Dominion & Sovereignty*, as some think, but for the good of those that were enjoyned to obey; and this belief *Moses* endeavours almost throughout the whole Book of *Deuteronomy* to strengthen the *Israelites* in: and therefore God was so ready upon all occasions to dispense with these Laws, and requires the Jews to omit the observance of them, when they might seem to justle with any other Law of *Morall duty* or *Humane necessity*, as may be observ'd in many Instances in Scripture.

But for a more distinct unfolding of this point, we may take notice of this difference in the notion of *Good* and *Evil*, as we are to converse with them. Some things are so *absolutely*, and somethings are so *only relatively*. That which is *absolutely good*, is every way
Superiour

Superiour to us, and we ought alwaies to be *commanded by it*, because we are made under it: But that which is *relatively good to us*, may sometime be *commanded by us*. Eternall Truth and Righteousness are in themselves perfectly & *absolutely good*, and the more we *conform* our selves to them, the better we are. But those things that are onely *good relatively* and in order to us, we may say of them, that they are so much the better, by how much the more they are *conform'd to us*, I mean, by how much the more they are accommodated and fitted to our estate and condition, and may be fit means to help and promote us in our pursuit of some *Higher good*: and such indeed is the matter of all *Positive Laws*, and the *Symbolicall* or *Rituall* part of Religion. And as we are made for the former, *viz.* what is absolutely good, to serve that; so are these latter made for us, as our Saviour hath taught us when he tells us that *the Sabbath was made for man, and not man for the Sabbath*: and as sincere and reall Christians grow up towards true perfection, the lesse need have they of *Positive* precepts or *Externall* helps. Yet I doubt it is nothing else but a wanton *fastus* and proud temper of spirit in our times that makes so many talk of being *above Ordinances*, who, if their own arrogance and presumption would give them leave to lay aside the flattering glasse of their own Self-love, would find themselves to have most need of them.

What I have observ'd concerning the *Things absolutely good*, I conceive to be included in that $\text{דָּבָר עֲדָתָא עֲלָמָא}$ mention'd Dan. 9. *everlasting righteousness*, which the Prophet there saith should be *brought in* and advanced by *Messiah*: this $\text{δικαιοσύνη αἰώνιος}$ is the Righteousness which is of an eternall and immutable nature, as being a conformity with Eternall and Unchangeable Truth.

Truth: For there is a *Righteousness* which thus is not *Eternall*, but *Positive* and at the pleasure of God that dictates it: and such was the *Righteousness* which Christ said *it became him to fulfill* when he was baptiz'd; there was no necessity that any such thing should become due. But the Foundation of this *Everlasting righteousness* is something unalterable. To speak more particularly, *That the Highest good should be loved in the Highest degree; That dependant creatures, that borrow all they have from God, should never glory in themselves, or admire themselves, but ever admire and adore that unbounded Goodness which is the Source of their Beings and all the Good they partake of; That we should alwaies doe that which is just and right, according to the measure we would others should doe with us:* these, and some other things which a rectified Reason will easily supply, are *immutably true and righteous*; so that it never was nor can be true, that they are unnecessary. And who so hath his Heart molded into a *delight* in such a *Righteousness* and the practise thereof, hath this *Eternall righteousness* brought into his *Soul*, which *Righteousness* is also *true and reall*, not like that *imaginary Externall* righteousness of the Law which the *Pharisees* boasted

in.

CHAP. X.

The Conclusion of this Treatise concerning the Existence and Nature of God, shewing how our Knowledge of God comes to be so imperfect in this State, while we are here in this Terrestriall Body. Two waies obser'd by Plotinus, whereby This Body does prejudice the Soul in her Operations. That the Better Philosophers and more Contemplative Fewes did not deny the Existence of all kind of Body in the other state. What meant by Zoroaster's εἰδωλον ψυχῆς. What kind of knowledge of God cannot be attain'd to in this life. What meant by Flesh and Blood, 1 Cor. 15.

FOR the concluding of this Discourse, as a *Mantissa* to what hath been said, we shall a little consider how inconsistent a thing a *Perfect knowledge of God* is with this Mundane and Corporeall state which we are in here. *While we are in the Body, we are absent from the Lord*, as S. Paul speaks, and that (I think) without a mysterie: Such Bodies as ours are being fitted for an Animal state, and pieces of this whole *Machina* of Sensible Matter, are perpetually drawing down our Souls, when they would raise up themselves by Contemplation of the Deity; and the caring more or less for the things of this Body, so exercises the Soul in this state, that it cannot attend upon God ἀπεπαύσως without *distraction*. In the antient Metaphysicks such a Body as this is we carry about us, is call'd ἀνθρώπου, σπήλαιον, &c. the dark *Den* and *Sepulchre* in which Souls are imprison'd and entomb'd, with many other expressions of the

the like importance; and *Proclus* tells us that the Com-
moration of the Soul in such a Body as this, is, accord-
ing to the common vote of Antiquity, nothing else
but *κατασκώωσις ἐν πεδίῳ λήθης*, a dwelling or pitching
its Tabernacle in the Valley of Oblivion and Death. But

* *Plotinus*, in his *ἑστὶ τὸ εἰς τὰ σώματα καθόρου τὸ ψυχῆς*,
seems not to be easily satisfied with Allegoricall de-
scriptions, and therefore searching more strictly into
this business, tells his own and their meaning in plainer
terms, that *This Body* is an occasion of Evil to the Soul
two waies; 1. ὅτι τὸ ἐμπόδιον πρὸς τὰς νοήσεις γίνεσθαι,
as it hinders its Mentall operations, presenting its *Idola*
specūs continually to it: 2. ὅτι ἡδονῶν ἐπιθυμιῶν ἐ-
λυπτῶν ἀμπλησιῶν ἄνωγαν, as it calls forth its advertency
to its own Passions, which while it exerciseth it self a-
bout too earnestly, it falls into a sinfull inordinacy.

* *Enn.* 4. l. 8.

Yet did not the *Platonists* nor the more *Contempla-*
tive Jews deny the Existence of all kind of Body in the
other State, as if there should be nothing residing there
but naked Souls totally destituted of all Corporeall Ef-
fence; for they held that the Soul should in the other
World be united with a Body, not such a one as it did
act in here, (which was not without disturbance) but
such as should be most agreeable to the Soul, which
they call'd *πνευματικὸν ὄχημα τὸ ψυχῆς* the *Spiritual*
Vehicle of the Soul, and by *Zoroaster* it was call'd *εἰδω-*
λον ψυχῆς, a kind of *Umbra* or *Aereal* Mantle in which
the Soul wraps her self, which, he said, remain'd with
her in the state of glory, Ἔστι καὶ εἰδῶλον μερῆς εἰς τὸ πῶρον
ἀμφιφάοντα and in the Jewish language it is *מלבוש*
הרוחני *indumentum quoddam interius*, as *Gaulmin* hath
observed in his *De vita & morte Moysi*.

But to return; the *Platonists* have pointed out a
threefold knowledge of God, 1. one *κατ' ὀψήμηλον*,

Y 2

2. the

2. the second $\kappa\tau\iota$ νόσω, 3. the last $\kappa\tau\iota$ παραίδω and this last they affirm'd to be unattainable: by us, it being that ineffable Light whereby the Divinity comprehends its own Essence penetrating all that Immenfity of Being which it self is. The First may be attain'd to in this life, but the Second in its full perfection we cannot reach here in this life, because this knowledge arifeth out of a blifsfull Union with God himfelf, which therefore they are wont to call $\epsilon\pi\alpha\phi\omega$ τὸ νοῦν a Contact of Intellectual Being, and fometimes $\omega\lambda\omicron\phi\acute{\alpha}\nu\epsilon\iota\alpha$ or $\epsilon\pi\iota\beta\omicron\lambda\omega$ $\acute{\alpha}\nu\omicron\pi\tau\eta\mu\omega$, that is, that I may phrase it in the Scripture words, *a beholding of God face to face*, which is that סוד הפנים *Arcanum facierum* the Jewish writers fpeak of, which we cannot attain to while we continue in this concrete and bodily ftate. And fo when *Mofes* defir'd *to behold the face of God*, that is, as the * *Jewes* understand it, that a diftinct *Idea* of the Divine Effence might be imprinted upon his Mind, God told him, * *No man can fee me, and live*; that is, no man in this corruptible ftate is capable of attaining to this $\omega\lambda\omicron\phi\acute{\alpha}\nu\epsilon\iota\alpha$ or *visio facierum*, as *Maimonides* expounds it, שאין כח בדעת האדם החי הוא מחובר מנוח ונפש וכו' *The Understanding of the living man, who is compounded of Body and Soul, is utterly unable clearly to apprehend the Divine Effence, to fee it as it is.* And fo *S. Paul* diftinguifheth the knowledge of this life as taken in this complex fenfe, and of the life to come: that now we fee $\delta\iota$ $\epsilon\sigma\tau\eta\sigma\tau\omicron\upsilon$ in a glafs, which is continually fullied and darkened, while we look into it, by the breathing of our Animal fanfies, paffions and imaginations upon it; and $\epsilon\upsilon$ $\acute{\alpha}\nu\tau\iota\gamma\mu\acute{\alpha}\lambda\iota$ darkly: but we fhall fee them $\omega\pi\acute{\omicron}\sigma\omega\pi\omicron\upsilon$ $\omega\pi\acute{\omicron}\sigma\omega\pi\omicron\upsilon$ face to face; which is the tranflation of that Hebrew phrafe פנים אל פנים. And in the like manner does a Greek Philofopher com-

pare.

* Maimon. de
fundam. legis,
cap. 1.
* Exod. 33. 20.

pare these two sorts of Knowledge which the Soul hath of God in this life and in that to come, Τῆς ὀπίσθη-
 μωνικῆς λόγους μῶδους ἠγήσεται σωῆσαι τῷ πατρὶ & σωεσι-
 μῶνι ἢ ἀλήθειαν ἢ ἐν ἴσῳ, & ἐν ἀνογῇ καὶ θαρσῶ, *The Soul will*
reckon all this knowledge of God which we have here by
way of Science but like a fable or parable, when once it is
in conjunction with the Father, feasting upon Truth it
self, and beholding God in the pure raies of his own Divi-
nity. I shall conclude all with that which S. Paul ex-
 pressly tells us, 1 Cor. 15. 50. *Flesh and blood cannot in-*
herit the kingdom of God; where, by *Flesh and Blood*
 he seems to mean nothing else but Man in this com-
 plex and compounded state of Soul and Body, I mean
 corruptible, earthy Body: and it was a common *Peri-*
phrasis of this ἀνθρώπου ὁ πολὺς amongst the Jews,
 בשר ודם: in thelike sense is σὰρξ & αἷμα, *Flesh & Blood*,
 in those and other places in the New Testament used,
 where this phrase occurs, viz. *Matth. 16. 17. Gal. 1. 16.*
Ephes. 6. 12. Heb. 2. 14. But in opposition to this gross
 earthy Body, the Apostle speaks of σῶμα πνευματικόν,
a Spirituall Body, v. 44. such as shall *put on incorruption*
and immortality, v. 53. and consequently differing from
 that Body which here makes up this compounded ani-
 mall Being: and accordingly our Saviour speaks of *the*
children of the Resurrection, that they* *neither marry* * Luk. 20.
nor are given in marriage, nor can they die any more, but
are ἰσᾶγγελοι, or, as it is in S. Matthew and Mark, *ὡς*
ἄγγελοι τῶ θεοῦ, *as the Angels of God*; and so the
 Jewish writers are wont to use the same phrase to ex-
 press the state of Glory by, viz. that then good men
 shall be *שררת בטלאכי השרת* sicut *Angeli ministerii*.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 401

LECTURE 1

LECTURE 2

LECTURE 3

O F
P R O P H E S I E :

O R,
A D I S C O U R S E

Treating of

The Nature of Propheſie.

The Different degrees of the Propheticall Spirit.

The Difference of Propheticall Dreams from all other
Dreams recorded in Scripture.

The Difference of the True Propheticall Spirit from
Enthuſiaſticall Impoſture.

What the meaning of thoſe Actions is that are fre-
quently in Scripture attributed to the Prophets,
whether they were Reall or onely Imaginary.

The Schools of the Prophets.

The Sons, or Diſciples of the Prophets.

The Diſpoſitions antecedent. and preparatory to Pro-
pheſie.

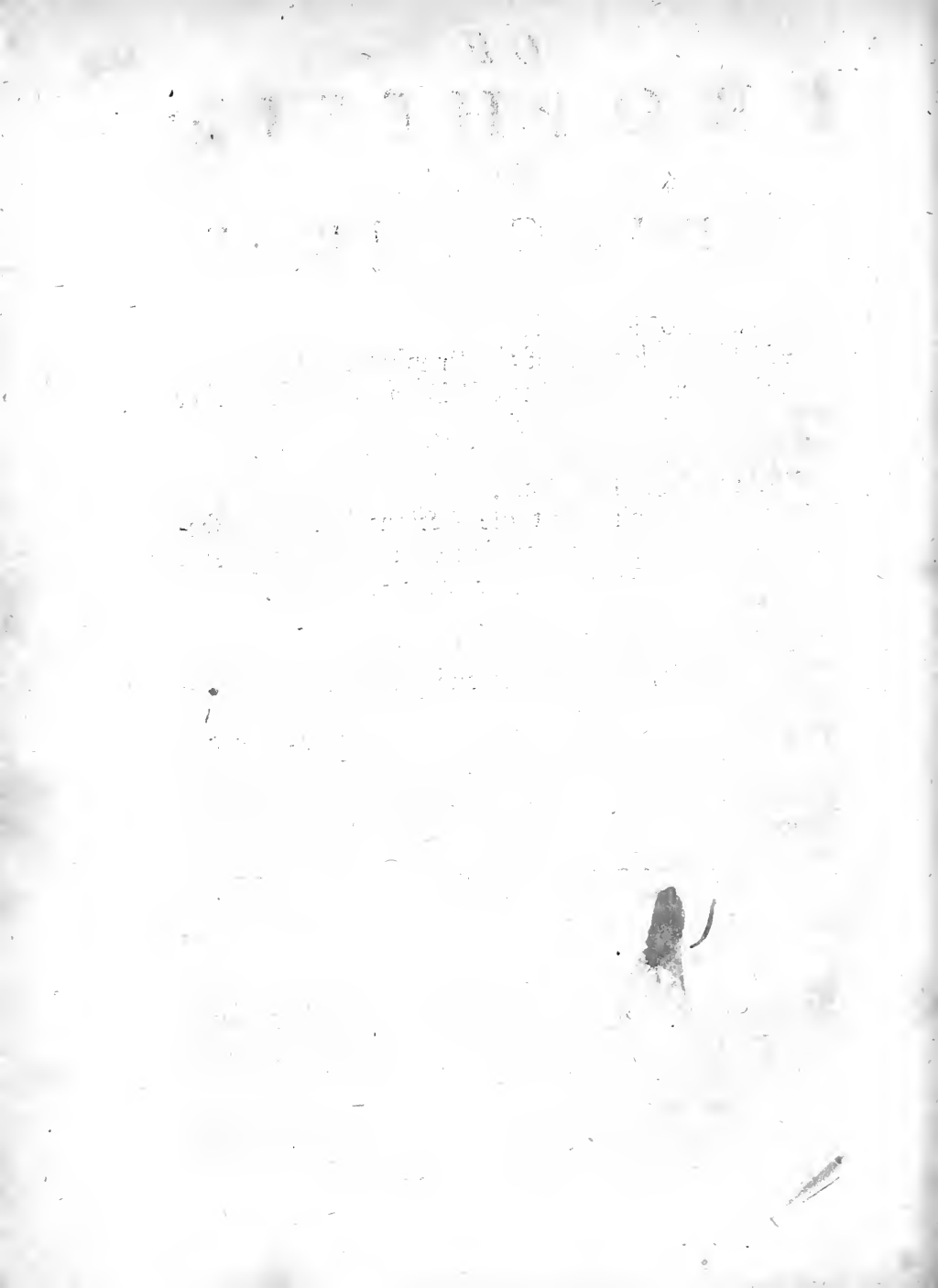
The Periods of Time when the Propheticall Spirit
ceaſed in the Jewiſh and Chriſtian Churches.

Rules for the better underſtanding of Propheticall
Writ.

2 Pet. I. 21.

*For Propheſie came not in old time by the will of man, but
holy men of God ſpake being moved by the Holy Ghoſt.*

Philo Jud. $\omega\pi\acute{\iota}$ $\tau\acute{\omicron}$, $\tau\acute{\iota}\varsigma$ $\delta\acute{\omicron}$ $\tau\acute{\omicron}$ $\delta\epsilon\iota\omega\upsilon$ $\omega\pi\alpha\gamma\mu\acute{\alpha}\tau\omega\upsilon$ $\kappa\lambda\eta\epsilon\rho\omicron\nu\omicron\mu\omicron\varsigma$.
 $\Gamma\epsilon\omicron\phi\eta\tau\acute{\iota}\varsigma$ $\iota\delta\iota\omicron\nu$ $\mu\acute{\iota}$ $\epsilon\delta\acute{\epsilon}\nu$ $\lambda\omicron\pi\omicron\phi\lambda\epsilon\gamma\eta\gamma\acute{\epsilon}\lambda\alpha\iota$, $\alpha\lambda\lambda\omicron\tau\epsilon\iota\alpha$ η $\pi\acute{\alpha}\nu\tau\alpha$
 $\iota\omega\eta\chi\acute{\epsilon}\nu\tau\omicron$ $\epsilon\tau\epsilon\upsilon\epsilon$. $\phi\alpha\upsilon\lambda\omega$ $\delta\iota$ ϵ $\delta\epsilon\mu\iota\varsigma$ $\epsilon\rho\mu\iota\omega\epsilon\iota$ $\eta\lambda\mu\acute{\epsilon}\delta\alpha\upsilon$ $\delta\epsilon\upsilon$,
 $\omega\varsigma\epsilon$ $\kappa\omega\epsilon\iota\omega\varsigma$ $\mu\eta\chi\theta\eta\rho\acute{\omicron}\varsigma$ $\epsilon\delta\acute{\epsilon}\iota\varsigma$ $\epsilon\eta\tau\upsilon\epsilon\iota\varsigma$. $\mu\eta\gamma\omega$ η $\sigma\omicron\phi\omega$ $\tau\alpha\iota\tau$
 $\epsilon\phi\alpha\rho\mu\acute{\omicron}\tau\epsilon\iota$, $\epsilon\pi\acute{\epsilon}\iota$ $\chi\eta$ $\mu\eta\eta\tau\omicron$ \omicron \rho\gamma\alpha\nu\omicron\nu $\delta\epsilon\upsilon$ $\epsilon\varsigma\tau\iota\nu$ $\eta\chi\acute{\epsilon}\nu$, $\kappa\rho\epsilon\acute{\omicron}$
 $\mu\eta\mu\omicron\nu$ ϵ $\pi\lambda\eta\tau\acute{\iota}\lambda\omicron\mu\eta\mu\omicron\nu$ $\alpha\omicron\rho\acute{\epsilon}\alpha\tau\omega\varsigma$ $\iota\omega$ $\alpha\upsilon\tau\acute{\epsilon}$.



O F P R O P H E S I E.

C H A P. I.

That Propheſie is the way whereby Revealed Truth is diſpenſed and conveighed to us. Man's Mind capable of converſing and being acquainted as well with Revealed or Poſitive Truth, as with Naturall Truth. Truths of Naturall inſcription may be excited in us and cleared to us by means of Propheticall Influence. That the Scripture frequently accommodates it ſelf to vulgar apprehenſion, and ſpeaks of things in the greateſt way of condeſcenſion.

HAVING ſpoken to thoſe Principles of Naturall Theologie which have the moſt proper and neceſſary influence into Life and Practiſe, and are moſt pregnant with morall goodneſs; we come now to conſider *Thoſe pieces of Revealed Truth* which tend moſt of all to foment and cheriſh true and reall Piety.

But before we fall preſely into any ſtrict Enquiry concerning them, it may not be amiſs to examine *How and in what manner This kind of Truth, which depends ſolely upon the Free will of God, is manifested unto mankind*; and ſo treat a little concerning Propheſie, which indeed is the *onely way* whereby *This kind of Truth* can be diſpenſed to us. For though our own Reaſon and

Understanding carry all *Natural Truth* neceſſary for *Practice* in any ſort, engraven upon themſelves, and folded up in their own Eſſences more immediatly, as being the firſt participations of the Divine Minde conſidered in its own Eternal nature: yet *Positive Truth* can only be made known to us by a free influx of the Divine Mind upon our Minds and Underſtandings. And as it ariſeth out of nothing elſe but the free pleaſure of the Divinity, ſo without any natural determination it freely ſhines upon the Souls of men where and when it liſteth, hiding its light from them or diſplaying it forth upon them, as it pleaſeth.

Yet the ſouls of men are as capable of converſing with it, though it doe not naturally ariſe out of the fecundity of their own Underſtandings, as they are with any Senſible and External Objects. And as our Senſations carry the notions of Material things to our Underſtandings which before were unacquainted with them; ſo there is ſome Analogical way whereby the knowledge of Divine Truth may alſo be revealed to us. For ſo we may call as well that *Historical Truth* of Corporeal and Material things, which we are informed of by our Senſes, *Truth of Revelation*, as that Divine Truth which we now ſpeak of: and therefore we may have as certain and infallible a way of being acquainted with the one, as with the other. And God having ſo contrived the nature of our Souls, that we may converſe one with another, and inform one another of things we knew not before, would not make us ſo deaf to his Divine voice that breaks the rocks, and rends the mountains aſunder; He would not make us ſo undiſciplinable in Divine things, as that we ſhould not be capable of receiving any Impreſſions from himſelf of thoſe things which we were before unac-

unacquainted with. And *this way* of communicating Truth to the Souls of men is originally nothing else but *Prophetical* or *Enthusiastical*; and ſo we may take notice of *the General nature of Propheſie*.

Though I would not all this while be miſtaken, as if I thought no *Natural Truth* might be by the means of *Prophetical* influence awakened within us, and cleared up to us, or that we could not *lumine propheticò* behold the *Truths of Naturall inſcription*; for indeed one main end and ſcope of the *Prophetical Spirit* ſeems to be the *quickning up* of our Minds to a more lively converſe with thoſe *Eternal Truths* of Reason, which commonly lie buried in ſo much *ſheſhly obſcurity* within us, that we diſcern them not. And therefore the Scripture treats not only of thoſe Pieces of Truth which are the Results of God's free Counſells, but alſo of thoſe which are moſt a-kin and allied to our own Underſtandings, and that in the greateſt way of Condeſcention that may be, ſpeaking to the weakeſt ſort of men in the moſt vulgar ſort of dialect: which it may not be amiſs to take a little notice of.

Divine Truth hath its *Humiliation* and *Exinanition*, as well as its *Exaltation*. *Divine Truth* becomes many times in Scripture *incarnate*, debaſing it ſelf to aſſume our rude conceptions, that ſo it might converſe more freely with us, and infuſe its own *Divinity* into us. God having been pleaſed herein to manifeſt himſelf not more jealous of his own Glory, then he is (as I may ſay) jealous of our good. *Nos non habemus aures, ſicut Deus habet linguam*. If he ſhould ſpeak in the language of *Eternity*, who could underſtand him, or interpret his meaning? or if he ſhould have declared his Truth to us only in a way of the *pureſt abstraction* that *Humane Souls* are capable of, how ſhould then

the more rude and illiterate ſort of men have been able to apprehend it: *Truth* is content, when it comes into the world, to wear our mantles, to learn our language, to conform it ſelf as it were to our dreſs and faſhions: it affects not that State or *ſtutus* which the diſdainfull Rhetorician ſets out his ſtyle withall, *Non Tarentinis aut Siculis hac ſcribimus*; but it ſpeaks with the moſt *Idiomatical* ſort of men in the moſt *Idiomatical* way, and becomes all things to all men, as every ſonne of Truth ſhould doe, for their good. Which was well obſerved in that old Cabbaliſtical Axiome among the Jewes, *Lumen ſupernum nunquam descendit ſine indumento*. And therefore (it may be) the beſt way to underſtand the true ſenſe and meaning of the Scripture is not rigidly to examine it upon Philoſophical Interrogatories, or to bring it under the ſcrutiny of School-Definitions and Diſtinctions. It ſpeaks not to uſo much in the tongue of the learned *Sophies* of the world, as in the plaineſt and moſt vulgar dialect that may be. Which the Jewes conſtantly obſerved and took notice of, and therefore it was one common Rule among them for a true underſtanding of the Scripture, דתורה דברה בלשון בני אדם. *Lex loquitur linguâ filiorum hominum*. Which *Maimonides* expounds thus, in *More Nevoch*. Par. 1. C. 26. *Quicquid homines ab initio cogitationis ſua intelligentiâ & imaginatione ſua poſſunt aſſequi, id in Scriptura attribuitur Creatori*. And therefore we find almoſt all *Corporeal properties* attributed to God in Scripture, *quia vulgus hominum ab initio cogitationis Entitatem non apprehendunt, niſi in rebus corporeis*, as the ſame Author obſerves. But ſuch of them as found *Imperfection* in vulgar eares, as *Eating* and *Drinking*, &c the like, theſe (ſaith he) the Scripture no where attributes to him. The reaſon of this plain and *Idiomatical* ſtyle

style of Scripture it may be worth our farther taking notice of, as it is laid down by the forenamed Author C. 33. *Hæc causa est propter quam Lex loquitur linguâ filiorum hominum, &c.* For this reason the Law speaks according to the language of the sons of men, because it is the most commodious and easie way of initiating and teaching Children, Women, and the Common people, who have not ability to apprehend things according to the very nature and essence of them. And in C. 34. *Et si per Exempla & Similitudines non deduceremur, &c.* And if we were not led to the knowledge of things by Examples and Similitudes, but were put to learn and understand all things in their Formal notions and Essential definitions, and were to believe nothing but upon preceding Demonstrations; then we may well think that (seeing this cannot be done but after long preparations) the greater part of men would be at the conclusion of their daies, before they could know whether there be a God or no, &c. Hence is that Axiome so frequent among the Jewish Doctors, *Magna est virtus vel fortitudo Prophetarum, qui a simulant formam cum formante eam*, i. e. Great is the power of the Prophets, who while they looked down upon these Sensible and Conspicable things, were able to furnish out the notion of Intelligible and Inconspicable Beings thereby to the rude Senses of Illiterate people.

The Scripture was not writ only for Sagacious and Abstracted minds, or Philosophical heads; for then how few are there that should have been taught the true Knowledge of God thereby? *Vidi filios cœnaculi, & erant pauci*, was an antient Jewish proverb. We are not alwaies rigidly to adhere to the very Letter of the Text. There is a נלל and a נסתר in the Scripture, as the Jewish interpreters observe. We must not think

that it alwaies gives us Formal Definitions of things, for it ſpeaks commonly according to Vulgar apprehenſion : as when it tells of *the Ends of the heaven*, which now almoſt every Idiot knows hath *no ends* at all. So when it tells us Gen. 2. 7. that *God breathed into man the breath of life, and man became a living ſoul*; the expreſſion is very Idiomatical as may be, and ſeems to comply with that vulgar conceit, that the Soul of Man is nothing elſe but a kind of *Vital breath* or *Aire*: and yet the *Immortality* thereof is evidently inſinuated in ſetting forth a double Original of the two parts of Man, his Body and his Soul; the one of which is brought in as ariſing up out of the *Duſt* of the earth, the other as proceeding from the *Breath* of God himſelf.

So we find very Vulgar expreſſions concerning God himſelf, beſides thoſe which attribute *Senſation* and *Motion* to him, as when he is ſet forth as *riding upon the wings of the Wind, riding upon the Clouds, ſitting in Heaven*, and the like, which ſeem to determine his indifferent Omnipreſence to ſome peculiar place: whereas indeed ſuch paſſages as theſe are can be fetch'd from nothing elſe but thoſe cras apprehenſions which the generalitie of men have of God, as being moſt there, from whence the objects of dread and admiration moſt of all ſmite and inſinuate themſelves into their Senſes, as they doe from the *Aire, Clouds, Winds* or *Heaven*. So the ſtate of *Hell* and Miſerie is ſet forth by ſuch denominations as were moſt apt to ſtrike a terror into the minds of men, and accordingly it is called *Cætus Gigantum*, the place where all thoſe old *Giants*, whom divine vengeance purſued in the general Deluge, were aſſembled together, as it is well obſerved by a late Author of our own upon *Proverbs 21. 16. The*

Pſal. 19.
Mat. 24.

Mr. Mede in
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man that wandreth out of the way of underſtanding, in cœtu Gigantum commorabitur. And accordingly we find the ſtate and condition of theſe expreſſed Job 26. 5. Gigantes gemunt ſub aquis, & qui habitant cum iis. Nudus eſt infernus coram illo, & nullum eſt operimentum perditioni, as the Vulgar Latin renders it, The Giants groan under the waters, and they that dwell with them. Hell is naked before him, (that is, God,) and deſtruction hath no covering. In like manner our Saviour ſets forth Hell as a great valley of fire like that of Hinnom, which was prepared with a great deal of ſkill, to torture and torment the Devils in. Again we find Heaven ſet forth ſometimes as a place of continual banqueting, where, according to the Jewish cuſtomes, they ſhould lye down in one anothers boſomes at a perpetuall Feaſt: Sometimes as a Paradise furniſhed with all kinds of delight and pleaſure. Again, when the Scripture would inſinuate God's ſeriouſneſs and realitie in any thing, it brings him in as ordering it a great while agoe before the Foundation of the world was laid, as if he more regarded that then the building of the world.

I might inſtance in many more things of this nature, wherein the *Philoſophical* or *Physical* nature and Literal veritie of things cannot ſo reaſonably be ſuppoſed to be ſet forth to us, as the *Moral* and *Theological*. But I ſhall leave this Argument, and now come more preciſely to conſider of the nature of Propheſie, by which God flows in upon the Minds of men extrinſecally to their own proper operations, and conveighs truth immediately from himſelf into them.

CHAP. II.

That the Propheticall Spirit did not alwaies manifeſt it ſelf with the ſame clearneſſe and evidence. The Gradual difference of Divine illumination between Moſes, the Prophets, and the Hagiographi. A general ſurvey of the Nature of Propheſie properly ſo called. Of the joint impreſſions and operations of the Underſtanding and Phanſie in Propheſie. Of the four degrees of Propheſie. The difference between a Viſion and a Dream.

BUT before we doe this, we ſhall briefly premiſe ſomething in general concerning that *Gradual variety* whereby theſe Divine Enthuſiaſms were diſcover'd to the Prophets of old. The *Propheticall Spirit* did not alwaies manifeſt it ſelf *codem vigore luminis*, with the ſame clearneſs and evidence, in the ſame exaltation of its light: But ſometimes that *light* was more *ſtrong* and *vivid*, ſometimes more *wan* and *obſcure*; which ſeems to be inſinuated in that paſſage, *Heb. I. 1. God who in time paſt ſpake unto the Fathers by the Prophets πολυμερῶς ἔκ πολυτρόπων*. So we find an evident difference of *Propheticall illumination* aſſerted in Scripture between *Moſes* and the reſt of the *Prophets*, *Deut. 34. 10. And there aroſe not a Prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face*: which words have a manifeſt reference to that which God himſelf in a more publick and open way declared concerning *Moſes*, upon occaſion of ſome arrogant ſpeeches of *Aaron* and *Miriam*, who would equalize their own Degree of Propheſie to that
of

of *Moses*, Numb. 12. 5, 6, 7, 8. *And the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam; and they both came forth: And he said, Hear my words; If there be a Prophet among you, I the Lord will make my self known unto him in a Vision, and will speak unto him in a Dream: My servant Moses is not so, who is faithfull in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? In which words that degree of Divine illumination whereby God made himself known to Moses seems to be set forth as something transcendent to the Prophetical illumination: and so the phrase of the New Testament is wont to distinguish between Moses and the Prophets, as if indeed Moses had been greater then any Prophet. But besides this Gradual difference between Moses and the Prophets, there is another difference very famous amongst the Jewish Writers between the Prophets and the Hagiographi, which Hagiographi were suppos'd by them to be much inferior to the Prophets. But what this difference between them was, we shall endeavour to shew more fully hereafter.*

Having briefly premised this, and glanced at a Threefold *Inspiration* relating to *Moses*, the *Prophets*, and the *Hagiographi*, we shall first of all enquire into the *Nature* of that which is peculiarly amongst the Jews called *Prophetical*. And this is thus defined to us by *Maimonides* in Par. 2. c. 36. of his *More Nevochim*, *Veritas & quidditas Prophetia nihil aliud est quam Influentia à Deo Optimo Maximo, mediante intell. Etu Agente, super facultatem Rationalem primò, deinde super facultatem Imaginatricem influens. i. e. The true essence of*

Propheſie is nothing elſe but an Influence from the Deitie upon the Rational firſt, and afterwards the Imaginative Facultie, by the mediation of the Active intellect: Which Definition belongs indeed to Propheſie as it is Technicallie ſo called, and diſtinguiſhed by Maimonides both from that degree of Divine illumination which was above it, which the Maſters conſtantly attribute to Moſes, and from that other degree interior to it, which they call רוח הקודש, Spiritus Sanctus, that Holy Spirit that moved in the Souls of the Hagiographi.

But Rabbi Joſeph Albo in *Maam* 3. c. 8. *De fundamentis fidei*, hath given us a more large deſcription, ſo as to take in alſo the *gradus Mosaicus*; דו"ח שפ"ע שופ"ע, מהשם יתברך על הנח הדברי אשר באדם וכו', i. e. *Propheſie is an influence from God upon the Rational facultie, either by the Mediation of the Faſie or otherwiſe: and this influence, whether by the miniſtry of an Angel or otherwiſe, makes a man to know ſuch things as by his Natural abilities he could not attain to the knowledg of.* Though here our Author ſeems too much to have ſtreightned the latitude of *Prophetical* influence, whereby (as we intimated before) not only thoſe pieces of Divine truth may be communicated to the Souls of men which are not contained within their own Ideas; but alſo thoſe may be excited which have a neceſſarie connexion with and dependence upon Reason.

But the main thing that we ſhall obſerve in this deſcription is, that Facultie or Power of the Soul upon which theſe Extraordinarie impreſſions of Divine light or influence are made; which in all proper *Propheſie* is both the *Rational* and *Imaginative* power. For in this Caſe they ſuppoſed the *Imaginative* power to be ſet forth as a *Stage* upon which certain *Viſa* and *Simulacra* were repreſented to their Underſtandings, juſt indeed as they;

they are to us in our common Dreams; only that the Underſtandings of the Prophets were alwaies kept awake and ſtrongly acted by God in the miſt of theſe apparitions, to ſee the intelligible Myſteries in them, and ſo in theſe Types and Shadows, which were Symbols of ſome ſpiritual things, to behold the Antitypes themſelves: which is the meaning of that old Maxime of the Jews which we formerly cited out of *Maimonides*, *Magna eſt virtus ſeu fortitudo Prophetarum qui aſſimilant formam cum formante eam*. But in caſe the *Imaginative* facultie be not thus ſet forth as the *Scene* of all *Prophetical* illumination, but that the Impreſſions of things nakedly without any *Schemes* or *Pictures* be made immediately upon the Underſtanding it ſelf, then is it reckoned to be the *gradus Moſaicus*, wherein God ſpeaks as it were *face to face*; of which more hereafter.

Accordingly *R. Albo*, in the Book before cited and 10th Chapter, hath diſtinguiſhed *Propheſie* into theſe four *degrees*. The firſt and loweſt of all is, when the *Imaginative* power is moſt predominant, ſo that the impreſſions made upon it are too buſie, & the *Scene* becomes too turbulent for the *Rational* facultie to diſcern the true *Mystical* and *Anagogical* ſenſe of them clearly; and in this caſe the *Enthuſiaſms* ſpend themſelves extremely in *Parables*, *Similitudes* and *Allegories*, in a dark and obſcure manner, as is very manifeſt in *Zachary*, and many of *Ezechiel* his Propheſies, as alſo thoſe of *Daniel*: where though we have firſt the outward frame of things *Dramatically* ſet forth ſo potently in the Prophet's phanſie, as that his *Mind* was not at the ſame time capable of the *mystical* meaning, yet that was afterward made known to him, but yet with much obſcuritie ſtill attending it.

This declining ſtate of *Propheſie* the Jews ſuppoſed

then principally to have been, and this Divine illumination to have been then ſetting in the Horizon of the Jewish Church, when they were carried captive into *Babylon*. All which we may take a little more fully from our Author himſelf in his 3. Book and 17. Chapter, *מי שדומה חזק בהשגה וכו'*, i. e. *Every Prophet that is of a ſtrong, ſagacious and piercing Underſtanding, will apprehend the thing nakedly without any Similitude, whence it comes to paſſ that all his ſayings prove diſtinct and clear, and free from all obſcuritie, having a literal truth in them: But a Prophet of an inferior rank or degree, his words are obſcure, enwrapp'd in Riddles and Parables, and therefore have not a Literal but Allegorical truth contained in them.* Thus he. And ſo afterwards, according to the general opinion of the Jewish Maſters, he tells us that after the Captivity, in the twilight of Propheſie, *Ezekiel* began to ſpeak altogether in Riddles and Parables; and ſo he himſelf complains to God, * *Ah Lord God, they ſay of me, Doth he not ſpeak Parables?*

* Chap. 20. 49.

The ſecond degree which our forementioned Author makes of *Propheſie* is, when the ſtrength of the Imaginative and Rational powers equally ballance one another.

The third is, when the Rational power is moſt predominant; in which caſe (as we heard before) the Minde of the Prophet is able to ſtrip thoſe things that are repreſented to it in the glaſs of Phanſie of all their materiality and ſenſible nature, and apprehend them more diſtinctly in their own naked Eſſence.

The laſt and Higheſt is the *gradus Moſaicus*, in which all *Imagination* ceaſeth, & the Representation of Truth deſcends not ſo low as the Imaginative part, but is made in the higheſt ſtage of Reason and Underſtanding.

But

But we shall hereafter speak more fully concerning the several degrees of Prophetic Inspiration, and discourse more particularly of the *Ruach hakkodesh*, the highest degree of Prophecy or *gradus Mosaicus*, and *Bath col* or the lowest degree of Prophecy.

Seeing then that generally all Prophecy or Prophetic Enthusiasm lies in the joint-impresions and operations of both these forementioned faculties, the Jews were wont to understand that place *Numb. 12. 6.* &c. as generally decyphering that State or Degree of Prophecy by which God would discover himselfe to all those Prophets that ever should arise up amongst them, or ever had been, except *Moses* and the *Messiah*. And there are only these* Two waies declared whereby God would reveal himself to every other Prophet, either in a *Vision* or a *Dream*; both which are perpetually attended with those *Visa* and *Simulacra sensibilia* as must needs be impressed upon Common sense or Fancy, whereby the Prophets seemed to have all their Senses waking and exercising their several functions, though indeed all was but *Scenicall* or *Dramaticall*. According to this Twofold way of Divine inspiration, the *Prophet *Joel* foretells the Nature of that *Prophetical* Spirit that should be powred out in the latter times; and in *Jeremy 14. 14.* we have the false prophets brought in as endeavouring apishly to imitate the true Prophets of God, in fortifying their Fancies by the power of Divination, that they might talk of *Dreams* and *Visions* when they came among the people.

* In istis duabus partibus, Somnio & Visione, continentur omnes Prophetie gradus. Maimon. in More Nev. p. 2. c. 36.

* Chap. 2. 28.

Now for the Difference of these two, a *Dream* and a *Vision*, it seems rather to lie in Circumstantials than in any thing Essential; & therefore *Maim. part. 2. More Nev. cap. 45.* tells us that in a *Dream* a voice was frequently heard, which was not usual in a *Vision*. But the re-

presentation of Divine things by some Sensible images or some Narrative voice must needs be in both of them. But yet the Jews are wont to make a *Vision* superiour to a *Dream*, as representing things more to the life, which indeed seizeth upon the Prophet while he is awake, but it no sooner surpriseth him but that all his external senses are bound, and so it often declines into a true *Dream*, as *Maimon*. in the place forenam'd proves by the example of *Abraham*, Gen. 15. 12. where the *Vision* in which God had appeared to him (as it is related ver. 1.) passed into a *Sleep*. *And when the Sun was going down, a deep sleep fell upon Abraham, and loe an horror of great darknes fell upon him.* Which words seem to be nothing else but a description of that passage which he had by *Sleep* out of his *Vision* into a *Dream*.

Now these *Ecstasical* impressions whereby the *Imagination* and *Mind* of the *Prophet* was thus ravish'd from it self, and was made subject wholly to some *Agent* intellect informing it and shining upon it, I suppose *S. Paul* had respect to 1 *Cor.* 13. *Now we see δι' ἑσπορίας ἢ αἰνιγματικῶς*, by a *glass*, in riddles or *parables*; for so he seems to compare the Highest illuminations which we have here, with that constant Irradiation of the Divinity upon the Souls of men in the life to come: and this glassing of Divine things by Hieroglyphicks and Emblems in the *Fansie* which he speaks of, was the proper way of *Prophetical* inspiration.

For the further clearing of which I shall take notice of one passage more out of a Jewish writer, that is, *R. Bechai*, concerning this present argument, which I find *Com.* in *Num.* 12. 6. רצה להמשיל נבואה שאר הנבאים וכו', *Voluit Deus assimilare Prophetiam reliquorum Prophetarum homini speculum inspicienti, prout innuunt Rabbini nostri illo axioma proverbiali, Nemo inspiciat speculum*

speculum Sabbato: illud speculum est vitreum, in quo reflectitur homini sua ipsius forma & imago per vim reflexivam speculi, cum revera nihil ejusmodi in speculo realiter existat. Talis erat Prophetia reliquorum Prophetarum, eo quod contuebantur sacras & puras imagines & lumina superna, ex medio splendoris & puritatis istorum luminum realium, visa sunt illis similitudines, visa sunt illis tales forma quales sunt forma humana. By which he seems to referre to those images of the living Creatures represented in a Prophetical vision to *Esay* and *Ezekiel*; but generally intimates thus much to us, That the light and splendor of Prophetical illumination was not so triumphant over the Prophets fanisie, but that he viewed his own Image, and saw like a man; and understood things after the manner of men in all these Prophetical visions.

CHAP. III.

How the Prophetical Dreams did differ from all other kinds of Dreams recorded in Scripture. This further illustrated out of several passages of Philo Judæus pertinent to this purpose.

WE have now taken a *General* survey of the *Nature of Prophecie*, which is alwaies attended (as we have shewed) with a *Vision* or a *Dream*, though indeed there is no *Dream* properly without a *Vision*. And here before we pass from hence, it will be necessarïe to take notice of a main *Distinction* the *Hëbrew Doctors* are wont to make of *Dreams*, lest we mistake all those *Dreams* w^{ch} we meet with in *Scripture*, & take them all
for

The difference of Prophetical Dreams

for *Prophetical*, whereas many of them were not such. For though indeed they were all *Δεόματα* sent by God, yet many were sent as *Monitions* and *Instructions*, and had not the true force and vigor of *Prophetical Dreams* in them; and so they are wont commonly to distinguish between *הלום הנבואי* and *הלום צדק*. There are *somnia vera*, and *somnia Prophetica*: and these *Maimonides* in *More Nev. Par. 2. Cap. 41.* hath thus generally characterized, *Quando dicitur, Deus venit ad N. in somnio noctis, id Prophetia minimè nuncupari potest, neque virtualis, Propheta, &c.* When it is said in *Holy writ*, That God came to such a man in a Dream of the night, that cannot be called a Prophecie; nor such a man a Prophet; for the meaning is no more then this, That some Admonition or Instruction was given by God to such a man, and that it was in a Dream. Of this sort He and the rest of the Hebrew Writers hold those Dreams to be which were sent to *Pharaoh*, *Nebuchadnezzar*, *Abimelech* and *Laban*; upon which two last our Author observes the great Caution of *Onkelos* the Profelyte (who was instructed in the Jewish learning by *R. Eleazar* and *R. Foshua*, the most famous Doctors of that age) that in his Preface to those Dreams of *Laban* and *Abimelech*, he saies, *Et venit verbum à Domino*: but doth not say (as when the Dreams were *Prophetical*) *Et revelavit se Dominus*. Besides, a main reason for which they deny those Dreams to be *Prophetical* is, for that they that were made partakers of them were un-sanctified men; whereas it is a tradition amongst them, that the Spirit of Prophecie was not communicated to any but good men.

But indeed the main difference between these two sorts of Dreams seems to consist in this, That such as were not *Prophetical* were much weaker in their Energy upon

upon the Imagination then the Other were, in so much that they wanted the strength and force of a Divine evidence, so as to give a plenary assurance to the Mind of him who was the subject of them, of their Divine original; as we see in those *Dreams of Solomon*, 1 Kings 3. v. 5; 15. and ch. 9. 2. where it is said of him, when he awaked he said, *Behold it was a Dream*; as if he had not been effectually confirmed from the Energy of the Dream it self that it was a true *Prophetical* influx.

But there is yet another difference they are wont to make between them, which is, That these *somnia vera* or *ῥησιμα* ordinarily contained in them דברים בטלים, something that was ἀργόν or void of reality: as in that Dream of *Joseph* concerning the Sun, the Moon, and the eleven Stars bowing down to him; whereas his Mother, which should there have been signified by the Moon, was dead and buried before, and so incapable of performing that respect to him which the other at last did. Upon occasion of which Dream the Gemarist. Doctors in *Berachoth* c. 9. have framed this Axiom, כעם שאין אפשר לבר בלא תבן כן אין אפשר לחלום בלא דברים בטלים, *As there is no corn without straw, so neither is there any meer Dream without something that is ἀργόν, void of reality, & insignificant.* Accordingly Rab. Albo in *Maam.* 3. c. 9. hath framed this distinction between them, אין חלום בלא דברים בטלים והנבואה כלה, ענין צודק ואמת, *There is no meer Dream without something in it that is ἀργόν, but Prophecie is a thing wholly and most exactly true.*

The general difference between *Prophetical* Dreams and those that are meerly *Nouthetical* or *Monitorie*, and all else which we find recorded in Scripture, *Philofud.* in his Tract *Ἐπι τῶν Προπέμλων ἢ ὀνειδος*, and elsewhere, hath at large laid down. The proper character of those that

were *Prophetical* he clearly insinuates to be that *Ecstatical* rapture whereby in all *Prophetical* Dreams some more potent cause, acting upon the *Mind* and *Imagination* of the *Prophets*, snatch'd them from themselves, and so left more potent and evident impressions upon them.

I shall the more largely set down his Notion, because it tends to the clearing of this business in hand, and is, I think, much obscured, if not totally corrupted by his translator *Gelenius*. His design is indeed to shew that *Moses* taught these several waies whereby *Dreams* are conveyed from Heaven, that so his sublime and recondite doctrine might be the better hid up therein; and therefore sailing between *Cabbalisme* and *Platonisme* he gropes after an *Allegorical* and *Mystical* meaning in them all. His first sort of *Divine Dreams* he thus defines, τὸ μὲν πρῶτον, ὡς ἀρχοῦσι τῆς κινήσεως θεῶ, καὶ ὑποχρῆσιν ἀθεάτως τὰ ἡμῖν μὲν ἀδηλα, γνώριμα ὅτι ἑαυτῶ, *The first kind was when God himself did begin the motion in the Phansie, and secretly whispered such things as are unknown indeed to us, but perfectly known to himself.* And of this sort he makes *Foseph's* dreams, the sense whereof was unknown to *Foseph* himself at first, and then runs out into an *Allegorical* exposition of them in the Book intituled *Foseph*.

Παὶ Ἰωσήφ.

The second kind is this, Τῆς ἡμετέρας διανοίας τῆς τῶ ὄλων συγκυνευμένης ψυχῆ, καὶ δεοφορήτως μανίας ἀναμπλαμμένης, &c. *When our Rational facultie being moved together with the Soul of the World, and filled with a divinely-inspired fury, doth predict those things that are to come.* In which words by his ψυχῆ τῶ ὄλων he means the same thing with that which in a former Book about the same Argument he had called τῶ ὄλων νῦν the *Mind of the Universe*, which mingling its influence with our Minds begets these προγνώσεις or previsions.

And

And this is nothing else but that which others of his tribe call כּוֹל הַפֶּעַר or *Intellectus agens*, which it seems he understood to be the same with *Anima Mundi* or *Universal Soul*, as it is described by the *Pythagoreans* and *Platonists*. Of this sort of *Dreams* he makes those of *Jacob's Ladder* and of *Laban's Sheep*. And these kinds of *Dreams*, viz. that wherein the *Intellectus agens* doth simply act upon our *Minds* as patients to it, and that wherein our *Minds* do cooperate with the *Universal Soul*, and so understand the meaning of the influx, he thus compares together; $\Delta\iota\ \delta\ \epsilon\iota\epsilon\sigma\phi\alpha\nu\tau\eta\varsigma\ \tau\alpha\iota\varsigma\ \mu\epsilon\ \chi\epsilon\iota\rho\alpha\ \tau\omicron\ \pi\epsilon\omega\tau\omicron\upsilon\ \sigma\eta\mu\alpha\iota\nu\omicron\mu\epsilon\tau\omicron\ \phi\alpha\upsilon\lambda\alpha\sigma\iota\alpha\varsigma,\ \tau\epsilon\alpha\nu\omega\varsigma\ \pi\acute{\alpha}\nu\tau\omicron\ \eta\ \alpha\epsilon\lambda\delta\eta\lambda\omega\varsigma\ \epsilon\mu\lambda\acute{\upsilon}\nu\sigma\epsilon\nu,\ \alpha\pi\ \tau\epsilon\ \Theta\epsilon\upsilon\ \chi\rho\eta\sigma\mu\omicron\iota\varsigma\ \alpha\phi\acute{\epsilon}\sigma\iota\nu\ \epsilon\omicron\iota\eta\gamma\omicron\tau\alpha\ \alpha\gamma\alpha\ \tau\eta\varsigma\ \delta\epsilon\upsilon\tau\epsilon\rho\omicron\upsilon\ \tau\eta\varsigma\ \delta\epsilon\upsilon\tau\epsilon\rho\omicron\upsilon\ \epsilon\pi\ \sigma\phi\acute{o}\delta\epsilon\alpha\ \mu\eta\lambda\alpha\upsilon\gamma\omega\varsigma,\ \epsilon\pi\ \sigma\kappa\omicron\tau\iota\omega\varsigma\ \epsilon\gamma\gamma\alpha\nu,\ \&c.$ In which words it is to be observed that he calls the matter of the first sort of *Dreams* $\chi\rho\eta\sigma\mu\omicron\iota\varsigma\ \alpha\phi\acute{\epsilon}\sigma\iota\nu\ \epsilon\omicron\iota\eta\gamma\omicron\tau\alpha$, which *Gelenius* hath mistook whilst he translates it *Dei oraculis certis convenientia*. With his leave therefore I should thus interpret that whole passage, *Quare Moses sacer Antistes indigitans illas phantasias quæ oboriuntur secundum primam speciem, eas perspicuè & admodum manifestè indicavit;* (i. e. by adding an Explication of those *enigmata* of *Joseph's Sun, Moon, Stars and Sheaves*, which he himself in his *Dream* understood not; which Explication is not made in the examples of the second sort) *quippe Deus subjecit illas phantasias per somnia quæ similes sunt veris Prophetiis,* (i. e. $\text{לְהַלְמוֹת לְנְבוֹיָאָה גְּמִוּרָה}$, *perfectæ Prophetiæ, sive להלמות הנבואות*, *somniis Propheticis, uti loqui amant Magistri.*) *Secundi verò generis somnia nec planè dilucidè nec valde obscurè indigitavit; qualia erant Somnia de Scala cælesti, &c.* Now these *Dreams* of *Joseph* though they contained matter of a like nature to *Prophetical* inspira-

tion, yet were they indeed not such, and therefore are accounted of by all the Jewish writers only as *Somnia vera*; and so our Author endeavours to prove very fitly to our purpose, though indeed upon a mistake which he took out of the Version of the * Seventy, *Gen. 37. 7.* Ὀνυμ, φησιν, ἡμεῖς δεσμοβόλυ δεσμοβόλυ. τὸ μ, ἄμω, δὲ δεῖα ἀδελφῶν & ἐνδοξαίον & ἡ ἀμω δεῖα ἰσλαμβάνον & ἡ παρῶς ἡ ἐνδοξαίον δεῖα ἀνάφωρα & ἐν, &c. Joseph said, [* Me-thought we were binding sheaves] That word [Me-thought] is the language of one that is uncertain, dubious, and obscurely surmising; not of one that is firmly assured, and plainly sees things: indeed it very well befits those who are newly awaked out of a sound sleep, and have scarce ceased to dream, to say [Me-thought;] not those who are fully awake, and behold all things clearly. But Jacob, who was more exercised in divine things, hath no such word as [Me-thought] when he speaks of his Dream, but, saies he, Behold, a ladder set upon the earth, and the top of it reached up to heaven, &c. After the same manner almost doth Maimonides in his *More Nev.* distinguish between *Somnia vera* & *Prophetica*, making Jacobs Dreams (as all the Jewish writers doe) to be *Prophetical*.

The third kind of *Dreams* mentioned by Philo is thus laid down by him, Σωισαλα ἢ τὸ τρίτον εἶδ & ὁπότεν ἐν τοῖς ὕπνοις δὲ ἐαυτῆς ἢ ψυχῆ κινεμένη, καὶ ἀναδιναῖα ἐαυτῆς, κορυβαπταῖα καὶ ἐνδρασιώσα, διαάμει προγρησικῆ τὰ μέλλοντα δεσφίζα, i. e. The third kind is, when in sleep the Soul being moved of it self, and agitating it self, is in a kind of rapturous rage, and in a divine fury doth foretell future things by a prophetick facultie. And then, which is more to our purpose, he thus sets forth the nature of those fantasies which discover

* Though he was a Jew, yet was he trained up amongst the Greeks, and not well acquainted with the Hebrew language.
* Which word is not in the Hebrew.

cover themselves in these kind of Dreams. Αἱ δὲ καὶ τὰ πλείονα ἐδιδόξαν φαντασίαι μᾶλλον τῶν πλείων διηγήσασθαι, ἅμα τὸ βαδὺ καὶ κατανόησις ἔχειν τὸ ἀνύμνα, ἐδεδίδαξε ἃ τῆς οὐδεοφιλίας ὄντισίμων, i.e. *The phantasms which belong to the third kind are more plainly declared by Moses than the former; for they containing a very profound and dark meaning, they required to the explaining of them a knowledge of the Art of interpreting Dreams: as those Dreams of Pharaoh and his Butler and Baker, and of Nebuchadnezzar, who were only amazed and dazled with those strange Apparitions that were made to them, but not at all enlightened by them. These are of that kind which Plato sometimes speaks of, that cannot be understood without a Prophet; and therefore he would have some Prophet or Wise man alway set over this μαντικῆν.* Thus we have seen these Three sorts of Dreams according to Philo, the First and Last whereof the Jewish Doctors conjoin together, and constantly prefer the *Oneirocriticks* of them to the Dreamers themselves: and therefore whereas they depress the notion of them considered in themselves below any Degree of *Prophecie*, yet the Interpretation of them they attribute to the *רוח הקודש* or *Holy Spirit*; except there be an Interpretation of the Dream in the Dream itself, so as that the Mind of the Dreamer be fully satisfied both in the meaning and divinity thereof; for then it is truly *Prophetical*. And thus much for this Particular.

CHAP. IV.

A large Account of the Difference between the true Prophetical Spirit and Enthusiastical impostures. That the Pseudo-Prophetical Spirit is seated only in the Imaginative Powers and Faculties inferior to Reason. That Plato and other Wise men had a very low opinion of this Spirit, and of the Gift of Divination, and of Consulting the Oracles. That the True Prophetical Spirit seats it self as well in the Rational Powers as in the Sensitive, and that it never alienates the Mind, but informs and enlightens it. This further cleared by several Testimonies from Gentile and Christian Writers of old. An Account of those Fears and Consternations which often seized upon the Prophets. How the Prophets perceived when the Prophetical influx seized upon them. The different Evidence and Energy of the True and false Prophetical Spirit.

FROM what we have formerly discoursed concerning the *Stage of Phansie and Imagination* upon which those *Visa* presented themselves to the Mind of the Prophet, in which he beheld the real objects of Divine truth in which he was inspired by this means; it may be easily apprehended how easie a matter it might be for the *Devils Prophets* many times, by an apish imitation, to counterfeit the *True Prophets* of God, and how sometimes *Melancholy* and turgent *Phansies*, fortified with a strong power of *Divination*, might unfold themselves in a semblance of true *Enthusiasms*. For indeed herein the *Prophetical influx* seems to agree with

with a *mistaken Enthiasm*, that both of them make strong impressions upon the *Imaginative* powers, and require the *Imaginative* facultie to be vigorous and potent: and therefore *Maimonides* tells us that the gift of *Divination*, which consisted in a mighty force of *Imagination*, was alwaies given to the *Prophets*, and that *This* and a *Spirit of Fortitude* were the main *Bases* of *Propheſie*; *More Nev.* part. 2. c. 38. *Duas iſtas facultates, Fortitudinis ſcilicet & Divinationis, in Prophetis fortiffimas & vehementiffimas eſſe neceſſe eſt, &c.* i. e. *It is neceſſary that theſe two Faculties of Fortitude and Divination ſhould be moſt ſtrong and vehement in the Prophets: whereunto if at any time there was an acceſſion of the influence of the Intellect, they were then beyond meaſure corroborated; in ſo much that (as it is well known) it hath come to this, that one man by a naked Staffe did prevail over a potent King, and moſt manfully delivered a whole Nation from bondage, viz. after it was ſaid to him Exod. 3. 12. I will be with thee. And though there be different Degrees of theſe in men, yet none can be altogether without that Fortitude and Magnanimitie. So it was ſaid to Feremy Chap. 17. 18. Be not diſmaied at their faces, &c. Behold I have made thee this day a defenced City; and ſo to Ezek. Ch. 2. 6. Be not afraid of them nor their words: and generally in all the Prophets we ſhall find a great Fortitude and Magnanimity of Spirit. But by the excellency of the gift of Divining they could on a ſudden and in a moment foretell future things; in which Facultie notwithstanding there was great diverſitie.* Thus he.

It will not be therefore any great Digreſſion here, awhile to examine the Nature of this *False light* which pretends to *Propheſie*, but is not; as being ſeated only in the *Imaginative* power, from whence the firſt occaſion.

tion of this delusion ariseth, seeing that Power is also the Seat of all Prophetical vision. For this purpose it will not be amiss to premise that Threefold degree of *Cognitive influence* pointed out by *Maimonides*, part, 2. cap. 37. *More Nev.* The first is wholly Intellectual, descending *only* into the *Rational* facultie, by which that is extreemly fortified and strengthened in the distinct apprehension of *Metaphysicall Truths*, from whence, as he tells us, ariseth the Sect of *Philosophers*, and *Contemplative persons*. The second is *jointly* into the *Rational* and *Imaginative* facultie together, and from thence springs the Sect of *Prophets*. The third into the *Imaginative* only, from whence proceeds the Sect of *Politicians*, *Lawyers* and *Law-givers* (whose Conceptions only run in a secular channel,) as also the Sect of *Diviners*, *Inchanters*, *Dreamers* and *Soothsayers*.

We shall copy out of him a Character of some of this Third sort, the rather because it so graphically delineates to us many *Enthusiastical Impostors* of our Age. His words are these, *Hic verò monendus es, ex tertio genere esse quosdam, quibus Phantasia, Somnia & Ecstases, quales in Prophetia Visione esse solent, ita mirabiles obveniunt, ut planè sibi persuadeant se Prophetas esse, &c. i. e.* But here I must advertise thee, that there are some of this Third sort who have sometimes such strange Phansies, Dreams and Ecstases, that they take themselves for Prophets, and much marvel that they have such Phansies and Imaginations; conceiting at last that all Sciences and Faculties are without any pains or study infused into them. And hence it is that they fall into great confusions in many Theoretical matters of no small moment, and do so mix true notions with such as are meerly seeming and imaginary, as if
Heaven

Heaven and Earth were jumbled together. All which proceeds from the too-great force of the Imaginative faculty and the imbecillity of the Rational, whence it is that nothing in it can pass forth into act. Thus he. This delusion then in his sense of those *Ἐνεργήματα* which pretend to Revelations, ariseth from hence, that all this forrain force that is upon them serves only to vigo-
 rate & impregnate their Phanfies and Imaginations, but does not inform their Reasons, nor elevate them to a true understanding of things in their coherence and contexture; and therefore they can so easily imbrace things absurd to all true and sober Reason: Whereas the *Prophetical Spirit* acting principally upon the Reason and Understanding of the Prophets, guided them consistently and intelligibly into the understanding of things. But this *Pseudo-prophetical Spirit* being not able to rise up above this low and dark Region of Sense or Matter, or to soar aloft into a clear Heaven of Vision, endeavoured alway as much as might be to strengthen it self in the *Imaginative* part: and therefore the Wizzards and false prophets of old and later times have been wont alway to heighten their Phanfies and Imaginations by all means possible; which *R. Albo* insinuates *Maam. 3. cap. 10.* *יש מין האנשים* מי שנהג המרמה חזק וכו' *There are some men whose Imaginative faculty is strong, either by Nature, or by some Artifice which they use to fortifie this Imaginative facultie with; and for such purpose are the artifices which Witches and such as have familiar Spirits do use, by the help whereof the similitudes of things are more easily excited in the Imagination.* Accordingly *Wierus Lib. 3. Cap. 17. de Prestigiis Daemonum* (who was a man (as some think) too well acquainted with these mysteries, though he himself seems to defie them)

speaks to the same purpose concerning Witches, how that, so they may have more pregnant Phanſies, they anoint themselves, and diet themselves with some such food as they understand from the Devil is very fit for that purpose. And for further proof hereof he there quotes *Baptista Porta*, Lib. 2. and *Cardan de Subtil.* Cap. 18. But we shall not over-curiously any further pry into these Arts.

This kind of *Divination* resting meerly in the *Imaginative faculty* seemed so exactly to imitate the *Prophetical Energy* in this part of it, that indeed it hath been by *weaker minds* mistaken for it, though the *Wiser* sort of the *Heathens* have happily found out the *lameness* and *delusiveness* of it. We have it excellently set forth by *Plato* in his *Timæus*, where speaking of God's liberality in constituting of Man, he thus speaks of this *Divination*, *καὶ τὸ φανταστικὸν ἡμῶν, ἵνα ἀληθείας πῖ ποσοῦταιτα, κατέστησεν ἐν τέρψι τὸ μαντικόν. ἰκανὸν ὅ σιμείον ὡς μαντικῶ ἀπορροῦν Θεὸς ἀνθρώπων δέδωκεν, &c.* i.e. *As for our worser part, that it might in some sort partake of Truth, God hath seated in it the power of Divining: and it is a sufficient signe that God has indulged this faculty of Divining to the foolishness of men; for there is no sober man that is touch'd with this Power of Divination, unless in Sleep, when his Reason is bound, or when by Sickness or Enthusiasm he suffers some alienation of Mind. But it is then for the Wise and Sober to understand what is spoken or represented in this Fatidical passion.* And so it seems *Plato*, who was no careless observer of these matters, could no where find this *Divining Spirit* in his time, except it were joined some way or other *cum mentis alienatione*; and therefore he looks upon it as that which is *inferior to Wisdom*, and to be regulated by it: for so he further declares his
mind

mind to the same purpose, Ὅθεν δὴ καὶ τὸ πρῶτον Προφη-
 τῶν γένος ἐστὶν ἡ ἐνδέοις μαντικῆς καὶ αἰσῆς ἐπιχειρήσαν-
 νόμου, ὡς μαντικῆς ἐπινομήσοι τινες, &c. that is, *Where-*
fore it is a law that Prophets should be set as it were
Judges over these Enthusiastick Divinations, which
Prophets some ignorantly and falsely call Diviners. For
 indeed these Prophets in his sense to whom he gives the
 preeminence, are none else but *Wise and prudent men,*
 who by reason of the sagacitie of their Understandings
 were able to judge of those things which were uttered
 by this dull Spirit of *Divination*, which resided only
 in Faculties inferior to Reason. So in his *Charmides*,
 Εἰ δὲ βέλαιοί γε, ἐπεὶ μαντικῆς ἐστὶ συγχωρήσομεν ἐπι-
 στήλω τῆ μάχου ἐσσεσθαι, &c. i. e. *But, if you will, we*
will grant the Gift of Divination to be a knowledge of
what is to come: but withall that it is fit that Wisdome
and Sobrietie should be Judge and Interpreter. But fur-
 ther, that his age was acquainted with no other *Divina-*
tions then that which ariseth from a troubled Phansie,
 and is conceived in a dark *Melancholy* imagination, he
 confirms to us in his *Phadrus*, where he rightly gives
 us the true *Etymon* of this μαντικῆ, that it was called so
 διὰ τῆς μανίας, *from rage and furie*, and therefore saies
 it was antiently called μανικῆ. However he grants that
 it happened to many διὰ μίση by Divine allotment;
 yet it was most vulgarly incident to Sick and *Melan-*
choly men, who oftentimes by the power thereof were
 able to preface by what Medicines their own distem-
 pers might be best cured, as if it were nothing else but
 a discerning of that sympathizing & symbolizing com-
 plexion of their own Bodies with some other Bodies
 without them. And elsewhere he tells us that these
 μαντικῆ never, or verie rarely, understood the meaning
 and nature of their own *Visa*.

And therefore indeed the *Platonists* generally seem'd to reject or very much to slight all this kind of Revelation, and to acknowledge nothing transcendent to the naked Reason and Understanding of Man. So *Maximus Tyrius* in Dissert. 3. Θεῶν ὁ μάλιστα καὶ ἀνθρώπων νόσ (ὁ λυμενὸν μὲ εἰπεῖν, φράσω ὁ ὅμως) χρῆμα συγγενές, *It's a bold assertion, yet I shall not doubt to say, that God's Oracles and Men's Understandings are of a near alliance.* And so according to *Porphyrus*, lib. 2. §. 52. ὡσεὶ ἀποχῆς, a Good man is Διὸς μέγαλον ὁ αἰεὶς, one that needs not soothsaying, being familiarly and intimately acquainted with God himself.

Likewise the *Stoicks* will scarce allow their *Wise* man at any time to consult an Oracle, as we may learn from *Arrian*, l. 2. c. 7. and *Epictetus*, c. 39. and *Simplicius* his Comment thereupon: where that great Philosopher making a scrupulous search what those things were which it might be fit to consult the Oracle about, at last brings them into so narrow a compass, that a *Wise* man should never find occasion to honour the Oracle with his presence. A famous instance whereof we have in *Lucan* lib. 9. where *Cato* being advised to consult *Jupiter Hammon* his Oracle after *Pompey's* death, answers,

*Estnè Dei sedes nisi Terra & Pontus & Aer
Et Cælum & Virtus? Superos quid quarimus ultra?
Jupiter est quodcunque vides, quocunque moveris.
Sortilegis egeant dubii sempèrque futuris.
Casibus ancipites, me non Oracula certum,
Sed mors certa facit.*—————

But enough of this Particular; and I hope by this time I have sufficiently unfolded the true *Seat* of Propheſie, and shewed the right *Stage* thereof: as also how lame and delusive the Spirit of *Divination* was, which endeavoured to imitate it.

Now from what hath been said ariseth one main Characteristical distinction between the *Prophetical* and *Pseudo-prophetical* spirit, viz. That the *Prophetical* spirit doth never alienate the Mind, (seeing it seats it self as well in the *Rational* powers as in the *Sensitive*,) but alwaies maintains a consistency and clearness of Reason, strength and soliditie of Judgment; where it comes; it doth not *ravish* the Mind; but *inform* and *enlighten* it: But the *Pseudo-prophetical* spirit, if indeed without any kind of dissimulation it enters into any one, because it can rise no higher then the Middle region of Man, which is his *Phanasy*, it there dwells as in storms and tempests, and being ἀλόγων in it self, is also conjoined with alienations and abreptions of mind. For whensoever the Phantasms come to be disordered and to be presented tumultuously to the Soul, as it is either in a *μανία* *Furie*, or in *Melancholy*, (both which Kinds of *alienation* are commonly observed by Physicians) or else by the Energy of this Spirit of Divination, the Mind can pass no true Judgment upon them; but its light and influence becomes eclipsed. But of this *alienation* we have already discoursed out of *Plato* and others. And thus the *Pythian* Prophetess is described by the Scholiast upon *Aristophanes* his *Plutus*; and by *Lucan*, lib. 5. as being filled with inward furie, while she was inspired by the Fatidical spirit, and uttering her Oracles in a strange disguise with many Antick gestures, her hair torn, and foaming at her Mouth. As also *Cassandra* is brought in prophesying in the like manner by *Lycophron*. So the *Sibyll* was noted by *Heraclitus* ως μαινόμενα στόματι γέλασα καὶ ἀκαλλώπιστα φθέρουσα, as one speaking ridiculous and unseemly speeches with her furious mouth. And *Ammianus Marcellinus* in the beginning of his 21th book hath told us.

an old Observation concerning the *Sibylls*, *Sibylla crebro se dicunt ardere, torrente vi magnâ flammarum.*

This was cautelously observed by the Primitive Fathers, who hereby detected the Impostures of the *Montanists* that pretended much to *Prophesie*, but indeed were acquainted with nothing more of it then *Ecstasies* or abreptions of mind: For that is it which they mean by *Ecstasies*. I shall first mention that of

* *Clem. Alexandr.* Εὐ ἰ τοῖς ψευδοπροφήταις καὶ τῶν ὄντων ἔτοι ἐν ἐκστάσει προεφήτων, ὡς αὖν Ἀποστάτη διάκονοι, that is, *The false prophets mingled Truth sometimes with Falshood: and indeed when they were in an Ecstasie, they prophesied, as being servants to that grand Apostate the Devil.* Eusebius mentions in *Histor. Eccles.* lib. 5. c. 17. a Discourse of *Miltiades* to this purpose, *ὡεὶ τῶ μὴ δ᾿ ἐν προφήτῳ ἐν παρεκστάσῃ λαλεῖν.* *Tertullian*, who was a great Friend to *Montanus* and his prophetical Sisters *Maximilla* and *Priscilla*, speaking of them endeavours to alleviate this business: and though he grants they were *Ecstatical* in their Prophesies, that is, only transported by the power of a Spirit more potent then their own, as he would seem to implie; yet he denies that they used to fall into any rage or fury, which he saies is the Character of every false Prophet; and so *Montanus* excused himself. But yet for all this, they could not avoid the lash of *Ferome*, who thought he saw through this *Ecstasie*, and that indeed it was a true alienation, seeing they understood not what they spoke. *Neque verò (ut Montanus cum insanis fœminis somniat) Prophetæ in Ecstasi locuti sunt, ut nescirent quid loquerentur; & cum alios erudirent, ipsi ignorarent quid dicerent, The Prophets did not (as Montanus together with some mad women dreams) speak in Ecstasies, nor did they speak they*
knew

knew not what; nor were they, when they went about to instruct others, ignorant of what they said themselves. So he in his Preface to *Esay*. This also he otherwhere brands the *Montanists* withall; as in his *Proœmium* to *Nahum*, *Non loquitur Propheta ἐν ἐκστασί, ut Montanus & Prisca Maximillaque delirant; sed quod prophetat, liber est intelligentis qua loquitur.* And in his Preface to *Habakuk*, — *Propheta visio est, & adversum Montani dogma perversum intelligit quod videt, nec ut amens loquitur, nec in morem insanientium fœminarum dat sine mente sonum.* I shall add but one Author more, and that is *Chrysostome*, who hath very fully and excellently laid down this difference between the true and false Prophets, *Hom. 29.* on the first Epistle to the *Corinthians*. *Τὸ το μάντιως ἴδιον, τὸ ἔξουσιμέναι, τὸ ἀνάγκη ὑπομένειν, τὸ ὠδυνάζειν, τὸ ἐλκεῖσθαι ὡς περ μαινόμενον, It's the propertie of a Diviner to be Ecsticall, to undergoe some violence, to be tossed and hurried about like a mad man: Ὁ δὲ προφήτης ἐν ἑαυτῷ, ἀλλὰ μὲν διανοίας νηφέουσι, καὶ σωφρονέουσι καὶ ἀσπασίως, καὶ ἐδὼς ἀφ' ἑαυτοῦ γίνεσθαι φωνῶν ἅπαντα, But it's otherwise with a Prophet, whose understanding is awake, and his mind in a sober and orderly temper, and he knows every thing that he saith.*

But here we must not mistake the business, as if there were nothing but the most absolute *Clearness* and *Serenitie* of thoughts lodging in the Soul of the Prophet amidst all his *Visions*: And therefore we shall further take notice of that Observation of the Jews, which is vulgarly known by all acquainted with their Writings, which is concerning those *Panick fears*, *Consternations* and *Affrightments* and *Tremblings*, which frequently seized upon them together with the Prophetical influx. And indeed by how much stronger and more vehement those Impressions were which were made

made by those unwonted *Visa* which came in to act upon their *Imaginative* facultie, by so much the greater was this *Perturbation* and *Trouble*: and by how much the more the Prophets *Imagination* was exercised by the laboriousness of these *Phantasms*, the more were his natural strength and *Spirits* exhausted, as indeed it must needs be. Therefore *Daniel* being wearied with the *toilsome work* of his *Phansie* about those *Visions* that were presented to him, Chap. 10. 8. &c. complains that *there was no strength left in him*; that *his comeliness was turned into corruption*, and he retained no strength; that *when he heard the voice, he was in a deep sleep, and his face toward the ground*; that *his sorrows were turned upon him, and no breath was left in him*. So Gen. 15. 12. when the *Vision* presented to *Abraham* passed into a *Prophetical Dream*, it is said, *a deep sleep fell upon Abraham, and a horror of great darknes fell upon him*. Upon which passage *Maimonides*, in the 2^d Part, & 41. Ch. of his *More Nevochim*, thus discourseth; *Quandoque autem Prophetia incipit in Visione Prophetica, & postea multiplicatur terror & passio illa vehemens, quæ sequitur perfectionem operationum facultatis Imaginatricis, & tum demum venit Prophetia, sicuti contigit Abrahamo. In principio enim Prophetiæ illius dicitur, (Gen. 15. 1.) Et fuit verbum Domini ad Abrahamum in Visione; et in fine ejusdem (vers. 12.) Et sopor irruit in Abrahamum, &c. And in like manner he speaks of those Fatigations that Daniel complains of, Est autem terror quidam Panicus qui occupat Prophetam inter vigilandum, sicut ex Daniele patet, quando ait, Et vidi Visionem magnam hanc, neque remansit in me ulla fortitudo, & vis mea mutata est in corruptionem, nec retinui fortitudinem ullam. Et fui lethargo oppressus super faciem meam; & facies mea ad terram. And thus*

thus this whole business is excellently decyphered unto us by *R. Albo* in his Third book and tenth chapter, הנה מצד התגברות הכוח המרמז וכו', *Behold, by reason of the strength of the Imaginative facultie and the precedencie of the Influence upon that to the influence upon the Rational, the Influx doth not remain upon the Prophet without Terrour and Consternation; inso-much that his members shake and his joints are loosned, and he seems like one that is readie to give up the ghost by reason of his great astonishment: After all which perturbation the Prophetical influx settles it self upon the Rational Facultie.*

From this Notion perhaps we may borrow some light for the clearing of *Feremie 23. 9. Mine heart within me is broken because of the prophets, all my bones shake: I am like a drunken man (and like a man whom Wine hath overcome) because of the Lord, and because of the words of his Holinesß.* The importance of which words is, That the Energy of Prophetical vision wrought thus potently upon his Animal part. Though I know *R. Solomon* seems to look at another meaning: But *Abarbanel* is here full for our present purpose; בראות ירמיהו איתם הנביאים אכלים ושותים ומתעורנים קורא ויאמר שבר לבי בקרבי וכו', *When Feremy saw those false prophets eating and drinking and faring deliciouſlie, he cried out and said, My heart is broken within me because of the Prophets; For while I behold their works, my heart is rent asunder with the extremity of my Sorrow, and because of the Prophetical influx residing upon me, my bones are all rotten, and I am like a drunken man that neither sees nor hears. And all this hath befell me because of the Lord, that is, because of the divine influx that seized upon me, and because of the words of his Holinesse, which have*

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wrought such a conturbation within me, that all my senses are stupified thereby. And thus I suppose is also that passage in *Ezechiel* 3. 14. to be expounded, where the Prophet describes the Energie and dominion which the Propheticall spirit had over him, when in a Propheticall Vision he was carried by way of Imagination a tedious journey to those of the Captivitie that dwelt by the river *Chebar*. *The Spirit of the Lord lifted me up, and took me away, and I went in bitterness, and in the heat* (or hot chafing and anger) *of my spirit; but the hand of the Lord was strong upon me.* So *Habak.* 3. 2. *O Lord, I have heard thy speech, and was affraid;* that is, the Propheticall voice heard by him, and represented in his Imagination, was so strong that it struck a Panick fear (as *Maimon.* expresth it) *into him.* And it may be the same thing is meant *Esay* 21. 3. where the Prophet describes that inward conturbation and consternation that his Vision of *Babylon's* ruine was accompanied withall. *Therefore are my loins fill'd with pain, pangs have taken hold upon me as the pangs of a woman that travaileth: I was bowed down at the hearing of it, I was dismaied at the seeing of it.* Though I know there may be another meaning of that place not improper, viz. that the Prophet personates *Babylon* in the horrour of that anguish that should come upon them, whereby he sets it forth the more to the Life, as *Jonathan* the Targumist and others would have it; though yet I cannot think this the most congruous meaning.

But I have now done with this Particular, and I hope by this time have gain'd a fair advantage of solving one Difficultie, which though it be not so much observ'd by our own as it is by the Jewish writers, yet it is worth our scanning, viz. How the Prophets perceived

ceived when the Prophetical inspiration first seized upon them. For (as we have before shewed) there may be such *Dreams* and *Visions* which are meerly *delusive*, and such as the false prophets were often partakers of; and besides the true Prophets might have often such *Dreams* as were meerly *vera somnia*, True dreams, but not Prophetical.

For the full Solution of this knot we have before shewed how this *Pseudo-prophetical* Spirit only flutters below upon the more terrene parts of mans Soul, his *Passions* and *Phanſie*. The Prince of darkness comes not within the Sphere of Light and Reason to order affairs there, but that is left to the sole Oeconomy and Sovereignty of the Father of Lights. There is a clear and bright heaven in mans Soul, in which *Lucifer* himself cannot subsist, but is tumbled down from thence as often as he assayes to climbe up into it.

But to come more pressely to the business; The Hebrew Masters here tell us that in the beginning of Prophetical inspiration the Prophets use to have some *Apparition* or *Image* of a *Man* or *Angel* presenting itself to their *Imagination*. Sometimes it began with a *Voice*, and that either *strong* and *vehement*, or else *soft* and *familiar*. And so God is said first of all to appear to *Samuel*, 1 *Sam.* 3. 7. who is said *not yet to have known the Lord* that is, as *Maimon.* in Part. 2. c. 44. of his *More Nechochim* expounds it, *Ignoravit adhuc tunc temporis Deum hoc modo cum Prophetis loqui solere, & quod hoc mysterium nondū fuit ei revelatum.* In the same manner *R. Albo*, *Maam.* 3. cap. 11. For otherwise we must not think that *Samuel* was then ignorant of the true God, but that he knew not the manner of that *Voice* by which the Prophetical spirit was wont to awaken the attention of the Prophets.

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And that this was the antient opinion of the Jews R. Solomon tells us out of the *Massecheth Tamid*, where the Doctors thus gloss upon this place, טַרְסָם יָדַע אֶת יְהוָה עָרִיב לֵאמֹר מִכִּי עָנִין קוֹל נְבוּאָהּ, i. e. *as yet he knew not the Lord, that is, he knew not the manner of the Prophetical voice.* This is that soft and gentle voice whereby the Sense of the Prophet is sometimes attempted, but sometimes this Voice is more vehement. It will not be amiss to hear Maimonides his words, Part. 2. c. 44. of his *More Nev.* *Nonnunquam fit ut Verbum illud quod Propheta audit in Visione Prophetia, ei videatur fieri voce robustissima, &c.* i. e. *It sometimes happens that the Word which the Prophet hears in a Prophetical Vision, seems to strike him with a more vehement noise; and accordingly some dream that they hear Thunder and Earthquake or some great Clashing; and sometimes again with an ordinarie and familiar noise, as if it was close by him.* We have a famous Instance of the last in that Voice whereby God appeared unto Adam after he had sinned, and of the former in Job and Elijah. That instance of Adam is set down Gen. 3. 8, 9. *And they heard the voice of the Lord walking in the Garden, in the coole of the day, and Adam hid himself from the Lord God amongst the trees of the garden: and the Lord God called unto Adam, and said unto him, Where art thou?* Where those words רוח היום, which we render *the coole of the day*, the Jews expound of a gentle vocal air, such an one as breathed in the day-time more pacately. For this appearance of God to him they suppose to be in a *Prophetical Vision*; and so Nachmanides comments upon those words, וטעם לרוח היום כי בהגלות השכינה תבוא רוח גדולה וזוק וכו' *The sense of this [רוח היום in the gale of the day] is, that ordinarily in the manifestation of the Shechina or*

divine.

divine presence, there comes a great and mighty wind to usher it in, according to what we read of Elijah, 1 Kings 19. 11. And behold, the Lord passed by, and a great and strong wind rent the Mountains, and brake in pieces the Rocks before the Lord: and in Psalme 18. and elsewhere, He flew upon the wings of the wind: Accordingly it is written concerning Job, c. 38. v. 1. that the Lord answered Job out of the whirlwind. Wherefore by way of distinction it is said in this place, that they heard the voice of the Lord, that is, that the Divine Majestie was revealed to them in the garden, as approaching to them, in the gale of the day. For the wind of the day blew according to the manner of the day-time in the garden; not as a great and strong wind in this Vision (as it was in other Prophetical approaches) lest they should fear and be dismayed. This mightie voice we also find recorded as rowzing up the attention of Ezechiel, chap. 9. 1. He cried also in mine ears with a loud voice, saying, &c. So that all these Schemes are meerly Prophetical, and import nothing else but the strong awakening and quickning of the Prophets mind into a lively sense of the Divine majesty appearing to him.

And of these the *Apocalypse* is full, there being indeed no Prophetical writ, where the whole *Dramaticall series* of things, as they were acted over in the Mind of the Prophet, are more graphicallie and to the Life set forth. So we have this *Vox pracentrix* to the whole Scene sometimes sounding like a Trumpet, Rev. 1. 10. *I was in the Spirit on the Lords day, and heard behind me a great voice as of a trumpet.* And chap. 4. upon the beginning of a new Vision we find this Prologue, *I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were the*

sound of a Trumpet, talking with me, which said, Come up hither, &c. And when a new Act of opening the Seals begins, chap. 6. 1. he is excited by another voice sounding like Thunder. *And I saw when the Lamb opened one of the Seals, and I heard as it were the noise of thunder, one of the four Beasts saying, Come and see.* And chap. 8. ver. 5. *voices and thunders and lightnings and an earthquake* are the Proœmium to the Vision of the Seven Angels with seven trumpets. Lastly, to name no more, sometimes it is brought in sounding like the roaring of a Lion. So when he was to receive the little Book of Propheſie chap. 10. 3. *An Angel cryed with a loud voice, as when a Lion roareth; and when he had cryed, seven thunders uttered their voices.* Hence it is that we find the Prophets ordinarily prefacing to their Visions in this manner, *The hand of the Lord was upon me*; that is indeed some potent force rousing them up to a lively sense of the Divine majesty, or some heavenly Embassador speaking with them. And that the sense hereof might be the more Energetical, sometimes in a Propheticall Vision they are commanded to eat those Propheticall rolls given them, which are described with the greatest contrariety of tast that may be, *sweet as hony in their mouths, and in their bellies as bitter as gall*, Rev. 10. 9. Ezek. 2. 8.

Thus we have seen in part how those Impressions, by which the Prophets were made partakers of Divine inspiration, carried a strong evidence of their Original along with them, whereby they might be able to distinguish them both from any *hallucination*, as also from their own *True dreams*, which might be *θεομετῆα sent by God*, but not *Propheticall*: which yet I think is more universally unfolded *Jeremie 23.* where the difference between true Divine inspiration and such false Dreams

and

and Visions as sometimes a lying Spirit breathed into the false prophets is on set purpose described to us from their *different Evidence* and *Energy*. The *Pseudo-prophetic* spirit being but * *chaff*, as vain as vanity * Ver. 28. it self, subject to every wind: *the matter* it self indeed which was suggested in such tending to nourish immorality and prophaneness; and besides for *the manner of inspiration*, it was *more dilute* and *languid*. Whereas *true Prophecie* entred upon the Mind as a * *fire*, and like * Ver. 29. *a hammer that breaketh the rock in pieces*: and therefore the true Prophets might know themselves to have received command from heaven, when the false might, if they would have laid aside their own fond self-conceit, have known as easilie that God sent them not. For so I think those words are spoken by way of conviction, and to provoke a self-condemnation, verse 32. *Behold I am against those that prophesie false dreams, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their lightness, yet I sent them not, neither commanded them.* And this might be evident to them from *the feeble nature* of those *Inspirations* which they boasted of, as it is insinuated verse 28, 29. *The prophet that hath a dream, &c.* And thus *Abarbanel* expounds this place, whose sense I shall a little the more pursue, because he from hence undertakes to solve the difficultie of that Question which we are now upon, and thus speaks of it as a Question of verie great moment. באמת שאלה עמוקה בעניני הנבואה וכו' i. e. *Certainly it is one of the profoundest questions that are made concerning Prophecie, and I have enquired after the opinion of the wise men of our Nation about it.* What answer they gave to this Question which he anxiously enquired after, it seems he tells us not, but his own answer which he adheres to he founds upon those words

things, easily blasted as it were with the East wind: And, as he further goes on by way of allusion, like those Dreams that the Prophet *Esay* speaks of, when a hungry man dreams he eats, but when he awakes, behold he is still hungry; and as when a thirsty man dreams he drinks, but when he is awake he is still thirsty. And thus also the *Chaldee Paraphrast Jeremy* 23. 29. *הלא כל פתגמי תקיפין נאשטתא אמר יי וי*, *Nonne omnia verba mea sunt fortia sicut ignis*, &c. But we have yet another evident demonstration of this Notion which may not be omitted, which is *Jer.* 20. 9. *Then I said, I will not make mention of him, nor speak any more in his Name: But his word was in mine heart as a burning fire shut up within my bones, and I was wearie with forbearing, and I could not stay.* And verse 11. *The Lord is with me as a mightie terrible one.* With reference to which Paragraph, *R. Solomon* thus glosseth on the formerly-quoted *Chap.* 23. 29. *דבר נבואה נשבאה בפי הנביא בנבורה היא באה בו כאש בערת כענין שנאמר ותהי בלבי כאש בערת ואמר יי עלי חוקה*, *The word of Propheste when it enters into the Mouth of the Prophet in its strength, it comes upon him like a fire that burneth, according to what is said [in Jer. 20. 9.]* And it was in my heart as a burning fire; [and in *Ezek.* 3. 14.] And the hand of the Lord was strong upon me.

I have now done with the main Characteristical Nature of Propheste, and given those *Τεχμηρα* of it which most properly belong to True Propheste; though yet the other Two degrees of Divine influx (of which hereafter) may also have their share in them.

C H A P. V.

An Enquiry concerning the Immediate Efficient that represented the Prophetical Viſions to the Phanſie of the Prophet. That theſe Representations were made in the Prophet's Phanſie by ſome Angel. This cleared by ſeveral paſſages out of the Fewiſh Monuments, and by Testimonies of Scripture.

BEfore I conclude this preſent Diſcourſe concerning *Propheſie* properly ſo called, I think it may be uſeful to treat a little of Two things more that moſt commonly are to be conſidered in this *Degree* of Divine Inſpiration, which we call *Propheſie*.

1. The Firſt whereof is to enquire *what that Intellectus agens was, or, if you will, that Immediate Efficient that represented the Prophetical Viſions to the Phanſie of the Prophet.*
2. Secondly, *What the meaning of thoſe Actions is that are frequently attributed to the Prophets, whether they were Real, or only Imaginary and Scenical.*

I ſhall begin with the Firſt, and enquire *By whom theſe Representations were made in the Prophet's Imagination, or who ordered the Prophetical ſcene, and brought up all thoſe Idolums that therein appeared upon the Stage.* For though there be no queſtion but that it was God himſelf by whom the whole Frame of Propheſie was diſpoſed and originally diſpenſed, ſeeing the ſcope thereof was to reveal his Mind and Will; yet the *Immediate Efficient* ſeems not to be God himſelf, as perhaps

haps some may think, but indeed an *Angel*: And so the generalitie of all the Jewish Writers determin. *Maimon*. his sense is full for this purpose, both in his *De Fundamentis Legis* and his *More Nevochim*. And perhaps he hath too universally determined that every Apparition of Angels imports presentlie some Propheticall dispensation: which hath made some of his Country-men by an ἀγγελία ἀνδολυῖς to fall too much off from him into a contrarie assertion. His words are these, *More Nev.* Part. 2. c. 41. *Scito quòd omnium eorum Prophetarum qui Prophetiam sibi factam esse dicunt, quidam eam Angelo alicui, quidam verò Deo Opt. Max. ascribant & attribuant, licet per Angeli ministerium quoque ipsis obtigerit: de quo Sapientes nostri nos erudierunt quando aiunt, Et dixit Dominus ad eam (scilicet אֱלֹהִים דִּבְרָתָא דִּי יְיָ עָלַי, h. e. per manus Angeli) Gen. 25. 23.* For so it seems the Masters expounded this place (where God reveals to *Rebekah* her future conception and progenie) of a Propheticall apparition by some Angel; though yet all agree not in it. But it may be worth our while to hear out *Maimon*. who pleads the authoritie of all Jewish antiquitie for this opinion that we have now laid down. *Insuper, de quocunque scriptum occurrit, quòd Angelus cum eo locutus, aut quòd aliquid ipsi à Deo revelatum sit, id nullo alio modo quàm in Somnio aut Visione Prophetica factum esse noveris, &c.* Moreover, of whomsoever you read that an Angel spoke with him, or that something was revealed to him by God, you are to understand that it was performed no other way then by a *Dream* or a *Propheticall Vision*. Our *Wise men* have a discourse about the *Word* that came to the *Prophets*, according to what the *Prophets* themselves have declared (that is, concerning the several waies (as *Buxtorf* expounds it) by which the *Prophets* say

That Propheſie was communicated by Angels

the Word of God came to them.) Now *this was* (ſay they) *four waies.* The *firſt is*, when the Prophet declares he received the word from an Angel in a Dream or in a Viſion. Secondly, when he only mentions the words of the Angel, without declaring that they came to him in a Dream or in a Viſion; relying upon this known Fundamental, viz. That there is no Propheſie revealed but by one of theſe two waies, whereof God makes mention, ſaying; I will make my ſelf known in a Viſion, and ſpeak to him in a Dream. Thirdly, when he makes no mention of the Angel, but aſcribes all to God, as if he alone had conveyed it; yet with this addition, that it came in a Viſion or in a Dream. Fourthly, when the Prophet ſaies abſolutelie, that God ſpeak with him, or ſaid unto him, Doe this, or, Speak this, making no mention at all either of Angel, or Viſion, or Dream; and that becauſe of this known Principle and Fundamental truth, That there is no Propheſie but either in a Dream or Viſion, or by the miniſtrie of an Angel. Thus *Maimonides*, who, as we ſee, pretends this to be a known thing and generallie agreed upon by all Jewiſh anti-quitie.

But before we goe on to any Confirmation of it, it will be requiſite a little to ſee what *Nachmanides*, his great adverſarie in this buſineſs, alledgeth againſt him, which I find in his Comment upon *Genefis 18.* which Chap. *Maimonides* makes to relate nothing elſe but a Prophetical apparition of three Angels to *Abraham* which promiſed a Son: they are ſaid to eat and drink with him, and two of them to depart from him to *Sodom*, to be there entertained by *Lot*, whom they reſcued from the violence of his neighbour-Citizens, and led him the next day out of the Citie, before they brought down fire and brimſtone from heaven upon it.

All

All which passages seem to make it evident that this Apparition of Angels was Real and Historical, and not merely Prophetic and Imaginative. Wherefore *Nachmanides* having got this unhappy advantage of his adversary, pursues this mistake of his with another of his own as gross in an opposite way. His words are these, *המשני לראיה מלאך או דיבור איננו נביא וכו'* He that beholds an Angel, or hath any conference with one, is not a Prophet: For the business is not so as *Maimonides* hath determined it, namely, That everie Prophet receives his Prophecie by the ministrie of an Angel, our Master *Moses* only excepted: for our Rabbins have told us concerning *Daniel* and his companions, that they were upon this account more excellent then he, because they were Prophets, and he none. And therefore his Book is not reckoned amongst the Prophets, because he had to doe with the Angel *Gabriel*, although he both beheld him, and had conference with him when he was awake. Thus we see *Nachman*, as clearly expungeth all those out of his Catalogue of the Prophets to whom any Apparition of Angels was made, as *Maimon*, had put them in: and pretends for this the Authoritie of the *Talmudists*, who for this cause exclude *Daniel* from the number of the Prophets, and, as he would have us believe, reckoned his Book among the *Hagiographa*, because of his converse with the Angel *Gabriel*. But all this is *gratis dictum*, and scarce *bonâ fide*; for it is manifest that all Antiquitie reckoned upon *Zacharie* as a Prophet, notwithstanding all his Visions are perpetually represented by Angels.

But we shall a little examine that sentence of the *Talmudists* which *Nachman* founds his Opinion upon, which I find set down *Massecheth Megillâh*, cap. 1. in the *Gemara*, where the Masters gloss on that *Dan. 10. 7.*

And I Daniel alone ſaw the Viſion: for the men that were with me ſaw not the Viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves. Here they enquire who thoſe Companions of Daniel were, and then paſs their Verdict upon him and them. מאן ננהו אנשים אמר רבי ירמיהו זה חגי וזכריה ומלאכי וכו', What are thoſe men that were with Daniel? R. Jeremie ſaid, They were Haggai, Zacharie and Malachie. They excelled Daniel, and he alſo excelled them. Herein they excelled him, becauſe they were Prophets, and he none; and in this he excelled them, that he beheld a Viſion, and they none. Thus thoſe Maſters; who indeed denie Daniel to be a Prophet, and accordingly his Book was by them reckoned among the Hagiographa, yet they here give no reaſon at all for it. But whereas Nachman, ſaies that the Viſions of Angels which Daniel converſed with were Real, and not Imaginarie or Prophetical, it is a manifeſt Eluſion, and contrarie to the expreſs words of the Text, which relates theſe Apparitions to have been in his ſleep, Chap. 10. verſe 9. And when I heard the voice of his words, then was I in a deep ſleep upon my face, and my face towards the ground. And Chap. 8. 18. Now as he was ſpeaking with me,

* Verſe 15. I was in a deep ſleep. This ſleep was upon the * Exit of his Viſion: For ſo (as we have ſhewed before) there was a frequent μεταλάτοις from a Viſion which begun upon the Prophets while they were awake into a Prophetical Dream. So Chap. 7. verſe 1. In the firſt year of Belſhazzar King of Babylon, Daniel had a Dream, and Viſions of his head upon his bed; and in this Dream and night-Viſion, as in the other before mentioned, a Man or Angel comes in to expound the matter, verſe 15, 16. I Daniel was grieved in my Spirit in the miſt of my body, and the Viſions of my head troubled me.

I came near to one of them that stood by, and asked him the truth of all this : so he told me, and made me know the interpretation of the things.

But that the *Talmudists* do maintain *True Propheſe* to have been communicated by *Angels*, we ſhall further confirm from one place which is in *Gemara Beracoth cap. 9.* where the *Doctors* are brought in comparing Two places of Scripture, which ſeem contradictory. One of them is *Numb. 12. 6.* *In a Dream will I ſpeak unto him* ; the other is *Zech. 10. 2.* *They have told false dreams* : which they ſolve thus. *R. Rami ſaid, It is written,* בחלום אדבר בו ונתיב וחלמות השוא ידברו, *I will ſpeak to him in a dream, and again, They have told false dreams. Now there is no difficultie at all in this : For the firſt ſort of Dreams came * by the hand of an Angel ; and the other * by an evil Genius. And this Opinion is generally followed by the reſt of the Jewish writers, Commentators and others, who thus compound the difference between thoſe two famous adverſaries Nachman. and Maimon. by granting a twofold appearance of Angels, the one Real, and the other Imaginarie. And ſo they ſay this Real viſion of Angels is a Degree inferior to the Prophetical viſion of them. As we are told by R. Jehudah in the Book *Cofri* ; where having diſputed, *Maam. 3.* what hallowed minds they ought to have who maintain commerce with the Deitie, he thus goes on, אם יחוק בחסידות וכו', *If a man be very pious, and be in thoſe places where the Divine influence uſes to manifeſt it ſelf, the Angels will accompany him with their Real preſence, and he ſhall ſee them face to face ; yet in an inferiour way to that Viſion of Angels which accompanies the Prophetical degree. Under the Second temple, according as men were more endowed with wiſdom, they beheld Apparitions and heard**

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the Bath Col, which is a degree of Sanctitie, but yet inferior to the Prophetical. To conclude, *R. Bechai* makes it an Article of faith to believe the Existence of Angels for this reason, that Angels were the furnishers of the Prophetical scene, and therefore to denie them was to denie all Prophecie; so he in *Parasha Terumah* לפי שיה מלאכים הם משפיעים וכו' because (saith he) the Divine influx comes by the ministrie of Angels, who order and dispose the word in the mouth of the Prophet according to the mind of God: And if it were not so, there would be no Prophecie; and if no Prophecie, no Law. So *Jos. Albo*, we may remember, defin'd Prophecie by the immediate orderers of it, the Angels.

But it is best to consult the Scripture it self in this business, which declares all that way by which it descended from God to the sons of men. The first place which *Maimon.* in *More Nev.* Part. 2. cap. 42. brings for confirmation of this opinion is that of *Genesis 18. v. 1.* with the exposition of *R. Chija*, which he leaves as a great secret. But that which is more for his and our purpose, is *Gen. 32. 24.* where *Jacob wrestled all night with the Angel*; for so that man was, as *Hosea* tells us; and verse 1. *The Angels of God met Jacob.* Neither doth this Interpretation of that *Lucta* between the *Angel* and *Jacob* to have been only in a Prophetical Vision, at all prejudice the Historical truth of that Event of it, which was *Jacobs* halting upon his thigh: For that is no very unusual thing at other times to have some Real passions in our bodies represented to us in our dreams then when they first begin. Another place is *Jos. 5. 13.* *Joshua lifted up his eyes and looked, and behold a man stood over against him.* Again, *Judges 5. 23.* *Deborah* attributes the command she had to curse

curſe Meroz, to an Angel. *Curſe ye Meroz, ſaid the Angel of the Lord*: which words *Kimchi* would have to be underſtood in a *literal ſenſe*, כִּי נִבְיָאָה הִתְחַה דְּבוּרָה, ועַל פִּי הַנְּבוֹאָה אִמְרָה זֹה הִיא, for *Deborah was a Propheſſ*, and ſo ſpake according to *Prophetical inſpiration*; and ſo *Rabbi Levi Ben Gerſom* alſo expounds it: *Oukelos* and *Raſi*, with leſs reaſon I think, make this Angel to be none elſe but *Baruch*. Though I am not ignorant that ſometimes the *Prophets* themſelves are called *Angels of God*, and thence *Malachie* the laſt of them had his Name; yet we have no ſuch teſtimonie concerning *Baruch*, that ever he was any Prophet, but only a Judge or Commander of the militarie forces. In the firſt Book of *Kings* chap. 19. ver. 11, 12. we have a large deſcription of this *Imaginarie* appearance of *Angels* in the ſeveral modes of it; *Behold the Lord paſſed by, and a great and ſtrong wind rent the Mountains, and brake in pieces the Rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, and after the earthquake a fire, &c.* All which Appearances *Fonathan* the Targumiſt expounds by מַשְׁרֵיחַ מִלְאָכִי *Armies of Angels*, which were attended with thoſe terrible *Phænomena*. And the *ſtill voice* in which the Lord was, he renders anſwerably to the reſt by קוֹל דְּמִשְׁבַּחֵי בְּרַחֲשֵׁי, the *voice of Angels praizing God in a gentle kind of Harmonie*. For though it be there ſaid that the *Lord was in the ſoft voice*; yet that Paraphraſt ſeems to underſtand it only of his *Embaffador*: which in ſome other places of Scripture is very manifeſt; as in 2 *Kings* chap. 1. ver. 3, 15, 16. where verſe 3. we find the *Angel* delivered to *Elijah* the Meſſage to *Ahaſiab* King of *Iſrael*, who ſent to *Baal-Zebub* the God of *Ekron* to enquire about his diſeaſe; *But the Angel of the Lord ſaid to Elijah the Tiſhbite, Arife, goe up to*

meet the messengers of the King of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye goe to enquire of Baal-Zebub. And verse the 16, we have all this message attributed to God himself by the Prophet, as if he had received the dictate immediately from God himself? And in *Daniel*, the *Apocalypse*, and *Zacharie*, we find all things perpetually represented and interpreted by *Angels*. And *Abarbanel* upon *Zacharie* 2. tells us that several Prophets had several Angels that delivered the heavenly Embassie to them, for that every Prophet was not so well fitted to converse with any kind of Angel: אין כל נביא מוכן לקבל, השפע וכו' Every Prophet was not in a fit capacity of receiving Propheticall influence from any Angel indifferently; but according to the disposition of the Receiver the degree and quality of the Angel was accommodated. But I shall not further pursue this Argument. In the general, that the Propheticall scene was perpetuallie ordered by some Angel, I think it is evident from what hath been already said, which I might further confirm from *Ezekiel*, all whose Prophecies about the Temple are expressly attributed to a man as the Actor of them, that is indeed an Angel, for so they used constantly to appear to the Prophets in an humane shape. And likewise *Gen.* 28. 18. in *Jacob's* Vision of a Ladder that reached up to heaven we find the Angels ascending and descending, to intimate that this *Scala prophetica* whereby Divine influence descended upon the Mind of the Prophet is alwaies filled with Angels. From this place compared with *Gen.* 31. 11. *Jacob's* Vision of *Laban's* sheep presented to him by an Angel, *Philo* thus determines in his book *περὶ τῆς θεοπέμπτης ἐν τῶν ὀνείρων*, Ὅρας ἐπὶ θεοπέμπτης ὀνείρου ἀναγράφει ὁ θεὸς λόγον, ἕμμενον τῶν κτλ. πρὸ ἀρεσβύτων τῶν αἰπιῶν προφαινομένων, ἄλλα

Μαλ' ἐν τῆς τῆς ἱστορίας αὐτῆς ἐν ὁμοίᾳ ἀγγέλων, You see how the Scripture represents such Dreams as sent of God, not only those that proceed from the first Cause [God,] but such also as come by his Ministers, the Angels. But S. Ferome hath given us a more full and ample Testimonie in this matter, in his Comment on Gal. 3. 19. *The Law was ordained by Angels in the hand of a Mediator.* His words are these; *Quod autem ait, Lex ordinata per Angelos, hoc vult intelligi, quod in omni Veteri Testamento, ubi Angelus primum visus refertur, & postea quasi Deus loquens inducitur, Angelus quidem verè ex ministris pluribus quicumque sit visus, sed in illo Mediator [Christus] loquatur qui dicat, Ego sum Deus Abraham, Deus Isaac, & Deus Jacob. Nec mirum si Deus loquatur in Angelis, cum etiam per Angelos qui in hominibus sunt loquatur Deus in Prophetis; dicente Zacharia, Et ait Angelus qui loquebatur in me, ac deinceps inferente, Hac dicit Dominus Omnipotens.*

We might further add to all this those *Visions* which we meet with in the New Testament, which, as a thing vulgarly known, were attributed to Angels. So Acts 27. 23. *There stood by me the Angel of God this night,* that is, in a Prophetical dream. And Acts 12. when the Angel of God did really appear to *Peter*, and bring him out of prison, he could scarce be perswaded of a long time but that all this was a *Vision*, this indeed being the common manner of all Prophetical Vision. And Acts 23. when the Pharisees would describe S. *Paul* as a Prophet that had received some Vision or Revelation from heaven, they phrase it by *the speaking of an Angel or Spirit unto him*, ver. 9. *We find no evil in this man; but if an Angel or Spirit hath spoken to him, let us not fight against God.*

C H A P. VI.

The Second Enquiry, What the meaning of those Actions is that are frequently attributed to the Prophets, whether they were Real, or only Imaginary and Scenical. What Actions of the Prophets were only Imaginarie and performed upon the Stage of Phansie. What we are to think of several Actions and res gestæ recorded of Hosea, Jeremie and Ezekiel in their Prophecies.

THUS we have done with our first Enquiry concerning the Contriver and Orderer of the Prophetical Stage: That which was acted upon it, no doubt, every one will grant to have been a *Masking* or *Imaginarie* business. But there are many times in the midst of *Prophetical Narrations* some things related to be done by the Prophets themselves upon the command of the Prophetick Voice, which have been generally conceived to have been acted *really*, the grossest of all not excepted, as *Hosea* his taking a harlot for his Wife and begetting Children, &c. Which conceit Mr. *Calvin* hath in part happily undermined. But we shall not here doubt to conclude both of *That* and all other actions of the Prophets which they were enjoined upon the *Stage of Prophecie*, that they were only *Scenical* & *Imaginarie*; except indeed they were such as of their own Nature must have an *Historical* meaning, in which an *Imaginarie* performance would not serve the turn. For this purpose it may be worth our while to take notice of what *Maimonides* hath well determined in this

Case.

Case, More Nev. Part. 2. cap. 46. *Scias ergo, quemadmodum in somnio accidit, &c.* Know therefore, that as it is in a Dream, a man thinks that he hath been in this or that Countrey, that he has married a Wife there, and continued there for some certain time, that by this Wife he has had a Son of such a name, of such a disposition, and the like; Know (saith he) that even just so it is with the Prophetical Parables as to what the Prophets see or doe in a Prophetical Vision. For whatsoever those Parables inform us concerning any Action the Prophet doth, or concerning the space of time between one Action and another, or going from one place to another; all this is in a Prophetical Vision: neither are these Actions real to sense, although some particularities may be precisely reckoned up in the writings of the Prophets. For because it was well known that it was all done in a Prophetical Vision; it was not necessarie in the rehearsing of every particularitie to reiterate that it was in a Prophetical Vision; as it was also needlesse to inculcate that it was in a Dream. But now the Vulgar sort of men think that all such Actions, Fournies, Questions and Answers were really and sensibly performed, and not in a Prophetical Vision. And therefore I have an intention to make plain this business, and shall bring such things as no man shall be able to doubt of; adding thereunto some Examples, by which you may be able to judge of the rest which I shall not for the present mention. Thus we see how Maimon, rejects it as a vulgar error to conceive that those Actions which are commonlie attributed to the Prophets in the current of their Prophecie, their travailing from place to place, their propounding questions and receiving answers, &c. were real things to sense; whereas they were only Imaginarie, represented merely to the Phantasie.

But for a more distinct understanding of this business, we must remember what hath been often suggested, *That the Prophetical scene or Stage upon which all apparitions were made to the Prophet, was his Imagination*; and that there all those things which God would have revealed unto him were acted over *Symbolicallie*, as in a *Masque*, in which divers persons are brought in, amongst which the Prophet himself bears a part: And therefore he, according to the exigencie of this *Dramatical apparatus*, must, as the other Actors, perform his part, sometimes by speaking and reciting things done, propounding questions, sometimes by acting that part which in the *Drama* he was appointed to act by some others; and so not only by Speaking, but by Gestures and Actions come in in his due place among the rest; as it is in our ordinarie Dreams, to use *Maimonides* his expression of it. And therefore it is no wonder to hear of those things done which indeed have no *Historical* or *Real* veritie; the scope of all being to represent something strongly to the Prophets Understanding, and sufficiently to inform it in the Substance of those things which he was to instruct that People in to whom he was sent. And so sometimes we have only the Intelligible matter of Prophecies delivered to us nakedly without the Imaginarie Ceremonies or Solemnities. And as this Notion of those Actions of the Prophet that are interweav'd with their Prophecies is most genuine and agreeable to the *general nature of Prophecie*, so we shall further clear and confirm it in some Particulars.

We shall begin with that of *Hosea* his marrying of *Gomer* a common harlot, and taking to himself children of whoredomes, which he is said to doe a first and second time, Chap. 1. and Chap. 3. Which kind of Action however it might be void of true *Vice*, yet it would

would not have been void of all *Offence*, for a *Prophet* to have thus *unequally yoked himself* (to use *S. Paul's* expression) with any such *Infamous* persons, though by way of lawful wedlock, if it had been done *really*. I know that this way of interpreting both This and other *Prophetical* actions displeaseth *Abarbanel*, who thinks the *Literal* sense & *Historical* verity of all ought to be entertained, except it be *πῆλῶς* expressed to have been done in a *Vision*; and the general current of our *Christian* writers till *Calvin's* time have gone the same way. And to make the *Literal* interpretation here good, *R. Solomon* and our former Author both tell us, that the antient *Rabbins* have determined those *Prophetical* narrations of *Hosea* to be understood *לפניהם* literally. The place they refer to is *Gem. Pesac.* cap. 8. where yet I find no such thing positively concluded by the *Talmudists*. Indeed they there, after their fashion, expound the place by inserting a long dialogue between God and the *Prophet* about this matter, but so as that without *R. Sol.* or *Abarbanel's* gloss we could no more think their scope was to establish the *Literal* sense, then I think that the *Prophet* himself intended to insinuate the same to us. We shall therefore chuse to follow *Abenezra* as a more genuine *Commentator*, who in this place and others of the like nature follows *Maimonides* *πῆλῶς*, making all those *Transactions* to have been *only Imaginarie*. For though it be not alwaies positively lay'd down in these *Narrations*, that the *Res gesta* was in a *Vision*; yet the *Nature* and *Scope* of *Prophecie* so requiring that things should thus be acted in *Imagination*; we should rather expect some *Positive* declaration to assure us that they were performed in the *History*, if indeed it were so.

And therefore in these recitals of *Prophetical Visions*

we find many times things less coherent then can agree to a true History; as in the narrative of *Abraham's* Vision, Gen. 15. (for so the Rabbins in *Pirke R. Eliezer* expound that whole Chapter to be nothing else) we find v. 1. that *God appeared to Abraham in a Vision*, and v. 5. God brings him into the field as if it were after the shutting up of evening, and shews him the Stars of Heaven: and yet for all this ver. 12. it was yet day-time, and the Sun not gone down: *And when the Sun was going down, a deep sleep fell upon Abraham*; and verse 17. *And it came to pass that when the Sun went down and it was dark, behold a smoaking furnace, and a burning lamp that passed between those pieces.* From whence it is manifest that *Abraham's* going out into the field before to take a view of the Stars of Heaven, and his ordering of those several living Creatures, ver. 9, 10. for a Sacrifice, was all performed in a *Prophetical Vision*, and upon the Stage of his *Imagination*: It being no strange thing to have incoherent junctures of time made in such a way.

So *Feremie* 13. we have there a very precise Narrative of *Feremiah's* getting a linen girdle, and putting it upon his loines; and after a while he must needs take a long journey to *Euphrates*, to hide it there in a hole of the rock; and then returning, after many days makes another weary journie to the same place to take it out again after it was all corrupted: all which could manifestly be nothing else but *meerly Imaginarie*; the scope thereof being to imprint this more deeply upon the Understanding of the Prophet, That the House of *Judah* and *Israel*, which was nearly knit and united to God, should be destroyed and ruined.

The same Prophet Chap. 18. is brought in going to the house of a Potter, to take notice how he wrought

a piece of work upon the wheel; and when the Vessel he intended was all marred, that then he made of his clay another Vessel. And Chap. 19. he is brought in as taking the Ancients of the people and the Ancients of the Priests along with him into the valley of the Son of *Hinnom*, with a Potter's earthen bottle under his arm, and there breaking it in pieces in the midst of them.

In this last Chapter it's very observable how the Scheme of speech is altered, when the Prophet relates a *Real* History concerning himself, ver. 14. speaking of himself in the Third person, as if now he were to speak of some body else, and not of a Prophet or his Actions; for so we read ver. 14. *Then came Feremiah from Tophet, &c.* The like change of the person we find Chap. 28. ver. 10. where a formal storie is told of some things that passed between *Feremiah* and *Hannaniah* the false prophet, who in the presence of all the people broke *Feremiah's* yoke from off his neck: For it seems to have been a wonted thing for the Prophets by *Bonds* and *Yokes* to type out unto the people *Victorie* or *Captivitie* in war. Not unlike is that we read of *Zedekiah* the false prophet, 1 Kings 22. who made himself *horns of iron*, when he prophesied to *Ahab* his prosperitie against the *Syrians* at *Ramoth-Gilead*, vulgarly to represent to him the success he should have against his Enemies. But in all this business the *Mode* of *Feremiah's* language insinuates a *Literal sense*, by speaking altogether in the Third person, as if the relation concerned some body else, and not himself; and so must be of some real thing, and that which to Sense and Observation had it's realitie, and not only a realitie in Apprehension or Imagination. So Chap. 32. we seem to have an insinuation of a *real* History in

Jeremiah's purchase of a Field of *Hanameel* his Uncles Son, from the Mode of expression which is there observable.

But other-times we meet with things graphically described with all the Circumstantial pomp of the business, when yet it could be nothing else but a *Dramatical* thing; as Chap. 35. where the Prophet goes and finds out the chief of the *Rechabites* particularly described, and brings them into such a particular chamber as is there set forth by all it's bounds, and there sets pots and cups full of wine before them, and bids them drink wine. Just in the same mode with this we have another story told, Chap. 25. 15, and 17, &c. of his taking a wine-cup from God, and his carrying it up and down to all nations far and near, *Jerusalem* and the Cities of *Judah*, and the Kings and Princes thereof; to *Pharaoh* King of *Egypt*, and his Servants, Princes, People; to all the *Arabians*, and Kings of the Land of *Uz*; to the Kings of the Land of the *Philistines*, *Edom*, *Moab*, *Ammon*; the Kings of *Tyre* and *Sidon* and of the Isles beyond the Sea, *Dedan*, *Tema*, *Buz*; the Kings of *Zimri*, of the *Medes* and *Persians*, and all the Kings of the North: and all these he said he made to drink of this Cup. And in this fashion Chap. 27. he is sent up & down with *Yokes*, to put upon the necks of several Kings: all which can have no other sense then that which is *meerly Imaginarie*, though we be not told that all this was acted only in a *Vision*, for the nature of the thing would not permit any *real* performance thereof.

The like we must say of *Ezekiel's* *res gesta*, his eating a roll given him of God, Chap. 3. And Chap. 4. it's especially remarkable how ceremoniously all things are related concerning his taking a Tile, and pourtraying

ing the City of *Jerusalem* upon it, his laying siege to it; all which I suppose will be evident to have been merely *Dramatical*, if we carefully examine all things in it, notwithstanding that God tells him he should in all this be a *Signe to the people*. Which is not so to be understood, as if they were to observe in such real actions in a sensible way what their own Fates should be: for he is here commanded to lie continually before a **Tile** 390 days, which is full 13 Months, upon his left side, and after that 40 more upon his right, and to bake his bread that he should eat all this while with dung, &c.

So Chap. 5. he is commanded to take a Barbers rasour, and to shave his head and beard, then to weigh his hair in a pair of Scales, and divide it into three parts; and after the days of his Siege should be fulfilled, spoken of before, then to burn a third part of it in the midst of the City, and to smite about the other third with a knife, and to scatter the other third to the wind. All which as it is most unlikely in it self ever to have been really done, so was it against the Law of the Priests to shave the corners of their heads and the corners of their beards, as *Maimonides* observes. But that *Ezekiel* himself was a Priest, is manifest from Chap. 1. ver. 3. Upon these passages of *Ezekiel Maimonides* hath thus soberly given his judgment, *More Nev. Part. 2. c. 46. Absit ut Deus Prophetas suos stultis vel ebriis similes reddat, eosque stultorum aut furiosorum actiones facere jubeat: praterquam quod preceptum illud ultimum Legi repugnasset, &c. Far be it from God to render his Prophets like to fools and drunken men, and to prescribe them the actions of fools and mad men: besides that this last injunction would have been inconsistent with the Law; for Ezekiel was a great Priest, and*

therefore oblig'd to the observation of those two Negative precepts, viz. of not shaving the corners of his head and corners of his beard: And therefore this was done only in a Prophetical Vision. The same sentence likewise he passeth upon that story of *Esaiab*, Chap. 20. 3. his walking naked and bare-foot, wherein *Esaiab* was no otherwise a *Signe* to *Aegypt* and *Aethiopia*, or rather *Arabia*, where he dwelt not, and so could not more literally be a Type therein, then *Ezekiel* was here to the Jews.

Again Chap. 12. we read of *Ezekiel's* removing his household-stuff in the night, as a Type of the Captivitie, and of his digging with his hands through the wall of his house, and of the peoples coming to take notice of this strange action, with many other uncouth ceremonies of the whole business which carry no shew of probability: and yet ver. 6. God declares upon this to him, *I have set thee for a signe to the house of Israel*; and ver. 9. *Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?* As if all this had been done really; which indeed seems to be nothing else but a *Prophetical Scheme*. Neither was the Prophet any real *Signe*, but only *Imaginary*, as having the Type of all those Fates symbolically represented in his phansie which were to befall the Jews: which sense *Kimchi*, a genuine Commentator, follows, with the others mentioned. And it may be according to this same notion is that in Chap. 24. to be understood of the death of the Prophet's Wife, with the manner of those funeral solemnities and obsequies which he performed for her.

But we shall proceed no farther in this Argument, which I hope is by this time sufficiently cleared, That we are not in any Prophetical narratives of this kind

to understand any thing else but the History of the Visions themselves which appeared to them, except we be led by some farther argument of the realitie of the thing in a way of sensible appearance to determine it to have been any sensible thing.

CHAP. VII.

Of that Degree of Divine inspiration properly call'd Ruach hakkodesh, i. e. The Holy Spirit. The Nature of it described out of Jewish Antiquities. Wherein this Spiritus Sanctus differ'd from Propheſie ſtrictly ſo call'd, and from the Spirit of Holineſſ in purified Souls. What Boooks of the Old Testament were aſcribed by the Jews to Ruach hakkodeſh. Of the Urim and Thummim.

THUS we have done with that part of Divine inspiration which was more Technically and properly by the Jews called Propheſie. We ſhall now a little ſearch into that which is Hagiographical, or, as they call it, *The Dictate of the Holy Spirit*; in which the *Book of Pſalms*, *Job*, the works of *Solomon* and others are comprised. This we find very appoſitely thus defined by *Maimonides*, *More Nev. Part. 2. c. 45.* *Cum homo in ſe ſentit rem vel facultatem quampiam exoriri, & ſuper ſe quietare, quæ eum impellit ad loquendum, &c.* When a man perceives ſome Power to ariſe within him; and reſt upon him, which urgeth him to ſpeak, ſo that he diſcourſe concerning the Sciences or Arts; and utter Pſalms or Hymns, or profitable and wholeſome Rules of good living, or matters Political and Civil, or ſuch as are Divine;

Of that degree of Divine Inspiration

and that whilst he is waking, and hath the ordinarie vigour and use of his Senses; this is such a one of whom it's said, that He speaks by the Holy Spirit. In this Definition we may seem to have the strain of the Book of *Psalms*, *Proverbs* and *Ecclesiastes* fully decyphered to us. In like manner we find this Degree of *Inspiration* described by R. *Albo*, *Maam.* 3. c. 10. after he had set down the other Degrees superiour to it, יְפַחֵהוּ לְאִישׁ מִהַ שַׁעַר אַחֵר שֶׁלֹּא יִשְׁעַר בּוֹ הָאָדָם מִצַּד טָבֵעַ 'וְיִדְבַר כְּדַבְרֵי מַחְמָה וְכוּ', Now to explain to you what is that other Doore of Divine influx, through which none can enter by his own natural abilitie; it is when a man utters words of *Wisdom*, or *Song*, or *Divine praise*, in pure and elegant language, besides his wont: so that every one that knows him admires him for this excellent knowledge and composure of words; but yet he himself knows not from whence this facultie came to him, but is as a child that learns a tongue, & knows not from whence he had this facultie. Now the excellence of this Degree of Divine inspiration is well known to all, for it is the same with that which is call'd *The Holy Spirit*. Or, if you please, we shall render these Definitions of our former Jewish Doctors in the words of *Proclus*, who hath very happily set forth the nature of this piece of Divine inspiration, according to their mind, in these words, *lib.* 5. in *Plat. Tim.* Ο ὃ χαρᾶν ἐνδυσιασθῆς, ἀγαλλῶν τῆς νοεραῖς ἐπιβολαῖς, καθαρός τε ἔστιν ἁγιός, ὡς δὲ πατρὸς Ἰελεῖσθῆς. τῆς Θεῶν, ἑλληλαγωγῆς. Ἦν καὶ ὑπερέχων τῆς ἀνθρώπων ἐνοίων, ἀβρός ὃ ὁμῶ καὶ ἀκαπληκλῆτος, καὶ χαλεπὸν ἀνάμεσος, ἡλίος τε πλήρης, καὶ ἑωτομῆ ἀμα καὶ ἀπνευβωμῆς, This degree or Enthusiastical character, shining so bright with the Intellectual influences, is pure and venerable, receiving it's perfection from the Father of the Gods, being distinct from hu-

mane,

mane conceptions, and far transcending them, alwaies conjoined with delightfulness and amazement, full of beautie and comeliness, concise, yet withall exceeding accurate.

This kind therefore of Divine inspiration was alwaies more *pacate* and *serene* then the other of *Prophecie*, neither did it so much fatigate and act upon the *Imagination*. For though these *Hagiographi* or Holy writers ordinarily expressed themselves in *Parables* and *Similitudes*, which is the proper work of *Phansie*; yet they seem only to have made use of such a drefs of language to set off their own sense of Divine things, which in it self was more naked and simple, the more advantageously, as we see commonly in all other kind of Writings. And seeing there was no labour of the *Imagination* in this way of Revelation, therefore it was not communicated to them by any *Dreams* or *Visions*, but while they were *waking*, and their Senses were in their full vigour, their Minds *calme*; it breathing upon them *ως εν γαλήνη*, as *Plotinus* describes his pious Enthusiast, Ἀρπαδεῖς ἢ ἐνθεσιασας ἡσυχῇ ἐν ἐρήμῳ καὶ ἀσά-
σει γηγνηται, ἀρεμεῖ τῇ αὐτῷ ἐστὶ ἐδάμῃ δάκρυων.
 For indeed this Enthusiastical Spirit seated it self principally in the Higher and Purer faculties of the Soul, which were *ὡπερ ἀνταύγεια πρὸς ἄνω*, that I may allude to the antient opinion of *Empedocles*, who held there were two Suns, the one Archetypal, which was alwaies in the inconspicable Hemisphear of the World, but the beams thereof shining upon this World's Sun were reflected to us, and so further enlightned us.

ENN. 6. l. 9. c. 11.

Now this kind of Inspiration as it alwaies acted pious Souls into strains of Devotion, or moved them strongly to dictate matters of true piety and goodness, did manifest it self to be of a Divine nature: and as
 it

it came in abruptly upon the Minds of those holy men without courting their private thoughts, but transported them from that Temper of Mind they were in before, so that they perceived themselves captivated by the power of some Higher light then that which their own understanding commonly poured out upon them, they might know it to be more immediately from God.

For indeed that seems to be the main thing wherein this *Holy Spirit* differed from that constant Spirit and frame of Holiness and Goodness dwelling in hallowed minds, that it was too quick, potent and transporting a thing, and was a kind of vital Form to that Light of divine Reason which they were perpetually possess'd of. And therefore sometimes it runs out into a *Fore-sight* or *Prediction* of things to come, though it may be those *Previsions* were less understood by the Prophet himself; as (if it were needfull) we might instance in some of *David's* prophesies, which seem to have been revealed to him not so much *for himself* (as the Apostle speaks) as *for us*. But it did not alwaies spend it self in Strains of *Devotion* or Dictates of *Vertue, Wisdom* and *Prudence*; and therefore (if I may take leave here to expresse my conjecture) I should think the antient Jews called this Degree *Spiritus Sanctus*, not because it flows from the Third Person in the Trinity (which I doubt they thought not of in this business) but because of the near affinitie and alliance it hath with that *Spirit of Holiness* and true Goodness that alwaies lodgeth in the breasts of Good men. And this seems to be insinuated in an old proverbial speech of the Jewish Masters, quoted by *Maimonides* in the fore-quoted place, *Majestas Divina habitat super eum, & loquitur per Spiritum Sanctum*. Though some think it might be so called as being the lowest Degree of
 Divine

these *Hagiographa* might be termed *Psalmodists* for some Reasons which we shall touch upon hereafter in this Discourse. But to return; the Old Testament being antiently divided into these parts, it may not be amiss to consider the Order of these parts as it is laid down by the Talmudical Doctors in *Gemara Bava Bathra*, c. 1. towards the end, *הנו רבנו סדרן של נביאין* *Our Doctors have delivered unto us this Order of the Prophets, Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the Twelve Prophets, the First of which is Hosea*, for so they understand those words in *Hof. 1. 2.* *תחלה דבר יהוה בהושע*, *Deus inprimis locutus est per Hoseam*. The same *Gemarists* go on to lay down the Order of the *אבות ופסוקים* thus; *Ruth, the Book of Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, the Chronicles*: And these the Jews did ascribe to the *Ruach hakkodesh*. But why *Daniel* should be reckoned amongst the *כתובים*, and not amongst *נביאים* the *Prophets*, I can see no reason, seeing the strain of it wholly argues the nature of a Prophetical degree spending it self in *Dreams* and *Visions*, though those were joined with more obscurity (it being then the *Crepusculum* of the Prophetical day, which had long been upon the *Horizon* of the Jewish Church) then in the other *Prophets*. And therefore whatever the latter Jews here urge, for thus ranking up *Daniel's* books with the other *כתובים*, yet seeing they give us no Traditional reason which their Ancestors had for so doing, I should rather think it to have been first of all some fortuitous thing which gave an occasion to this after-mistake, as I think it is.

But to pass on, besides those Books mentioned, there were some things else among the Jews usually attributed to this *Spiritus Sanctus*: And so *Maimonides* in the fore-

fore-mentioned place tells us that *Eldad & Medad*, and all the High Priests who asked counsel by *Urim* and *Thummim*, spake *per Spiritum Sanctum*, so that it was a Character Enthusiastical whereby they gave judicial answers, by looking upon the Stones of the High Priests breast-plate, to those that came to enquire of God by them. And so R. *Bechai* in Parash *תעידה* speaks of *one of the Degrees of the Holy Spirit which was superior to Bath Kol (i. Filia Vocis) and inferior to Propheſie.* היה מדרג למדרגת רוח הקודש למעלה היה מדרג למדרגת רוח הקודש למטה. It will not be amiss by a short digression to shew what this *Urim* and *Thummim* was: And we may take it out of our former Author R. *Bechai*, who for the substance agrees with the generalitie and best of the Jewish writers herein. It was, as he there tells us, done in this manner. The High Priest stood before the Ark, and he that came to enquire of the *Urim* and *Thummim* stood behind him, enquiring with a submisse voice, as if he had been at his private prayers, *Shall I doe so, or so?* Then the High Priest looked upon the Letters which were engraven upon the Stones of the Breast-plate, and by the concurrence of an Enthusiastical Spirit of Divination of his own (if I may add thus much upon the former reasons to that which he there speaks) with some modes whereby those letters appeared, he shap'd out his answer. But for those that were allowed to enquire at this Oracle, they were none else but either the King or the whole Congregation, as we are told in *Massec. Sotah*, אין שואלין אלה צבור או מלך, *None may enquire of it but the congregation of the people, or the King*; by which it seems it was a *Political* oracle.

But to return to our Argument in hand, viz. What pieces of Divine writt are ascribed to the רוח הקודש

or *Spiritus Sanctus*; we must further know that the Jews were wont to reckon all those *Psalms* or *Songs* which we any where meet with in the Old Testament among the כתובים. For though they were penned by the Prophets, yet because they were not the proper results of a *Visum Propheticum*, therefore they were not *true Prophecie*: For they have a common Tradition, that the Prophets did not alwaies prophesie *eodem gradu*, but sometime in a higher, sometime in a lower degree, as among others we are fully taught by *Abarbinet* in *Es. 4.* upon occasion of that Song of *Esay*, ינבא ער, אחד בצורת מדרגה עליונה או ברוח הקודש, *The same Prophet prophesies sometime in the form of the supreme Propheticall Degree, and sometime in a lower Degree,* שכל שירה שתמצא ברברי הנביאים וכו', *Every Song that is found in the Writings of the Prophets, it was such a thing as was ordered or dictated by the Pen-men themselves together with the superintendency of the Holy Spirit: forasmuch as they received them not in that higher way which is called Prophecie, as all Visions were received, for all Visions were perfect Prophecie.* But the Author goes on further to declare his, and indeed the common opinion, concerning any such *Song*, that it was not the proper work of God himself, but the work of the Prophet's own Spirit, ולכן אינה מפעל ה' כי אם מפעל הנביא הסודר אותה. Yet we must suppose the Prophet's Spirit enabled by the conjunction of divine help with it, as he puts in the caution, שילוח אליו רוח ועזר אלהים, *the Spirit of God and his divine assistance did still cleave unto the Prophet, and was present with him.* For, as he tells us, the Prophets, being

being so much accustomed to divine Visions as they were, might be able sometime *per vigiliam*, without any Prophetical Vision, to speak excellently by the Holy Ghost, ביופי המליצה והפלגת המשל, *with very elegant language, and admirable similitudes*. And this he there proves from hence, that these *Songs* are commonly attributed to the Prophet himself, and not to God, there being so much of the work of the Prophet's own Spirit in them, לכן יחסה הכתוב תמיד אליהם לא לשם, יתברך כי הנה אמר בשירת הים או ישור מושר וגו' *Wherefore the Scripture commonly attributes these Songs to the Prophets themselves, and not unto God; and accordingly speaks of the Song at the Red sea, * Then Moses and the people of Israel sang this Song, that is, Moses and the children of Israel did compose and order it. So in the Song at Beer-Elim * Then sang Israel this Song. So in Moses his Song in the later end of Deuteronomy, which was to be preserved as a Memorial, the Conclusion runs, * Set your hearts upon all those words, אשר אנכי מעיד בכם היום, which I testify to you this day. So all those Psalms which are supposed to have been composed by David, are perpetually ascribed unto him, and the rest of them that were composed by others are in like manner ascribed unto them; whereas the Prophetick strain is very different, alwaies intitling God to it, and so is brought in with such kind of Prologues [The word of the Lord] or [The hand of the Lord] or the like.*

* Exod. 15.

* Num. 21. 17.

* Deut. 32. 46.

But enough of that: yet seeing we are fallen now upon the Original Author of these *Divine Songs* and *Hymns*, it will not be amiss to take a little notice of the frequency of this *Degree of Prophecie*, which is by *Songs* and *Hymns* composed by an *Enthusiastical Spirit*, among the Jews. We find many of these Prophets be-

sides *David*, who were Authors of sundry Psalms bound up together with his; for we must not think all are his: as after the 72 Psalm we have eleven together which are ascribed to *Asaph*, the 88 to *Heman*, the 89 to *Ethan*, some to *Feduthun*, and very many are *incerti Authoris*, as it seems, being anonymous. Thus *Kimchi* in his Preface to the Psalms, and the rest of the Hebrew Scholiasts, suppose divers Authors to have come in for their particular Songs in that Book.

And these divine Enthusiasts were commonly wont to compose their *Songs* and *Hymns* at the sounding of some one *Musical instrument* or other, as we find it often suggested in the Psalms. So *Plutarch*, lib. $\omega\delta\iota\ \tau\epsilon\ \mu\eta\ \chi\rho\acute{\alpha}\nu\ \epsilon\mu\mu\epsilon\lambda\epsilon\alpha\ \nu\omega\ \tau\omega\ \Pi\upsilon\delta\iota\alpha\upsilon$, describes the Dictate of the Oracle antiently, *ὡς ἐν μέτρῳ καὶ ὄργῳ, καὶ πλά-
σματι καὶ μετὰ φωνῆς ἰσομετρῶν, καὶ μετ' ἀλλῆ, how that it was uttered in verse, in pomp of words, Similitudes and Metaphors, at the sound of a Pipe.* Thus we have *Asaph*, *Heman* and *Feduthun* set forth in this Prophetical preparation, *1 Chron. 25. 1.* Moreover *David* and the *Captain of the hoast* separated to the service of the Sons of *Asaph*, and of *Heman*, and of *Feduthun*, who should prophesse with harps, &c. Thus *R. Sal.* expounds the place, כשהיו מנגנים בכלי שירה הללו היו מתנבאים בלישע וכו' *When they play'd upon their Musical instruments they prophesied, after the manner of Elisha, who said, Bring me a Minstrel, 2 Kings 3.* And in the fore-mentioned place ver. 3. upon those words [*who prophesied with a harp*] he thus glosseth, כשהיו מנגנין בכינור מומרי' הודאה ומומרי' הללויה היה מתנבא : *As they sounded upon the harp the Psalms of praise and the Hallelujahs, Feduthun their Father prophesied.* And this sense of this place I think is much more genuine than that which a late Author of our own would fasten upon

upon it, viz. that this Propheſying was nothing but ſinging of Pſalms. For it is manifeſt that theſe *Prophets* were not meer *Singers*, but *Compoſers*, and ſuch as were truly called *Prophets* or *Enthuſiaſts*: So ver. 5. *Heman* is expreſſy called the *Kings Seer*; the like in 2 *Chron.* 29. 30. & ch. 35. 15. of *Aſaph*, *Heman* & *Feduthun*, חֲמוּדֵי הַמִּלֵּךְ, upon which our former Commentator głoſſeth thus, כָּל אֶחָד וְאֶחָד הֵיךְ חוּדָה, *unusquisque eorum erat Propheta*. 'Tis true, the *Poets* are anciently called *Vates*, but that is no good argument why a *Singer* ſhould be called a *Prophet*: for it is to be conſidered that a *Poet* was a *Compoſer*, and upon that account by the *Ancients* called *Vates* or a *Prophet*, and that becauſe they generally thought all true *Poets* were *transported*. So *Plato* in his *Phædrus* makes Three kinds of *Fury*, viz. *Enthuſaſtical*, *Amatorious*, and *Poetical*. But of this matter we ſhall ſpeak more under the next head, which we are in a manner unawares fallen upon, which is to enquire in general into the qualification of all kind of *Prophets*.

C H A P. VIII.

*Of the Dispositions antecedent and preparatory to Prophe-
sie. That the Qualifications which did fit a man for
the Prophetical Spirit were such as these, viz. Inward
Pietý, True Wisdome, a Pacate and Serene temper
of Mind, and a due cheerfulness of Spirit; in oppo-
sition to Vitioufness, Mental crazedness and inconsi-
stency, unsubdued Passions, black Melancholy and
dull Sadness. This illustrated by several Instances in
Scripture. That Musick was greatly advantageous to
the Prophets and Holy men of God, &c. What is meant
by Saul's Evil Spirit.*

OUR next business is to discourse of those several
Qualifications that were to render a man fit for the
Spirit of Propheſie: for we must not think that any
man might suddenly be made a *Prophet*: This gift was
not so fortuitously dispensed as to be communicated
without any discrimination of persons. And this in-
deed all sorts of men have generally concluded upon;
and therefore the old Heathens themselves, that only
sought after a Spirit of *Divination*, were wont in a
solemn manner to prepare and fit themselves for re-
ceiving the influx thereof, as R. *Albo* hath truly obser-
ved, *Maam.* 3. c. 8. *היו האומות הקודמות עושים צורות וכו'.*
*The ancient Gentiles made themselves Images, and offered
prayers and frankincense to the Stars, that by this means
they might draw down a spiritual influence from some cer-
tain Stars upon their Image. For this influence slides down
from the body of the Star upon the man himself, who is*
also

also corporeal, and by this means he foretells what shall come to pass. And thus, as he further observes, the *Necromancers* themselves were wont to use many solemn Rites and Ceremonies to call forth the Souls of any dead men into themselves, whereby they might be able to presage future things. But to come more closely to our present Argument.

The *Qualifications* which the Jewish Doctors suppose necessarily antecedent to render any one *habilem ad prophetandum* are true *Probity and Piety*; and this was the constant sense and opinion of all of them universally, not excluding the vulgar themselves. Thus *Abarbanel* in *prefat.* in 12 *Proph.* חסידות מבאי לרוח הקודש, *Pietas inducit Spiritum Sanctum*. The like we find in *Maimonid.* *More New.* par. 2. cap. 32. who yet thinks this was not enough; and therefore he reckons up this as a *vulgar error*, which yet he saies some of their Doctors were carried away withall, *Quod Deus aliquem eligat & mittat, nullâ habitâ ratione an sit sapiens, &c.* That God may chuse of men whom he pleaseth, and send him, it matters not whether he be wise and learned, or unlearned and unskilfull, old or young; only that this is required, that he be a vertuous, good and honest man: For hitherto there was never any that could say that God did cause the divine Majesty to dwell in a vitious person, unless he had first reformed himself.

But *Maimonid.* himself rather prefers the opinion of the wise Sages and Philosophers of the Heathen then of these vulgar Masters, which required also some Perfection in the nature of him that should be set apart for Prophecie, augmented with study and industry; Whence it cannot be that a man should goe to bed no Prophet, and rise the next day a Prophet (as he there speaks) *quemadmodum homo qui inopinatò aliquid invenit.* And

Of the Dispositions antecedent and preparatory

a little after he adds, *Fatuos & hujus terra filios quod at-
tinet, non magis, nostro judicio, prophetare possunt, quam
Asinus aut Rana.*

These *Perfections* then which *Maimonides* requires as *Preparatorie Dispositions* to render a man a *Prophet*, are of Three sorts, viz. 1. *Acquisite* or *Rational*; 2. *Natural* or *Animal*; lastly, *Moral*. And according to the difference of these he distinguisheth the *Degrees of Prophecie*, c. 36. *Has autem Tres perfectiones &c.* As to these Three *Perfections* which we have here compriz'd, viz. the *Perfection of the Rational facultie* acquired by study, the *Perfection of the Imaginative facultie* by birth, and the *Perfection of Manners or vertuous Qualities* by purifying and freeing the *Heart and affections* from all sensual pleasures, from all pride, and from all foolish and pestilent desire of glory; As to these, I say, It's evident that they are differently, and not in the same degree participated by men: And according to such different measures of participation the degrees of the *Prophets* are also to be distinguished.

Thus *Maimonides*, who indeed in all this did but aim at this *Technical notion* of his, That all *Prophecie* is the proper result of these *Perfections*, as a *Form* arising out of them all as out of its elements compounded together. For it is plain that he thought there was a kind of *Prognostick* virtue in *Souls* themselves, which was in this manner to be excited; which was the opinion of some *Philosophers*, among which *Plutarch* laies down his sense in this manner, according to the minds of many others; * *Ἡ ψυχὴ τὴν μαγικὴν οὐκ ἐπι-
κτάται δὴ αὐτὴν ἐκβάσσει τὸ σῶμα ὡς νεφέη, ἀλλ'
ἔρχεται ἐν αὐτῷ, τυφλῆται ὅτι ἀφ' ἧς τὴν πρὸς τὸ δυνήσον ἀνάμειν
αὐτῆς καὶ σῶμα, The Soul doth not then first of all
attain a *Prophetical energie* when it leaves the *Body* as a
cloud;*

* Lib. περὶ τῶν
ἐκλελειπέντων
χρησιμείων.

cloud; but it now hath it already; only she is blind of this Eye, because of her concretion with this mortal body. This Philosopher's opinion *Maimonides* was more then prone to, however he would dissemble it, and therefore he speaks of an impotency to Propheſie, ſuppoſing all thoſe Three qualifications named before, as of the ſuſpention of the act of ſome natural Facultie. So Chap. 32. *Meo judicio res hęc ſe habet ſicut in Miraculis, &c.* (i.) In my judgment (ſaith he) the matter here is juſt ſo as it is in Miracles, and bears proportion with them. For natural Reason requires, that he who by his nature is apt to propheſie, and is diligently taught and inſtructed, and of fit age, that ſuch a one ſhould propheſie; but he that notwithstanding cannot doe ſo, is like to one that cannot move his hand, as *Feroboam*, or one that cannot ſee, as thoſe that could not ſee the Tents of the King of Syria (as it is in the Story of *Eliſha*.) And again Chap. 36. he further beats upon this String, *Si vir quidam ita comparatus fuerit, nullum dubium eſt, ſi facultas ejus Imaginatrix (quę in ſummo gradu perfectæ eſt, & Influentiam ab Intellectu ſecundum perfectionem ſuam ſpeculativam accipit) laboraverit & in operatione fuerit, illum non niſi res divinas & admirandas apprehenſurum, nihil præter Deum & ejus Angelos viſurum, nullius denique rei ſcientiam habiturum & curaturum, niſi earum quę veræ ſunt & quę ad communem hominum ſpectant utilitatem.* This Opinion of *Maimonides* I find not any where entertained, but only by the Author of the Book *Cozri*. That which ſeems to have led him into this conceit was his miſtaken ſenſe (it may be) of ſome Paſſages in the ſtory of the Kings that ſpeak of the Schools of the Prophets, and the like, of which more hereafter.

But I know no Reason ſufficient to infer any ſuch

thing as the *Prophetical Spirit* from the highest improvement of *Natural* or *Moral* endowments. And I cannot but wonder how *Maimonides* could reconcile all this with the right Notion of *Propheſie*, which muſt of neceſſity include a *Divine inſpiration*, and therefore may freely be beſtowed by God where and upon whom he pleaſeth. Though indeed common Reason will teach us, that it is not likely that God would extraordinarily inſpire any men, and ſend them thus ſpecially authorized by himſelf to declare his mind authentically to them, and dictate what his Truth was, who were themſelves vicious and of unhallowed lives; and ſo indeed the Apoſtle *Peter* 2 Epift. Chap. 1. tells us plainly, They were *holy men of God who ſpoke as they were moved by the Holy Ghoſt*. Neither is it probable that thoſe who were any way of *crazed Minds*, or who were inwardly of *inconſiſtent tempers* by reaſon of any *perturbation*, could be very fit for theſe *Serene impreſſions*. A troubled Phanſie could no more receive theſe Ideas of Divine Truth to be impreſt upon it, and clearly reflect them to the Underſtanding, then a crack'd glaſs or troubled water can reflect ſincerely any image to be made upon them. And therefore the Hebrew Doctors univerſally agree in this Rule, *That the Spirit of Propheſie never reſts upon any but a Holy and Wiſe man, one whoſe paſſions are allay'd*. So the *Talmud Maſſec. Sanhedrin*, as it is quoted by *R. Albo, Maam. 3. c. 10.* אֵין הַנְּבוּאָה שׁוֹרֵה אֶלְמָ עַל כַּחַם גִּבּוֹר וְעַשִׂיר. (i.) *The Spirit of propheſie never reſides but upon a Man of Wiſdome and Fortitude, as alſo upon a rich and great man.*

The two laſt qualifications in this rule *Maimonides* in his *Fundamentale legis* hath left out, and indeed it is full enough without them. But thoſe other two qualifications

lifications of *Wisdom* and *Fortitude* are constantly lay'd down by them in this argument. And so we find it ascribed to the Author of this Canon, who is said to be R. Fochanan, c. 4. *Gem. Nedar.* אמר ר' יוחנן אין הק"בה משרה שכינתו וכו' (i.) R. Fochanan saies, *God doth not make his Shechina to reside upon any but a rich and humble man, a man of fortitude, all which we learn from the example of Moses our Master.* Where by *Fortitude* they mean nothing else but *that Power whereby a good man subdues his Animal part*; for so I suppose I may safely translate that solution of theirs which I have sometime met with, and I think in *Pirke Avoth*, מי הדע ניבור הכובע יצר הדע, *Who is the man of fortitude? It is he that subdues his figmentum malum*, by which they meant nothing else but the *Sensual* or *Animal part*: of which more in another Discourse. And thus they give us another Rule as it were paraphrastical upon the former, which I find *Gem. Schab.* c. 2. where glancing at that contempt which the Wise man in *Ecclesiastes* cast upon *Mirth and Laughter*, they distinguish of a two-fold *Mirth*, the one *Divine*, the other *Mundane*, and then sum up many of these *Mundane* and *Terrene* affections which this Holy Spirit will not reside with, למה שכינה שורה לה מתוך עצבות ולא מתוך עצלות וכו', *The Divine presence or Spiritus Sanctus doth not reside where there is grief and dull sadness, laughter and lightness of behaviour, impertinent talk or idle discourse; but with due and innocuous cheerfulness it loves to reside, according to that which is written concerning Elisha, Bring me now a Minstrel: and it came to pass when the Minstrel played, the hand of the Lord was upon him, 2 Kings 3.* Where we see that temper of Mind principally required by them is a *free Cheerfulness*, in opposition to all *Griefs, Anger*, or any

other *sad and Melancholy passions*. So *Gem. Pefac. c. 6.*
 כל אדם שהוא כועס אם חכם הו' חכמתו מסתלקת
 ממנו אם נביא הו' נבואתו מסתלקת ממנו
Every man when he is in passion, if he be a wise man, his wisdom is taken from him; if a Prophet, his prophesie.

The first part of this Aphorism they there declare by the example of *Moses*, who they say prophesied not in the wilderness after the return of the Spies that brought an ill report of the land of Canaan, by reason of his *Indignation* against them: And the last part from the example of the Prophet *Elisha*, 2 Kings 3.15. of which more hereafter. Thus in the Book *Zohar*, wherein most of the ancient Jewish Traditions are recorded, col. 408. הו' דחמינו דשכינתא לא שריא בארץ עציבו וכו' *Behold, we plainly see that the divine presence doth not reside with Sadness, but with Chearfulness: If there be no Chearfulness, it will not abide there; as it is written concerning Elisha, who said, Give me now a Minstrell. But from whence learn we that the Spirit of God will not reside with Heaviness? From the example of Jacob, for that all that while he grieved for Joseph, the Shechinah or the Holy Spirit did forsake him.* For so they had also a common Tradition, that *Jacob* prophesied not that time while his grief for the loss of his son *Joseph* remained with him. So *L. Tosipha*, אין שכינה שורה מתוך עצבות אלא מתוך שמחה *The Spirit of Propheste dwells not with Sadness, but with Chearfulness.* I will not here dispute the Punctualness of these Traditions concerning *Moses* and *Jacob*, though I doubt not but the main Scope of them is true, viz. that the Spirit of Propheste used not to reside with any black or Melancholy passions, but required a serene and pacate temper of Mind, it being it self of a mild and gentle nature; as it was well observed concerning

cerning the Holy Ghost in another notion by *Tertullian* in his *de Spectaculis*, *Deus præcepit Spiritum Sanctum, utpote pro natura sua bono tenerum & delicatum, tranquillitate & lenitate, & quiete & pace tractare; non furore, non bile, non irâ, non dolore inquietare.*

Now according to this notion I think we have gained some light for the further understanding of some Passages in Psalm 51. which the Chaldee Paraphrast and Hebrew Commentators also understand of the *Spirit of Propheſie* which was taken from *David* in that time of his sorrow and grief of Mind, upon the reflection of his shameful miscarriage in the matter of *Uriah*; and this is called ver. 12. רוּחַ נְדִיבוּתָא a free Spirit, or a Spirit of alacritie and libertie of mind, acting by generous and noble and free impulses upon it: and ver. 8. it is paraphrased by *Foy and Gladneſſ*; as being that Temper of Mind which it most liberally moved upon and acted; as likewise ver. 12. a like Periphraſis is used of it, the joy of God's salvation; and ver. 10. *David* thus prayeth for the restauration of it to him, and the establishing him in the firm possession of it, *Create in me a clean heart, O God, וְרוּחַ נְכִיחַ יְהוָה בְּקִרְבִי, and renew a fix'd Spirit within me.* As if he had said, *Thy Holy Spirit of Propheſie dwells in no unhallowed Minds, but with puritie and holineſſ; and when these are violated, that presently departs; the holy and the impure Spirit cannot converse together: therefore cleanse my heart of all pollution, that this divine guest being restored to me, may find a constant habitation within me.* And thus both *Rasi* and *Abenezra* gloss on this place, but especially *R. Kimchi*, who pursues this sense very largely: and so before them the Talmudists had expounded it, *Gem. Foma. c. 2.* where they thus descant upon those words, ver. 11. *Take not thy Holy Spirit from me,* and tell us how

how *David* was punish'd by Leprosie and double Excommunication; one from this Spirit, ששה חדשים נצטרע דויד ופרשו זיימנו סנהדרון ונסתלקה הימנו שכניה, which words I find most corruptly translated by *Vorstius* in his Comment upon *Maimon*. his *Fundamenta legis*. I should therefore thus render them in their native and genuine sense, *Per sex menses erat David leprosus* (viz. *propter peccatum in negotio Uria admissum*,) & *separabant se ab eo viri Synagoga magna, atque ablata est ab eo Shechinah* (i. *Spiritus Propheticus*.) *Primum constat ex Psalm. 119. ubi dicitur*, Revertantur ad me timentes te, & scientes testimonia tua: *alterum ex Psalm. 51. ubi dicitur*, Fac revertatur ad me læticia salutis tuæ.

But its now time to look a little into that place which the Masters constantly refer to in this notion, viz. 1 Kings 3. where when the Kings of Israel and Judah and Edom in their distress for water, upon their warlike expedition against the King of Moab, came to *Elisha* to enquire of God by him, the Prophet *Elisha* (ver. 14.) seems to have been moved with indignation against the King of Israel, and so makes a very unwelcome address to him, *Surely were it not that I regard the presence of Jehosaphat the King of Judah, I would not look toward thee, nor see thee*: and then it follows ver. 15. *But now bring me a Minstrell: and it came to pass when the Minstrell play'd, that the hand of the Lord came upon him*. Which words are thus expounded by *R. D. Kimchi*, out of the Rabbines, (with which *R. S. Farchi* & *R. L. Ben Gersom* agree for the substance of his meaning) אמרו כמיום שנסתלק אליה וכו' Our Doctors tell us, that from that day wherein his Master *Elijah* was took up into heaven, the Spirit of Prophecie remained not with him for a certain time; for, for this cause he was very sorrowful,
and

and the divine Spirit doth not reside with heaviness. Others say that by reason of the indignation he conceived against the King of Israel, he was *disquieted in his mind*; and touching this they say, *That whensoever a Prophet is disturbed through anger or passion, the Holy Spirit forsakes him. From whence learn we this? From the example of Elisha, who said, Give me a Minstrel.*

Thus we may by this time see the Reason why *Musical instruments* were so frequently used by the Prophets, especially the *Hagiographi*; which indeed seems to be nothing else but that their Minds might be thereby put into a *more composed, liberal and chearful* temper, and so the *better disposed and fitted* for the transportation of the Prophetical Spirit. So we have heard before out of the *1 Chron. 25.* how *Asaph, Heman and Jeduthun* composed their rapt and Divine Poems at the sound of the *Quire-Musick* of the Temple. Another famous place we find for this purpose *1 Sam. 10.* which place (as well as the former) hath been (I think) much mistaken and misinterpreted by some of *Singing*; whereas certainly it cannot be meant of any thing less than *Divine Poetrie*, and a *Composure* of Hymns excited by a Divine Energy inwardly moving the Mind. In that place *Samuel* having anointed *Saul* King of Israel, to assure him that it was so ordained of God, he tells him of some Events that should occur to him a little after his departure from him; whereof this is one, that meeting with some Prophets, he himself should find the Impulses of a Prophetical Spirit also moving in him, ver. 5. These Prophets are thus described, *After that, thou shalt come to the hill of God, &c. and it shall come to pass when thou art come thither to the City, that thou shalt meet a company of Prophets coming down from the high place, with a Psaltery, and a Tabret,*

and a Pipe, and an Harp before them; and they shall prophesie. And the Spirit of the Lord shall come upon thee, and thou shalt prophesie with them, and shalt be turned into another man. Where this Musick which they were accompanied with, was to *vigorate* and *compose* their Minds, as *Kimchi* comments upon the place, ולפניהם נבל ותוף וחליל וכנור כי רוח הקדש אינה שורה אלא מתוך שמחה וכו' And before them was a Psalterie (or Lute) and a Tabret, and a Pipe, and an Harp: forasmuch as the holy Spirit dwells no where but with alacritie and chearfulness: And they prophesied, that is, as *Fonath*. the Targumist expounds it, they praised God: As if he had said, Their Prophecies were Songs and Praises to God, uttered by the Holy Ghost. Thus he.

Now as this Divine Spirit thus acted free and chearful Souls, so the Evil Spirit actuated sad, Melancholy Minds, as we heard before, and as we may see in the Example of *Saul*. And indeed that Evil Spirit which is said to have possessed him, seems to be nothing else originally but Anguish and grief of Mind, however wrought upon by some tempting insinuations of an Evil Spirit. And this sometime instigated him to prophesie after the fashion of such Melancholy furie, 1 Sam. 18. 10. And it came to pass on the morrow, that the Evil Spirit from God came upon Saul, and he prophesied in the midst of the house; which *Fonathan* renders by אשתמי בנו ביתא, insanivit in medio domus, or, as *Kimchi* expounds the Paraphrast, הרה מדבר דברי שטות, locutus est verba stultitia. So also *R. Solom.* upon the place expounds it to the same purpose.

So that according to the strain of all the Jewish Scholiasts, by this Evil Spirit of *Saul* nothing else is here meant but a Melancholy kind of madness, which made him prophesie or speak distractedly and inconsistently.

sistently. To these we may adde R. L. B. Gersom, היה מדבר בתוך הבית דברים מבולבלים בסיבת ירוח הרע, *He spake in the midst of the house very confusedly, by reason of that Evil Spirit.* Now as this *Evil Spirit* was indeed fundamentally, as I said, nothing else but a *Soure and Distracted Temper of Mind* arising from the Terrene dregs of *Melancholy, Grief and Malice*, whereby *Saul* was at that time vexed; so the proper Cure of it was the *Harmony and Melody of David's Musick*, which was therefore made use of to compose his Mind, and to allay these turbulent passions. And that was the reason (as I hope by this time it appears) why this *Musick* was so frequently used, viz. to compose the Animal part, that all kind of Perturbations being dispell'd, and a fine gentle *γαλῶν* or Tranquillitie ushered in, the Soul might be the better disposed for the Divine breathings of the *Prophetical Spirit*, which enter not at randome into any sort of Men. Μόνον ὁ ἄσφατος ὄργανον Θεῶν ἔστιν ἡ ψῆν, κερύμαρον ἐπὶ πληττόμαρον ἀσφατως ὑπὸ αὐτῶν, as *Philo* hath well express'd it upon this occasion; These Divine breathings enter only into those Minds that were fitly disposed for them by Moral and Acquisite qualifications.

CHAP. IX.

Of the Sons or Disciples of the Prophets. An Account of several Schools of Prophetical Education, as at Naioth in Rama, at Jerusalem, Bethel, Jericho, Gilgal, &c. Several passages in the Historical Books of Scripture pertinent to this Argument explained.

AND therefore we find also frequently such Passages in Scripture as strongly insinuate to us that anciently many were trained so up in a way of School-discipline, that they might become *Candidati Prophe-tia*, and were as Probationers to these Degrees which none but God himself conferr'd upon them. Yet while they heard others *propheſie*, there was sometime an *afflatus* upon them also, their Souls as it were sympathizing (like *Unisons* in Musick) with the Souls of those which were touched by the Spirit. And this seems to be the meaning of that story *1 Sam. 19.* where all *Saul's* messengers sent to *Naioth in Rama* to apprehend *David* (and at last he himself) are said to fall a *propheſying*. For it is probable that the *Propheſies* there spoken of were *Anthems divinely dictated*, or *Doxologies* with such elegant strains of Devotion and Phanſie as might also excite and stir up the Spirits of the Auditors: As often we find that any admirable Discourses, in which there is a chearful and free flowing forth of a rich Phanſie in an intelligible, and yet extraordinary, way, are apt to beget a symbolizing qualitie of Mind in a stander-by.

And this notion we now drive is clearly suggested by

by the Jewish writers, who tell us that this *Naioth* in *Rama* was indeed a *School of Prophetical education*, and so the *Targum* expounds the word *Naioth*, בית אולפנא, *Domus doctrina*, i. e. *Prophetia*. And *R. Levi B. G.* אמרו שהיה בית מדרש לנביאים אצל עיר לקהת הנביאים, *Our Masters say That there was a School for the Prophets near the City of Ramah, to which the Prophets congregated*: And to the like purpose *R. Solomon*. And it's further insinuated that *Samuel* was the *President of this School or Colledge*; as disciplining those young Scholars, and training them up to those *preparatory qualifications* which might more dispose them for *Prophesie*; and also *prophefying* to them in *sacred Hymns*, or otherwise, whereby their Spirits might receive some *Tincture* of a like kind. For so we find it verse 20. *And when they saw the company of the Prophets prophefying, and Samuel standing as appointed over them, the Spirit of God was upon the Messengers of Saul, and they also prophefied.* Where the *Chaldee Paraphrast* translates נביאים or *prophefying*, by משבחיין *praising God* with *sacred Hymns* and *Hallelujahs*, according to the common strain of the *Prophetical degree* which was called *Spiritus Sanctus*. And so *R. Kimchi* and *R. Levi B. G.* here ascribe it לרוח הקודש *to the Holy Spirit*. Among these *Prophets* it's said *Samuel stood as appointed over them*, that is, קאם מליף עלויהון, *He stood as a Teacher or Master over them*, as the *Chaldee Paraphrast* reads it. But *R. Levi B. G.* strains a little higher, and perhaps too high, השפיע מן הרוח אשר עליו עליוהון, *He derived forth from himself, of his own Prophetical Spirit, by way of Emanation, upon them*. Though this kind of language be very suitable to the *Notions* of those *Masters* who will needs persuade us that almost all the *Prophets* prophefied by virtue of some influ-

ence raying forth from the Spirit of some other Prophet into them: And *Moses* himself they make the *Common conduit* through whom all Prophetical influence was conveyed to the rest of the Prophets. A conceit, I think, a little too nice and subtile to be understood.

But to return, Upon this Ground we have suggested, these *Disciples of the Prophets* are called בני הנביאים, *Sons of the Prophets*: and these are they which are meant 1 *Sam.* 10. 5. (the place we named before) in those words, חֵבֶל נְבִיאִים a *Company of the Prophets*, that is, as the *Targum* renders it, סִיעַת סִפְרָיִם, *Cætus Scribarum, a Company of Scribes*, (for so these young Scholars were anciently called;) or if you please rather in *Kimchi's* language, סִיעַת סִפְרָיִם רֵל תְּלִמִידִים, כִּי תְלִמִידֵי הַנְּבִיאִים נִקְרְאוּ סוֹפְרִים וְאֵלּוּ הֵיוּ תְלִמִידֵי גְדוֹלִים וְכוּ', *A company of Scribes, that is, Scholars: For the Scholars of the Wise men were called Scribes: For they were the Scholars of the greater Prophets, and these Scholars were called the Sons of the Prophets. Now the greater Prophets which lived in that time from Eli to David were Samuel, Gad, Nathan, Asaph, Heman and Jeduthun.*

And thus we must understand the meaning of that Question ver. 12. *Who is their Father?* which gave occasion to that Proverbial speech afterwards used commonly amongst the Jews [*Is Saul also amongst the Prophets?*] used of one that was suddenly raised up to some dignitie or perfection which by his education he was not fitted for. And therefore the *Chaldee Paraphrast* minding the Scope of the place renders מי אביהם *who is their Father*, by מִן רִבְהוּיָא *who is their Master?* which *Kimchi* approves, and accordingly expounds that Proverb in this manner, כְּשֶׁדָּוִד אָרַם שֶׁפֶל עוֹלָה

עולה במעלה היה אומר דגם שאול בנביאים, *When any one was mounted from a low state to any dignity, they used to say, Is Saul also among the Prophets? But R. Solom.* would rather keep the *Literal* sense of those words, *Who is their Father?* and therefore supposeth something more then we here contend for, viz. That Prophesie was a kind of *Hereditary* thing. For so he speaks, *Don't wonder for that he is called the Father of them,* כי נבואה ירושה היא, that is, *For Prophesie is an hereditary thing.* But I think we may content our selves with what our former Authors have told us, to which we may adde the testimony of *R. Levi B. Gerson*, who tells us that these Prophets here spoken of were the Scholars of *Samuel* who trained them up to a degree of Prophetical perfection, and so is called their *Father*, שלמר אחם שמואל והביאם אל השלמות, *because that Samuel instructed them, and trained them up by his discipline to a degree of Prophetical perfection.*

Of these *Disciples* we find very frequent mention in Scripture; So *2 Kings 4.* we read of the *Sons* or *Disciples of the Prophets in Gilgal.* And chap. *6. Elisha* is there brought in as their Master, at whose command they were, and therefore they ask leave to enlarge their dwellings. And *Elisha* himself was trained up by *Elijah*, as his *Disciple*; and therefore in *2 Kings 3.* it was thought a reason good enough to prove that he was a *Prophet*, for that he had been *Elijah's* *Disciple*; and poured water upon his hands, as all the Jewish Scholiasts observe. And *2 Kings 9. 1. Elisha* sends one of these his *ministring Disciples* to anoint *Jehu* to be King of Israel. And *1 Kings 20. 35.* The young *Prophet* there sent to reprove *Ahab* for sparing *Ben-hadad* King of Syria is called by the *Chaldee* Paraphrast. גברא

חזר ספני חלסיו נבייא, *One of the Sons, the Disciples of the Prophets.* And hence it was that *Amos* urgeth the extraordinariness of his commission from God, Ch. 7. 14. *I was no Prophet, nor was I a Prophets Son.* לא היה מוכן לנבואה מפאת תלמידותו, *He was not prepar'd for Prophesie, or trained up so as to be fitted for a Prophetical function by his discipleship,* as *Abarbanel* glosseth upon the place. And therefore Divine inspiration found him out of the ordinary road of Prophets, among his Heards of cattel, and in an extraordinary way moved him to goe to *Bethel*, there to declare God's judgments against King and people, even in the King's Chappel. To conclude, In the New Testament, when *John* Baptist and our Saviour called *Disciples* to attend upon them and to learn divine Oracles from them, it seems to have been no new thing, but that which was the common custome of the old Prophets.

Now of these Prophets there were several *Schools* or *Colledges*, as the Jews observe, in several Cities, according as occasion was to employ them. So we read of a *Colledge in Ferusalem* 2 Kings 22. 14. where *Huldah* the Prophetess lived, which is called מִשְׁנֵה in the Original, and by the *Chaldee* Paraphrast translated בית אולפנא, *Domus Doctrinae*; by *Kimchi* בית מדרש, *a School*. So 2 Kings ch. 2, & 4. we meet with divers places set down as those where the residence of those young Prophets was, as *Bethel* and *Fericho* and *Gilgal*, &c. So *Kimchi* observes upon the place ומה שהיו בני הנביאים בביתר וביריח כן היו בערי אחרות וכו' *As the Sons of the Prophets were in Bethel and Fericho, so were there also of them in several other places. And the main reason why they were thus dispersed in many of the Cities of Israel was this, that they might reprove the Israelites that were there: and their Propheisie was wholly according*

to the exigencie of those times; and therefore it was that their Propheſie was not committed to writing. From hence ſome of the Jewish writers tell us of a certain *Δαδρυζια* of Propheſie, one continually like an Evening-ſtar ſhining upon the conſpicable Hemisphere, when another was ſet. *Kimchi* tells us of this Myſtical gloſs upon thoſe words 1 Sam. 3. 3. *Ere the Lamp of God went out*, בודש אמר כי על נר הנבואה אמר ואמר, וזרק השמש ובנה השמש עד שלח ישקיע הק"נה שמשו של, צדק אחד מוריה שמשו של צדק אחד, *This is ſpoken Myſtically concerning the light of Propheſie, according to that ſaying amongſt our Doctors* [the Sun riſeth and the Sun ſetteth,] *that is, Ere God makes the Sun of one righteous man to ſet, he makes the Sun of another righteous man to riſe.*

CHAP. X.

Of Bath Kol, i. e. Filia Vocis: That it ſucceeded in the room of Propheſie: That it was by the Jews counted the Loweſt degree of Revelation. What places in the New Teſtament are to be underſtood of it.

WE ſhould come now briefly to ſpeak of the *Higheſt degree of Divine Inſpiration* or Propheſie taken in a general ſenſe, which was the *Mosaical*. But before we doe that, it may not be amiſs to take notice of the *Loweſt degree* of Revelation among the Jews, which was inferiour to all that which they call by the name of *Propheſie*: and This was their *בית קול*, *Bath Kol*, *Filia vocis*, which was nothing elſe but ſome *Voice* which was heard as deſcending from Heaven,

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directing them in any affair as occasion served: which kind of Revelation might be made to one (as *Maimon*, par. 2. c. 42. *More Nevoch.* tells us.) that was no way prepared for Propheſie.

Of this *Filia Vocis* we have mention made in one of the Ancientest monuments of Jewish learning, which is *Pirke R. Eliezer* c. 44. and otherwhere very frequently among the Jewish writers, as that which was a frequent thing after the ceasing of Propheſie among the Jews; of which more afterward. *Josephus** tells a story of *Hircanus* the High-Priest, how he heard *this Voice* from Heaven, which told him of the victory which his Sons had got at *Cyzicum* against *Antiochus* the same day the battel was fought; and this (he saies) while he was offering up incense in the Temple, *ἴνα τερόπον ἀπὸ τοῦ θεοῦ εἰς λόγους ἦλθε*, he was made partaker of a vocal converse with God, that is by a *בְּרַת קוֹל*.

* Archæol. lib.
23. c. 18.

This *R. Isaac Angarensis D. Cosri* strongly urgeth against the *Karrai* or *Scripturarii*, (a sort of Jews that reject all Talmudical Traditions) that the grand Doctors of the Jews received such Traditions from the Lxxii Senators, who were guided either by a *בְּרַת קוֹל*, or something answerable to it, in the truth of things, after all Propheſie was ceased, *Maam.* 3. §. 41. *קבלו כי הסנהדרין היו מצויים לדעת כל החכמות כל שכן שלא נסתלקת מהם נבואה או מה שיעמד במקומו* *מבַת קוֹל וּוּלַת וּוּה*, (i.) *There is a Tradition that the men of the great Sanhedrim were bound to be skill'd in the knowledge of all Sciences, and therefore it is much more necessary that Propheſie should not be taken from them, or that which should supplie its room, viz. the Daughter of Voice, and the like.* Thus he, according to the *Genius* of Talmudical learning, is pleased to expound

pound the place *Eſay* 2. where it is ſaid, that a law ſhall goe forth out of *Sion*, of the Conſiſtorial Decrees of the Judges, Rulers and Priests of the Jews, and the great Senate of Lxxii Elders, whom he would needs perſwade us to be guided infallibly by this *בְּרוּךְ הוּא*. or in ſome other way *בְּעֵזֶר אֱלֹהֵינוּ* by ſome divine virtue, power or aſſiſtance alwaies communicated to them, as ſuppoſed at leaſt that ſuch an Heroical Spirit as that *Spirit of Fortitude* which belonged to the *Judges* and *Kings* of *Israel*, and is called the *Spirit of God*, (as *Maimonides* in *More Nev.* tells us) had perpetually cleaved to them.

But we ſhall here leave our Author to his Judaical ſuperſtition, and take notice of Two or Three places in the New Teſtament which ſeem to be underſtood perfectly of this *Filia vocis*, which the conſtant Tradition of the Jews aſſures us to have ſucceeded in the room of *Propheteſe*. The firſt is *John* 12. where this *Heavenly voice* was conveighed to our Saviour as if it had been the noiſe of Thunder, but was not well underſtood by all thoſe that ſtood by, who therefore thought that either it thundred, or that it was a mighty voice of ſome Angel that ſpake to him: ver. 28, 29. *Then came there a voice from Heaven, ſaying, I have both glorified my name, and will glorifie it again. The people therefore that ſtood by and heard it, ſaid it thundred: others ſaid that an Angel ſpake to him. So Matt.* 3. 17. after our Saviours *Baptiſme*, upon his coming out of the water, the Evangelift tells us that *the Heavens were opened, and that the Spirit of God descended upon him in the ſhape of a Dove, and lo, a voice from heaven, ſaying, This is my beloved Son in whom I am well pleaſed.* And laſt of all we meet with this kind of Voice upon our Saviour's *Tranſfiguration*, *Matth.* 17. 5, 6. which

Of that Degree of Revelation called Bath Kol.

is there so described as coming out of a Cloud, as if it had been loud like the noise of Thunder, *Behold a bright cloud overshadowed them, and behold a Voice out of the cloud, which said, This is my beloved Son in whom I am well pleased*: which Voice it is said the three Disciples that were then with him in the Mount heard, as we are told in the following verse, and also 2 Pet. 1. 17, 18. From whence we are fully informed, that it was this *Filia Vocis* we speak of which came for the Apostles sakes that were with him, as a *Testimonie of that glorie and honour with which God magnified his Son*; which Apostles were not yet raised up to the Degree of *Prophesie*, but only made partakers of a *Voice* inferior to it. The words are these, *He received from God the Father honour and glory, when there came such a voice to him from the excellent Glory, This is my beloved Son in whom I am well pleased. And this voice which came from Heaven we heard when we were with him in the holy mount.* Now that this was that very *בַּת קוֹל* we speak of, which was inferior to *Prophesie*, we may sufficiently learn from the next verse, *We have also a more sure word of Prophesie*: For indeed *true Prophesie* was counted much more Authentical then this *בַּת קוֹל*, as being a Divine Inspiration into the Mind of the Prophet; which this was not, but only a Voice that moved their Exteriour Senses; and by the mediation thereof informed their Minds. And thus we have done with this Argument.

C H A P. XI.

Of the Highest Degree of Divine Inspiration, viz. the Mosaical. Four Differences between the Divine Revelations made to Moses, and to the rest of the Prophets. How the Doctrine of men Prophetically inspired is to approve it self by Miracles, or by it's Reasonableness. The Sympathy and Agreeableness between an Holy Mind and Divine Truth.

WE now come briefly to enquire into the Highest degree of Divine Inspiration, which was the Mosaical, that by which the Law was given; and this we may best doe by searching out the Characteristical differences of *Moses's Inspiration* from that which was Technically called *Propheſie*. And these we shall take out of *Maimon*, his *De Fund. Legis*, c.7. where they are fully described according to the general strain of all the Rabbinical Doctrine delivered upon this Argument.

The first is, That *Moses* was made partaker of these 1. Divine Revelations *per vigiliam*, whereas God manifested himself to all the other Prophets in a *Dream* or *Vision* when their Senses were *אפסו*, *מה הפרש יש בין נבואת משה לנבואת שאר כל הנביאים שכל הנביאים בחלום או במראה ומשה רבינו ראה והוא ער ועומר*, *What is the difference between the Propheſie of Moses and the Propheſie of all other Prophets? All other Prophets did propheſie in a Dream or Vision: but Moses our Master when he was waking and standing, according to what is written* (Num. 7. 89.) And when *Moses*

was gone into the Tabernacle of the Congregation to speak with him, (*i.e.* God) then he heard the voice of one speaking unto him. By which place in *Numb.* it appears he had free recourse to this Heavenly Oracle at any time. And therefore the Talmudists have a Rule, משה רבינו ע"ה לא באה אליו מעולם נבואה בלילה: *That Moses had never any Propheſie in the night-time,* (*i.*) in a *Dream* or *Vision of the night*, as the other Prophets had.

2. The second difference is, That *Moses* prophesied without the mediation of any Angelical power, by an influence derived immediately from God; whereas in all other Propheſies (as we have shewed heretofore) some Angel still appeared to the Prophet, כל הנביאים ע"י ידי מלאך וכו' *All Prophets did prophesie by the help or ministry of an Angel, and therefore they did see that which they saw in parables or under some dark representation; but Moses prophesied without the ministry of an Angel.* This he proves from Numbers 12. 8. where God saies of *Moses*, *I will speak with him mouth to mouth;* and so Exod. 33. 11. *The Lord spake unto Moses face to face.*

But we must not here so much adhere to that Exposition which *Maimonides* and the rest of his Countrymen give us of this place, as to forget what we are told in the New Testament concerning the Ministerie of Angels which God used in giving the Law it self: And so *S. Stephen* discourseth of it, Acts 7. 53. and *S. Paul* to the Galatians ch. 3. tells us, *the Law was given by the disposition of Angels in the hands of a Mediator, that is, Moses,* the Mediator then between God and the people. And therefore I should rather think the meaning of those words [*Face to face*] to import the clearness and evidence of the Intellectual light wherein
 God

God appeared to *Moses*, which was greater then any of the Prophets were made partakers of. And therefore the old tradition goes of them, that they saw *בספק ריח מאירה* *in Speculo non lucido*, whereas Moses saw *in Speculo lucido*, *ἰδι' αὐτοῦ μύστων*, as *Philo* tells us (together with *Maimonides*) in his Book, *Quis Rerum divin. hares sit*, that is, without any impressions or Images of things in his Imagination in an Hieroglyphical way, as was wont to be in all *Dreams* and *Visions*; but by characterizing all immediately upon his Understanding: though otherwise much of the Law was indeed almost little more for the main scope and aim of it but an Emblem or Allegory.

But there may be yet a farther meaning of those words [*Face to face*,] and that is the *friendly and amicable way* whereby all divine Revelations were made to *Moses*; for so it is added in the Text, *As a man speaketh unto his friend*.

And this is the third difference which *Maimonides* assigns, viz. *כל הנביאים יראים ונבהלים ומתמוגגים* ^{3.} *All the other Prophets were afraid and troubled and fainted; but Moses was not so: for the Scripture saith, God spake to him as a man speaks to his friend; that is to say, As a man is not afraid to hear the words of his friend, so was Moses able to understand the words of Prophecie without any disturbance and astonishment of Mind.*

The fourth and last difference is the Libertie of *Moses's* Spirit to prophesie at all times, as we heard before out of *Numb. 7. 89*. He might have recourse at any time to the sacred Oracle (in the Tabernacle) which spake from between the Cherubins: and so *Maimonides* lays down this difference, *כל הנביאים אין מתנביאים* ^{4.} *בכל עת שירצו*, *None of the Prophets did prophesie at what time they would, save Moses, who was clothed with the*

Four differences between the Divine Revelations

the Holy Spirit when he would, and the Spirit of Propheſie did abide upon him: neither had he need to prediſpoſe his Mind or prepare himſelf for it, for he was alwaies diſpoſed and in readineſſ as a miniſtring Angel; and therefore could he propheſie at what time he would, according to that which is ſpoken in Numb. 9. 8. Tarry you here a little, and I will hear what the Lord will command concerning you. Thus *Maimonides*, who, I think, here ſomewhat hyperbolizeth, and ſcarce ſpeaks conſiſtently with the reſt of the Hebrew Maſters. For we may remember what we heard before concerning the Talmudical Tradition, that *Moses's* mind was indiſpoſed for Propheſie when he was transported with indignation againſt the Spies; though I think it is moſt probable that he had a greater libertie of propheſying then any other of the Prophets had.

Now this clear diſtinct kind of Inſpiration made immediately upon an Intellectual facultie in a familiar way, which we ſee was the *gradus Mosaicus*, was moſt fit and proper for *Laws* to be adminiſtred in: which was excellently took notice of by *Plutarch* in that Diſcourſe of his, *ὡς τὸ μὴ χρᾶν ἐμμελεῶν καὶ τῶν Πυθίαν*, where he tells us the Poetrie that was uſually interlaced with Riddles and Parables was taken away in his time, and a more familiar way of Propheſie brought in; though he by a Gentile ſuperſtition applies that to his *Pythia*; *Θεὸς ἀφελῶν τῆς χρῆς ἐπι καὶ γλώσσης καὶ περιφρασίης καὶ ἀσάφους, ἕτω ἀεὶ λέγοντα ὡς ἐκ δυνάσε τοῖς χερμαίοις, &c.* God hath now taken away from his Oracles Poetrie, and the varietie of dialect, and circumlocution, and obſcuritie; and hath ſo ordered them to ſpeak to thoſe that conſult them, as the *Laws* doe to the Cities under their ſubjection, and Kings to their people, and Maſters to their Scholars, in the moſt intelligible and perſwaſive language.

language. But by *Plutarch's* leave this character agrees neither to his *Pythia*, nor indeed to *Moses* himself (who put a veil upon his face in giving the Law it self to the people) but to our Saviour alone, the Dispenser of the true Law of God inwardly to the Souls of Men; and therein conversing with them, not so much *ἄρῳ ἄρῳ* *ἄρῳ ἄρῳ* as *ἄρῳ ἄρῳ*, not so much *Face to Face* as *Mind to Mind*.

We have now seen what is this *gradus Propheticus Mosaicus*, which indeed was necessarie should be transcendent and extraordinary, because it was the Basis of all future Prophecie among the Jews: For all the Prophets mainly aim at that to establish and confirm the Law of Moses, as to the practical observation of it; and therefore it was also so strongly manifested to the Israelites by Signs and Miracles done in the sight of all the people, and his familiaritie and acquaintance with Heaven testified to them all, the divine voice being heard by them all at Mount Sinai; which dispensation amounted at least to as much as a *בְּרֵךְ קוֹל* to the very lowest of the people. All which Considerations put *R. Phineas* into such an admiration of this *מעמד הר סיני* or *Statio montis Sinai*, (as the Doctors are wont to call it) that he determines in *Pirke Eliezer*, *That all this Generation that heard the voice of the Holy Blessed God, was worthie to be accounted as the ministring Angels*. But what *That Voice* was which they heard, the later Jews are scarce well agreed: but *Maimonides*, according to the most received opinion, in *More Nev.* p. 2. c. 33. tells that they only heard those first words of the Law distinctly, viz. *I am the Lord thy God, and, Thou shalt have none other gods, &c.* and but only the sound of all the rest of the words in which the remainder of the Law was given: and this, as he saies,

Four differences between the Divine Revelations, &c.
 was the great *Mysterie of that Station*, so much spoken
 of by the Ancients.

And here by the way we may take notice, That that
 divine Inspiration which is conveighed to any one man,
 primarily benefits none but himself; and therefore
 many times, as *Maimonides* tells us, it rested in this
 private use, not profiting any else but those to whom
 it came. And the reason of this is manifest, for that
 an Inspiration abstractly considered can only satisfy
 the mind of him to whom it is made, of its own Au-
 thoritie and Authenticalness (as we have shewed be-
 fore:) And therefore that one man may know that a-
 nother hath that Doctrine revealed to him by a Pro-
 phetical spirit which he delivers, he must also either
 be *inspired*, and so be *in gradu Prophetico* in a true sense,
 or be confirmed in the belief of it by some *Miracle*,
 whereby it may appear that God hath committed his
 Truth to such an one, by giving him some signal pow-
 er in altering the course of Nature; which indeed was
 the way by which the Prophets of old ordinarily con-
 firmed their Doctrine, when they delivered any thing
 new to the people; which course our Saviour himself
 and his Disciples also took to confirm the Truth of
 the Gospel: Or else there must be so much *Reasonable-
 ness* in the thing it self, as that by Moral arguments it
 may be sufficient to beget a belief in the Minds of sober
 and good men.

And I wish this last way of becoming acquainted
 with Divine Truth were better known amongst us:
 For when we have once attained to a true sanctified
 frame of Mind, we have then attained to the End of
 all Prophecie, and see all divine Truth that tends to the
 salvation of our Souls in the Divine light, which al-
 waies shines in the Puritie & Holiness of the New Crea-
 ture,

ture, and so need no further Miracle to confirm us in it. And indeed that God-like glory and majesty which appears in the naked simplicitie of true Goodness, will by its own Connateness and Sympathy with all saving Truth friendly entertain and embrace it.

C H A P. XII.

When the Prophetical Spirit ceased in the Jewish Church.

The Cessation of Prophecie noted as a famous Epocha by the Jews. The restoring of the Prophetical Spirit by Christ. Some passages to this purpose in the New Testament explained. When the Prophetical Spirit ceased in the Christian Church. That it did not continue long, proved by several Testimonies of the Antient Writers.

THUS we have now done with all those sorts of Prophecie which we find any mention of: And as a Coronis to this Discourse we shall farther enquire a little what Period of time it was in which this Prophetical Spirit ceased both in the Jewish and Christian Church. In which business because the Scripture it self is in a manner silent, we must appeal to such Histories as are like to be most Authentical in this business.

And first for the Period of time when it ceased in the Jewish, I find our Christian writers differing. *Iustin Martyr* would needs perswade us that it was not till the *Era Christiana*. This he inculcates often in his Dialogue with *Trypho* the Jew, Οὐδέποτε ἐν τῷ γένει ὑμῶν ἐπαύσατο ἔτι προφητείας ἐπὶ ἀρχῶν, ἃς ὅτε ἀρχῶν ἔλαβε, μέχρ' αὖτε ἔτι. In *Cæs Xείσος κ' γέρονε κ' ἐπαυθεν*, There

never ceased in your Nation either Prophet or Prince, till Jesus Christ was both born and had suffered. And so he often there tells us that *John the Baptist* was the last Prophet of the Jewish Church; which conceit he seems to have made so much of, as thinking to bring in our Saviour *lumine Prophetico*, with the greater evidence of Divine authoritie, as the promised *Meßiah* into the world. But *Clemens Alexandrinus* hath much trulier, with the consent of all Jewish Antiquity, resolved us, that all Propheſie determin'd in *Malachy*, in his *Strom. lib. 1.* where he numbers up all the Prophets of the Jews, Thirty five in all, and *Malachy* as the last. Though indeed the *Talmudists* reckon up Fifty five Prophets and Propheſies together, *Gem. Maß. Megil.* *הנו רבנו ארבעים ושמונה נביאים ושבע נביאות*, *The Rabbins say that there were 48 Prophets and 7 Propheſies that did propheſie to the Iraelites*: Which after they had reckoned almost up, they tell us that *Malachy* was the last of them, and that he was contemporary with *Mordecai*, *Daniel*, *Haggai*, *Zacharie*, and some others (whose Propheſies are not extant) whom for their number sake they there reckon up, who all propheſied in the second year of *Darius*. But commonly they make only these Three, *Haggai*, *Zacharie* and *Malachy*, to be the last of the Prophets, and so call them *נביאים אחרונים*; so *Massec. Sotah* ch. last, where the *Misnical Doctors* tell us, that from the time in which, all the first Prophets expired, the *Urim* and *Thummim* ceased; and the *Gemarists* say that they are call'd *נביאים ראשונים*, *the First Prophets*, *לאפוקי מחנו וחררה ומלאנו האחרונים ניהו*, *in opposition to Haggai, Zacharie and Malachy, which are the Last*. And so *Maimon*, and *Bartenor*. tell us that the *Prophets priores* were so called, because they propheſied in the times

times בית הראשון of the first Temple, and the *Posteriores*, because they prophesied in the time of the second Temple: and when these *later* Prophets died, then all Propheſie expired, and there was left, as they ſay, only a *Bath Kol* to ſucceed ſome time in the room of it. So we are told *Gem. Sanhedrim* c. i. 6. 13. הנו רבנן משמתו נביאים אחרונים חני זכירה ומלאני נסתלקה רוח הקודש מישראל ואעפי היו משתמשין בבנת קול: *Our Rabbins ſay, that from that time the later Prophets died, the Holy Spirit was taken away from Israel; nevertheless they enjoyed the Filia vocis: and this is repeated Mafsec. Foma* c. i. Now all that time which the Spirit of Propheſie laſted among the Jews under the second Temple, their Chronologie makes to be but Forty years. So the Author of the Book *Cofri, Maam.* 3. 6. 39. (i.) החמדה הנבואה בבית שני קרוב לארבעים שנה. *The continuance of Propheſie under the time of the second Temple was almost forty years.* And this *R. Jehuda* his Scholiast confirms out of an *Historico-Cabbalistical* Treatise of *R. Abraham Ben Dior.* and a little after he tells us, that after forty years their *Sapientes* were called *Senators*, אחר ארבעים שנה המן החכמים נקראים אנשי כנסת הגדולה *after forty years were pass'd, all the Wise-men were called The Men of the great Synagogue.* And therefore the Author of that Book useth this *Era* of the Cessation of Propheſie; and so this is commonly noted as a famous *Epocha* among all their Chronologers, as the Book *Fuchasin*, the *Seder Olam Zuta*, as *R. David Gant* hath summ'd them all up in his chronological History put forth lately by *Vorstius.* The like may be observed from *1 Maccab.* 9. 2. 7. and chap. 4. 46. and chap. 14. 41.

This *Cessation of Propheſie* determined as it were all that old *Dispensation* wherein God hath manifested

himself to the Jews under the Law, that so that growing old and thus wearing away, they might expect that new Dispensation of the Messiah which had been promised so long before, and which should again restore this Propheticall Spirit more abundantly. And so this *Interstitium* of Propheſie is insinuated by Joel 2. in those words concerning *the later times*; *In those days shall your Sons and Daughters Propheſie, &c.* And so S. Peter Acts 2. makes use of the place to take off that admiration which the Jews were possess'd withall to see so plentiful an effusion of the *Propheticall Spirit* again: And therefore this *Spirit of Propheſie* is called the *Testimonie of Jesus* in the Apocalypſe, ch. 19.

According to this notion we must understand that passage in *John* 7. 39. *The Holy Ghost was not yet given, because Jesus was not yet glorified.* To which that in *Ephes.* 4. *He ascended up on high, and gave gifts unto men,* plainly answers: As likewise the Answer which the Christians at *Ephesus* made to *Paul*, Acts 19. when he asked them whether they had received the Holy ghost, *That they knew not whether there was a Holy ghost* (that is) whether there were any *Extraordinary Spirit*, or *Spirit of Propheſie* restored again to the Church or not, as hath been well observed of late by some learned men. But enough of this.

We come now briefly to dispatch the second Enquiry, viz. *What time the Spirit of Propheſie, which was again restored by our Saviour, ceased in the Christian Church.* It may be thought that S. *John* was the last of Christian *Prophets*, for that the *Apocalypſe* is the latest dated of any Book which is received into the Canon of the New Testament. But I know no place of Scripture that intimates any such thing, as if the *Spirit of Propheſie* was so soon to expire. And indeed if

we may believe the Primitive Fathers, it did not, though it overliv'd S. *John's* time but a little. * *Eusebius* tells us of one *Quadratus* ὃν ἄμει ταῖς Φιλίππῳ θυγατέρας Προφήτικῶ χαρίσματι λόγος ἔχει Ἐπιφάνειαν, who together with the daughters of Philip had the gift of Propheſie. So the report was. This *Quadratus*, as he tells us, lived in *Trajan's* time, which was but at the beginning of the second Century. And a little after, speaking of good men in that age, he adds, Τῶ θεῷ πνεύματι εἰσέτι δι' αὐτῶν πλείετα παράδοξοι δωάμεν ἐνέργειαν, Many strange and admirable virtues of the Divine Spirit as yet shew'd forth themselves by them. And the same Author lib. 4. §. 18. tells us out of *Fustin Martyr*, who lived in the middle of the second Century, and then writ his Apologie for the Christians, That the Gift of Propheſie was still to be seen in the Church, Γεῖφθ' ὅτι καὶ ὡς ὅτι μέλει καὶ ἀπὸ χαρίσματων προφητικῶν διέλαμπεν ἐπὶ τῆς Ἐκκλησίας *. Yet not long afterward there is little or no remembrance of the Propheticall spirit remaining in the Church. Hence the *Montanists* are by some of the Fathers proved to be no better then Dissemblers when they pretended to the Gift of Propheſie, for that it was then ceased in the Church. And so *Eusebius* tells us lib. 5. §. 3. and withall that *Montanus* and his Complices only took advantage of that Virtue of working wonders which yet appeared (as was reported, though doubtfully) in some places, to make a semblance of the Spirit of Propheſie; Τῶν δ' ἀμφὶ Μοντανόν καὶ Ἀλκιμάδην καὶ Θεόδωρον καὶ τῶν Φρυγίαν ἀρτι τότε πρῶτον τῶν καὶ τῶ προφητικῶν ἐπιπέσειν παρὰ πολλοῖς ἐκφθερομένων. Πλείετα γὰρ οὕτως ἔσται παράδοξοποιεῖται ἔθ' θεῷ χαρίσματι εἰσέτι τότε καὶ ἄφοροι ἐκκλησίας ἐπιπέσειν, τίςιν παρὰ πολλοῖς τῶ κακῶν προφητικῶν ἄρτι, καὶ δὴ ἄφωτίας ὑπαρχόντων καὶ τῶν δεδηλωμένων. But them especially

* Hist. Eccles.
lib. 3. S. 37.

* Vide *Fustin Martyr*. in *Dial. cum Tryphone Judæo*, πλεῖστα ἡμῶν καὶ μέγιστα πνεύματι προφητικῶ χαρίσματι ἔσται.

especially did Montanus, Alcibiades and Theodotus raise up in many an opinion that they prophesied: And this belief was so much the more increased concerning their prophesying, for that as yet in several Churches were wrought many Miraculous and Stupendious effects of the Holy Spirit; though yet there was no perfect agreement in their opinion about this.

To conclude this, (and to hasten to an End of this Discourse of *Prophesie*;) There is indeed in Antiquity more frequent mention of some * *Miracles* wrought in the name of Christ; but less is said concerning the *Prophetical Virtue*, especially after the second Century.

* And that the Gift of working Miracles was ceased in his time; S. Chrysostome doth more then once affirm, Τῆς

δωδαιμῶς τῆς σημεῖων ἐστὶ ἔχουσι ἴσως λείπεται, l. 4. de sacerdotio,

&c. The like is affirmed by S. Austin.

That it was rare, and to be seen but sometimes, and more obscurely in some few Christians only who had attained to a good degree of Self-purification, is intimated by that of Origen in his 7th Book against Celsus. Πλὴν καὶ νῦν ἐπὶ ἕκαστῳ τῷ ἁγίῳ πνεύματι καὶ ὀλίγοις, καὶ ψυχὰς τὰ λόγῳ καὶ ταῖς κατ' αὐτὸν πράξεσι κεκαθαρ- μένοις.

CHAP. XIII.

Some Rules and Observations concerning Prophetical Writ in general.

WE should now shut up all this Discourse about *Prophesie*; only before we conclude, it may not be amiss to add a few Rules for the better understanding of *Prophetical Writ* in general.

1. The First, (which yet we shall rather put under debate,) is concerning the *Style* and Manner of languaging

guaging all pieces of Propheſie; whether that was not peculiarly the work of the Prophet himſelf; whether it does not ſeem that the Prophetical Spirit dictated the Matter only or principally, yet did leave the words to the Prophet himſelf. It may be conſidered that God made not uſe of Idiots or Fools to reveal his Will by, but ſuch whoſe Intellectuals were entire and perfect; and that he imprinted ſuch a clear copy of his Truth upon them, as that it became their own Senſe, being digeſted fully into their Underſtandings; ſo as they were able to deliver and repreſent it to others as truly as any can paint forth his own Thoughts. If the Matter and Subſtance of things be once lively in the Mind, *verba non invita ſequentur*: And according as that Matter operates upon the Mind and Phantaſie, ſo will the Phraſe and Language be in which it is expreſ'd. And therefore I think to doubt whether the Prophets might not miſtake in repreſenting the Mind of God in their Prophetical Inſpirations, except all their Words had been alſo dictated to them, is to queſtion whether they could ſpeak Senſe as wiſe men, and tell their own Thoughts and Experiences truly or not. And indeed it ſeems moſt agreeable to the nature of all theſe Prophetical Viſions and Dreams we have diſcourſed of, wherein the nature of the Enthuſiaſme conſiſted in a Symbolical and Hieroglyphical ſhaping forth of Intelligible things in their Imaginations, and enlightning the Underſtanding of the Prophets to diſcern the ſcope and meaning of theſe Viſa or Phantaſmata; that thoſe Words and Phraſes in which they were audibly expreſ'd to the Hearers afterwards or penned down, ſhould be the Prophets own: For the Matter was not (as ſeems evident from what hath been ſaid) repreſented alwaies by Words, but by Things. Though I know that ſome-

time in these Visions they had a *Voice* speaking to them; yet it is not likely that *Voice* should so dilate and comment so largely upon things, as it was fit the Prophet should doe when he repeated the same things to vulgar ears.

It may also further be considered That our Saviour and his Apostles generally quote Passages out of the Old Testament as they were translated by the Lxx, and that where the Lxx have not rendered them *verbatim*, but have much varied the manner of phrasing things from the Original; as hath been abundantly observed by Philologers: Which it is not likely they would have done, had the Original words been the very Dictate of the Spirit; for certainly that would seem not to need any such Paraphrastical variations, as being of themselves full and clear enough; besides herein they might seem to weaken the Authenticalness of the Divine Oracles. And indeed hath not the swerving from this Notion made some of late conceit (though erroneously) the Translation of the Lxx to be more Authentical than the Hebrew, which they would needs persuade us had been corrupted by the Jews, our Saviour declining the Phraseologie thereof?

Besides, we find the Prophets speaking every one of them in his own Dialect; and such a Varietie of Style and Phraseologie appears in their Writings, as may argue them to have spoken according to their own proper *Genius*: which is observed by the Jews themselves (who are most zealously, as is well known, devoted to the very Letter of the Text) in all the Prophets except *Moses*, and that part of *Moses* only which contains the *Decalogue*. And hence we have that Rule *Gem. Sanhedr.* אין סגנון אחד עולה לשני נביאים ולא יתנבאו שניהם בסגנון אחד, *The same form doth not ascend upon*

upon two Prophets, neither doe both of them prophesie in the same form. Which Rule Cocceius confesseth he knows not the meaning of: But Abarbanel, who better understood the Mind of his own Compatriots, in his Comment upon *Jeremy* ch. 49. gives us a full account of it, upon occasion of some Phrases in that Prophecie concerning *Edom*, parallel to what we find in *Obadiab*. From this congruencie of the Style in both he thus takes occasion to lay down our present Notion as the Sense of that former Theorem, לֹא הָיוּ מִנְבִיאִים בְּאוֹתוֹ אֹפֵן כְּשֶׁהָיָה מִנְּבִיא מֹשֶׁה וְכוּ' *The Prophets did not prophesie in the same manner as Moses did: For he prophesied from God immediately, from whom he received not only the Prophecie, but also the very Words and Phrases; and accordingly as he heard them, so he wrote them in the Book of the Law, in the very same words which he heard from God: but as for the rest of the Prophets, they beheld in their Visions the things themselves which God made known to them, and both declared and expressed them in their own Phraseologie.*

Thus we see he ascribes the Phrase and Style every where to the Prophet himself, except only in the Law, which he supposeth to have been dictated *totidem verbis*: which is probable enough, if he means the Law strictly so taken, viz. for the Decalogue, as it is most likely he doth. And again a little after, רָאוּ הָעֵינַיִם וּמַעֲצָמָם הֵלִיצוּ אִתָּם בְּלִשׁוֹן הַפִּסְקוֹי' שֶׁהָיוּ רִגְלִים בָּרֶם: *The things themselves they saw in Prophecie, but they themselves did explain and interpret them in that Dialect which was most familiar to them.* And this, as he there tells, was the reason why the same kind of Phraseologie occurred not among the Prophets, according to the sense of the Talmudists Maxime we mentioned. The like the Jewish Scholiasts observe upon those

false Prophets who did all *uno ore* bid *Ahab* ascend up to *Ramoth-Gilead* and prosper, 'אין סגנון אחד וכו', *Unus idemque loquendi modus nunquam reperitur in duobus Prophetis*: And therefore they made it an argument that these were false Prophets, because they did *idem Canticum canere*, for they all said, *Goe up and prosper*. And thus the Heathenish Philosopher *Plutarch*, in his *περὶ τῆ μὴ χρῆσθαι ἑμμελεσιν τῶν Πυθίαν*, thought likewise concerning his Oracle, telling us, *That all Enthusiasme is a mixture of two Motions, the one is impress'd upon the Soul which is Gods Organ, the other ariseth from it*; and therefore he saies, 'Ὁ μὲν ἄλλος ἐνθεσιασμός, ὡς ὁ ἐρωτικός, χρῆται τῇ ὑποκειμένη δυνάμει, καὶ κινεῖ τὴν δεξιὰ μὲν ἑκάστον καθ' ὅπερ φωνεῖ, *All Prophetical Enthusiasme, like as also that which is Amatorious, doth make use of the subject facultie, and moves every Recipient according to it's disposition and nature*. And thence he thus excuseth the rough and unpolish'd language in which the Oracles were sometime deliver'd, most fitly to our purpose describing Prophetical Inspiration, Οὐ γὰρ ἔστι Θεοῦ ἡ γῆρυς, ἔστι δὲ οὐ φωνή, οὐδὲ ἡ λέξις, οὐδὲ τὸ μέτρον, ἀλλὰ τῆς γυναικὸς ἐκείνης ἢ μόνον τῆς φαντασίας παρεισῆκε, καὶ φῶς ἐν τῇ ψυχῇ ποιεῖ πρὸς τὸ μέλλον. ὁ γὰρ ἐνθεσιασμός τοῖσ' αὐτοῖς ἔστι, *For neither the voice, nor sound, nor phrase, nor metre is from God, but from Pythia her self; God only suppeditates the phantasms, and kindles a light in the Soul to signifie future things: For all Enthusiasme is after this manner*. Hence was that old saying of *Heraclitus*, 'Ὁ Ἀναξ, ἔτι τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς, ἔτι λέγει, ἔτι κρύπτει, ἀλλὰ σημαίνει, *That the King whose Oracle is at Delphi, neither plainly expresses, nor conceals, but only obscurely intimates by signs*. But to conclude this first Particular, I shall add by way of caution,

We

We must not think that we can vary Scripture-expressi-
on so securely with retaining the true meaning, except
we likewise had as real an understanding of the Sense it
self as the Prophets had, over whom God also did so
far superintend in their copying forth his Truth, as not
to suffer them to swerve from his meaning. And so we
have done with that Particular.

2. In the next place, for the better understanding
all Prophetical writ, we must observe That there is
sometimes a seeming inconsistence in things spoken of,
if we shall come to examine them by the strict Logical
rules of Method: we must not therefore in the matter
of any *Prophetical Vision* look for a constant Methodi-
cal contexture of things carried on in a perpetual cohe-
rence. The Prophetical Spirit doth not tie it self to
these Rules of Art, or thus knit up its Dictates Syste-
matically, fitly framing one piece or member into a
combination with the rest, as it were with the joints
and sinews of Method: For this indeed would rather
argue an humane and artificial contrivance than any In-
spiration, which as it must beget a Transportation in
the Mind, so it must spend it self in such Abrupt kind
of Revelations as may argue indeed the Prophet to
have been inspired. And therefore *Tully* lib. 2. *de Di-
vinat.* judiciously excepts against the Authenticalness
of those Verses of the *Sibylls* which he met with in his
time, (and which were the same perhaps with those we
now have) because of those *Acrosticks* and some other
things which argued an elaborate artifice, and an af-
fected diligence of the Writer; and so indeed *non fu-
rentis erant, sed adhibentis diligentiam*, as he speaks.
Lumen Propheticum est lumen abruptum, as was well
noted anciently by the Jews. And therefore the Ma-
sters of Jewish Tradition have laid down this Maxime,

אין מוקדם ומאוחר בתורה, *Non est prius & posterius in Lege*, We must not seek for any Methodical concatenation of things in the Law, or indeed in any other part of *Prophetical* writ; it being a most usual thing with them many times μέγας ἀρχῆν ἑνωσάντων to knit the Beginning and End of Time together. *Nescit tarda molimina Spiritus Sancti gratia*, is true also of the Grace or Gift of Prophecie. We find no curious Transitions, nor true dependence many times of one thing upon another; but things of very different natures, and that were cast into periods of time secluded one from another by vast intervals, all couched together in the same Vision; as *Ferome* hath observed in many places, and therefore tells us, *Non cura fuit Spiritui prophetae historia ordinem sequi*. And thus he takes notice in *Daniel* 11. 2. that whereas there were Thirteen Kings between *Cyrus* and *Alexander the Great*, the Prophet speaks of but Four, skipping over the rest, as if the other Nine had fill'd up no part of the interval. The like he observes upon *Feremy* 21. 1. and otherwhere; as likewise sudden and abrupt Introductions of persons, Mutations of persons, (*Exits* and *Intrats* upon this *Prophetical* stage being made as it were in an invisible manner) and Transitions from the voice of one person to another. The *Prophetical* Spirit though it make no noise and tumult in its motions, yet it is most quick, spanning as it were from the Centre to the Circumference; it moves most swiftly, though most gently. And thus *Philo's* observation is true, Οὐδέις ἑνὸς μὲν λόγου Μανία in all Prophecie, as * *Philo* tells us, Ὅτε φῶς ἐπιλάμψει τὸ θεῖον, δυνεῖται τὸ ἀνθρώπινον, *When divine light ariseth upon the Horizon of the Soul of Man, his own humane light sets*: It must at least hide it self

* In his *Quis rerum Divinarum haeres sit.*

as a lesser light, as it were by an *Occasus Heliacus*, under the beams of the greater, and be wholly subject to the irradiations and influences of it. *Διὰ τὸτο ἡ δύς τῆς λογικῆς καὶ τοῦ πνεύματος ἁγίου ἐκστατικῆς καὶ θεοφορίας μαγίας ἐγέννησε*, as he goes on, *Therefore the setting of a mans own Discursive facultie and the eclipsing thereof begets an Ecstasis and a divine kind of Mania.*

3. The last Rule we shall observe is, That no piece of Prophecie is to be understood of the state of the World to come or the *Mundus animarum*: For indeed it is altogether impossible to describe that, or to comprehend it in this life. And therefore all divine Revelation in Scripture must concern some state in this world. And so we must understand all those places that treat of a *new Heaven and a new Earth*, and such like. And so we must understand the *new Jerusalem* mentioned in the New Testament, in that Prophetical book of the *Apocalypse*, ch. 21. And thus the Jews were wont universally to understand them, according to that Maxime we now speak of ascribed to *R. Fochanan* in *Massec. Berac. c. 5.* כל הנביאים כולם לא נתנבאו אלא לימות המשיח אבל עולם הבא עין לא ראה:

All the Prophets prophesied to the daies of the Messiah; but as for the world to come, Eye hath not seen it.

So they constantly expound that passage in *Esay 64.*

4. *Since the beginning of the world Men have not heard, nor perceived by the Eare, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* And according to this Aphorisme

our Saviour seems to speak, when he saies, *All the Prophets and the Law prophesied until Fohn*, Mat. 11. 13.

ἕως Ἰωάννου, i. e. They prophesied to or for that Dispensation which was to begin with *Fohn*, who lived in the time of the twilight as it were between the Law and the

the

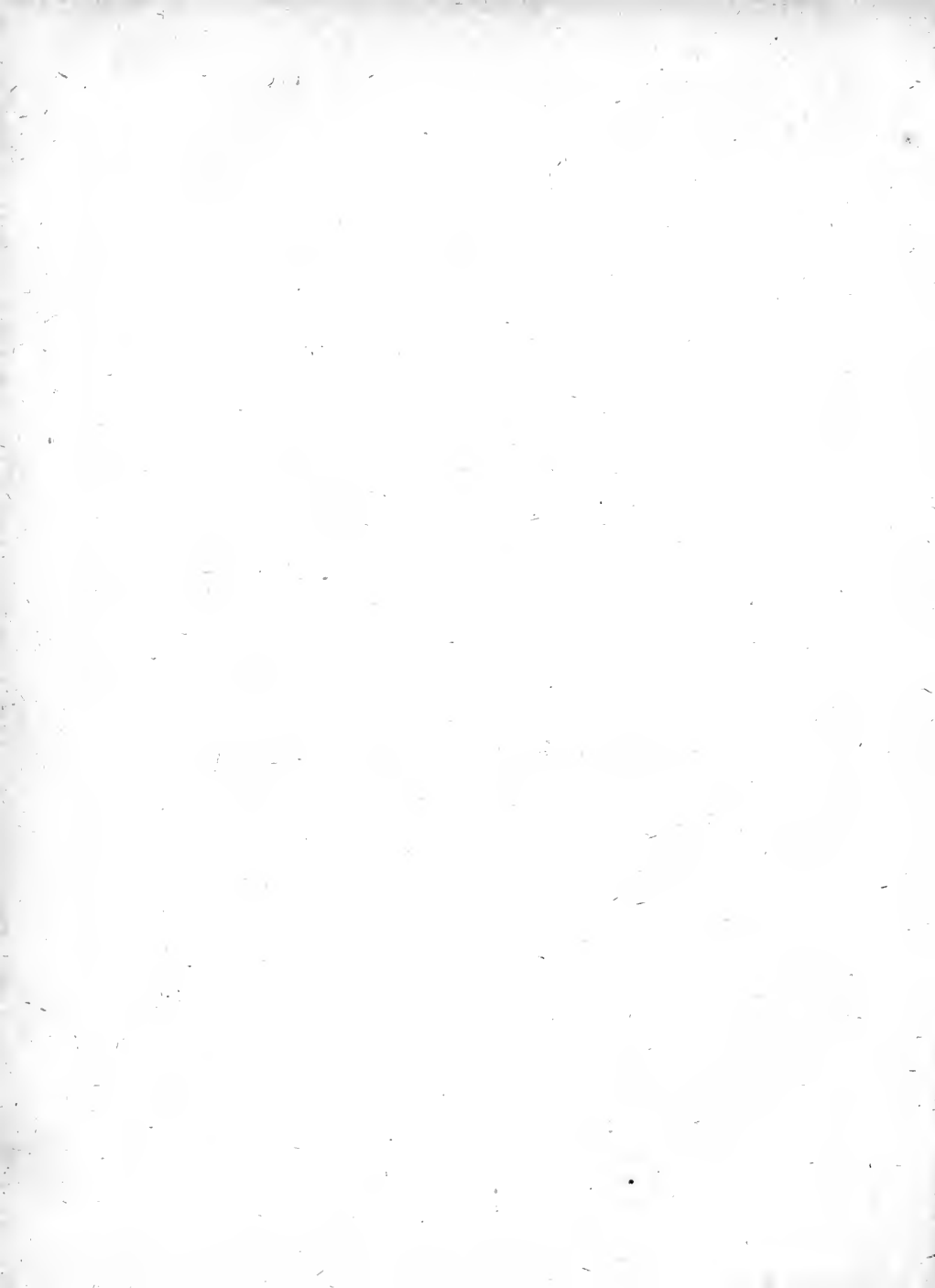
the Gospel. They prophesied of those things which should be accomplished within the period of Gospel-Dispensation which was usher'd in by *John*.

As for the state of Blessedness in Heaven, it is *major Mente humanâ*, much more is it *major Phantasiâ*. But of this in part heretofore.

An Advertisement.

THE Reader may remember That our Author in the beginning of his Treatise of *the Immortality of the Soul*, propounded these Three great Principles of Religion to be discoursed of; 1. *The Immortalitie of the Soul*, 2. *The Existence and Nature of God*, 3. *The Communication of God to Mankind through Christ*. And having spoken largely to the Two former Principles of Natural Theology, he thought it fit (as a Preparation to the Third, which imports the Revelation of the Gospel) to speak something concerning *Prophesie*, the way whereby Revealed Truth is dispensed to us. Of this he intended *to treat but a little* (they are his words in the beginning of the Treatise of *Prophesie*) and then pass on to the Third and Last part, viz. *Those Principles of Revealed Truth which tend most of all to advance and cherish true and real Piety*. But in his discoursing of *Prophesie* so many considerable Enquiries offered

ferred themselves to his thoughts, that by that time he had finished this Discourse (designed at first only as a Preface) his Office of being Dean and Catechist in the Colledge did expire. Thus far had the Author proceeded in that year of his Office: and it was not long after that Bodily distempers and weakneses began more violently to seize upon him, which the Summer following put a Period to his life here; (a life so every way beneficial to those who had the happiness to converse with him.) *Sic multis ille bonis flebilis occidit.* Thus he who designed to speak of God's *Communication of Himself to Mankind through Christ*, was taken up by God into a more inward and immediate participation of Himself in Blessedness. Had he liv'd and had health to have finish'd the remaining part of his designed Method, the Reader may easily conceive what a Valuable piece that Discourse would have been. Yet that he may not altogether want the Authors labours upon such an Argument, I thought good in the next place to adjoine a Discourse of the like importance and nature, (delivered heretofore by the Author in some Chappel-Exercises) from which I shall not detain the Reader by any more of Preface.



A

DISCOURSE

Treating

Of { LEGAL Righteousness,
EVANGELICAL Righteousness,
Or
The Righteousness of FAITH;

The Difference between the { LAW and the GOSPEL,
OLD and NEW COVENANT;

JUSTIFICATION and DIVINE ACCEPTANCE;

The CONVEIGHANCE of the EVANGELICAL
Righteousness to us by FAITH.

Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven. Matth. 5. 20.

Having a form of Godliness, but denying the Power thereof. 2 Tim: 3. 5.

For the Law made nothing perfect, but the bringing in of a better hope did. Heb. 7. 19.

B. Macarius in Homil. 15.

“Οσοι υοι εισι τῷ φωτὶς καὶ τῇ διακονίᾳ τῆς κλεινῆς ἀγαθότητος ἐν τῷ πνεύματι τῷ ἁγίῳ, θεοδιδάκτοι εισιν· αὐτῇ γὰρ ἡ χάρις ἐπιγράφεται ἐν τῇ καρδίᾳ αὐτῶν τὰς νόμους τῷ πνεύματι· οὐκ ὀφείλουσιν εἶναι εἰς τὰς γραφὰς μόνον τὰς ἀγαθὰς μέλανας γυνυραμυδίας πληροφορεῖσθαι, ἀλλὰ καὶ εἰς τὰς πλάκας τῆς καρδίας ἡ χάρις τῶ Θεοῦ ἐγγράφηται τὰς νόμους τῷ πνεύματι καὶ τὰ ἐπιτελεία μυστήρια.

A Discourse
Of
LEGAL Righteousness,
and of
The Righteousness of FAITH, &c.

Rom. 9. 31, 32.

But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness: Wherefore? Because they sought it not by Faith, but as it were by the works of the Law.

C H A P. I.

The Introduction, shewing What it is to have a right Knowledge of Divine Truth, and What it is that is either Availeable or Prejudicial to the true Christian Knowledge and Life.

THE Doctrine of Christian Religion propounded to us by our Saviour and his Apostles, is set forth with so much simplicity, and yet with so much repugnancy to that degenerate *Genius* and Spirit that rules in the hearts and lives of Men, that we may truly say of it, it is both the *Easiest* and the *Hardest* thing: it is a Revelation wrapt up in a Complication of mysteries, like that Book of the *Apocalypse*, which both unfolds and hides those great *Arcana* that it treats of; or as

Plato sometimes chose so to explain the secrets of his Metaphysical or Theological Philosophy, *ὡς ὁ ἀναγνῶνς μὴ γινῶ*, that he that read might not be able to understand, except he were a Son of Wisdom, and had been train'd up in the knowledge of it. The Principles of True Religion are all in themselves plain and easie, deliver'd in the most familiar way, so that he that runs may read them; they are all so clear and perspicuous, that they need no Key of *Analytical* demonstration to unlock them: the Scripture being written *doctis pariter & indoctis*, and yet it is *Wisdom in a mystery which the Princes of this world understand not*; a sealed Book which the greatest Sophies may be most unacquainted with: it is like that *Pillar of Fire* and of a *Cloud* that parted between the Israelites and the Egyptians, giving a clear and comfortable light to all those that are under the manuduction and guidance thereof, but being full of darkness and obscurity to those that rebell against it. Divine Truth is not to be discerned so much in a mans *Brain*, as in his *Heart*. Divine wisdom is a *Tree of life* to them that find her, and it is only *Life* that can *feelingly* converse with *Life*. All the thin Speculations and subtilest Discourses of Philosophy cannot so well unfold or define any Sensible Object, nor tell any one so well what it is, as his own naked Sense will doe. There is a Divine and Spiritual sense which only is able to converse internally with the life and soul of Divine Truth, as mixing and uniting it self with it; while vulgar Minds behold only the body and out-side of it. Though in it self it be most intelligible, and such that mans Mind may most easly apprehend; yet there is a *קליפה וטומאה* (as the Hebrew writers call that *יצר הרע*) *incrustamentum immunditiei* upon all corrupt Minds, which hinders the lively taste and relish of it.

This

This is that thick and palpable Darknes which cannot comprehend that divine Light that shines in the Minds and Understandings of all men, but makes them to deny that very Truth which they seem to entertain. *The World through wisdom* (as the Apostle speaks) *knew not God*. Those great Disputers of this world were too full of nice and empty Speculations to know him who is only to be discerned by *a pacate, humble and self-denying mind*: their Curiosity served rather to dazzle their Eyes then to enlighten them; while they rather proudly braved themselves in their knowledge of the Deity, then humbly subjected their own Souls to a compliance with it; making the Divinity nothing else but as it were a flattering Glas that might reflect and set off to them the beauty of their own Wit and Parts the better: and while they seemed to converse with God himself, they rather amorously courted their own Image in him, and fell into love with their own Shape. Therefore the best acquaintance with Religion is *Ἐκ θεοῦ διδασκῆται*, *a knowledge taught by God*: it is a Light that descends from Heaven which is only able to guide and conduct the souls of men to Heaven from whence it comes. The Jewish Doctors use to put it among the fundamental Articles of their Religion, *That their Law was from heaven*, *הורורה מן השמים*: I am sure we may much rather reckon it amongst the Principles of our Christian Religion in an higher way, That it is an Influx from God upon the Minds of good men. And this is the great designe and plot of the Gospel, to open and unfold to us the true way of recourse to God; a Contrivance for the uniting the Souls of men to him, and the deriving a participation of God to men, to bring in *Everlasting righteousness*, and to establish the true Tabernacle of God in the Spirits.

Spirits of men, which was done in a Typical and Emblematical way under the Law. And herein consists the main preeminence which *the Gospel* hath above *the Law*, in that it so clearly unfolds the Way and Method of Uniting humane nature to Divinity; which the Apostle seems mainly to aim at in these words: *But Israel which followed after the Law of righteousness, &c.*

CHAP. II.

An Enquiry into that Jewish Notion of a Legal Righteousness, which is opposed by S. Paul. That their notion of it was such as this, viz. That the Law externally dispensed to them (though it were, as a Dead letter, merely without them) and conjoined with the power of their own Free-will, was sufficient to procure them Acceptance with God, and to acquire Merit enough to purchase Eternal Life, Perfection and Happiness. That this their Notion had these two Grounds; First, An Opinion of their own Self-sufficiency, and that their Free-will was so absolute and perfect, as that they needed not that God should doe any thing for them but only furnish them with some Law to exercise this Innate power about. That they asserted such a Freedom of Will as might be to them a Foundation of Merit.

- F**OR the unfolding whereof; we shall endeavour
- I. to search out, First, *What the Jewish Notion of a Legal righteousness was, which the Apostle here condemns.*
 2. Secondly, *What that Evangelical righteousness, or Righteousness of Faith, is, which he endeavours to establish in the room of it.*

For the First, That which the Apostle here blames the Jews for, seems to be indeed nothing else but an *Epitome* or *Compendium* of all that which he elsewhere disputes against them for: which is not merely and barely concerning the Formal notion of *Justification*, as some may think, viz. Whether the Formal notion of it respects only Faith, or Works in the Person justified, (though there may be a respect to that also) it is not merely a subtile School-controverse which he seems to handle; but it is of a greater latitude; It is indeed concerning the whole Way of Life and Happiness, and the proper scope of restoring Mankind to Perfection and Union with the Deity, which the Jews expected by virtue of that Systeme and Pandect of Laws which were delivered upon Mount *Sinai*, augmented and enlarged by the *Gemara* of their own Traditions.

Which that we may the better understand, perhaps it may not be amiss a little to traverse the Writings of their most approved ancient Authors, that so finding out their constant received opinions concerning their *Law* and *the Works thereof*, we may the better and more fully understand what *S. Paul* and the other Apostles aim at in their disputes against them.

The Jewish notion generally of the Law is this,
 “ That in that Model of life contained in that Body of
 “ Laws, distinguished ordinarily into Moral, Judicial &
 “ Ceremonial, was comprised the whole Method of
 “ raising Man to his perfection; and that they having
 “ only this Book of Laws without them, to converse
 “ with, needed nothing else to procure Eternal life,
 “ Perfection and Happiness: as if this had been the
 “ only means God had for the saving of Men and making them happy, to set before them in an External

“ way a Volume of Laws, Statutes and Ordinances,
 “ and so to leave them to work out and purchase to
 “ themselves Eternal life in the observance of them.

Now this General notion of theirs we shall unfold in
 2 Particulars.

First, as a Foundation of all the rest, They took up
 this as an *Hypothesis* or common Principle, “ That
 “ Mankind had such an absolute and perfect Free-will,
 “ and such a sufficient power from within himself to
 “ determine himself to Vertue and Goodness, as that he
 “ only needed some Law as the Matter or Object to ex-
 “ ercise this Innate power about; and therefore needed
 “ not that God should doe any thing more for him
 “ then merely to acquaint him with his Divine will and
 “ pleasure.

And for this we have *Maimonides* speaking very fully
 and magisterially, That this was one of their *Radices*
fidei or Articles of their Faith, and one main Founda-
 tion upon which the *Law* stood. His words are these
 in *Halacah teshubah* or Treatise of *Repentance*, Chap. 5.
 רשית לכל אדם נתונה אם רצה להטות עצמו לדרך
 טובה וכו', *The Power of Free-will is given to every*
man to determine himself (if he will) to that which is
good, and to be good; or to determine himself to that
which is evil, and to be wicked, (if he will.) Both are
in his power, according to what is written in the Law,
 Behold, Man is become as one of us, to know good
 and evil: that is to say, Behold this sort of Creature,
 Man, is alone (and there is not a Second like to Man) in
 this, viz. That Man from himself by his own proper
 knowledge and power knowes good and evil, and does what
 pleaseth him in an uncontrollable way, so as none can
 hinder him as to the doing of either good or evil.

And a little after he thus interprets those words in
 the

the *Lamentations*, of the *repenting Church*, ch. 3. 40. *Let us search and try our waies, and turn unto the Lord,* הוֹאִיר רְשׁוֹתֵינוּ בִּידֵינוּ וְכוּ', *Seeing that we who are endued with the power of Free-will, have most wittingly and freely committed all our transgressions; it is meet and becoming that we should convert our selves by repentance, and forsake all our iniquities, forasmuch as this also is in our power: This is the importance of those words, Let us search and try our ways, and turn unto the Lord. And this is a great Fundamental, the very Pillar of the Law and Precept, according to what is written Deuter. 30. See, I have set before thee this day life and death, good and evil.*

Thus we see *Maimonides*, who was well vers'd in the ancientest Jewish learning, and in high esteem among all the Jews, is pleased to reckon this as a main Principle and Foundation upon which that Law stood; as indeed it must needs be, if *Life and Perfection* might be acquired by virtue of those Legal precepts which had only an External administration, being set before their External Senses, and promulged to their Eares as the Statute-laws of any other Common-wealth use to be. Which was the very notion that they themselves had of these Laws. And therefore in *Breshith Rabba* (a very ancient Writing) the Jewish Doctors taking notice of that passage in the Canticles, *Let him kiss me with the kisses of his mouth*, they thus gloss upon it; *At the time of the giving of the Law, the Congregation of Israel desired that Moses might speak to them, they being not able to heare the words of God himself: and while he spake, they heard, and hearing forgot; and thereupon moved this debate among themselves, What is this Moses, a man of flesh and blood? and what is his law, that we so soon learn, and so soon forget it? O that*

God would kiss us with the kisses of his mouth! that is, in their sense, that God would teach them in a more vital and internal way. And then (as they goe on) *Moses* makes this answer, שלם יכור להיות עתה אלה יהיה לעתיד לבא בימי המשיח וכו' *That this could not be then: But it should so come to pass in the time to come, in the daies of the Messiah, when the Law should be written in their hearts, as it is said, Jer. 31. I will write it in their hearts.*

By this we may see how necessarie it was for the Jews, that they might be consistent to their grand Principle of obtaining *Life* and *Perfection* by this *dead letter* and a thing merely without themselves, (as not being radicated in the vital powers of their own Souls) to establish such a power of *Free-will* as might be able uncontrollably to entertain it, and so readily by its own Strength perform all the dictates of it.

And that *Maimonides* was not the first of the Jewish writers who expound that passage Gen. 3. [*Behold, man is become like one of us, to know good and evil*] of *Free-will*, may appear from the several Chaldee Paraphrasts upon it, which seem very much to intimate that Sense. Which by the way, (though I cannot allow all that which the Jews deduce from it) I think is not without something of Truth, viz. That that Liberty which is founded in Reason, and which Mankind only in this lower world hath above other Creatures, may be there also meant. But whatever it is, I am sure the Jewish Commentators upon that place generally follow the rigid sense of *Maimonides*.

To this purpose *R. Bechai*, a man of no small learning both in the Talmudick and Cabalistical doctrine of the Jews, tells us, That upon *Adam's* first transgression, that grand *Liberty of Indifferency* equally to Good or Evil.

Evil began first to discover it self; whereas before that he was כָּלֵו שְׂכֵלִי *all Intellect and wholly Spiritual*, (as that common Cabalistical Notion was) being from within only determined to that which was Good. But I shall at large relate his words, because of their pertinency and usefulness in the Matter now in hand. הָאָדָם הָיָה וְכוּ' מוֹכֵרָה עַל מַעֲשָׂיו קוֹדֵם שְׁחָטָה וְכוּ' that is, *Adam before his sin, acted from a necessity of Nature, and all his actions were nothing else but the issues of pure and perfect Understanding. Even as the Angels of God, being nothing else but Intelligences, put forth nothing else but acts of intelligence; just so was Man before he sinned, and did eat of the Tree of Knowledge of good and evil: But after this transgression, he had the power of Election and Free-will, whereby he was able to will good or evil. And a little after glossing on those words Gen. 3. 7. [And the eyes of them both were opened:] he addeth, הַמַּשְׁעִי וְכוּ' רָצוֹן וּבַחִירָה מֵעֵץ הַדַּעַת וְכוּ' They derived the power of Free-will from the Tree of Knowledge of Good and Evil: And now they became endued with this power of determining themselves to Good or Evil; and this Property is divine, and in some respect a good Property. So that according to the mind of our Author, the First original & pedigree of Free-will is to be derived not so much from the *Ara* of Creation, as from that after-*E-pocha* of Mans transgression or *Eating of the forbidden fruit*: so that the Indifferency of mans Will to Good or Evil, and a Power to determine himself freely to either; did then first of all unfold it self; whereas before he conversed like a pure Intelligence with its First cause, without any propension at all to Material things, being determined like a proper natural Agent solely to that which is good: and these Propensions arising upon the First transgression to Material things (which they*

supposed to be in mens power either so to correct and castigate as to prevent any sin in them, or else to pursue in a way of vice) are, if not the Form and Essence, yet at least the Original and Root of that *יצר הרע* which they speak so much of. But of this in another place.

All this we have further confirmed out of *Nachmanides*, an Author sufficiently versed in all Matters concerning the Jewish Religion. His words are these in his Comment upon Deut. 30. 13. *מומן הבריאה וכו'.* *From the time of the Creation Man had a power of Free-Will within him to do Good or Evil according to his own choice, as also through the whole time of the Law; that so he might be capable of Merit in freely chusing what is Good, and of Punishment in electing what is Evil.* Wherein that he tells us that this *Free-will* hath continued ever since the *Creation*, we must not understand rigidly the very moment of mans *Creation*, but that *Epocha* taken with some latitude, so that it may include the time of mans *First transgression*: for he after suggests thus much, That before the *First Sin* *Adam's* power to Good was a mere *Natural* power without any such *Indifferency* to *Evil*; and therefore he makes that State of *Adam* the *Model* and platform of future perfection which the most ancient Jewish Authors seem to expect in the time of their *Messiah*, which he expresseth in this manner, *לֹא יִחְמַד וְלֹא יִתְאַוֶּה וְכו'.* *He shall not covet nor desire* (after a *Sensitive* manner,) *but Man shall return in the times of the Messiah to that Primitive State he was in before the sin of the First man, who naturally did whatsoever was good, neither was there any thing and its contrary then in his choice.* Upon which Ground he afterwards concludes, That in those times of the *Messiah* there shall neither be *Merit* nor *Demerit*, because

because there shall be no *Free-will*, which is the alone Mother and Nurse of both of them : But in the mean while, That Good or Evil are to men (that I may phrase it in the language of the Stoick) ἐλευθερία, ἀνωλύτα, ἀνδρεμπίδισα · none prejudicing or in the least degree hindering the exercise of this Liberty, neither from within nor from without, none either in Heaven or in Earth לֵא מן העליונים ולֵא מן התחתונים. And thus the same *Nachmanides* expounds that solemn Attestation, Deut. 30. 19. wherein Heaven and Earth are called to witness That that day *Life and Death* were set before them ; as if God himself had now established such a *Monarchical* power in man which Heaven and Earth should be in league withall and faithfull to.

Hereupon R. *Saadia Gaon* (so call'd by way of Eminency) doubts not to tell us that the common sense of all the Jewish Doctors was, That this *Liberty to good or evil* was such an *Absolute* kind of authority established in a mans soul, that it was in a sort *Independent* upon God himself ; this being, as he saith (in the book call'd *Sepher emunah*) the meaning of that old and vulgar Maxime amongst the Jews, sometimes mentioned in the Talmud, יש נל בירי השמים חוץ מיראת השמים, *Omnia sunt in manu Cæli (i. Dei) excepto timore Dei.*

I am not ignorant there is another Axiome of the Jews as common, which may seem partly to cross this and what hitherto hath been spoken, viz. בנ ליטהר, מטייען אותו בנ ליטמן פותחין לו, the meaning of which is this, *That assistance is perpetually afforded to all endeavours both of Sanctity and Impiety.* But *Maimonides* hath somewhere told us (and, as I remember, in his *Sepher Hamedang*) how they mince the matter, and mean nothing else by it but this, That when men endeavour after the performance of the Law, God in a

way

way of providence furnisheth them with External matter and means, giving them peace and riches and other outward accommodations, whereby they might have advantage and opportunity to perform all that good which their own Free-will determines them to: whereas Wicked men find the like help of External matter and means for promoting and accomplishing their wicked and ungodly designs.

Thus we see how the Jews, that they might lay a Foundation of *Merit*, and build up the stately and magnificent fabrick of their Happiness upon the sandy Foundation of a *dead Letter without them*, endeavour to strengthen it by as weak a Rampart of their own *Self-sufficiency* and the Power of their own *Free-will* able (as they vainly imagined) to perform all Righteousness, as being adequate and commensurate to the whole Law of God in its most Extensive and Comprehensive sense and meaning; rather looking upon the *Fall of man* as the *Rise* of that *Giant-like Free-will* whereby they were enabled to bear up themselves against Heaven it self, as being a great Accessory to their happiness (rather then prejudicial to it) through the access of that multitude of divine Laws which were given to them; as we shall see afterwards. And so they reckoned upon a more Triumphant and Illustrious kind of Happiness victoriously to be atchieved by the *Merit* of their own works, then that Beggerly kind of Happiness (as they seem to look upon it) which cometh like an Alms from Divine bounty. Accordingly they affirm That *Happiness* על דרך הגמול *by way of Reward* is farr greater and much more magnificent then that which is על דרך החסד *by way of Mercy*.

CHAP. III.

The Second ground of the Jewish Notion of a Legal Righteousness, viz. That the Law deliver'd to them on Mount Sinai was a sufficient Dispensation from God, and all that needed to be done by him to bring them to Perfection and Happiness: and That the Scope of their Law was nothing but to afford them several ways and means of Merit. The Opinion of the Jewish Writers concerning Merit and the Reward due to the Works of the Law. Their distinguishing of men in order to Merit and Demerit into three sorts, viz. Perfectly righteous, Perfectly wicked, and a Middle sort betwixt these. The Mercenary and Low Spirit of the Jewish Religion. An account of what the Cabbalists held in this Point of Legal Righteousness.

THE Second Ground of that Jewish Notion of a Legal Righteousness is this, "That the Law deliver'd to them upon Mount Sinai was a sufficient Dispensation from God, and all that needed to be done by him for the advancing of them to a State of Perfection and Blessedness; and That the proper Scope and End of their Law was nothing but to afford them several waies and means of Merit. Which is expressly delivered in the **Mishnah*, רצה הק"ב לזכות, *lib. Maccorb. sect. ult. ארת ישראל וכו'. The meaning whereof is this, That therefore the precepts of the Law were so many in number, that so they might single out where they pleased, and in exercising themselves therein procure Eternal life; as *Obadias de Bartenora* expounds it, That

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whosoever shall perform any one of the 613 Precepts of the Law (for so many they make in number) without any worldly respects, for love of the Precept, הנה וכה ברה לחיי עולם הבא, behold, this man shall merit thereby everlasting life. For indeed they supposed a Reward due to the performance of every Precept, which Reward they supposed to be increased according to the secret estimation which God himself hath of any Precept, as we find suggested in the Mishnah, in the Book Pirke avoth, in the words of the famous R. Jehuda, דרוי' והיר במצוה קלה נבחמורה וכו' Be carefull to observe the lesser Precept as well as the greater, because thou knowest not the Reward that shall be given to the observation of the Precepts.

Here we must take notice that this was a great debate among the Jews, which Precepts they were that had the greatest Reward due to the performance of them; in which controversie Maimonides in his Comment upon this place thus resolves us, That the measure of the Reward that was annex'd to the Negative Precepts might be collected from the measure of the Punishments that were consequent upon the breach of them. But this knot could not be so well solved in reference to the Affirmative Precepts, because the Punishments annex'd to the breach of them were more rarely defined in the Law: accordingly he expresseth himself to this sense, As for the Affirmative Precepts מצות עשה, it is not express'd what Reward is due to every one of them; and all for this end, that we may not know which Precept is most necessary to be observed, and which Precept is of less necessity and importance. And a little after he tells us that for this reason their Wise men said, העוסק במצוה פטור מן המצוה, Qui operam dat praecepto, liber est à praecepto; which he expounds to this sense,

sense, That whosoever shall exercise himself about any one Precept, ought without hæsitation or dispute to continue in the performance of it, as being in the mean while freed from minding any other. For if God had declared which Precepts himself had most valued and settled the greatest revenue of happiness upon, then other Precepts would have been less minded; and any one that should have busied himself in a Precept of a lower nature, would presently have left that, when opportunity should have been offered of performing a higher. And hence we have also another Talmudical Canon for the performing of Precepts, of the same nature with the former quoted by our foresaid Author, אין מעבירין על המצות, *It is not lawfull to skip over Precepts*, that is, as he expounds it, *When a man is about to observe one Precept, he may not skip over and relinquish that, that so he might apply himself to the observation of another.* And thus, as the performance of any Precept hath a certain Reward annex'd to it; so the Measure of the Reward they suppose to be encreased according to the Number of those Precepts which they observe, as it is defined by R. Tarphon in the foresaid Mishnah, c. 2. אם למדת תורה הרבה נותנין לך שכר, הרבה וכו' *If thou hast been much in the study of the Law, thou shalt be rewarded much: For faithfull is thy Lord & Master, who will render to thee a Reward proportionable to thy Work.* And a little before we have the same thing in the words of another of their Masters, מרבה תורה מרבה חיים, *Qui multiplicat legem, multiplicat vitam.* And lest they should not yet be liberal enough of God's cost, they are also pleased to distribute Rewards to any Israelite that shall abstain from the breach of a Precept; for so we find it in the Mishnah 1. Kiddushin, *Whosoever keeps himself from the breach of a Pre-*

cept, *גִּיתָנִים לוֹ שָׂכָר כְּעוֹשֵׂה מְצוּוֹה*, shall receive the Reward as if he had kept the Precept.

But this which hath been said concerning the performance of any one Precept, must be understood with this Caution, That the performance of such a Precept be a continued thing, so as that it may compound and collect the performance of many good works into it self; otherwise the single performance of any one Precept is only available, according to the sense of the Talmudical Masters, to cast the scale, when a mans Good works and Evil works equally balance one another, as *Maimonides* telleth us in his Comment upon the forenamed *Mishnah* l. *Kidd.* cap. 1. Sect. 10. where the words of the Jewish Doctors are these, *כָּל הַעוֹשֵׂה, מְצוּוֹה אַחַת וְכוּ'*, He that observes any one Precept, it shall be well with him, and his days shall be prolonged, and he shall possess the Earth: But he that observes not any one Precept, it shall not be well with him, nor shall his days be prolonged, nor shall he inherit the Earth. Which words are thus expounded by *Maimonides*, He that observes any one Precept, &c. that is, so as that by the addition of this work to his other good works, his good works outweigh his evil works, and his merits preponderate his demerits.

For the better understanding whereof we must know, That the Jewish Doctors are wont to distinguish of Three sorts of Men, which are thus ranked by them, *צְדִיקִים גְּמֻרִים* men perfectly righteous, *רְשָׁעִים גְּמֻרִים* men perfectly wicked, and *בֵּינֹנִים*, a middle sort of men betwixt them. Those they are wont to call perfectly righteous, who had no transgression or demerits that might be counted fit to be put into the balance, against their Merits; and those they call'd simply *צְדִיקִים* righteous, whose Merits outweighed their demerits:

demerits: Whereas on the other side the *perfectly wicked* in their sense were such as had no Merits at all; and those *simply* צדיק *wicked*, whose demerits made the weightiest scale: And the *Middle sort* were such as their good deeds and evil deeds equally balanced one another. Of this First sort of Men, viz. *the perfectly righteous*, they supposed there might be many; and *such* the *Pharisees* seem to have been in their own esteem, in our Saviours time. And according to this Notion our Saviour may seem to have shaped his answer to that *Young man* in the Gospel, who asked him, *What shall I doe to inherit eternal life?* To which our Saviour answers, *Keep the Commandements*: which our Saviour propounds to him in so great a latitude, as thereby to take him off from his self-conceit, and that he might be convinced upon reflexion on himself, that he had fallen short of Eternal life, in failing of a due performance of the Divine law. But he insisting upon his own *Merit* in this respect, enquires of our Saviour whether there be yet any thing wanting to make him a צדיק *one perfectly righteous*. To this our Saviour replies, * *If thou wilt be perfect, go and sell that thou hast, &c.* * Matt. 19. 21.

The meaning of which Reply may, as I conceive, be this, to convince him of his imperfect Obedience to, and compliance with, the law of God, from his over-eager love of this world. But secondly, for the *Medii*, or those that were in *the middle rank* of men, the Jewish Doctors had divers Rules, as, 1. In case a mans Evil works and Good were equal, the addition of one either way might determine them to Eternal life or misery. 2. That in case a mans Evil works should preponderate and weigh down his Good, yet he may cast the scale by *Repentance*, if he will; or in the other world by chastisements and punishments he may make expi-

ation for them. These & the like ways they have found out, lest any of their fraternity should miscarry. To all which we must take in this *Caution* which they are pleased to deliver to us, viz. That Mens Works have their different weight; some Good works being so weighty that they may weigh in the balance against many Evil works, and *vice versâ*.

All which we shall find largely set down by *R. Albo*, l. *de fundamentis fidei*, and partly by *R. Saadia*: but especially by *Maimonides* in his Treatise of *Repentance*, chap. 3. who also tells us of other Expedients provided by their *Law* for the securing of *Merit* and *Happiness*, which I shall not here mention. And indeed in fine they have found out so many artifices to entail a *Legal righteousness* and *Eternal happiness* upon all the *Israelites*, that (if it be possible) none might be left out of *Heaven*: as may partly appear by that *Question* captiously proposed to our Saviour, *Master, are there few that shall be saved?* whereby they expected to ensnare him, they themselves holding a *General Salvation* of all the *Jews* by virtue of the *Law*, however their wickedness might abound. Which we find expressly set down by *Maimonides* in the fore-named place, כִּל הַרְשָׁעִים שְׁעוֹנוֹתֵיהֶם מְרֻבִּים וְכוּ, *All wicked ones whose Evil deeds exceed their Good deeds, shall be judged according to the Measure of their Evil deeds so exceeding; and afterwards they shall have a portion in the World to come; שְׂכָל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, for that all Israelites have a portion in the World to come, אַף עַל פִּי שְׁחַטְאוֹ, and this notwithstanding their Sins.* Now that *Maxime* of theirs, *All Israelites have a portion in the world to come*, is taken out of the *Mishnah* l. *Sanhedr.* c. 11. where it is put down as the most *Authentick* opinion of the *Jewish Doctors*; only some *Few* there

there are there recited who are excepted from this happiness; otherwise their greatest Malefactors are not excepted from it: for so *Obadias de Bartenora* unfoldeth their meaning, אפילו אלו שנתחייבו מיתה בבר וכו', even such as are judged by the great Synedrium worthy of death for their wickedness, these have a portion בעולם הבא in the world to come. I know here that the Notion of *The World to come* is differently represented by *Nachmanides* and *Maimonides*, and their followers. But whether *Maimonides* his sect or the other prevail in this point, it is not much material as to our present business, seeing both sides conclude that this *Seculum futurum*, or *World to come*, points out such a state of happiness, as should not revolve or slide back again into Misery.

And by the way we may observe what a *Lean* and *Spiritless Religion* this of the *Jews* was, and how it was nothing else but a Souleless and Liveless form of External performances, which did little or nothing at all reach the Inward man, being nothing but a mere Bodily kind of drudgery and fervility: and therefore our Saviour when he modell's out Religion to them. Matth. 5. he points them out to *Something fuller of inward life and spirit*, and such a one as might make them *Perfect, as their Father in heaven is Perfect*. Such dull heavy-spirited Principles as this *Talmudical* doctrine we have quoted affordeth us, is very like began to possess the Chair in *Antigonus* his time, who therefore put in this Caution against part of it, That God was not to be served so much upon the account of *Merit* and for hope of Wages, as out of *Love*; though his Disciples *Sadoc* and *Baithus*, the founders of the sect of the *Sadducees*, straining that sober Principle too far, might more strengthen that *Mercenary* belief amongst

mongst the other Doctors which they had before entertained.

But before I leave this Argument, it may not be amiss to examine also what the *Cabbalistical* Jews thought concerning this matter in hand; which in summe is this, *That the Law delivered upon Mount Sinai was a Device God had to knit and unite the Jews and the Shechinah or Divine presence together.* Therefore they are pleased to stile it in the Book *Zohar* (which is one of the ancientest monuments we have of the Jewish learning) גנוי דחיי *the Treasures of life.* And as if the living God could be united to the Souls of men by such a *dead letter* as this was, (as it is stiled by the Apostle, 2 Cor. 3.) they are pleased to make this External administration the great *Vinculum Dei & hominis.* And to this purpose *R. Simeon ben Jochai* (the Compiler of the fore-quoted Book, which is a mystical Comment upon the Pentateuch) discourseth upon those words *Deut. 30. 20. He is thy life, and the length of thy days,* upon which he grounds this Observation, שכינתה לא מתושבת אלא עם תורה, *The Shechinah or Divine Presence is no where established but by the Mediation of the Law:* and a little after he thus magnifies the study of the Law, כל מאן דשתדל אדיתה, וכו', *Whosoever doth exercise himself in the Law, doth merit the possession of the upper inheritance which is in the holy kingdome above; and doth also merit the possession of an inheritance here below in this World.* Where by the way we may take notice that the ancient Jews looked upon the Inheritances of the land of *Canaan* as being *Typical* and significative of an higher inheritance in the kingdome of heaven; both which they supposed to be the due rewards of mens works: and therefore they talk so much in the same place of Guardian Angels

Angels which are continually passing to and fro between Heaven and Earth, as the Heralds and Messengers of Mens good works to God in Heaven. And further upon those words in Levit. 18. 5. *Ye shall keep my statutes and judgments; which if a man doe, he shall live in them,* he tells us, *That the portion of Israel is meritorious, because that the Holy Blessed One delighteth in them above all the Idolatrous Nations; and out of his favour and goodness to them gave them נִימוֹסֵי דְקָשׁוּט, the laws of Truth, and planted amongst them the Tree of life; and the Schechinah was with them.* Now what doth all this signifie? Thus much, *That since the Israelites are signed with the Holy seale in their flesh, they are thereby acknowledged for the Sons of God: as on the contrary, They that are not sealed with this mark in their flesh, are not the Sons of God, but are the children of uncleanness: Wherefore it is not lawful to contract familiarity with them, or to teach them the Words of the Law.* Which afterwards is urged further by another of their Masters, *Whosoever instructeth any uncircumcised person אֲפִי' אֶרֶב דְּאִוְרֵי תוֹרָה ועִירָא דְּאִוְרֵי תוֹרָה though but in the least precepts of the Law, doth the same as if he should destroy the World, and deny the name of the Holy Blessed One.*

All which plainly amounts to thus much (as we had before out of the Talmudists,) That the Law was given unto the Israelites for this purpose, To enrich them with good works, and to augment their Merits, & so to establish the foundations of Life & Blessedness amongst them; and to make it a *Medium* of the Union betwixt God and Men, as *R. Eliezer* in the same Book speaketh of the near Union between these Three, *the Holy Blessed One, the Law, and Israel.*

There is one Passage more in our fore-named Author *R. Simeon ben Fochai*, at the end of *Parashah*
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fethro, which (though it be more Mystical then the rest, yet) may be well worth our observing, as more fully hinting the *Perfection of the Law*, & setting that forth as an absolute and complete *Medium* of rendring a man *Perfect*; upon which *R. Fos. Albo* in his third Book *de fundamentis* hath spent two or three Chapters. Thus therefore, as if the *Law* was the great Magazine and Store-house of *Perfection*, our foresaid Author there telleth us, *That when the Israelites stood upon Mount Sinai, they saw God עינה בעינה*, eye to eye, or face to face, and understood all *Secrets of the Law*, and all the *arcana superna & inferna*, &c. and then he adds, *That the same day in which the Israelites stood upon Mount Sinai, אעבר זוהמת מניחון*, all uncleanness passed away from them, and all their Bodies did shine in brightness like to the *Angels of heaven* when they put on their bright shining Robes to fit themselves for the *Embassy upon which they are sent by God their Lord*. And a little after, thus; *And when their uncleanness passed away from them, the bodies of the Israelites became shining and clean without any defilement; and their Bodies did shine כוהרת ררקינת* as the brightness of the *Firmament*. And then thus concludeth all, *When the Israelites received the Law upon Mount Sinai, אתבשם עלמה* the world was then perfum'd with a most aromatick smell, and *Heaven and Earth were established, and the Holy Blessed One was known above and below, and he ascended in his glory above all things*.

By all which Mystical and Allegorical Expressions our Author seems to aim at this main Scope, *viç.* To set forth the *Law* as that which of it self was sufficient, without any other Dispensation from God, for the perfecting of those to whom it was dispensed; and to make them *Comprehensours of all Righteousness here and*

and Glory hereafter : Which they are wont to set forth in that transcendent state of *Perfection* which the Israelites were in at the receiving of the *Law*; whence it hath been an ancient *Maxime* amongst them, *In Statione montis Sinai Israelitæ erant sicut Angeli ministerii.*

And thus we have endeavoured to make good that which we first propounded, namely, to shew That the grand Opinion of the Jews concerning the way to Life and Happiness was this, *viç.*

That the Law of God externally dispensed, and only furnished out to them in Tables of Stone and a Parchment-roll, conjoined with the power of their own Free-will, was sufficient both to procure them acceptance with God, and to acquire Merit enough to carry them with spread sails into the Harbour of Eternal rest and blessedness.

So that by this time we may see that those Disputes which *S. Paul* and other Apostles maintain against the Jews touching the *Law* and *Faith*, were not merely about that one Question, *Whether Justification formally and precisely respects Faith alone*; but were of a much greater latitude.

CHAP. IV.

The Second Enquiry, Concerning the Evangelical Righteousness or the Righteousness of Faith, and the true difference between the Law and the Gospel, the Old and the New Covenant, as it is laid down by the Apostle Paul. A more General Answer to this enquiry, together with a General observation of the Apostle's main End in opposing Faith to the Works of the Law, viz. To beat down the Jewish proud conceit of Merit. A more particular and Distinct answer to the Enquiry, viz. That the Law or Old Covenant is considered only as an External administration, a dead thing in it self, a Dispensation consisting in an Outward and Written Law of Precepts: But the Gospel or New Covenant is an Internal thing, a Vital Form and Principle of Righteousness in the Souls of men, an Inward manifestation of Divine life, and a living Impression upon the Minds and Spirits of Men. This proved from several Testimonies of Scripture.

HAVING done with the First Enquiry, we now come to the Second, which was this, *What the Evangelical Righteousness or the Righteousness of Faith is which the Apostle sets up against that of the Law, and in what Notion the Law is considered by the Apostle: Which in summe was this, viz. That the Law was the Ministry of death, and in it self an External and Lifeless thing, neither could it procure or beget that Divine life and spiritual Form of Godliness in the Souls of*
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men, which God expects from all the heirs of Glory, nor that Glory which is only consequent upon a true Divine life. Whereas on the other side the *Gospel* is set forth as a mighty *Efflux* and Emanation of *life and spirit* freely issuing forth from an Omnipotent source of Grace and Love, as that true God-like vital influence whereby the Divinity derives it self into the Souls of men, enlivening and transforming them into its own likeness, and strongly imprinting upon them a Copy of its own Beauty and Goodness: Like the Spermatical virtue of the Heavens, which spreads it self freely upon this Lower world, and subtly insinuating it self into this benumbed feeble earthly Matter, begets life and motion in it. Briefly, *It is that whereby God comes to dwell in us, and we in him.*

But that we may the more distinctly unfold the Difference between *That Righteousness which is of the Law,* & *That which is of Faith,* & so the better shew how the Apostle undermines that fabrick of Happiness which the Jews had built up for themselves; we shall observe First in general, That the main thing which the Apo-^rstle endeavours to beat down was, that proud and arrogant conceit which they had of *Merit*, and to advance against it the notion of the Divine grace and bounty as the only Fountain of all Righteousness and Happiness. For indeed that which all those Jewish notions, which we have before taken notice of, aim principally at, was the advancing of the weakened Powers of Nature into such an height of Perfection as might render them capable of *Meriting* at Gods hands: and that *Perfection* which they speak so much of (as is clear from what hath been said) was nothing else but a mere sublimation of their own Natural Powers and Principles, performed by the strength of their own Fancies. And

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therefore these Contractors with Heaven were so pleased to look upon Eternal life as a fair Purchase which they might make for themselves at their own charge; as if the Spring and rise of all were in themselves: their eyes were so much dazled with those foolish fires of *Merit* and *Reward* kindled in their own Fancies, that they could not see that light of Divine grace and bounty which shone about them.

And this *Fustus* and swelling pride of theirs (if I mistake not) is that which *S. Paul* principally endeavours to chastise in advancing *Faith* so much as he doth in opposition to *the works of the Law*. For which purpose he spends the First and Second Chapters of this Epistle to the Romans in drawing up a charge of such a nature both against Gentiles and Jews, but principally against the Jews, who were the grand Justitiaries, that might make them bethink themselves of imploring Mercy, and of laying aside all plea of Law and Justice; and so chap. 3. 27. he shuts up all with a severe check to such presumptuous arrogance, $\pi\tilde{\epsilon}\tilde{\iota}\tilde{\nu}\tilde{\eta}\tilde{\nu}$ καύχνομαι; *Where then is boasting?* This seems then to be the main End which *S. Paul* every where aims at in opposing *Faith* to *the works of the Law*, namely to establish the Foundation of Righteousness and Happiness upon the Free mercy and grace of God: the glorifying and magnifying of which in the real manifestations of it he holds forth upon all occasions, as the designe & plot of the Gospel-administration; seeing it is impossible for men by any Works which they can perform to satisfy God's Justice for those Sins which they have committed against him, or truly to comply with his Divine will, without his Divine assistance. So that the Method of reconciling men to God, and reducing of straying Souls back again to him, was to be attributed

buted wholly to another Original than that which the Jews imagined. But

Secondly, That *Righteousness of Faith* which the Apostle sets up against the *Law*, and compares with it, is indeed in its own nature a *Vital* and *Spiritual administration*, wherein God converseth with Man; whereas the *Law* was merely an *External* or *Dead thing* in it self, not able to beget any true *Divine* life in the Souls of Men. All that *Legal Righteousness* which the Jews boasted so much of, was but *from the Earth, earthly*; consisting merely in *External performances*, & so falling extremely short of that *Internal & God-like frame of Spirit* which is necessary for a true conjunction and union of the Souls of Men with God, and making of them capable of true Blessedness.

But that we may the more distinctly handle this Argument, we shall endeavour to unfold *the true Difference between the Law and the Gospel*, as it seems evidently to be laid down every where by *S. Paul* in his Epistles: and the Difference between them is clearly this, *viz.* That the *Law* was merely an *External* thing, consisting in such Precepts which had only an *Outward administration*; but the *Gospel* is an *Internal* thing, a *Vital* Form and Principle seating it self in the Minds and Spirits of Men. And this is the most proper and formal *Difference* between the *Law* and *Gospel*, that the one is considered only as an *External* administration; and the other as an *Internal*. And therefore the Apostle 2 Cor. 3. 6, 7. calls the *Law* διαγοιαν νεκρου αλφβητου and θανατου, *the ministration of the letter and of death*; it being in it self but a *dead letter*; as all that which is without a mans Soul must needs be. But on the other side he calls the *Gospel* (because of the *Intrinsic* and *Vital* administration thereof in living impressions upon the

the Souls of men) *Ἀγωνία πνεύματος*, the *Ministration of the Spirit*, and *Ἀγωνία τῆς δικαιοσύνης*, the *Ministration of righteousness*. By which he cannot mean the *History* of the Gospel, or those *Credenda* propounded to us to believe; for this would make the Gospel it self as much an *External* thing as the *Law* was, and according to the *External* administration as much a *killing* or *dead letter* as the *Law* was: and so we see that the preaching of *Christ crucified* was to the *Jews* a *Stumbling-block*, and to the *Greeks* *Foolishness*. But indeed he means a *Vital efflux* from God upon the Souls of men, whereby they are *made partakers of Life and Strength* from him: and therefore (ver. 7.) he thus Exegetically expounds his own meaning of that short description of the *Law*, namely, that it was *Ἀγωνία τῆς θανάτου ἐν γράμματι, ἐπιτεταμένη ἐν λίθις*: which, I think, may be fitly thus translated, *it was a dead (or liveless) administration* (for so sometimes by an Hebraisme the Genitive case *in regimine* is put for the Adjective) or else *an administration of death exhibited in letters, and engraven in tables of Stone*: and therefore he tells us (ver. 6.) what the *Effect* of it was in those words, *Τὸ γράμμα ἀποκτείνει*, *The letter killeth*, as indeed all *External* precepts which have not a proper *vital* radication in the Souls of men, whereby they are able to secure them from the transgression of them, must needs doe. Now to this *dead* or *killing letter* he opposes (ver. 8.) a *quickning Spirit*, or the *Ἀγωνία τῆς Πνεύματος*, the *ministration of the Spirit*, which afterwards (v. 9.) he expounds by *Ἀγωνία τῆς δικαιοσύνης*, the *ministration of righteousness*, that is, the *Evangelical administration*. So that the *Gospel* or *Evangelical administration* must be an *Internal impression*, a *vivacious* and *Energetical Spirit* and *Principle of Righteousness* in the

the Souls of men, whereby they are *inwardly* enabled to express a real conformity thereto. Upon this Ground the Apostle further pursues the *Effects* of both these from the 14. verse to the end.

By all which the Apostle means to set forth to us How vast a Difference there is between the *External* manifestations of God in a Law of Commandements, and those *Internal* appearances of God whereby he discovers the mighty power of his Goodness to the Souls of men.

Though the History and outward Communication of the Gospel to us *in scriptis*, is to be always acknowledged as a special mercy & advantage, and certainly no less Privilege to Christians then it was to the Jews to be the * Depositories of the Oracles of God: yet it is plain that the Apostle, where he compares the Law and the Gospel, and in other places, doth by the Gospel mean something which is more then a piece of Book-learning, or an Historical Narration of the free love of God in the several contrivances of it for the Redemption of mankind. For if this were all that is meant properly by the *Gospel*, I see no reason why it should not be counted *as weak and impotent* a thing, *as dead a letter* as the *Law* was, (as we intimated before,) and so there would be no such vast *Difference* between them as the Apostle asserts there is; the one being properly an *External declaration of Gods will*, the other an *Internal manifestation of Divine life upon mens Souls*: and therefore Gal. 3. 21. he so distinguisheth between this double Dispensation of God, that this *Evangelical dispensation* is a vital and quickening thing, able to beget a Soul and Form of Divine goodness upon the Souls of men; which because *the Law* could not doe, it was laid aside, as being insufficient to restore man to the favour of

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* Rom. 3. 2.

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God, or to make him partaker of his righteousness. *If there had been a Law which could have given life,* εἴ πως ἂν ἐκ νόμου ᾤοντο ἡ δικαιοσύνη, *verily Righteousness should have been by the Law;* where by δικαιοσύνη he seems to mean the same thing which he meant by it when in his Epistle to the *Corinthians* he calls the Economy of the Gospel *Ἀγωνίαν δικαιοσύνης, the ministration of righteousness,* or as יְרִיב is taken among the Jewish writers for acceptance with God, and that Internal form of Righteousness that qualifies the Soul for Eternal life: and so he takes it in a far more large and ample sense than that External righteousness of *Justification* is: and indeed it seems to express the *Just state* of those who are renewed by the Spirit of God, and made partakers of that Divine life which is emphatically called *the Seed of God*. For this δικαιοσύνη *Righteousness*, which he here speaks of, is the proper result of an enlivening and quickening Law, which is this *New Law* of the Gospel in opposition to that *Old Law* which was administered only *in scriptis*: and therefore this *New Law* is called in the Epistle to the *Hebrews*, chap. 8. 6. &c. *ἡ καλλίωρος Ἀθήνη* the better Covenant, whereas the *Old* was *faulty*. In which place this is put down as the Formal difference between the *Legal* and *Evangelical* administration, or the *Old* and *New Covenant*, That the *Old Covenant* was only externally promulged and wrapt up as it were in Ink and Parchment, or, at best, *engraven upon tables of Stone*; whereas this *New Covenant* is set forth *in living characters imprinted upon the Vital powers of mens Souls*, as we have ver. 10, 11. *This is the Covenant that I will make, &c. I will put my Laws into their Minds, and write them in their Hearts:* and therefore the *Old Covenant* is v. 7. said not to be ἀμεμπτος an *unblamable* or *faultless thing*, because it was

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not able to keep off transgressions, or hinder the violation of it self, no more then an Inscription upon some Pillar or Monument is able to inspire life into those that read it and converse with it : the *Old Law* or *Covenant* being in this respect no other then all other Civil Constitutions are, which receive their efficacy merely from the willing compliance of mens Minds with them, so that they must be enlivened by the Subject that receives them, being *dead things* in themselves. But the *Evangelical* or *New Law* is such a thing as is an *Efflux* of *life and power* from God himself the Original thereof, & *produceth life* wheresoever it comes. And to this double Dispensation, viz. of *Law* and *Gospel*, doth *S. Paul* clearly refer 2 Cor. 3. 3. *You are the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of Stone* : which last words are a plain Gloss upon that mundane kind of administering the *Law* in a mere *External* way, to which he opposeth the *Gospel*. And this Argument he further pursues in the 7 and 8 chapters of the Epistle to the *Romans*, in which last chap. v. 2. he stiles the *Gospel νόμον ἁγίου πνεύματος ζωῆς* *the Law of the spirit of life*, which was able to destroy the power of Sin, and to introduce such a spiritual and heavenly frame of Soul into men, as whereby they might be enabled to express a chearfull compliance with the Law of God, and demonstrate a true heavenly conversation and God-like life in this world.

We read in *Iamblichus* and others, of the many preparatory Experiments used by *Pythagoras* to try his Scholars whether they were fit to receive the more sublime and sacred pieces of his Philosophy ; and that he was wont to communicate these only to Souls in a due degree purified and prepared for such doctrine, *καὶ ψυχῆς μωρῆς καὶ κἀδαρμῆς* and what did all this

signifie but only this, that he might by all these Methods work and mold the Minds of his Hearers into such a fit Temper, as that he might the better stamp the Seal of his more Divine Doctrine upon them, and that his Discourses to them *περὶ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν*, of things just and lovely and good, might be written *περὶ ὄντι ἐν ψυχῇ* truly and really in the Soul, that I may use Plato's words in his *Phaedrus*, where he commends the Impressions of Truth which are made upon mens Souls above all *outward Writings*, which he therefore compares to *dead pictures*. By this we see what the wisest and best Philosophers thought of this Internal writing; But it peculiarly belongs to God to write the Laws of Goodness in the Tables of mens hearts. All the outward Teachings of men are but dead things in themselves. But God's imprinting his Mind and Will upon mens hearts is properly that which is called *the Teaching of God*, and then they become *living Laws* written in the *living Tables* of mens Hearts fitted to receive and retain Divine impressions. I shall only adde that speech of a * Chymist not impertinent in this place, *Non tam discendo quàm patiendo divina perficitur Mens humana*.

* Crolius

And that we may come a little nearer to these words upon which all this present Discourse is built, this seems to be the Scope of his argument in this place, where this νόμος & δικαιοσύνη's *Law of righteousness* may fairly be parallel'd with that which before he called νόμον πνευματικόν & the *law of the spirit*, and which he therefore calls δικαιοσύνη πίστεως *the righteousness of faith*, because it is received from God in a way of believing. For I cannot easily think that he should mean nothing else in this place but merely the Righteousness of Justification, as some would persuade us, but rather
that

that his Sense is much more comprehensive, so as to include the state of Gospel-dispensation, which includes not only *Pardon of sins*, but an *Inward Spirit of Love, Power, and of a sound Mind*, as he expresseth it 2 Tim. 1. 7. And this he thus opposeth to the *Law*, Rom. 10. 6, &c. *But the Righteousness of Faith speaketh on this wise; Say not in thy heart, Who shall ascend into heaven? &c. or, Who shall descend into the deep? But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.* In which words *Cunaeus* in his *De Repub. Hebr.* would have us to understand some *Cabbala* or Tradition amongst the Jews for this meaning of that place, Deut. 30. 12. from which these words are borrowed, which as they there stand, seem not to carry that Evangelical sense which here *S. Paul* expounds them into; though yet *Cunaeus* hath not given us any reason for this opinion of his. But indeed the Jewish writers generally, who were acquainted with the principles of the *Cabbala*, commenting upon that place do wholly refer it to the *Times of the Messiah*, making it parallel with that place of *Jeremy* which defines the *New Covenant* to be *a writing of the Law of God in mens hearts*. And thus that *Life and Salvation* that results from the *Righteousness of Faith* is all, as Faith it self is, deriving from God gratuitously dispensing himself to the Minds of men: Whereas if *Life* could have been by the *Law*, its Original and Principal must have been resolved into men themselves who must have acted that *dead matter without them*, and have produced that *Virtue and Energy* in it, by their exercising themselves therein, which of it self it had not; as the Observance of any Law enables that Law it self to dispense that Reward which is due to the observance of it: and therefore the *Righteous-*

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ness of the Law was so defin'd, that he that did those things should live in them. And thus the New Testament every where seems to present to us this twofold Dispensation or Oeconomy, the one consisting in an *External and written law of Precepts*, the other in *Inward life and power*. Which *S. Austin* hath well pursued in his Book *de Litera & Spiritu*, from whom *Aquinas* (who endeavours to tread in his foot-steps) seems to have taken first of all an occasion of moving that Question, *Utrum Lex nova sit lex scripta, vel lex indita*; and thus resolves it, That the *New Law* or *Gospel* is not properly *lex scripta*, as the *Old* was, but *Lex indita*: and that the *Old Law* is *foris scripta*, the other *intus scripta*, written in the tables of the Heart.

Now from all this we may easily apprehend how much the *Righteousness of the Gospel transcends that of the Law*, in that it hath indeed a *true command over the inward man* which it acts and informs; whereas the *Law* by all its *menaces and punishments* could only *compell* men to an *External observance* of it in the *outward man*; as the *Schoolmen* have well observed, *Lex vetus ligat manum, Lex nova ligat animum*.

And herein *S. Paul* every where magnifies this Dispensation of the free mercy & grace of *God*, as being the only *sovereign remedy* against all the *inward radicated maladies of sin and corruption*, as that *Panacea* or *Balsamum vite* which is the *universal restaurative of decayed & impotent Nature*. So he tells us *Rom. 6. Sin shall not have dominion, because we are not under the law, but under grace*. And this is that which made him so much extol his acquaintance with *Christ* in the Dispensation of grace, and to despise all things as loss, *Philip. 3.* where among his other *Jewish privileges* having reckoned up his blamelessness in all points touching the
Law,

Law, he undervalues them all, and counts all but loss *ἄρα τὸ ὑπερέχον τῆ γνώσεως*, for the excellency of the knowledge of Christ Jesus. In which place the Apostle doth not mean to disparage a real inward righteousness and the strict observance of the Law; but his meaning is to shew how poor and worthless a thing all outward observances of the Law are in comparison of a true Internal conformity to Christ in the renovation of the Mind and Soul according to his Image and likeness; as is manifest from v. 9, 10. &c. in which he thus delivers his own meaning of *that knowledge of Christ* which he so much extoll'd, very emphatically, *That I may be found in him, not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.* Where by the way we may further take notice what this *δικαιοσύνη πίστεως* and *δικαιοσύνη Θεῶ*, the righteousness of faith and the righteousness of God (which we have already spoke much of) is according to his own true meaning, as he expounds himself, viz. a Christ-like Nature in a mans Soul, or Christ appearing in the Minds of men by the mighty power of his Divine Spirit, and thereby deriving a true participation of himself to them: so we have it v. 10. *That I may know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:* And thus Christ and Moses are opposed, as Christ is the Dispenser of Grace and Truth, of Gods free and gratuitous bounty, of Life and Substance: whereas Moses was but the Minister of the Law, of Rites and Shadows:

But it may perhaps be questioned whether the same Internal dispensation of God was not as well under the Law, as since our Saviour's coming, and so consequently that the Jews were equally partakers:

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kers thereof; and so it could be no new thing to them.

To all which I might reply, That this Dispensation of grace was then a more Mystical thing, and not so manifested to the world as it hath been since our Saviours coming. Secondly, This dispensation of Free grace was not that which properly belonged to the Nation of the Jews, but only a Type and shadow of it.

For the fuller understanding of which and all that hath been spoken, we must know, That before our Saviour's coming the great Mysteries of Religion being wrapt up in Hieroglyphicks and Symbolical rites, (the unfolding of all which was reserved for him who is the great Interpreter of Heaven and Master of Truth) God was pleased to draw forth a Scheme or Copy of all that divine Oeconomy and Method of his commerce with mankind, and to make a draught of the whole artifice thereof in External matter: and therefore he singled out a Company and Society of men of the same common Extraction, marked out from all other sorts of men by a character of Genealogical Sanctity (for so *Circumcision* was) collected and united together by a common band of Brotherhood; and this he set up as an Emblem of a divine and holy seed or society of men which are all by way of Spiritual generation descended from himself. And hence it is that the Jews (the whole Jewish nation universally considered) who were but a mere Representative of this Spiritual fraternity & congregation, are called the *Holy seed* or the *Holy people*. Then afterwards amongst these he erects a Government & *Politie*, & rules over them in the way & manner of a *Political* prince, as hath been long since well observed by *Josephus*, who therefore properly calls the Jewish government *θεοκρατία*, a *Theocracy*, or the *Government of God himself*.
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And thus in a *Scheme* or Figure he shadows forth that Spiritual kingdome and government which he would establish amongst that Divine society of men, in reference to which we have so much mention made of *the Kingdome of heaven* in the Gospel, which is not generally and solely meant of the *State of glory*, much less of any outward *Church-rites*, but mainly of that *Idea* and Exemplar of which the Jewish *Theocracy* was an imitation. Lastly, as a Political Prince God draws forth a *Body of laws* as the Political Constitutions and Rules of this Government which he had set up, chusing Mount *Sinai* for the Theatre whereon he would promulge those Laws by which all his Subjects should be governed. And so I doubt not but that Preface by which the Law is usher'd in, Exod. 20. which speaks of God's mercy in delivering them from the *Egyptian* thraldome, may very well be allegorized and mystical-ly expounded. And all this was to signifie and set forth that *Law* which was to goe forth from mount *Sion*, the promulgation whereof was to be in a Vital and Spiritual way among the Subjects of this Spiritual Kingdom. To all which we may add those *Temporal inheritances* which he distributed to the Jewish families, in imitation of that Eternal blessedness and those *Immortal inheritances* which he shares out amongst his Spiritual Sons and Subjects in Heaven. And this I the rather add, because here the Jews are much perplex'd about untying this knot, namely, what the Reason should be that their *Law* speaks so sparingly of any *Eternal reward*, but runs out generally in promises of *Mundane and Earthly blessings* in the land of *Canaan*. But by this we may see the true Reason of that which the Apostle speaks concerning them, 2 Cor. 3. 14. *Until this day to us is veiled the same veil in the reading of*

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the Old Testament μέν μὴ ἀνακαλυπτόμενον remaineth untaken away. That *Vail* which was on *Moses* his face was an Emblem of all this great *Mystery*: and this *Vail* was upon the face of the *Jews* in their reading the Old Testament; they dwelling so much in a carnal converse with these *Sacramental Symbols* which were offered to them in the reading of the *Law*, that they could not see through them into the thing signified thereby, and so embraced *Shadows* in stead of *Substance*, and made account to build up *Happiness* and *Heaven* upon that *Earthly Law* to which properly the *Land of Canaan* was annex'd: whereas indeed this *Law* should have been their *School-master* to have led them to *Christ* whose *Law* it prefigured; which that it might doe the more effectually, God had annexed to the breach of any one part of it such severe *Curses*, that they might from thence perceive how much need they had of some further *Dispensation*. And therefore this state of theirs is set forth by a *State of bondage* or πεδύμα δουλείας. For all *External precepts* carry perpetually an aspect of *austerity* and *rigour* to those *Minds* that are not informed by the *internal sweetness* of them. And this is it only which makes the *Gospel* or the *New Law* to be a *Free*, *Noble* and *Generous* thing, because it is seated in the *Souls* of men: and therefore *Aquinas* out of *Austin* hath well observed another difference between the *Law* and *Gospel*, *Brevis differentia inter Legem & Evangelium est Timor & Amor*. This I the rather observe, because the true meaning of that *Spirit of Bondage* which the *Apostle* speaks of is frequently mistaken. We might further (if need were) for a confirmation of this which we have spoken concerning the *Typicalness* of the whole *Jewish Oeconomy* appeal to the third and fourth chapters of the *Epistle to the Galatians*, which cannot well

well be understood without this Notion, where we have the Jewish Church, as a *Type* of the true Evangelical Church, brought in as a Child in it's Minority in servitude under Tutors and Governours, shut up under the Law till the time of that Emphatical revelation of the great Myserie of God should come, till the Day should break, and all the shadows of the Night flee away.

That I may return from this Digression to the Argument we before pursued, this briefly may be added, That under the Old Covenant and in the time of the Law there were amongst the Jews *some* that were *Evangeliz'd*, that were *re, non nomine Christiani*; as under the Gospel there are *many* that do *Judaize*, are of as *Legal* and *Servile* Spirits as the Jews, *children of the Bond-woman*, resting in mere External observances of Religion, in an outward seeming Purity, in a Form of Godliness, as did the Scribes and Pharisees of old.

From what hath hitherto been discoursed, I hope the Difference between both Covenants clearly appears, and that the *Gospel* was not brought in only to hold forth a new Platform and Model of Religion; it was not brought in only to refine some Notions of Truth, that might formerly seem discoloured and disfigured by a multitude of Legal rites and ceremonies; it was not to cast our Opinions concerning the Way of Life and Happiness only into a New mould and shape in a *Pedagogical* kind of way: it is not so much a *System* and *Body* of saving Divinity, but the *Spirit* and *vital Influx* of it spreading it self over all the Powers of mens Souls, and quickening them into a Divine life: it is not so properly a Doctrine that is wrapt up in ink and paper, as it is *Vitalis Scientia*, a living impressi-
on made upon the Soul and Spirit. We may in a true

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sense be as *Legal* as ever the Jews were, if we converse with the *Gospel* as a thing only without us; and be as far short of the *Righteousness* of God as they were, if we make the *Righteousness* which is of Christ by Faith to serve us only as an *outward Covering*, and endeavour not after an *Internal* transformation of our Minds and Souls into it. The *Gospel* does not so much consist in *Verbis* as in *Virtute*: Neither doth *Evangelical* dispensation therefore please God so much more then the *Legal* did, because, as a finer contrivance of his Infinite understanding, it more clearly discovers the Way of Salvation to the Minds of men; but chiefly because it is a more Powerful Efflux of his Divine goodness upon them, as being the true Seed of a happy Immortality continually thriving and growing on to perfection. I shall adde further, The *Gospel* does not therefore hold forth such a transcendent priviledge and advantage above what the *Law* did, only because it acquaints us that Christ our true High priest is ascended up into the Holy of holies, and there in stead of the blood of Bulls and Goats hath sprinkled the Ark and Mercy-seat above with his own blood: but also because it conveys that *blood of sprinkling* into our defiled Consciences, to purge them from dead works. Farr be it from me to disparage in the least the Merit of Christ's blood, his becoming obedient unto death, whereby we are justified. But I doubt sometimes some of our *Dogmata* and Notions about Justification may puff us up in far higher and goodlier conceits of our selves then God hath of us; and that we profanely make the unspotted righteousness of Christ to serve only as a *Covering* to wrap up our foul deformities and filthy vices in; and when we have done, think our selves in as good credit and repute with God as we are with our selves.

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selves, and that we are become Heaven's darlings as much as we are our own. I doubt not but the Merit and Obedience of our Saviour gain us favour with God, and potently move down the benign influences of Heaven upon us: But yet I think we may sometimes be too lavish and wanton in our imaginations, in fondly conceiting a greater change in the Esteem which God hath of us than becomes us, & too little reckon upon the Real and Vital Emanations of his favour upon us.

Therefore for the further clearing of what hath been already said, and laying a ground upon which the next part of our Discourse (*viz. Concerning the Conveiance of this God-like righteousness to us by Faith*) is to proceed, We shall here speak something more to the business of Justification and Divine Acceptance, which we shall dispatch in two Particulars.

CHAP. V.

Two Propositions for the better understanding of the Doctrine of Justification and Divine Acceptance.

1. *Prop.* That the Divine judgment and estimation of every thing is according to the truth of the thing; and God's acceptance or disacceptance of things is suitable to his judgment. *On what account S. James does attribute a kind of Justification to Good works.*

2. *Prop.* Gods justifying of Sinners in pardoning their Sins carries in it a necessary reference to the sanctifying of their Natures. *This abundantly proved from the Nature of the thing.*

OUR first Proposition is this, *The Divine judgment and estimation of every thing is according to*

the truth of the thing; and Gods acceptance or disacceptance of things is suitable and proportionable to his judgment. Thus S. Peter plainly tells us Act. 10. God is no respecter of persons; But every one that worketh righteousness is accepted of him. And God himself posed Cain (who had entertained those unworthy and ungrounded suspicions of his partiality) with that Question, *If thou doest well, shalt thou not be accepted?* Wheresoever God finds any stamps and impressions of Goodness, he likes and approves them, knowing them well to be what they indeed are, nothing else but his own Image and Superscription. Wherever he sees his own Image shining in the Souls of men, and a conformity of life to that Eternal Idea of Goodness which is himself, he loves it and takes a complacency in it, as that which is from himself, and is a true Imitation of himself. And as his own unbounded Being & Goodness is the Primary and Original object of his Immense and Almighty Love: so also every thing that partakes of him, partakes proportionably of his Love; all Imitations of him and Participations of his Love and Goodness are perpetually adequate and commensurate the one to the other. By so much the more *acceptable* any one is to God, by how much the more he comes to resemble God. It was a common Notion in the old *Pythagorean* and *Platonick* Theology, *Τὸν Δία μετὰ γνησιότητά ἐντα εἰς ἑἶπετα*, &c. as *Proclus* phraseth it, That the Divinity transformed into Love, and enamour'd with it's own unlimited Perfections and spotless Beauty, delighted to copy forth and shadow out it self as it were in created Beings, which are perpetually embraced in the warm bosome of the same Love, which they can never swerve nor apostatize from, till they also prove apostate to the estate of their Creation. And certainly it is true in our
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Christian divinity, that that Divine light and goodness which flows forth from God, the Original of all, upon the Souls of men, never goes solitary and destitute of *Love, Complacency* and *Acceptation*, which is alwaies lodg'd together with it in the Divine Essence. And as the Divine *Complacency* thus dearly and tenderly entertains all those which beare a similitude of true Goodness upon them, so it alwaies abandons from its embraces all Evil, which never doth nor can mix it self with it: The Holy Spirit can never suffer any unhallowed or defiled thing to enter into it or to unite it self with it. Therefore in a sober sense I hope I may truly say, There is no perfect or through-reconciliation wrought between God and the Souls of men, while any defiled and impure thing dwells within the Soul, which cannot truly close with God, nor God with that. The Divine *Love* according to those degrees by which it works upon the Souls of men in transforming them into its own likeness, by the same it renders them more *acceptable* to it self, mingleth it self with and uniteth it self to them: as the *Spirit* of any thing mixeth it self more or less with any *Matter* it acts upon, according as it works it self into it, and so makes a way and passage open for it self.

Upon this account I suppose it may be that *S. James* attributes a kind of *Justification* to *Good works*, which unquestionably are things that God *approves* and *accepts*, and all those in whom he finds them, as seeing there a *true conformity to his own Goodness and Holiness*. Whereas on the other side he disparageth that *barren, sluggish* and *drowsie Belief*, that a lazy Lethargy in Religion began in his times to hugg so dearly, in reference to *acceptation* with God. I suppose I may fairly thus gloss at his whole Discourse upon this Argument:

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God respects not a *bold, confident and audacious Faith*, that is big with nothing but its own *Presumptions*. It is not because our Brains swim with a *strong Conceit* of God's Eternal love to us, or because we grow big and swell into a mighty bulk with airy fancies and presumptions of our acceptance with God, that makes us ere the more acceptable to him: It is not all our *strong Dreams* of being in favour with Heaven that fills our hungry souls ere the more with it: It is not a *pertinacious Imagination* of our Names being enrolled in the Book of life, or of the Debt-books of Heaven being crossed, or of Christ being ours; while we find him not living within us, or of the washing away of our sins in his blood, while the foul and filthy stains thereof are deeply sunk in our own Souls; it is not, I say, a *pertinacious Imagination* of any of these that can make us ere the better: And a *mere Conceit* or *Opinion* as it makes us *never the better in reality* within our selves; so it cannot render us *ere the more acceptable* to God who judges of all things as they are. No, it must be a *true Compliance with the Divine will*, which must render us such as the Divinity may take pleasure in. In Christ Jesus neither

i Cor. 7. 19. *Circumcision nor Uncircumcision availeth any thing* (nor any Fancy built upon any other External privilege) *but the keeping of the Commandments of God*. No, but *If any man does the will of God, him will both the Father and the Son love; they will come in to him and make their abode with him*. This is the Scope and Mark which a true *Heaven-born Faith* aims at; and when it hath attain'd this End, then is it indeed perfect and compleat in its last accomplishment. And by how much the more ardency and intention *Faith* levels at this mark of inward goodness and divine activity, by so much the more perfect and sincere it is. This is that which God *justifies,*

ties, it being just and correspondent to his own good pleasure: and in whomsoever he finds this, both *it* and *they* are accepted of him. And so I come to the second Particular.

God's justifying of Sinners in pardoning and remitting their sins carries in it a necessary reference to the sanctifying of their Natures; without which Justification would rather be a glorious name than a real privilege to the Souls of men. While men continue in their wickedness, they do but vainly dream of a device to tie the hands of an Almighty Vengeance from seizing on them: No, their own Sins, like so many armed Gyants, would first or last set upon them, and rend them with inward torment. There needs no angry Cherub with a flaming Sword drawn out every way to keep their unhallowed hands off from the Tree of life: No, their own prodigious Lusts, like so many arrows in their sides, would chase them, their own Hellish natures would sink them low enough into eternal death, and chain them up fast enough in fetters of darkness among the filthy fiends of Hell. *Sin* will alwaies be miserable; and the Sinner at last, when the empty bladders of all those hopes and expectations of an airy mundane Happiness, that did here bear him up in this life, shall be cut, will find it like a *Talent of Lead* weighing him down into the bottomless gulf of Misery. If all were clear towards Heaven, we should find Sin raising up storms in our own Souls. We cannot carry Fire in our own bosoms, and yet not be burnt. Though we could suppose the greatest Serenity without us, if we could suppose our selves nere so much to be at truce with Heaven, and all divine displeasure laid asleep; yet would our own Sins, if they continue unmortified, first or last make an *Atna* or *Vesuvius* within us. Nay those

Sun-beams of Eternal Truth, that by us are detained in unrighteousness, would at last in those hellish vaults of vice and darkness that are within us kindle into an unquenchable fire. It would be of small benefit to us, That Christ hath triumph'd over the principalities and powers of darkness *without us*, while Hell and Death, strongly immur'd in a Fort of our own Sins and Corruptions, should tyrannize *within us*: That his Blood should speak peace in heaven, if in the mean while our own Lusts were perpetually warring and fighting in and against our own Souls: That he hath taken off our guilt and cancell'd that hand-writing that was against us, which bound us over to Eternal condemnation; if for all this we continue fast sealed up in the Hellish dungeon of our own filthy Lusts. Indeed we could not expect any relief from Heaven out of that misery under which we lie, were not Gods displeasure against us first pacified and our Sins remitted: But should the Divine Clemency stoop no lower to us then to a *mere pardon* of our sins and an abstract Justification, we should never rise out of that Misery under which we lie. This is the Signal and Transcendent benefit of our free Justification through the Blood of Christ, that God's offence justly conceived against us for our sins (which would have been an eternal bar and restraint to the Efflux of his Grace upon us) being taken off, the Divine grace and bounty may freely flow forth upon us. The Fountain of the Divine grace and love is now unlock'd and opened, which our Sins had shut up; and now the Streams of holiness and true goodness from thence freely flow forth into all gasping Souls that thirst after them. The warm Sun of the Divine love, whenever it breaks through and scatters the thick Cloud of our iniquities that had formerly separated between God & us,

it immediately breaks forth upon us with *healing in its wings*; it exerciseth the mighty force of its own light and heat upon our dark and benumbed Souls, begetting in them a lively sense of God, and kindling into sparks of Divine goodness within us. This Love, when once it hath chased away the thick Mist of our Sins, it will be *as strong as Death upon us, as potent as the Grave: many Waters will not quench it, nor the Floods drown it.* If we shut not the windows of our Souls against it, it will at last enlighten all those Regions of darkness that are within us, and lead our Souls to the Light of Life, Blessedness and Immortality. God pardons mens Sins out of an Eternal designe of destroying them; and whenever the sentence of death is taken off from a Sinner, it is at the same time denounced against his Sins. God does not bid us be warm'd and be fill'd, and deny us those necessaries which our starving and hungry Souls call for. Christ having made peace through the blood of his cross, the Heavens shall be no more as Iron above us: but we shall receive freely the vital dew of them, the former and the later Rain in their season, those Influences from above, which Souls truly sensible of their own Misery and Imperfection uncessantly gaspe after, that Righteousness of God which drops from above, from the unsealed Spring of Free goodness which makes glad the city of God. This is that Free Love and Grace which the Souls of Good men so much triumph in; This is that Justification which begets in them lively Hopes of an happy Immortality in the present Anticipations thereof which spring forth from it in this life. And all this is that which we have called sometimes *the Righteousness of Christ*, sometimes *the Righteousness of God*; and here, *the Righteousness which is of Faith.* In Heaven it is a

not-imputing of sin; in the Souls of men it is a reconciliation of rebellious Natures to Truth and Goodness. In Heaven it is the lifting up the light of God's countenance upon us, which begets a gladsome entertainment in the Souls of men, holy and dear reflections and reciprocations of Love: Divine Love to us, as it were by a natural emanation, begetting a Reflex love in us towards God, which, like that Ἐφως and Ἀντίεφως spoken of by the Ancients, live and thrive together.

CHAP. VI.

How the Gospel-righteousness is conveyed to us by Faith, *made to appear from these two Considerations.*

I. The Gospel lays a strong foundation of a cheerful dependance upon the Grace and Love of God, & affiance in it. *This confirmed by several Gospel-expressions containing plainly in them the most strong Motives and Encouragements to all ingenuous addresses to God, to all cheerfull dependance on him, and confident expectation of all assistance from him.* 2. A true Evangelical Faith is no lazy or languid thing, but an ardent breathing and thirsting after Divine grace and righteousness: *it looks beyond a mere pardon of sin, and mainly pursues after an inward participation of the Divine nature. The mighty power of a living Faith in the Love and Goodness of God, discoursed of throughout the whole Chapter.*

WE come now to the last part of our Discourse, *viz. To shew the Way by which this God-like and Gospel-righteousness is conveyed to us; and that is by Faith.*

Faith. This is that powerful Attractive which by a strong and divine Sympathy draws down the virtue of Heaven into the Souls of men, which strongly and forcibly moves the Souls of good men into a conjunction with that Divine goodness by which it lives and grows: This is that Divine Impress that invincibly draws and sucks them in by degrees into the Divinity, and so unites them more and more to the Centre of Life and Love: It is something in the hearts of men which, feeling by an Occult and inward sensation the mighty insinuations of the Divine goodness, immediately complies with it, and with the greatest ardency that may be is perpetually rising up into conjunction with it; and being first begotten and enlivened by the warm Beams of that Goodness, it alwaies breaths and gasps after it for its constant growth and nourishment. It is then fullest of life and vivacity, when it partakes most freely of it; and perpetually languisheth when it is in any measure deprived of that sweet and pure nourishment it derives from it.

But that we may the more clearly unfold this business, *How Gospel-righteousness comes to be communicated through Faith*, we shall lay it forth in 2 Particulars.

First, *The Gospel lays a strong foundation of a cheerful dependance upon the Grace and Love of God, and assistance in it.* We have the greatest security and assurance that may be given us of God's readiness to relieve such forlorn and desolate Creatures as we are: That there are no such dreadful Fates in Heaven as are continually thirsting after the blood of sinners, insatiably greedy after their prey, never satisfied till they have devoured the Souls of men. Lest we should by such dreadful apprehensions be driven from God, we are told of the *Blood of sprinkling that speaks better things*

for us; of a mighty *Favourite* soliciting our Cause with perpetual *intercessions* in the Court of heaven; of a *new and living way* to the Throne of grace and to the Holy of holies which our Saviour hath *consecrated through his flesh*: We are told of a great and mighty Saviour *able to save to the utmost* all that come to God by him: We heare of the most compassionate and tender *Promises* that may be from the Truth it self, that *Whosoever comes to him he will in no wise cast out*; that *They that believe on him, out of them should flow streams of living water*: We hear of the most *gracious invitations* that Heaven can make to *all weary and heavy-laden* sinners to come to Christ, that they may find rest: The great Secrets of Heaven and the *Arcana* of Divine Counsells are revealed, whereby we are acquainted that *Glory to God in the highest, Peace on earth, Good will towards men*, are sweetly joined together in Heavens harmony, and happily combin'd together in the composition of it's Ditties: That the *Glory of the Deity* and *Salvation of men* are not *alliaied* by their union one with another, but both *exalted* together in the most transcendent way, that Divine love and bounty are the supreme rulers in Heaven and Earth, *ὃ φθόνος ἔξω ἵσαται τῷ χόρῳ*, There is no such thing as *sovereign Despair and Envy* lodged in the bosome of that ever-blessed Being above, whose name is LOVE, and all whose *Dispensations* to the Sons of men are but the *dispreadings* and *distended radiations* of his Love, as freely flowing forth from it through the whole orbe and sphear of its creation as the bright light from the Sun in the firmament, of whose benign influences we are then only deprived when we hide and withdraw our selves from them. We are taught that *the mild and gentle breathings of the Divine Spirit* are moving

up and down in the World to produce life, and to revive and quicken the Souls of men into a feeling sense of a blessed Immortality. This is that mighty Spirit that will, if we comply with it, *teach us all things*, even the hidden things of God; mortifie all the lusts of rebellious Flesh, and *seal us up to the day of redemption*. We are taught that with all holy boldness we may *in all places lift up holy hands to God, without wrath or doubting*, without any fowre thoughts of God, or fretfull jealousies, or harsh surmises. We can never distrust enough in our selves, nor ever trust too much in God. This is the great *Plerophory*, and that full Confidence which the Gospel every where seems to promote: and should I run through all the Arguments and Solicitations that are there laid down, to provoke us to an entertainment hereof, I should then run quite through it from one end to another: it containing almost nothing else in the whole Complex and Body of it but *strong and forcible Motives* to all *Ingenuous addressees* to God, and the most effectual *Encouragement* that may be to *all chearfull dependance* on him, and *confident expectation of all assistance* from him to carry on our poor endeavours to the atchievment of Blessedness, and that in the *most plain* and simple way that may be, *sine fraude & fuco*, without any double mind or mental reservation; Heaven is not acquainted so feelingly with our wicked arts and devices. But it is very strange that where God writes *Life* so plainly in fair Capital letters, we are so often apt to read *Death*; that when he tells us over and over, that Hell & destruction arise from our selves, that they are the workmanship of our own hands, we will needs understand their Pedegree to be from Heaven, and that they were conceived in the Womb of Life and Blessedness. No, but the Gospel.

spel tells us we are not come to *Mounts of burning*, nor unto *blackness and darkness and tempest*, &c. Hebr. 12. v. 18. Certainly a *lively Faith* in this *Love of God*, and a sober converse with his *Goodness* by a cordial entertainment and through persuasion of it, would *warm* and chafe our benumbed Minds, and *thaw* our Hearts frozen with *Self-love*; it would make us *melt* and dissolve out of all *Self-consistencie*, and by a *free and noble Sympathie* with the *Divine love* to yield up our selves to it, and dilate and spread our selves more fully in it. This would banish away all *Atheisme* and ireful slavish *Superstition*; it would cast down every high thought and proud imagination that swells within us and exalts it self against this sovereign Deity; it would free us from all those poor, sorry, pinching and particular Loves that here inthrall the Souls of men to *Vanity* and *Baseness*; it would lead us into the true liberty of the sons of *God*, filling our Hearts once enlarged with the sense of it with *a more generous and universal love*, as unlimited and unbounded as true *Goodness* it self is. Thus *Moses-like* conversing with *God* in the *Mount*, and there beholding his glory shining thus out upon us in the face of *Christ*, we should be deriving a *Copy* of that *Eternal beauty* upon our own Souls, and our thirstie and hungry spirits would be perpetually sucking in a true participation and image of his glory. A true *divine Love* would wing our Souls, and make them take their flight swiftly towards *Heaven* and *Immortality*. Could we once be throughly possess'd and mastered with a full confidence of the *Divine love*, and *God's* readiness to assist such feeble, languishing creatures as we are, in our assays after *Heaven* and *Blessedness*, we should then, finding our selves borne up by an *Eternal* and *Almighty* strength, dare to adventure

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ture courageously and confidently upon the highest designs of Happiness, to assail the kingdome of heaven with a holy gallantry and violence, to pursue a course of well-doing without weariness; knowing that our labour shall not be in vain in the Lord, and that we shall receive our Reward, if we faint not: We should work out our salvation in the most industrious manner, trusting in God as one ready to instill strength and power into all the vital faculties of our Souls: We should *press towards the mark, for the prize of the high calling of God in Christ Jesus, that we may apprehend that for which also we are apprehended of Christ Jesus.* If we suffer not our selves to be robb'd of this Confidence and Hope in God as ready to accomplish the desires of those that seek after him, we may then walk on strongly in the way to Heaven and not be weary; we may run and not faint. And the more the Souls of men grow in this blisfull persuasion, the more they shall mount up like Eagles into a clear Heaven, finding themselves rising higher and higher above all those filthy mists, those clouds and tempests of a slavish Fear, Despair, Fretfulness against God, pale Jealousies, wrathfull and embittered Thoughts of him, or any strugglings or contests to get from within the verge of his Power and Omniscency, which would mantle up their Souls in black and horrid Night.

I mean not all this while by this *holy Boldness and Confidence and Presence of Mind* in a Believer's converse with the Deitie, that high pitch of Assurance that wafts the Souls of good men over the Stygian lake of Death, and brings them to the borders of life; that here puts them into an actual possession of Bliss, and reestates and reestablishes them in Paradise: No, That more general acquaintance which we may have

with God's *Philanthropy* and Bounty, ready to relieve with the bowells of his tender compassions all those starving Souls that call upon him, (for surely he will never doe less for fainting and drooping Souls then he doth for the young Ravens that cry unto him ;) that converse which we are provoked by the Gospel to maintain with God's unconfined love, if we understand it aright, will awaken us out of our drowsie Lethargy, and make us *aske of him the way to Sion with our faces thitherward*: This will be digging up fresh fountains for us while we goe through the valley of *Baca*, whereby refreshing our weary Souls we shall *goe on from strength to strength until we see the face of our loving,* and ever-to-be-loved, *God in Sion*. And so I come to the next Particular wherein we shall further unfold how this *God-like righteousness*, we have spoken of, is conveyed to us by Faith: and that is this,

2. *A true Gospel-faith is no lazie or languid thing, but a strong ardent breathing for and thirsting after divine Grace and Righteousness*: it doth not only pursue an ambitious project of raising the Soul *immaturely* to the condition of a darling Favourite with Heaven, while it is unripe for it, by procuring a mere empty Pardon of sin; it desires not only to stand upon clear terms with Heaven by procuring the crossing of all the Debt-books of our sins there; but it rather pursues after an *Internal participation of the Divine nature*. We often hear of a *Saving Faith*; and that, where it is, is not content to wait for Salvation till the world to come; it is not patient of being an Expectant in a Probationership for it untill this Earthly body resignes up all it's worldly interest, that so the Soul might then come into its room: No, but it is here perpetually gasping after it, and effecting of it in a way of serious *Mortification*
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and Self-denial: it enlarges and dilates it self as much as may be according to the vast dimensions of the Divine love, that it may comprehend *the height and depth, the length and breadth* thereof, and fill the Soul, where it is seated, *with all the fullness of God*: it breeds a strong and unsatiable appetite where it comes after true Goodness. Were I to describe it, I should doe it no otherwise then in the language of the Apostle; It is that whereby *we live in Christ, and whereby he lives in us*; or, in the dialect of our Saviour himself, Something so powerfully sucking in the precious influences of the Divine Spirit, that the Soul where it is, is continually flowing with living waters issuing out of it self. John 7. 38. A truly-believing Soul by an ingenuous affiance in God and an eager thirst after him is alwaies sucking from the full breasts of the Divine love; thence it will not part, for there, and there only, is its life and nourishment; it starves and faints away with grief and hunger, whensoever it is pull'd away from thence; it is perpetually hanging upon the arms of Immortal Goodness, for there it finds its great strength lies; and as much as may be armes it self with the mighty Power of God, by which it goes forth like a Gyant refreshed with wine to run that race of Grace & Holiness that leads to the true *Elysium* of Glory, and that heavenly *Canaan* which is above. And whensoever it finds it self enfeebled in its difficult Conflict with those fierce and furious Corruptions, those tall sons of *Anak*, which arising from our terrene and sensual affections doe here encounter it in the Wilderness of this world; then turning it self to God, and putting it self under the conduct of the Angel of his presence, it finds it self presently out of weakness to become strong, enabled from above to put to flight those mighty armies of the aliens. True

How the true Evangelical Righteousness

Faith, (if you would know its rise and pedigree) it is begotten of the Divine bounty and fulness manifesting it self to the Spirits of men, and it is conceived and brought forth by a deep and humble sense of *Self-indigency* and Poverty. *Faith* arises out of *Self-examination*, seating and placing it self in view of the Divine plenitude and Allsufficiency; and thus (that I may borrow those words of *S. Paul*) *we received the sentence of death in our selves, that we should not trust in our selves but in him.* The more this Sensual, Brutish and *Self-Central* life thrives and prospers, the more divine *Faith* languisheth; and the more that decays, and all *Self-feeling*, *Self-love*, and *Self-sufficiency* pine away, the more is true *Faith* fed and nourished, it grows more vigorous: and as Carnal life wasts and consumes, so the more does *Faith* suck in a true divine and spiritual life from the true *Author* who hath life in himself, and freely bestowes it to all those that heartily seek for it. When the Divinity united it self to Humane nature in the person of our Saviour, he then gave mankind a pledge and earnest of what he would further doe therein, in assuring of it into as near a conjunction as might be with Himself, and in dispensing and communicating himself to Man in a way as far correspondent and agreeable as might be to that first Copy. And therefore we are told of *Christ being formed in us*, and *the Spirit of Christ dwelling in us*; of *our being made conformable to him*, of *having fellowship with him*, of *being as he was in this world*, of *living in him and his living in us*, of *dying, and rising again, and ascending with him into Heaven*, and the like: because indeed the same Spirit that dwelt in him, derives it self in its mighty Virtue and Energy through all believing Souls, shaping them more and more into a just resemblance and con-

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formitie to him as the first Copy & Pattern: Whence it is that we have so many waies of unfolding the *Union* between Christ and all Believers set forth in the Gospel. And all this is done for us by degrees through the efficacy of the Eternal spirit, when by a true *Faith* we deny our selves and our own Wills; submit our selves in a deep sence of our own folly and weakness to his Wisdome and Power, comply with his Will, and by a holy affiance in him subordinate our selves to his pleasure: for these are the Vital acts of a Gospel-Faith.

And according to this which hath been said I suppose we may fairly gloss upon S. *Paul's* Discourses which so much prefer *Faith* above *Works*. We must not think in a Gyant-like pride to scale the walls of Heaven by our own Works, and by force thereof to take the strong Fort of Blessedness, and wrest the Crown of Glory out of God's hands whether he will or no. We must not think to commence a suit in Heaven for Happiness upon such a poor and weak plea as our own *External* compliance with the *Old Law* is. We must not think to deal with God in the Method of *Commutative Justice*, and to challenge Eternal life as the just Reward of our great *Merits*, and the hire due to us for our labour and toil we have took in God's Vineyard. No, God *resists the proud, but gives grace to the humble*: it must be an humble and Self-denying address of a Soul dissolved into a deep and piercing sence of its own Nothingness and unprofitableness, that can be capable of the Divine bounty: *he fills the hungry with good things, but the rich he sends empty away*. They are the *hungry and thirsty* Souls, alwaies gasping after the living springs of Divine grace, as the parched ground in the desert doth for the dew of Heaven, ready to drink

them in by a constant dependance upon God; Souls that by a living, watchfull and diligent *Faith* spreading forth themselves in all obsequious reverence and love of him, wait upon him as the Eyes of an handmaid wait on the hand of her Mistrefs: These are they that he delights to satiate with his goodness. Those that being master'd by a strong sense of their own indigency, their pinching and pressing povertie, and his All-sufficient fulness, trust in him as an Almighty Saviour, and in the most ardent manner pursue after that Perfection which his grace is leading them to; those that cannot satisfie themselves in a bare performance of some External acts of righteousness, or an External observance of a Law without them, but with the most greedy and fervent ambition pursue after such an acquaintance with his Divine Spirit as may breath an inward life through all the powers of their Souls, and beget in them a vital form and soul of Divine goodness; These are the *spiritual* seed of faithful *Abraham*, the sons of the Free-woman and heirs of the promises, to whom all are made *Yea and Amen in Christ Jesus*; These are they which shall abide in the house for ever, when the sons of the Bond-woman, those that are only *Arabian* profelytes, shall be cast out.

CHAP. VII.

An Appendix to the foregoing Discourse; How the whole business and Undertaking of Christ is eminently available both to give full relief and ease to our Minds and Hearts, and also to encourage us to Godliness or a God-like righteousness, briefly represented in sundry Particulars.

FOR the further illustration of some things especially in the latter part of this Discourse, it may not be amiss in some Particulars (which might easily be enlarged) to shew *How the Undertaking of Christ* (that Great Object of Faith) *is greatly advantageous and available to the giving full relief and ease to our Minds and Hearts, and also to the encouraging us to Godliness, or a true God-like righteousness.*

In the General therefore we may consider, That full and evident assurance is given hereby to the world, *That God doth indeed seek the saving of that which is lost*; and men no longer to make any doubt or scruple of it. Now what can we imagine more available to carry on a Designe of Godliness, and to rouze dull and languid Souls to an effectual minding of their own Salvation, then to have this News sounding in their Ears by men that (at the first promulgation thereof) durst tell them roundly in the Name of God, that God required them every where to repent, for that his Kingdome of grace was now apparent; and that he was not only willing, but it was his gracious designe to save & recover lost Sinners who had forsaken his Goodness: Particularly,

Particularly, That the whole business of Christ is very advantageous for this purpose, and highly accommodate thereto, may appear thus :

1. We are fully assured that God hath this forementioned designe upon lost men, because here is one (*viz.* Christ) that partakes every way of *Humane Nature*, whom the Divinity magnifies itself in, and carries through this world in *Humane* infirmities and Sufferings to Eternal glory: a clear manifestation to the World that God had not cast off *Humane Nature*, but had a real mind to exalt and dignifie it again.
2. The way into the Holy of holies or to Eternal happiness is laid as open as may be by Christ, in his *Doctrine, Life, and Death*: in all which we may see with open face what *Humane Nature* may attain to, and how it may by *Humility, Self-denial* and *divine Love*, a Christ-like life, rise up above all visible heavens into a state of Immortal glory and blifs.
3. Here is a manifestation of *Love* given, enough to thaw all the *iciness* of mens hearts which *Self-love* had quite frozen up: For here is One who in *Humane Nature* most heartily every where denying himself, is ready to doe any thing for the good of Mankind, and at last gives up his life for the same purpose; and that according to the good will and pleasure of that Eternal love which *so loved the World, that he gave* this beloved and *his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*
4. Whereas every *Penitent Sinner* carries a *sense of Guilt* upon his own Conscience, is apt to shrink with cold chill fears of offended Majesty, and to dread the thoughts of violated Justice: He is assured that Christ hath laid down his life, and thereby made propitiation & atonement for sin; That He hath laid down his life for
the

the Redemption of him; and so in *Christ we have Redemption through his blood, even the forgiveness of sins.* Thus may the Hearts of all Penitents, troubled at first with sense of their own guilt, be *quieted*, and fully establisht in a living Faith and Hope in an Eternal goodness; seeing how their Sins are remitted through the blood of Jesus that came to die for them and save them, and through his blood they may have free access unto God.

Seeing *Sin* and *Guilt* are apt continually to beget a *jealousie* of God's Majesty and Greatness, from whom the Sinner finds himself at a vast distance, he is made acquainted with a *Mediator* through whom he may address himself to God without this *jealousie* or *doubting*; for that this *Mediator* likewise is *one of Humane Nature*, that is highly beloved and accepted of God, he having so highly pleased God by performing his Will in all things. Certainly it is very decorous and much *for the Ease of a Penitent's mind*, (as it makes also *for the disparagement of Sin*) that our Addresses to God should be through a Mediator. The *Platonists* wisely observ'd that between the Pure Divinity and Impure Sinners as there is no Union, so no Communion: it is very agreeable every way and upon all accounts, that they who in themselves are altogether unworthy and under demerit, should come to God by a Mediator.

Thus the Scripture every where seems to represent and hold forth Christ in the forenamed Particulars, (without descending into Niceties and Subtilties, such as the School-men and others from them have troubled the World with) in a very full and ample manner, that so the Minds of true Believers (that are willing to comply with the Purpose of God for their own Eternal peace) might in all Cases find something in

Christ for their *relief*, and make use of him as much as may be to encourage and help on Godliness : for by this whole Undertaking of Christ manifested in the Gospel God would have to be understood *Full relief of Mind and Ease of Conscience*, as also *all Encouragement to Godliness*, and *Disparagement of Sin*. And indeed the whole business of Christ is *the greatest Blow to Sin* that may be, For the World is taught hereby, that there is no Sinning upon cheap and easie terms : men may see that God will not return so easily into favour with Sinners ; but he will have his Righteousness acknowledged, and likewise their own Demerit. And this Acknowledgment he is once indeed pleased to accept of in the person of our Saviour : yet if men will not now turn to him, and accept his favour, they must know that there is no other Sacrifice for Sin.

By these Particulars we have briefly touch'd upon (to name no more) it may appear , That when we look into the Gospel, we are taught to believe that Christ hath done, according to the good pleasure of God, every thing for us that *may truly relieve our Minds*, and *encourage us to Godliness*, a God-like Righteousness far exceeding the righteousness of the Scribes and Pharisees.

A Discovery of
The SHORTNESS and VANITY
OF A
Pharisaick Righteousness:

OR,
An Account of the *False Grounds* upon
which Men are apt vainly to *conceit*
themselves to be *Righteous*.

Luke 16. 15.

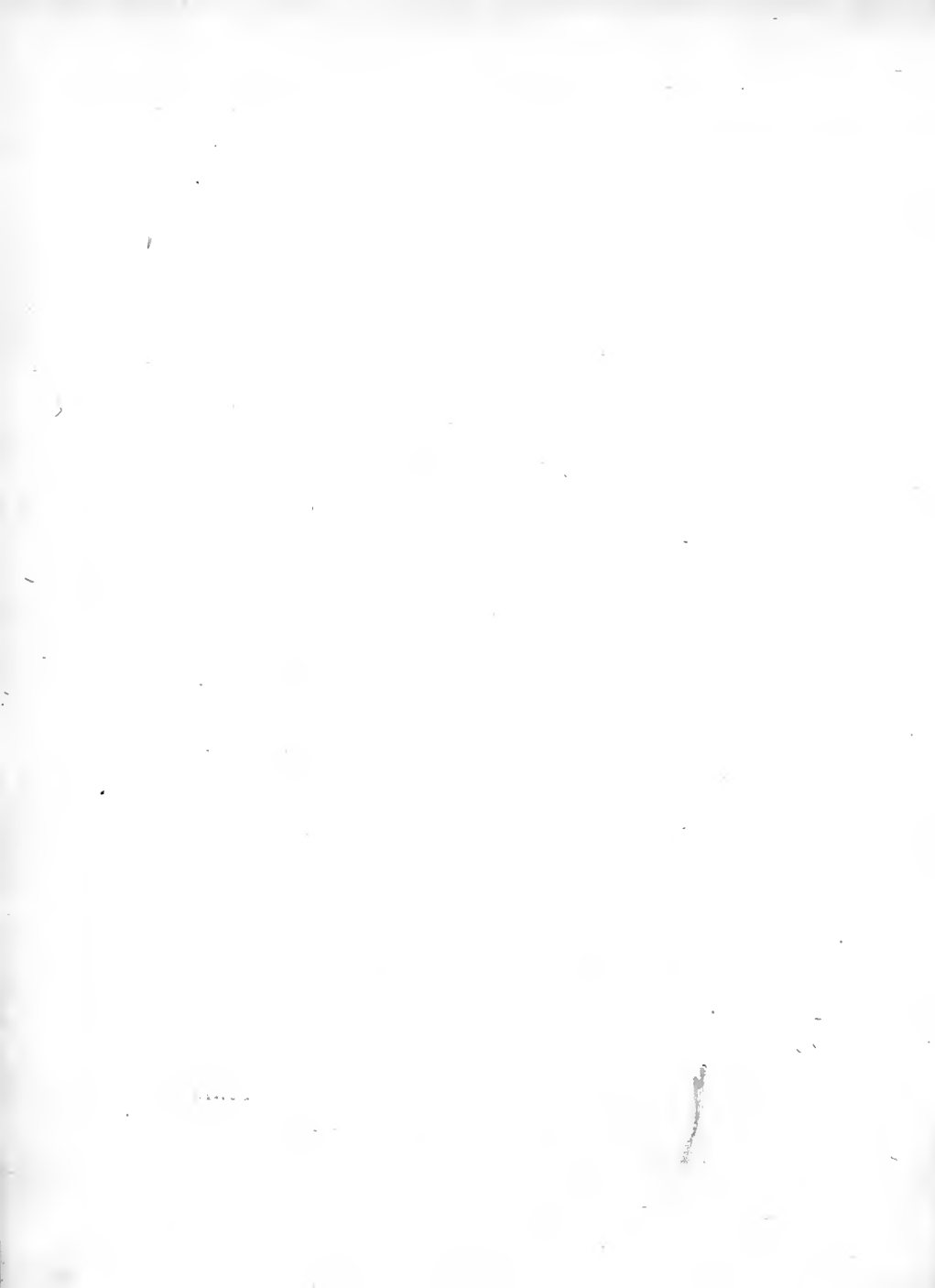
*And he said unto the Pharisees, Ye are they which justify your
selves before men; but God knoweth your Hearts: for that
which is highly esteemed amongst men, is abomination in the
sight of God.*

Epiphanius in Hæref. 59. κτ' Καθαρῶν.

Πᾶς ὁ ἑαυτὸν καθαρὸν καὶ ἀκαθάρτου ἑαυτὸν πλεῖστον
κατέχεινε.

Renatus Des Cartes in Epistol. ad Princ. Elizabetham.

*Nulli facilius ad magnam Pietatis famam perveniunt;
quàm Superstitiosi vel Hypocritæ.*



SHORTNESS and VANITY

OF

A Pharisaick Righteousness,

Discovered in a Discourse upon

MATTHEW 19. 20, 21.

The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give it to the Poor, and thou shalt have treasure in Heaven: and come and follow me.

C H A P. I.

A General account of men's Mistakes about Religion. Men are no where more lazy and sluggish, and more apt to delude themselves, than in matters of Religion. The Religion of most men is but an Image and Resemblance of their own Fancies. The Method propounded for discoursing upon those words in S. Matthew. 1. To discover some of the Mistakes and False Notions about Religion. 2. To discover the Reason of these Mistakes. . A brief Explication of the Words.



S there is no kind of Excellency more generally pretended to than *Religion*, so there is none less known, or wherein men are more apt to delude themselves. Every one is ready to lay claim,

claim, and to plead a Right in it; (like the Bat in the Jewish fable, that pretended the Light was hers, and complain'd of the unjust detainment thereof from her;) but few there are that understand the true worth and pretiousness of it. There are some *Common* Notions and a *Natural instinct* of Devotion seated in the Minds of men, which are ever and anon roving after Religion; and as they casually and fortuitously start up any Models and *Ideas* of it, they are presently prone to believe themselves to have found out this only Pearl of price: the *Religion* of most men being indeed nothing else but such a Strain and *Scheme of Thoughts and Actions*, as their Natural propensions, sway'd by nothing else but an Inbred belief of a Deity, accidentally run into; nothing else but an *Image and Resemblance of their own Fancies* which are ever busie in painting out themselves; which is the reason why there are as many Shapes and Features of Religion painted forth in the Minds of men, as there are various Shapes of Faces and Fancies. Thus men are wont to fashion and limne out their Religion to themselves in a strange and uncouth manner, as the Imaginations of men in their Dreams are wont to represent monstrous and hideous shapes of things that no where else appear but there. And though some may seem to themselves to have ascended up above this *Low region*, this *Vulgar state* of Religion; yet I doubt they may still be wrap'd up in Clouds and darkness, they may still be but in a *Middle region*, like wandring Meteors that have not yet shak'd off that gross and earthly Nature which will at last force them again downwards. There may be some who may arrive at that Book-skill and learning in Divine Mysteries, that with a *Pharisaick* pride looking down upon the *rude* and *vulgar* sort of men, may say,

* *This*

* *This people that knows not the Law are cursed; who themselves yet converse only with an airy Ghost and shadow of Religion: though the Light of divine truth may seem to shine upon them, yet by reason of their dark and opacous hearts, it shines not into them: They may, like this dark and dull Earth, be superficially gilded, and warmed too, with its beams, and yet the impressions thereof doe not pierce quite through them. There may be many fair Semblances of Religion where the Substance and Power of it is not. We shall here endeavour to discover some of them which may seem most specious, and with which the weak Understandings of men (which are no where more lazy and sluggish then in matters of Religion) are most apt to be deluded; and then discover the Reason of these Mistakes.*

For which purpose we have made choice of these Words, wherein we find a young Pharisee beginning to swell with a vain conceit of his good estate towards God, looking upon himself as being already upon the Borders of *Perfection*, having from his youth up kept on a constant course in the way of God's Commandments; he could not now be many miles from the land of *Canaan*, if he were not already passed over *Jordan*; he thought himself to be already in a state of *Perfection*, or at least within sight of it: and therefore making account he was as lovely in our Saviours eyes as he was in his own, asks him, *What lack I yet?*

For the understanding of which we must know the Jewes were wont to distinguish *Righteous men* into two sorts, צדקים and נטורים צדקים, to which this Quere of his seems to refer, as if he had said, Having kept all God's commandments, sure my *Good* deeds cannot only over-balance my *Evil*, no, but they rather fill

The shortness of a Pharisaick Righteousness,

fill both the scales of the Divine ballance; I have no Evil deeds to weigh against them: what therefore can I want of the end and scope of the Divine Law, which is to make men perfect, seeing I have guided my whole life from my youth up by the Precepts of it? To which our Saviour replies; *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.* Which words I can neither think to be spoken as *Consilium perfectionis* in the Papal sense, nor yet only as a *particular and special Precept*; but rather by way of Conviction: So that the full sense and importance of our Saviours speech seems to be this, viz. A mere Conformity of the *Outward* man to the Law of God is not sufficient to bring a man to Eternal life; but the *Inward* man also must deeply receive in the stamp and impression of the Divine Law, so as to be made *like to God*. True Perfection is not consistent with any Terrene loves or Worldly affections: This Mundane life and spirit which acts so strongly and impetuously in this lower world, must be crucified: The Soul must be wholly dissolved from this Earthy body which it is so deeply immerst in, while it endeavours to enlarge its sorry Tabernacle upon this material Globe, and by a holy abstraction from all things that pinion it to Mortality, withdraw it self and retire into a Divine solitude. If thou therefore wert in a state of *Perfection*, thou wouldest be able at the first call from God to resign up all Interest here below, to quitt all claim, and to dispose of thy self and all worldly enjoyments according to his pleasure without any reluctancy; *and come and follow me.* And this I think was the true Scope of our Saviours answer; which proved a real Demonstration, as it appears in the sequel of the Story,

that

that this confident Pharisee had not yet attained to those mortified affections which are requisite in all the *Candidates* of true Blessedness; but only cheated his own Soul with a bare *External appearance of Religion*, which was not truly seated in his Heart: and I doubt not but many are ready upon as slight Grounds, and with as much confidence, to take up his Quere, *What lack I yet?*

We shall therefore in the first place, according to what we promised, inquire into some of those false Pretences which men are apt to make to Happiness, and shew in four Particulars how Religion is mistaken.

CHAP. II.

An Account of mens Mistakes about Religion in 4 Particulars. 1. A Partial obedience to some Particular Precepts. *The False Spirit of Religion spends it self in some Particulars, is confin'd, is overswayed by some prevailing Lust. Men of this spirit may by some Book-skill, and a Zeal about the Externals of Religion, loose the sense of their own Guiltiness, and of their deficiencies in the Essentials of Godliness, and fancy themselves nearly related to God. Where the true Spirit of Religion is it informs and actuates the whole man, it will not be confin'd, but will be absolute within us, and not suffer any corrupt Interest to grow by it.*

THE First is, *A Partial obedience to some Particular* 1.
Precepts of Gods law. That arrogant Pharisee that could lift up a bold face to heaven, and thank God he was no Extortioner, nor unjust, nor guilty of any *Publican-sins*, found it easie to perswade himself

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The shortness of a Pharisaick Righteousness,

that God justified him as much as he did himself.

It was a vulgar Rule given by the Jewish Doctors, which I fear too many live by, *That men should single out some one Commandement out of Gods law, and therein especially exercise themselves, that so they might make God their friend by that, lest in others they should too much displeas him.* Thus men are content *δενδεξαι*, to pay God their *Decima*, and *Septima* of their lives too, if need be, so that they may without fear of sacrilege, or purloining, as they suppose, from him, enjoy all the rest to themselves: But they are not willing to consecrate their *whole lives* to him, they are afraid lest Religion should inroach too much upon them, and too busily invade their own rights and liberties, as their Selfish Spirit calls them.

There are such that it may be think themselves willing that God should have his due, so be it he will also let them enjoy their own without any lett or molestation; but they are very jealous lest he should inroach too much upon them, and are carefull to maintain a *Meum* and *Tuum* with Heaven it self, and to set bounds to God's prerogative over them, lest it should swell too much, and grow too mighty for them to maintain their own Priviledges under it. They would fain understand themselves to be *free-born* under the dominion of God himself, and therefore ought not to be compelled to yield obedience to any such laws of his as their own private seditious Lusts and Passions will not suffer them to give their consent unto.

There be such who perswade themselves they are well-affected to God, and willing to obey his Commandements, but yet think they must not be uncivil to the World; nor so base and cowardly as not to maintain their own credit and reputation, with a due re-

venge

venge upon those that seem to impair it; or so much forget themselves, as not to comply with the guise and fashion of this world so far as it may make for their own emolument or preferment. Such as these, that are no fast friends to Religion, can easily find some Postern-dore to slip out by into this World: and while they either doe some constant homage to Heaven in the exercise and performance of some Duties of Religion, or abstain from such Vices as the common opinions of men brand with infamie, or can fanse themselves to be marked out with some of those Characters which they have learned from Books or Pulpit-discourses to be the *Notes of God's Children* and justified persons; they grow big with *Self-conceit*, and can easily find out some handsome piece of Sophistry and cunning Topick to delude themselves by, in indulging some beloved Lust or other: They can sometimes beat down the price of other mens religion, to inhance the value of their own; or it may be by a burning and fiery zeal against the Opinions and deportments of others that are not of their own Sect, they may loose the sense of all their own guiltiness. The Disciples themselves had almost forgotten the *mild and gentle Spirit of Religion*, in an over-hasty heat calling for Fire down from heaven upon those whom they deemed their Master's enemies.

Sometimes a *Partial* spirit in Religion, that spends it self only in some Particulars, mistakes the fair complexions of Good nature for the true face of Vertue; and a good Bodily temperament will serve it, as a flattering glass, to bestow beauty upon a deformed and misshapen Mind, that it may seem vertuous. But it is not a true Spirit of Religion, whatsoever those wanton wits may call it, that is thus *Particular* and *confin'd*. No, that is of a subtile and working nature, it will be search-

ing through the whole man, and leave nothing uninformed by it self: as it is with the Soul that runs through all the portions of Matter and every member of the Body. Sin and Grace cannot lodge together, they cannot divide and share out between them two several Dominions in one Soul.

What is commonly said of *Truth* in general, we may say more especially of true Goodness, *magna est, & prevalebit*: it will lodge in the Souls of men, like that mighty, though gentle, Heat which is entertained in the Heart, that alwaies dispenseth warm Bloud and Spirits to all the members in the Body: it will not suffer any other Interest to grow by it: it will be so absolute as to swallow up all our carnal freedom, and crush down all our fleshly liberty: as *Moses* his Serpent did eat up all the Serpents of the Egyptian Magicians, so will it devour all that viperous brood of iniquity, which our Magical Self-will by her witchcraft and enchantments begets within us: like a strong and vehement Flame within us, it will not only singe the hair, or scorch and blister the skin, but it will go on to consume this whole Body of death: it is compared by our Saviour to *Leaven* that will ferment the whole mass in which it is wrap'd up: it will enter into us like the *Refiner's fire*, and the *Fuller's Soape*: like the Angel of God's presence that he promised to send along with the Israelites in their journey to *Canaan*, it will not pardon our iniquities, nor indulge any darling lust whatsoever: it will narrowly pry into all our actions, and be spying out all those back-waies and dores whereby Sin and Vice may enter.

That Religion that runs out only in *Particularities*, and is overfwayed by the prevailing power of any Lust, is but only a dead carcass, and not indeed that true

true living Religion which comes from Heaven, and which will not suffer it self to be *confin'd*; that will not indent with us, or article upon our tearms and conditions, but *Sampson*-like will break all those bounds which our fleshly and harlot-like wills would tie it with, and become every way absolute within us. And so I pass to the Second thing wherein men are apt to delude themselves in taking an Estimate of their own Religion, viz.

CHAP. III.

The Second Mistake about Religion, viz. A meer compliance of the Outward man with the Law of God. True Religion seats it self in the Centre of mens Souls, and first brings the Inward man into Obedience to the Law of God: the Superficial Religion intermeddles chiefly with the Circumference and Outside of men; or rests in an outward abstaining from some Sins. Of Speculative and the most close and Spiritual wickedness within. How apt men are to sink all Religion into Opinions and External Forms.

A Mere compliance of the Outward man with the Law of God. There is an $\acute{o}\ \acute{\epsilon}\xi\omega$ and an $\acute{o}\ \acute{\epsilon}\omega\ \acute{\alpha}\nu\ \acute{\tau}\epsilon\omega\pi\ \text{C}$ that Philosophy hath acknowledged as well as our Christian Divinity: and when Religion seats it self in the Centre of mens Souls, it acts there most strongly upon the Vital powers of it, and first brings the Inward man into a true and chearfull obedience to the law of God, before all the seditious and rebellious motives of the External or Animal man be quite subdued. But a *Superficial Religion* many times inter-

meddles only with the *Circumference* and Outside of men, it only lodges in the suburbs and forms the out-works, but enters not the main Fort of mens Souls, which is strongly defended by *inward Pride, Self-will, particular and mundane Loves, fretting and self-consuming Envy, Popularity and Vain-glory*, and such other *Mental vices*, that when they are beaten out of the visible behaviours and conversations of men by Divine threats or promises (which may be too potent to be controll'd) retreat and secure themselves here as in a strong Castle. There may be many who dare not pursue *Revenge*, and yet are not willing to *forgive injuries*; who dare not *murder* their enemy, that yet cannot *love him*; who dare not seek for preferment by *Bribery*, who yet are not mortified to these and many other mundane and base-born affections: they are not willing that the Divine prerogative should extend it self beyond the *Outward* man, and that Religion should be too busie with their *Inward* thoughts and passions: if they may not by proud boasting set off their own sorry commodities *upon the publick stage*, and there read out their own Panegyricks; yet they will *inwardly applaud* themselves, and commit wanton dalliance with their own Parts and Perfections; and not feeling the mighty power of any Higher good, they will endeavour to preserve an unhallowed *Autæsthesie* and feeling sense of themselves; and by a sullen melancholy *Stoicisme*, when Religion would deprive and bereave them of the finfull glory and pleasures of this *Outward* world, they then retire and shrink themselves up into a *Centre* of their own, they collect and contract themselves into themselves. Thus when this *low life* of mens Souls is chased out of the *External* vices and vanities of this World by the chastisements of their own Consciences,

sciences, or many times by bodily oppressions, it presently retires into it self, and by a *Self-feeling* begins more to grasp and dearly embrace it self. When these External loves begin to be starved and cooled, yet men may then fall into love with and courting of themselves by *Arrogancy, Self-confidence and dependence, Self-applause and gratulations, Admiration of their own perfections*; and so feed that *dying life* of theirs with this *Speculative wantonness*, that it may as strongly express it self *within* them, as before it did *without* themselves. Men may by inward braving of themselves sacrilegiously steal God's glory from him, and erect a *Self-supremacy* within, exerting it self in *Self-will* and particular loves, and so become *Corrivals* with God for the *Crown of Blessedness and Self-sufficiency*, as I doubt many of the *Stoicks* endeavoured with a *Giant-like ambition* to doe.

But alas, I doubt we generally arrive not to this pitch of Religion, to deny the world, and all the pomp and glory of this largely-extended train of *Vanity*; but we easily content our selves with some *External* forms of Religion. We are too apt to look at a garish dress and attire of Religion, or to be enamoured rather with some more specious and seemingly-spiritual Forms, then with the true Spirit & Power of *Godliness & Religion* it self. We are more taken commonly with the several new fashions that the luxuriant Fancies of men are apt to contrive for it, then with the real power and simplicity thereof: and while we think our selves to be growing in our knowledge, and moving on towards a state of *Perfection*, we do but turn up and down from one kind of *Form* to another; we are as apt still to draw it down into as low, worldly and mundane Rites and Ordinances, as ever it was before our Saviour made
that

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that glorious Reformation therein, which took away these Material crutches made up of carnal Observances which Earthly minds lean so much upon, and are fain to underprop their Religion with, which else would tumble down and fall to nothing: except we can cast it into such a certain *Set of duties* and *System of Opinions*, that we may see it altogether from one end to another, we are afraid lest it should become too abstruse a thing and vanish away from us.

I would not be misunderstood to speak against those *Duties & Ordinances* which are necessary means appointed by God to promote us in the waies of Piety: But I fear we are too apt to sink all our Religion into these, and so to embody it, that we may as it were touch and feel it, because we are so little acquainted with the high and spiritual nature of it, which is too subtile for gross and carnal minds to converse with. I fear our vulgar sort of Christians are wont so to look upon such kind of *Models* of Divinity and Religious performances, which were intended to help our dull minds to a more lively sense of God and true Goodness, as those things that claim the whole of their Religion: and therefore are too apt to think themselves absolved from it, except at some solemn times of more especial addresses to God; and that this wedding garment of holy Thoughts and divine Affections is not for every days wearing, but only then to be put on when we come to the Marriage-feast and Festivals of Heaven: as if Religion were fast lock'd and bound up in some sacred Solemnities, and so incarcerated and incorporated into some divine Mysteries, as the superstitious Heathen of old thought, that it might not stir abroad and wander too far out of these hallowed Cloisters, and grow too busie with us in our Secular imployments.

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We have learned to distinguish too subtilly I doubt in our lives and conversations *inter sacrum & profanum*, our *Religious* approaches to God and our *Worldly* affairs. I know our conversation and demeanour in this world is not, nor can well be, all of a piece, and there will be several degrees of Sanctity in the lives of the best men, as there were once in the land of *Canaan*: but yet I think a Good man should alwaies find himself upon *Holy ground*, and never depart so far into the affairs of this life, as to be without either the call or compass of Religion; he should alwaies think where-soever he is, *etiam ibi Dei sunt*, that God and the blessed Angels are there, with whom he should converse in a way of Puritie. We must not think that Religion serves to paint our Faces, to reform our Looks, or only to inform our Heads, or instruct and tune our Tongues; no, nor only to tie our Hands, and make our *Outward* man more demure, and bring our Bodies and bodily actions into a better *decorum*: But its main business is to purge and reform our *Hearts* and all the Elicit actions and motions thereof. And so I come to a Third particular wherein we are apt to misjudge our selves in matters of Religion.

CHAP. IV.

The Third Mistake about Religion, viz. A constrain'd and forc'd Obedience to God's Commandments. The Religion of many (some of whom would seem most abhorrent from Superstition) is nothing else but Superstition properly so called. False Religionists, having no inward sense of the Divine Goodness, can-

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not truly love God: Yet their sore and dreadfull apprehensions of God compell them to serve him. A slavish spirit in Religion may be very prodigal in such kind of serving God as doth not pinch their Corruptions; but in the great and weightier matters of Religion, in such things as prejudice their beloved Lusts, it is very needy and sparing. This servile Spirit has low and mean thoughts of God, but an high opinion of its outward services, as conceiting that by such cheap things God is gratified and becomes indebted to it. The different Effects of Love and Slavish fear in the truly, and in the falsely, Religious.

3. **A**Nother Particular wherein men mistake Religion, is *A constrained and forced obedience to God's Commandments*. That which many men (amongst whom some would seem to be most abhorrent from Superstition) call their Religion, is indeed nothing else but a *Ἰδαιμονία* *, that I may use the word in its ancient and proper sense, as it imports *such an apprehension of God as renders him grievous to men, and so destroys all free and chearfull converse with him, and begets in stead thereof a forc'd and dry devotion, void of inward Life and Love*. Those *Servile* spirits which are not acquainted with God and his *Goodnesse*, may be so haunted by the frightfull thoughts of a Deity, as to scare and terrifie them into some worship and observance of him. They are apt to look upon him as one clothed with *austerity*, or, as the *Epicurean* Poet hath too truly painted out their thoughts, as a *savus Dominus*, that is, in the language of the unprofitable servant in the Gospel, *an hard Master*; and therefore they think something must be done to please him, and to mitigate his severity towards them: and though they cannot truly love him, having

* See the Tract of Superstition.

having no inward sense of his *Lowliness*, yet they cannot but *serve* him so far as these rigorous apprehensions lie upon them; though notwithstanding such as these are very apt to persuade themselves that they may pacifie him and purchase his favour with some *cheap services*, as if Heaven it self could become guilty of *Bribery*, and an *Immutable Justice* be flattered into *Partiality* and *Respect of persons*. Because they are not acquainted with God, and know him not as he is in himself, therefore they are ready to paint him forth to themselves in their own shape: and because they themselves are full of *Peevishness* and *Self-will*, arbitrarily imposing and prescribing to others without sufficient evidence of Reason, and are easily inticed by *Flatteries*; they are apt to represent the Divinity also to themselves in the same form, and think they view the true pourtraiture and draught of their own Genius in it; and therefore that they might please this angry Deity of their own making, they care not sometimes to be *lavish* in such a kind of *Service* of him as doth *not much pinch* their own *corruptions*; nay and it may be too, will seem to part with them sometimes, and give them a weeping farewell, if God and their own awakened Consciences seem to frown upon them; though all their *Obedience* arise from nothing else but the *Compulsions* and necessities which their own *sowre and dreadful apprehensions* of God lay upon them: and therefore in those things which *more nearly touch* their own beloved *Lusts*, they will be as *scant* and *sparing* as may be; here they will be as *strict* with God as may be, that he may have no more then his due, as they think, like that *Unprofitable servant* in the Gospel, that, because his Master was *an austere man*, reaping where he had not sown, and gathering where he had

not scattered, was content and willing he should have his own again, but would not suffer him to have any more.

This *Servile spirit* in Religion is alwaies *illiberal* and *needy* in the *Magnalia Legis*, the great and weightier matters of Religion, and here weighs out *Obedience* by drams and scruples: it never finds it self more shrivell'd and shrunk up, then when it is to converse with God; like those creatures that are generated of slime and mud, the more the Summer-sun shines upon them, and the nearer it comes to them, the more is all their vital strength dried up and spent away: their *dreadfull thoughts of God*, like a cold Eastern wind, blasts all their blossoming affections, and nips them in the bud: these exhaust their native vigour, and make them weak and sluggish in all their motions toward God. Their Religion is rather *a Prison* or *a piece of Penance* to them, then any *voluntary and free compliance* of their Souls with the Divine will: and yet because they bear the burden and heat of the day, they think, when the evening comes, they ought to be more liberally rewarded; such *slavish spirits* being ever apt inwardly to conceit that Heaven receives some emolument or other by their hard labours, and so becomes indebted to them, because they see no true gain and comfort accruing from them to their own Souls; and so because they doe God's work and not their own, they think they may reasonably expect a fair compensation, as having been profitable to him. And this I doubt was the first and vulgar foundation of *Merit*: though now the world is ashamed to own it.

But alas, such an ungodlike Religion as this can never be owned by God: the Bond-woman and her son must be cast out. The Spirit of true Religion is of

a more *free, noble, ingenuous and generous nature*, arising out of the warm beams of the Divine love which first hatch'd it and brought it forth, and therefore is it afterwards perpetually bathing it self in that sweetest love that first begot it, and is alwaies refresh'd and nourish'd by it. This *Love casteth out fear, fear which hath torment in it*, and is therefore more apt to chase away Souls once wounded with it from God, rather then to allure them to God. *Such fear of God alwaies carries in it a secret Antipathy against him*, as being *λυπηρόν ἔβλαβερόν*, as *Plutarch* speaks, one that is so troublesome that there is no quiet or peaceable living with him. Whereas *Love by a strong Sympathy draws the Souls of men*, when it hath once laid hold upon them by its powerfull insinuation, into the nearest conjunction that may be with the Divinity; it *thaws all those frozen affections which a Slavish fear had congealed and lock'd up*, and makes the Soul most chearfull, free, and nobly resolved in all its motions after God. It was well observed of old by *Pythagoras*, *βέλτιστοι γινόμεσθε πρὸς τὸς θεὸς βαδίζοντες*, we are never so well as when we approach to God; when in a way of Religion we make our addressees to God, then are our Souls most chearfull. True Religion and an Inward acquaintance with God discovers nothing in him but *pure and sincere Goodness*, nothing that might breed the least distaste or disaffection, or carry in it any semblance of *displeasingness*; and therefore the Souls of good men are never *pinching and sparing* in their affections: then the Torrent is most full and swells highest, when it empties it self into this unbounded Ocean of the Divine Being. This makes all the Commandments of God light and easie and far from being grievous. There needs no

* *Quis legem det amantiibus?*
Major Lex Amor est sibi.
Boetius l. 3. de Consol. Philos.

the true spirit of *divine love* to serve God or to comply with his Will. It is the choice of such a Soul to endeavour to conform it self to him, and draw from him as much as may be an Imitation of that Goodness and Perfection which it finds in him. Such a Christian does not therefore obey his Commands only because it is God's Will he should doe so, but because he sees the *Law of God* to be truly *perfect*, as *David* speaks: his nature being reconciled to God finds it all *holy, just and good*, as *S. Paul* speaks, and such a thing as his Soul loves, *sweeter then the honey or the honey-combe*; and he makes it *his meat and drink to doe the Will of God*, as our Lord and Saviour did. And so I pass to the Fourth and last Particular wherein Religion is sometimes mistaken.

CHAP. V.

The Fourth and last Mistake about Religion, When a mere Mechanical and Artificial Religion is taken for that which is a true Impression of Heaven upon the Souls of men, and which moves like a new Nature. How Religion is by some made a piece of Art, and how there may be specious and plausible Imitations of the Internals of Religion as well as of the Externals. The Method and Power of Fancy in contriving such Artificial imitations. How apt men are in these to deceive both themselves and others. The Difference between those that are govern'd in their Religion by Fancy, and those that are actuated by the Divine Spirit and in whom Religion is a Living Form. That True Religion is no Art, but a new Nature. Religion discovers it

it self best in a Serene and clear Temper of Mind, in deep Humility, Meekness, Self-denial, Universal love of God and all true Goodness.

THE Fourth and last Particular wherein men mis- 4.
 judge themselves, is, *When a mere Mechanical and Artificial Religion is taken for that which is a true Impression of Heaven upon the Souls of men, and which moves like an Inward nature.* True Religion will not stoop to Rules of Art, nor be confin'd within the narrow compass thereof: No, where it is, we may cry out with the Greek Philosopher, *ὅτι τὸ θεοῦ ἐνδόν* · God hath there kindled as it were his own Life which will move and act only according to the Laws of Heaven. But there are some *Mechanical* Christians that can frame and fashion out Religion so cunningly in their own Souls by that *Book-skill* they have got of it, that it may many times deceive themselves, as if it were *a true living thing*: We often hear that mere Pretenders to Religion may go as far in all the *External* acts of it as those that are best acquainted with it: I doubt not also but many times there may be *Artificial imitations* drawn of that which only lives in the Souls of good Men; by the powerful and wily Magick of exalted *Fancies*; as we read of some Artificers that have made such Images of living creatures, wherein they have not only drawn forth *the outward shape*, but seem almost to have copied out *the life* too in them. Men may make an *Imitation* as well of those things which we call the *Internals* of Religion, as of the *Externals*. There may be a *Semblance* of inward Joy in God, of Love to him and his Precepts, of *Dependance* upon him, and a *filial Reverence* of him; which by the contrivance and power of *Fancie* may be represented in a Masque upon

The shortness of a Pharisaick Righteousness,

upon the Stage of the Animal part of a mans Soul. Those Christians that fetch all their Religion from pious Books and Discourses, hearing of such and such *Signs of Grace* and Evidences of Salvation, and being taught to believe they must get those, that so they may go to Heaven; may presently begin to set themselves on work, and in an Apish imitation cause their *Animal Powers* and *Passions* to represent all these; and *Fancie* being well acquainted with all those several *Affections* in the Soul that at any time express themselves towards Outward things, may, by the power it hath over the *Passions*, call them all forth in the same Mode and fashion, & then conjoin with them some Thoughts of God and Divine things, which may serve thus put together for a handsome Artifice of Religion wherein these Mechanicks may much applaud themselves.

I doubt not but there may be such who to gain credit with themselves, and that *glorious name* of being *the Children of God* (though they know nothing more of it but that it is a Title that sounds well) would use their best skill to appear such to themselves, so qualified and molded as they are told they must be. And as many times *Credit* and *Reputation* among men may make them pare off the *Ruggedness* of their *Outward* man, and *polish* that; so to gain their own good opinion, and a reputation with their own Consciences which look more inwardly, they may also endeavour to make their *Inward* man look at some times more *smooth* and comely: and it is no hard matter for such *Chameleon-like* Christians to turn even their insides into whatsoever hue and colour shall best please them, and then *Narcissus-like* to fall in love with themselves: a strong and nimble *Fancie* having such command over the *Animal Spirits*, that it can send them forth in full
troops

troops which way soever it pleaseth, and by their aide call forth and raise any kind of *Passion* it listeth, and when it listeth allay it again, as the Poets say *Aeolus* can doe with the Winds. As they say of the force of *Imagination*, that *Vis Imaginativa signat factum*; so *Imagination* may stamp any Idea that it finds within it-self upon the *Passions*, and turn them as it pleases to what Seal it will set upon them, and mold them into any likeness; and a man looking down and taking a view of the Plot as it is acted upon the Stage of the *Animal* powers, may like and approve it as a true Platform of Religion. Thus may they easily deceive themselves, and think their Religion to be some Mighty thing *within* them, that runs quite through them and makes all these transformations within them; whereas the *Rise* and Motion of it may be all in the *Animal* and Sensitive powers of the Soul; and a wise observer of it may see whence it comes and whither it goes: it being indeed a thing which is *from the earth, earthy*, and not like that true Spirit of Regeneration which comes from Heaven, and begets a Divine life in the Souls of good men, and is not under the command of any such Charms as these are, neither will it move according to those Laws, and Times, and Measures that we please to set to it: but we shall find it manifesting its mighty supremacy over the Highest powers of our Souls. Whereas we may truly say of all *Mechanicks* in Religion, and our *Mimical* Christians, that *they are not so much actuated and informed by their Religion, as they inform that*; the power of their own *Imagination* deriving that *Force* to it which bears it up and guides all its motions and operations. And therefore they themselves having the power over it, can new mold it as themselves please, according to any new Pattern which shall like them

better then the former : they can furnish this domestic Scene of theirs with any kind of matter which the history of other mens religion may afford them ; and if need be, act over all the Experiences of that sect of men to which they most addiēt themselves so to the life, that they may seem to themselves as well experienc'd Christians as any others ; and so, it may be, soar so aloft in *Self-conceit*, as if they had already made their nests amongst the stars, and had viewed their own mansion in Heaven. What was observed by the *Stoick* concerning the vulgar sort of men, ὁ βίβλος ἰσχυροῦς, may as truly be said of this sort of Christians, their life is nothing else but a strong Energy of Fancy and Opinion.

But besides, lest their Religion might too grossly discover it self to be nothing else but a *piece of Art*, there may be sometimes such Extraordinary motions stirred up within them which may prevent all their own Thoughts, that they may seem to be a true operation of the Divine life ; when yet all this is nothing else but the Energy of their own *Self-love* touch'd with some Fleshly apprehensions of Divine things, and excited by them. There are such things in our Christian Religion that, when a Carnal and unhallowed mind takes the Chair and gets the expounding of them, may seem very delicious to the fleshly appetites of men : Some doctrines and notions of Free-Grace and Justification ; the magnificent Titles of *Sons of God* and Heirs of Heaven ; ever-flowing streams of Joy and Pleasure that blessed Souls shall swim in to all eternity ; a glorious Paradise in the world to come, always springing up with well-scented and fragrant Beauties ; a New *Jerusalem* paved with Gold and bespangled with Stars, comprehending in its vast circuit such numberless varieties,

eties, that a busie curiosity may spend it self about to all eternity. I doubt not but that sometimes the most fleshly & earthly men, that fly their ambition to the pomp of this world, may be so ravish'd with the conceits of such things as these, that they may seem to be made partakers of *the powers of the world to come*; I doubt not but that they may be as much exalted with them, as the Souls of crazed and distracted persons seem to be sometimes, when their *Fancies* play with those quick and nimble Spirits which a distempered frame of Body and unnatural heat in their Heads beget within them. Thus may these blazing Comets rise up above the Moon, and climbe higher then the Sun; which yet, because they have no solid consistencie of their own, and are of a base and earthly allay, will soon vanish and fall down again, being only born up by an External force. They may seem to themselves to have attain'd higher then those *noble Christians* that are *gently mov'd* by the natural force of true Goodness; they may seem to be *pleniores Deo* then those that are really inform'd and actuated by the Divine Spirit, and do move on steddily and constantly in the way towards Heaven; as the *Seed* that was sown in *the thorny* ground, grew up and lengthened out its blade faster then that which was sown in *the good* and fruitfull soil. And as the *Motions* of our *Sense, Fancy* and *Passions*, while our Souls are in this mortal condition sunk down deeply into the Body, are many times more vigorous and make stronger impressions upon us then those of the *Higher powers* of the Soul; which are more subtile and remote from these mixt and Animal perceptions; that Devotion which is there seated may seem to have more Energy and life in it then that which gently and with a more delicate kind of touch spreads it self upon the *Understanding*, and

The shortness of a Pharisaick Righteousness,

from thence mildly derives it self through our *Wills & Affections*. But howsoever the *Former* may be more *boisterous* for a time, yet *This* is of a *more consistent, spiritual and thriving nature*: For that proceeding indeed from nothing else but a Sensual and Fleshly apprehension of God and true Happiness, is but of a fitting and fading nature, and as the Sensible powers and faculties grow more languid, or the Sun of Divine light shines more brightly upon us, these earthly devotions like our Culinary fires will abate their heat and fervour. But a true Celestial warmth will never be extinguish'd, because it is of an Immortal nature; and being once seated vitally in the Souls of men, it will regulate and order all the motions of it in a due manner, as the natural Heat radicated in the Hearts of living creatures hath the dominion and Oeconomy of the whole Body under it, and sends forth warm Bloud and Spirits and Vital nourishment to every part and member of it. True Religion is *no piece of artifice*; it is no boiling up of our *Imaginative* powers nor the glowing heats of *Passion*; though these are too often mistaken for it, when in our juglings in Religion we cast a mist before our own eyes: But it is a *new Nature* informing the Souls of men; it is a *God-like frame of Spirit*, discovering it self most of all in *Serene and Clear minds, in deep Humility, Meekness, Self-denial, Universal love of God and all true Goodness, without Partiality and without Hypocrisie*; whereby we are taught to *know God*, and knowing him to *love him*, and conform our selves as much as may be to all that Perfection which shines forth in him.

T H U S



THUS far the First part of this Discourse, which was designed (according to the Method propounded) to give a particular account of mens Mistakes about Religion. The other part was intended to discover the reason of these Mistakes. But whether the Author did finish that Part, it appears not by any Papers of his which yet came to my hands. If he did, and the Papers should be in others hands (for the Author was communicative) if they (or any other Papers of the Authors) be sent to Mr William Morden, Bookseller in Cambridge, the like care shall be taken for the publishing of them as hath been for this Collection.



THE
EXCELLENCY and NOBLENESSE
OF
TRUE RELIGION,

1. In its Rise and Original.
2. In its Nature and Essence.
3. In its Properties and Operations.
4. In its Progress.
5. In its Term and End.

Psalm 16. 3.

To the Saints that are in the earth, and to the excellent, in whom is all my delight.

Greg. Nazianzenus in Orat. 11.

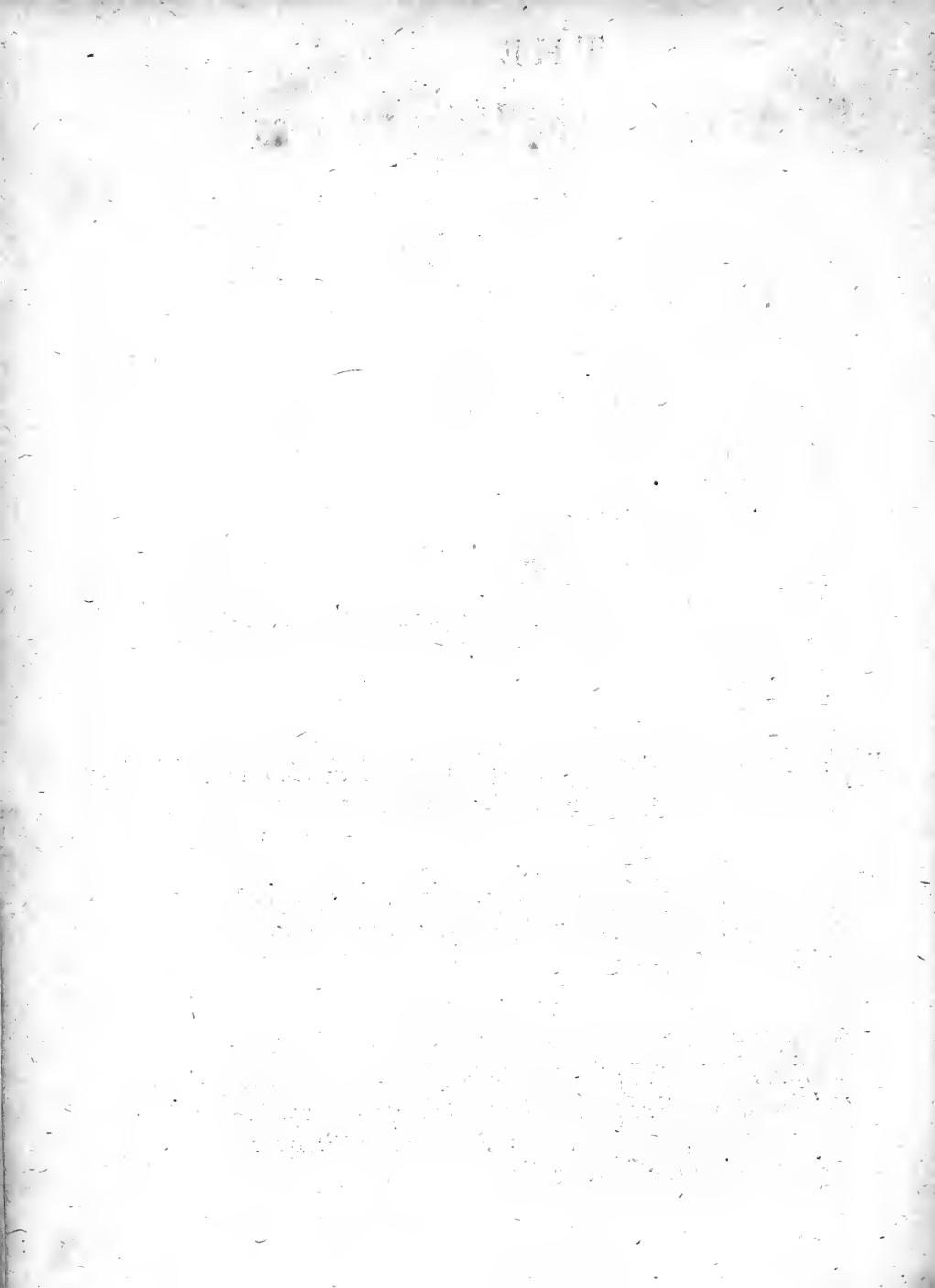
Εὐγένεια ᾧ ἢ τῆ * εἰκόνι ᾧ τήρησις, καὶ ἡ πρὸς τὸ ἀρχέτυπον * Divina imaginis.
ἰσομοιώσεως, ἡ ἐργαζέσθαι λόγον ᾧ καὶ ἀρετήν.

Idem in Orat. 23.

Εὐγένειαν ᾧ λέγω, ἐκ ἧς οἱ πολλοὶ νομίζουσιν. ἀπαγε. ἀλλ' ἡ δὲ οὐκ ἀσέβεια χαλεκῆ εἶδος καὶ τέρπει ᾧ, καὶ ἡ πρὸς τὸ πρῶτον ἀγαθὸν ἀνοδῶν ᾧ.

Hieronymus ad Celantiam Ep. 14.

Nescit Religio nostra personas accipere, nec conditiones hominum sed animos inspicit singulorum; Servum & Nobilem de moribus pronunciat. Sola apud Deum Libertas est non servire peccatis: Summa apud Deum est Nobilitas clarum esse virtutibus.



THE
EXCELLENCY and NOBLENESSE
OF
TRUE RELIGION.

Proverbs 15. 24.

*The Way of life is above to the wise, that he may depart
from hell beneath.*

The Introduction.

IN this whole *Book of the Proverbs* we find *Solomon*, one of the *Eldest Sons of Wisdom*, alwaies standing up and calling her blessed: his Heart was both enlarged and fill'd with the pure influences of her beams, and therefore was perpetually adoring that Sun which gave him light. *Wisdom is justified of all her Children*; though the brats of darknes and children of folly see no beauty nor comeliness in her, that they should desire her, as they said of *Christ*, *Esay 53. Tis Cwē Cis yvōilo tois mē ēφαπολύοις*; That Mind which is not touch'd with an inward sense of *Divine Wisdom*, cannot estimate the true Worth of it. But when *Wisdom* once displays its own excellencies and glories in a purified Soul, it is entertained there with the greatest love and delight, and receives its own image reflected back to it self in sweetest returns of *Love and Praise*. We have a clear mani-

* Ecclef. 12.

Proverbs 25.

festation of this sacred Sympathy in *Solomon*, whom we may not unfitly call *Sapientia Organum*, an Instrument which Wisdom herself had tuned to play her divine Lessons upon: his words were * *וְכָל דְּבָרָיו מְלֵא*, every where full of Divine sweetness matched with strength and beauty, *πολὴν ῥῆν ἔχοντες ἔνδοξον* or, as himself phrased it, *like apples of gold in pictures of Silver*. The mind of a Proverb is to utter Wisdom in a Mystery, as the Apostle sometime speaks, and to wrap up Divine Truth in a kind of *Ænigmatical way*, though in vulgar expressions. Which method of delivering Divine doctrine (not to mention the Writings of the ancient Philosophers) we find frequently pursued in the Holy Scripture, thereby *both opening and hiding* at once the Truth which is offered to us. A Proverb or Parable being once unfolded, by reason of its *affinity* with the *Phancy*, the more sweetly insinuates it self into that, and is from thence with the greater advantage transmitted to the *Understanding*. In this state we are not able to behold *Truth* in its own Native beauty and lustre; but while we are *vail'd* with mortality, *Truth* must *vail* it self too; that it may the more freely converse with us. *S. Austin* hath well assign'd the reason why we are so much delighted with *Metaphors*, *Allegories*, &c. because they are so much proportioned to our *Senses*, with which our *Reason* hath contracted an intimacy and familiarity. And therefore *Göd* to accommodate his *Truth* to our weak capacities, does as it were *embody* it in *Earthly* expressions; according to that ancient Maxim of the *Cabbalists*, *Lumen Supernum nunquam descendit sine indumento*; agreeable to which is that of *Dionysius Areop.* not seldom quoted by the School-men, *Impossibile est nobis aliter lucere radium Divinum, nisi varietate sacrorum velaminum circumvelatum*. His

words

words in the Greek are these, * *ὁδοὶ δὴ αὐτὸν ἐπέως ἡμῖν ἐπιλάμψαι τὴν δεαρχικὴν ἀκρίβεια, μὴ τῇ ποιικιλίᾳ τῆς ἰερωῶν ὡδὲ πάλαι αὐτῶν ἀναγωγικῶς ὡς μενεαλυμένῳ.* * In lib. de Cælest. Hierar. cap. 1.

Thus much by way of Preface or Introduction to these words, being one of Solomon's excellent *Proverbs*, viz. *The way of life is above to the wise.* Without any mincing or mangling of the Words, or running out into any Critical curiosities about them, I shall from these Words take occasion to set forth *The Nobleness and Generous Spirit of True Religion*, which I suppose to be meant here by [*The way of life.*] The word *ἄνω* here rendred [*above*] may signifie *that which is divine and heavenly, high and excellent*, as the word *ἄνω* does in the New Testament, *τῆς ἄνω κληρονομίας*, Phil. 3. 14. *τὰ ἄνω φρονεῖτε*, Col. 3. 2. S. Austin supposeth the things of Religion to be meant by the *τὰ ἄνω*, *superna*, for this reason, *quod merito excellentia longè superant res terrenas.* And in this sense I shall consider it, my purpose being from hence to discourse of *the Excellent and Noble spirit of true Religion* (whether it be taken in *abstracto*, as it is in it self; or in *concreto*, as it becomes an inward Form and Soul to the Minds and Spirits of Good men;) and this in opposition to that *low and base-born spirit of Irreligion*, which is perpetually sinking from God, till it couches to the very Centre of misery, *ἡ τῶν ἄνω*, *the lowermost Hell.*

In discoursing upon this Argument, I shall observe this Method; viz. I shall consider *the Excellency and Nobleness of True Religion*

1. In its Rise and Original.
2. In its Nature and Essence.
3. In its Properties and Operations.
4. In its Progress.
5. In its Term and End.

C H A P. I.

I. The Nobleness of Religion in regard of its Original and Fountain: *it comes from Heaven and moves towards Heaven again. God the First Excellency and Primitive Perfection. All Perfections and Excellencies in any kind are to be measured by their approach to, and Participation of, the First Perfection. Religion the greatest Participation of God: none capable of this Divine Communication but the Highest of created Beings: and consequently Religion is the greatest Excellency. A twofold Fountain in God whence Religion flows, viz. 1. His Nature. 2. His Will. Of Truth Natural and Revealed. Of an Outward and Inward Revelation of God's Will.*

I. **W**E begin with the First, viz. *True Religion is a Noble thing in its Rise and Original, and in regard of its Descent. True Religion derives its pedigree from Heaven, is βλάστησεν τὸ θεῶν* it comes from Heaven, and constantly moves toward Heaven again: it's a Beam from God, as every good and perfect gift is from above, and comes down from the Father of lights, with whom is no variableness nor shadow of turning, as S. James speaks. God is the First Truth and Primitive Goodness: True Religion is a vigorous Efflux and Emanation of Both upon the Spirits of men, and therefore is called * a participation of the divine Nature. Indeed God hath copied out himself in all created Being, having no other Pattern to frame any thing by but his own Essence; so that all created Being is umbratilis similitudo entis increati, and is, by some stamp or other*

* 2 Peter 1. 4.

of God upon it, at least remotely allied to him : But *True Religion* is such a Communication of the Divinity, as none but the Highest of created Beings are capable of. On the other side *Sin* and *Wickedness* is of the *basest and lowest Original*, as being nothing else but a perfect degeneration from God and those *Eternal Rules of Goodness* which are derived from him. Religion is an *Heaven-born thing, the Seed of God* in the Spirits of men, whereby they are formed to a similitude & likeness of himself. A true Christian is every way of a most noble Extraction, of an heavenly and divine pedigree, being born *Ævωδεν from above*, as it is express'd *Joh. 3. 3.* The line of all earthly Nobility, if it were followed to the beginning, would lead to *Adam*, where all the lines of descent meet in One; and the Root of all Extractions would be found planted in nothing else but * *Adamah*, red Earth: But a Christian derives his line * *Genesis 2.* from Christ, who is the Only-begotten Son of God, *the shining forth of his glory, and the Character of his person*, as he is stiled *Heb. 1.* We may truly say of Christ and Christians, as *Zebah* and *Zalmunna* said of *Gideon's* brethren, *As he is, so are they* (according to their *Judges 8.* capacity,) *each one resembling the children of a king.* Titles of Worldly honour in Heavens heraldry are but only *Tituli nominales*; but Titles of Divine dignity signify some Real thing, some Real and Divine Communications to the Spirits and Minds of men. All Perfections and Excellencies in any kind are to be measured by their approach to that Primitive Perfection of all, God himself; and therefore Participation of the Divine nature cannot but entitle a Christian to the highest degree of dignity: *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God, 1 Jo. 3. 1.*

Thus much for a more general discovery of the Nobleness of Religion as to its Fountain and Original; We may further and more particularly take notice of this in reference to that Twofold fountain in God, from whence all true Religion flows and issues forth, viz.

1. His Immutable Nature. 2. His Will.

1. *The Immutable Nature of God.* From thence arise all those *Eternal Rules of Truth and Goodness* which are the Foundation of all Religion, and which God at the first Creation folded up in the Soul of man. These we may call the *Truths of Natural inscription*; understanding hereby either those *Fundamental principles* of Truth which Reason by a naked intuition may behold in God, or those necessary *Corollaries* and *Deductions* that may be drawn from thence. I cannot think it so proper to say, That God ought infinitely to be loved because he *commands* it, as because he is indeed an *Infinite and Unchangeable Goodness*. God hath stamp'd a Copy of his own Archetypal Loveliness upon the Soul, that man by reflecting into himself might behold there the glory of God, *intra se videre Deum*, see within his Soul all those Ideas of Truth which concern the Nature and Essence of God, by reason of its own resemblance of God; and so beget within himself the most free and generous motions of Love to God. Reason in man being *Lumen de Lumine*, a Light flowing from the Fountain and Father of Lights, and being, as Tully phraseth it, *participata similitudo Rationis aeternae* (as the Law of Nature, the νόμος γενικός, the Law written in mans Heart, is *participatio Legis aeternae in Rationali creatura*) it was to enable Man to work out of himself all those Notions of God which are the true Ground-work of Love and Obedience to God, and conformity to him: and in molding the inward

ward man into the greatest conformity to the Nature of God was the Perfection and Efficacy of the Religion of Nature. But since Mans fall from God, the inward virtue and vigour of Reason is much abated, the Soul having suffered a *ἄερεσσησις*, as *Plato* speaks, a *desurium pennarum*: those Principles of Divine truth which were first engraven upon mans Heart with the finger of God are now, as the Characters of some ancient Monuments, less clear and legible then at first. And therefore besides the *Truth of Natural inscription*

2. God hath provided *the Truth of Divine Revelation*, which issues forth from his own free Will, and clearly discovers the way of our return to God, from whom we are fallen. And this Truth, with the Effects and Productions of it in the Minds of men, the Scripture is wont to set forth under the name of *Grace*, as proceeding merely from the free bounty and overflowings of the Divine Love. Of this Revealed Will is that of the Apostle to be understood, *τὰ τῶ Θεοῦ ἄδεις οὐδεν*, *None hath known the things of God*; ἄδεις, *None*, neither Angel nor Man, could know the Mind of God, could unlock the Breast of God, or search out the Counsels of his Will. But God out of the infinite riches of his Compassions toward mankind is pleas'd to unbosom his Secrets, and most clearly to manifest *the way into the Holiest of all*, and bring to light life and immortality, and in these last ages to send his Son, who lay in his bosom from all Eternity, to teach us his Will and declare his Mind to us. When we look unto the Earth, then behold darkness and dimness of anguish, that I may use those words of the Prophet *Esay*: But when we look towards Heaven, then behold light breaking forth upon us, like the Eye-lids of the Morning, and spreading its wings over the Horizon of mankind sitting in darkness.

I Cor. 2. 11.

Hebrews 9.
2 Timothy 1.

darkness and the shadow of death, to guide our feet into the way of peace.

But besides this *Outward revelation of God's will to men*, there is also an *Inward impression* of it on their Minds and Spirits, which is in a more special manner attributed to God. We cannot see divine things but in a divine light: God only, who is the true light, and in whom there is no darkness at all, can so shine out of himself upon our glassy Understandings, as to beget in them a picture of himself, his own Will and Pleasure, and turn the Soul (as the phrase is in *Job 38.*) כְּחֵמֶת עֲרֵב like wax or *clay to the Seal* of his own light and love. He that made our Souls in his own image and likeness, can easily find a way into them. The Word that God speaks having found a way into the Soul, imprints it self there as with the point of a diamond, and becomes λόγος ἐγγεγραμμένον ἐν τῇ τῆσδε μανθάνοντι ψυχῇ, that I may borrow *Plato's* expression. Men may reach the *Grammar* and *Rhetorick*, but God teaches the *Divinity*. Thus it is God alone that acquaints the Soul with the *Truths of Revelation*: and he also it is that does strengthen and raise the Soul to better apprehensions even of *Natural Truth*: God being that in the *Intellectual* world which the Sun is in the Sensible, (ὅσῳ ἐν τοῖς αἰσθητοῖς ὁ ἥλιος, τῷ ἐν τοῖς νοητοῖς ὁ Θεός) as some of the ancient Fathers love to speak, and the ancient Philosophers too, who meant God by their *Intellectual Agents*, whose proper work they supposed to be not so much to enlighten the *Object*, as the *Faculty*.

C H A P. II.

2. The Nobleness of Religion in respect of its Nature, briefly discovered in some Particulars. How a man actuated by Religion 1. lives above the world; 2. converses with himself, and knows how to love, value and reverence himself, in the best sense; 3. lives above himself, not being content to enjoy himself, except he may enjoy God too, and himself in God. How he denies himself for God. To deny a mans self, is not to deny Right Reason, for that were to deny God, in stead of denying himself for God. Self-love the only Principle that acts wicked men. The happy privileges of a Soul united to God.

WE have done with the first Head, and come now 2. to discourse with the like brevity on another (our purpose being to insist most upon the third Particular, viz. *The Nobleness of Religion in its Properties*, after we have handled the Second) which is *The Excellency and Nobleness of Religion in regard of its Nature*, whether it be taken *in abstracto* or *in concreto*; which we shall treat of promiscuously, without any rigid tying of our selves to exact Rules of Art: and so we shall glance at it in these following Notions, rising as it were step by step.

1. *A Good man, that is actuated by Religion, lives above the World and all Mundane delights and excellencies.* The Soul is a more vigorous and puissant thing, when it is once restored to the possession of its own Being, then to be bounded within the narrow Sphere of Mortality,

tality, or to be streightned within the narrow prison of Sensual and Corporeal delights; but it will break forth with the greatest vehemency, and ascend upwards towards Immortality: and when it converses more intimately with Religion, it can scarce look back upon its own converses (though in a lawfull way) with Earthly things, without a being touch'd with an holy *Shamefastness* & a modest *Blushing*; and, as *Porphyry* speaks of *Plotinus*, ἐφικει μὲν αἰχμαλωτῆρος ὅτι ἐν σώματι εἶναι, it seems to be ashamed that it should be in the Body. It is only True Religion that teaches and enables men to dye to this world and to all Earthly things, and to rise above that vaporous Sphere of Sensual and Earthly pleasures, which darken the Mind and hinder it from enjoying the brightness of Divine light; the proper motion of Religion is still upwards to its first Original. Whereas on the contrary the Souls of wicked men ἁποβρῆξι-
 αὶ Συμωδεῖ φέρονται, as *Plato* somewhere speaks, being moistned with the Exudations of their Sensual parts become heavy and sink down into Earthly things, and couch as near as may be to the Centre. Wicked men bury their Souls in their Bodies: all their projects and designs are bounded within the compass of this Earth which they tread upon. The Fleshly mind never minds any thing but Flesh, and never rises above the Outward Matter, but alwaies creeps up and down like Shadows upon the Surface of the Earth: and if it begins at any time to make any faint assays upwards, it presently finds it self laden with a weight of Sensuality which draws it down again. It was the Opinion of the *Academicks* that the Souls of wicked men after their death could not of a long season depart from the Graves and Sepulchers where their Mates were buried; but there wandred up and down in a desolate man-
 ner,

ner, as not being able to leave those Bodies which they were so much wedded to in this life.

2. *A Good man, one that is actuated by Religion, lives in converse with his own Reason*; he lives at the height of his own Being. This a great Philosopher makes the Property of a Good man, *μόνῳ ὁ τὴν ἀρετὴν ἔχων ἑαυτῷ Συγγινέσθαι δὴ αὐτῷ, καὶ σέβειν ἑαυτὸν*. He knows how to converse with himself, and truly to love and value himself: he measures not himself, like the Epicure, by his inferior and Earthly part, but by an Immortal Essence and that of him which is from above; and so does *ἐπὶ τὴν ἐν ἑαυτῷ ἀρχὴν ἀναβαίνειν*, climb up to the height of that Immortal principle which is within him. The *Stoicks* thought no man a fit Auditor of their *Ethicks*, till he were dispossess'd of that Opinion, That Man was nothing but *Συμπλοκή Ψυχῆς καὶ Σώματος*, as professing to teach men how to live only *κατὰ λόγον*, as they speak. Perhaps their Divinity was in some things too rigid; but I am sure a Good man acts the best of this their doctrine in the best sense, and knows better how to reverence himself, without any Self-flattery or admiration, then ever any *Stoick* did. He principally looks upon himself * as being what he is rather by *his Soul* than by *his Body*: he values himself by *his Soul*, that Being which hath the greatest affinity with God; and so does not seek himself in the fading Vanities of this life, nor in those poor and low delights of his Senses, as wicked men doe; but as the Philosopher doth well express it, *ὅση δὴ αὐμὸς φέρειν διπλῶς Σώματι βάλει*, καὶ διπλῶς Σωματικῶν παθῶν εἰς ἑαυτὸν Σωνώειν and when the Soul thus retires into it self, and views its own worth and Excellency, it presently finds a chaste and Virgin-love stirr'd up within it self towards it self, and is from within the more excited and obliged

* κατὰ τὸ λογικὸν καὶ ζῆλον ἐστὶν ἀπὸ τοῦ Θεοῦ, *Simplic. in Epict.*

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εἰς τὴν φουλακὴν τῆς οἰκείης ἀξιώματι, as *Simplicius* speaks, to mind the preserving of its own dignity and glory. To conclude this Particular, A Good man endeavours to walk by Eternal and Unchangeable Rules of Reason; Reason in a Good man sits in the Throne, & governs all the Powers of his Soul in a sweet harmony and agreement with it self: whereas Wicked men live only ζῶντες δοξαστικῶς, being led up and down by the foolish fires of their own Sensual apprehensions. In wicked men there is a *Democracy* of wild *Lusts* and *Passions*, which violently hurry the Soul up and down with restless motions. All Sin and Wickedness is εὐνομία καὶ ὑβρις τῆς ψυχῆς, a *Sedition* stirred up in the Soul by the Sensitive Powers against Reason. It was one of the great Evils that *Solomon* saw under the Sun, *Servants on horseback, and Princes going as servants upon the ground*. We may find the *Moral* of it in every wicked man, whose *Souls* are only as *Servants* to wait upon their *Senses*. In all such men the whole Course of Nature is turned upside down, and the Cardinal points of Motion in this little world are changed to contrary positions: But the Motions of a Good man are Methodical, Regular and Concentrical to Reason. It's a fond imagination that Religion should extinguish Reason; whereas Religion makes it more illustrious and vigorous; and they that live most in the exercise of Religion, shall find their Reason most enlarged. I might adde, that Reason in relation to the capacitating of Man for converse with God was thought by some to be the *Formal Difference* of Man. *Plutarch* after a large debate whether *Brutes* had not Reason in them as well as *Man*, concludes it negatively upon this ground, Because they had no knowledge and sense of the Deity, οὐκ ἔστιν ἐγγινέσθαι Θεοῦ νόμοις. In *Tully's* account this Capableness of Religion seem'd

seem'd to be nothing different from *Rationality*, and therefore he doubts not to give this for the most proper Characterism of *Reason*, That it is *Vinculum Dei & Hominis*. And so with them (not to name others of the same apprehensions) *animal Rationale & animal capax Religionis* seem'd to be of the like importance; *Reason* as enabling and fitting Man to converse with God by knowing him and loving him, being a character most unquestionably differencing Man from Brute creatures.

3. A Good man, one that is informed by True Religion, lives above himself, and is raised to an intimate Converse with the Divinity. He moves in a larger Sphere than his own Being, and cannot be content to enjoy himself, except he may enjoy God too, and himself in God.

This we shall consider two ways.

1. In the *Self-denial* of Good men; they are content and ready to deny themselves for God. I mean not that they should deny their own Reason, as some would have it; for that were to deny a Beam of Divine light, and so to deny God, in stead of denying our selves for him. It is better resolved by some Philosophers in this point, that *ἑπεδω λόγῳ* to follow Reason is *ἑπεδαι Θεῷ* to follow God; and again, *Λόγῳ ὃ ὀρθῶ πέντεδαι καὶ Θεῷ, πῦλον ἔστι*. But by *Self-denial* I mean, the Soul's quitting all its own interest in it self, and an entire Resignation of it self to him as to all points of service and duty: and thus the Soul loves it self in God, and lives in the possession not so much of its own Being as of the Divinity; desiring only to be great in God, to glory in his Light, and spread it self in his Fulness; to be fill'd alwaies by him, and to empty it self again into him; to receive all from him; and to expend all for him; and so to live not as its own, but as God's. The

highest ambition of a Good man is to serve the Will of God: he takes no pleasure in himself nor in any thing within himself further then he sees a stamp of God upon it. Whereas wicked men are imprisoned within the narrow circumference of their own Beings, and perpetually frozen into a cold *Self-love* which binds up all the Innate vigour of their Souls, that it cannot break forth or express it self in any noble way. The Soul in which Religion rules, saies as *S. Paul* did, *I live; and yet not I, but Christ liveth in me.* On the contrary, a Wicked man swells in his own thoughts, and pleaseth himself more or less with the imagination of a *Self-sufficiency.* The *Stoicks*, seeing they could not raise themselves up to God, endeavour to bring down God to their own Model, imagining the Deity to be nothing else but some greater kind of *Animal*, and a Wise man to be almost one of his * Peers. And this is more or less the Genius of Wicked men, they will be something in themselves, they wrap up themselves in their own Being, move up and down in a Sphere of *Self-love*, live a professed Independency upon God, and maintain a *Meum & Tuum* between God and themselves. It's the Character only of a Good man to be able to deny and disown himself, and to make a full surrender of himself unto God; forgetting himself, and minding nothing but the Will of his Creator; triumphing in nothing more then in his own *Nothingness*, and in the *Allness* of the Divinity. But indeed this his being Nothing is the only way to be all things; this his having nothing the truest way of possessing all things.

2. As a Good man lives *above himself* in a way of *Self-denial*, so he lives also above himself as he lives in *the Enjoyment of God*: and this is the very Soul and Essence of True Religion, to unite the Soul in the nearest intimacy

* *Sapiens cum Diis ex pari vivit, Deorum socius, non simplex, Sen. in Ep. 52, & 31.*

intimacy and conjunction with God, who is *πρὸς ζῶνς*, *πρὸς θεῶν, ῥίζα ψυχῶν*, as *Plotinus* speaks. Then indeed the Soul lives *most nobly*, when it feels it self to live and move and have its Being in God; which though the Law of Nature makes the Common condition of all created Being, yet it is only True Religion that can give us a more feeling and comfortable sense of it. God is not present to Wicked men, when his Almighty Essence supports them and maintains them in Being; * *Ὀὐ εἶσι τὸς δυνάμειω διγῆν παρὸν*, but he is present to him that can touch him, hath an inward feeling knowledge of God and is intimately united to him; *τὸ δὲ ἀδυνατῶντι εἰ παρῆσι*, but to him that cannot thus touch him he is not present.

* *Plotin.* in
En. 6. l. 9. c. 7.

Religion is Life and Spirit, which flowing out from God who is that *Ἀυτοζῶν* that hath life in himself, returns to him again as into its own Original, carrying the Souls of Good men up with it. The Spirit of Religion is alwaies ascending upwards, and spreading it self through the whole Essence of the Soul, loosens it from a Self-confinement and narrowness, and so renders it more capacious of Divine Enjoyment. God envies not his people any good, but being infinitely bountifull is pleased to impart himself to them in this life, so far as they are capable of his Communications: they stay not for all their happiness till they come to heaven. Religion alwaies carries its reward along with it, and when it acts most vigorously upon the Mind and Spirit of man, it then most of all fills it with an inward sense of Divine sweetness. To conclude, *To walk with God* is in Scripture made the Character of a Good man, and it's the highest perfection and privilege of Created Nature to converse with the Divinity. Whereas on the contrary Wicked men converse with nothing but their

Lusts

Lusts and the *Vanities* of this fading life, which here flatter them for a while with unhallowed delights and a mere Shadow of Contentment; and when these are gone, they find both *Substance* and *Shadow* too to be lost Eternally. But true Goodness brings in a constant revenue of solid and substantial Satisfaction to the Spirit of a good man, delighting alwaies to sit by those Eternal Springs that feed and maintain it: the Spirit of a Good man (as it is well express'd by the Philosopher) ἀνένεως ἐνδύσεται ἐν τῇ σοφίᾳ τῆ θείας ἀγαθότητος, & is alwaies drinking in Fountain-Goodness, and fills it self more and more, till it be filled with all the fulness of God.

CHAP. III.

3. The Nobleness of Religion in regard of its Properties, &c. of which this is one, 1. Religion enlarges all the Faculties of the Soul; and begets a true Ingenuity, Liberty and Amplitude, the most Free and Generous Spirit in the Minds of Good men. *The nearer any Being comes to God, the more large & free; the further it slides from God, the more streightned. Sin is the sinking of mans Soul from God into sensual Selfishness. An account when the most Generous freedom of the Soul is to be taken in its just proportions. How Mechanical and Formal Christians make an Art of Religion, set it such Bounds as may not exceed the scant Measure of their Principles; and then fit their own Notions as so many Examples to it. A Good man finds not his Religion without him, but as a living Principle within him. God's Immutable and Eternal Goodness the Unchangeable Rule of his Will. Peevish, Self-*

Self-will'd and Imperious men shape out such Notions of God as are agreeable to this Pattern of themselves. The Truly Religious have better apprehensions of God.

HAVING discoursed the Nobleness of Religion in its Original and Nature; we come now to consider the Excellency of Religion in its Properties, its proper Effects and vital Operations. In treating of this Third Particular we shall, (as formerly we have done) without tying our selves precisely to any strict Rules of Art and Method, confound the Notions of Religion in abstracto and in concreto together, handling them promiscuously. As Religion is a noble thing, 1. in respect of its Original, 2. in respect of its Nature; so also 3. in respect of its Properties and Effects.

The First Propertie and Effect of True Religion I. whereby it expresseth its own Nobleness is this, That it widens and enlarges all the Faculties of the Soul, and begets a true Ingenuity, Liberty and Amplitude, the most free and Generous Spirit, in the Minds of Good men. Those in whom Religion rules are בני חורין, there is a true Generous Spirit within them, which shews the Nobleness of their Extraction. The Jewes have a good Maxime to this purpose, אין בן חורין אלא מי שעוסק בתורה, None truly Noble, but he that applies himself to Religion and a faithfull observance of the Divine Law. Tully could see so much in his Natural Philosophy as made him say, *Scientia Naturæ ampliatur animum, & ad divina attollit*: But this is most true of Religion, that in an higher sense it does work the Soul into a true & divine amplitude. There is a living Soul of Religion in Good men which, spreading it self through all their Faculties, spirits all the Wheels of motion, and enables them to dilate and extend themselves more fully upon

God and all Divine things, without being pinched or streightened within themselves. Whereas wicked men are of most *narrow* and *confined* Spirits, they are so contracted by the *pinching particularities* of Earthly and created things, so imprisoned in a dark dungeon of *Sensuality* and *Selfishness*, so streightned through their *Carnal* designs and *Ends*, that they cannot stretch themselves nor look beyond the Horizon of *Time* and *Sense*.

The nearer any Being comes to God, who is that Infinite fullness that fills all in all, the more *vast* and *large* and *unbounded* it is; as the further it slides from him, the more it is *streightned* & *confined*; as *Plato* hath long since concluded concerning the condition of Sensual men, that they live *ὄστρεον δίκτυον*, like a *Shell-fish*, and can never move up and down but in their own prison, which they ever carry about with them. Were I to define *Sin*, I would call it *The sinking of a Mans Soul from God into a Sensual Selfishness*. All the *Freedom* that wicked men have, is but (like that of banished men) to wander up and down in the wilderness of this world from one den and cave to another.

The more high and *Noble* any Being is, so much the *deeper radication* have all its *Innate vertues* and *Properties* within it, and are by so much the *more Universal* in their issues and actings upon other things: and such an inward living principle of virtue and activity further heightned and united and informed with *Light* and *Truth*, we may call *Liberty*. Of this truly-noble and divine Liberty Religion is the Mother and Nurse, leading the Soul to God, and so impregnating that inward vital principle of *activity* and *vigour* that is embosom'd in it, that it is able without any inward disturbance and resistance from any controlling Lusts to exercise it self, and act with the greatest complacency in the most full and
ample

ample manner upon that *First, Universal* and *Unbounded* Effence which is God himself. The most generous Freedom can never be took in its full and just dimensions and proportion, but then when all the Powers of the Soul exercise and spend themselves in the most large and ample manner upon the Infinite and Essential Goodness, as upon their own most proper Object. If we should ask a Good man, when he finds himself best at ease, when he finds himself most free; his answer would be, When he is under the most powerful constraints of divine Love. There are a sort of *Mechanical* Christians in the world, that not finding *Religion* acting like a *living form* within them, satisfy themselves only to make an *Art* of it, and rather *inform* and actuate it, then are *informed by it*; and setting it such bounds and limits as may not exceed the short and scant measures of their own home-born Principles, then they endeavour to fit the Notions of their own Minds as so many *Examples* to it: and it being a Circle of their own making, they can either amplify or contract it accordingly as they can force their own Minds and Dispositions to agree and suit with it. But true Religion indeed is no *Art*, but an *inward Nature* that contains all the laws and measures of its motion within it self. A Good man finds not his Religion *without* him, but as a living Principle *within* him; and all his Faculties are still endeavouring to unite themselves more and more in the nearest intimacy with it as with their proper Perfection. There is that amiableness in Religion, that strong Sympathy between the Soul and it, that it needs carry no Testimonials or Commendations along with it. If it could be supposed that God should plant a Religion in the Soul that had no affinity or alliance with it, it would grow there but as a strange

slip. But God when he gives his Laws to men, does not by virtue of his *Absolute dominion* dictate any thing at randome, and in such an arbitrary way as some imagine; but he measures all by his own Eternal Goodness. Had God himself been any thing else then the *First and Greatest Good* of man, then to have loved him with the full strength of all our Faculties should not have been the *First and Greatest Commandment*, as our Saviour tells us it is. Some are apt to look upon God as some *Peevish* and *Self-will'd* thing, because themselves are such: and seeing that their own *Absolute* and naked *Wills* are for the most part the *Rules* of all their actions and the impositions which they lay upon others; they think that Heaven's Monarchy is such an *arbitrary* thing too, as being govern'd by nothing else but by an *Almighty Absolute Will*. But the Soul that is acquainted most intimately with the *Divine Will*, would more certainly resolve us, That God's *Unchangeable Goodness* (which makes the Divinity an Uniform thing and to settle together upon its own Centre, as I may speak with reverence) is also the *Unchangeable Rule of his Will*; neither can he any more swerve from it, then he can swerve from himself. Nor does he charge any Duty upon man without consulting first of all with his *Goodness*: which being the Original and adequate Object of a Good man's Will and affections, it must needs be that all the issues and effluxes of it be entertain'd with an answerable complacency & chearfulness. This is the hinge upon which all true Religion turns, the proper Centre about which it moves; which taking a fast & sure hold of an innate and correspondent Principle in the Soul of man, raiseth it up above the confines of Mortality, and in the day of its mighty power makes it become a free-will-Offering unto God.

CHAP. IV.

The Second Property discovering the Nobleness of Religion, viz. That it restores man to a just power and dominion over himself, enables him to overcome his Self-will and Passions. Of Self-will, and the many Evils that flow from it. That Religion does nowhere discover its power and prowess so much, as in subduing this dangerous and potent Enemy. The Highest and Noblest Victories are those over our Self-will and Passions. Of Self-denial, and the having power over our Wills; the Happiness and the Privileges of such a State. How that Magnanimity and Puissance which Religion begets in Holy Souls differs from and excells that Gallantry and Puissance which the great Nimrods of this world boast of.

THE Second Property or Effect of Religion, where-^{2.} by it discovers its own Nobleness (and it is somewhat a-kin to the former Particular, and will help further to illustrate and enforce it) is this, *That it restores a Good man to a just power and dominion over himself and his own Will, enables him to overcome himself, his own Self-will and Passions, and to command himself & all his Powers for God.* 'Tis only Religion that restores that *ἀνεξέλιον* which the Stoical Philosophy so impotently pretended to; it is this only that enthrones man's deposed Reason, and establisheth within him a just Empire over all those blind Powers and Passions which so impetuously rend a man from the possession and enjoyment of himself. Those turbulent and unruly, uncertain and unconstant Motions of *Passion* and *Self-will*

that dwell in degenerate Minds, *divide* them perpetually from themselves, and are alwaies molding several factions and tumultuous combinations within them against the dominion of *Reason*. And the only way to *unite* man firmly to himself is by uniting him to God, and establishing in him a firm amity and agreement with the First and Primitive Being.

There is nothing in the World so boisterous as a man's own *Self-will*, which is never guided by any fixt or stedy Rules, but is perpetually hurried to and fro by a blind and furious *impetus* of *Pride* and *Passions* issuing from within it self. This is the true source and Spring of all that *Envy*, *Malice*, *Bitterness of Spirit*, *Male-contentedness* and *Impatiency*, of all those *black and dark Passions*, those *inordinate desires and lusts*, that reign in the hearts and lives of wicked men. A man's own *Self-will* throws him out of all true enjoyment of his own Being: therefore it was our Saviours counsell to his disciples, *In patience possess your Souls*. We may say of that *Self-will* which is lodg'd in the heart of a wicked man, as the Jews speak of the *יצר הרע* *figmentum malum* so often mention'd in their Writings, that it is *שר המות*; the Prince of death and darkness which is at continual enmity with Heaven, and *והמא הנחש* the filthiness and poison of the Serpent. This is the Seed of the Evil Spirit which is perpetually at enmity with the Seed of God and the Heaven-born Nature: It's design and scope is with a Giant-like pride to climb up into the Throne of the Almighty, and to establish an unbounded Tyranny in contradiction to the Will of God, which is nothing else but the Issue and Efflux of his Eternal and Unbounded Goodness. This is the very Heart of the old *Adam* that is within men. This is the Hellish Spirit of *Self-will*: it would solely prescribe laws

laws to all things ; it would fain be the source and fountain of all affaires and events ; it would judge all things at its own Tribunal. They in whose Spirits this Principle rules, would have their own Fancies and Opinions, their perverse and boisterous Wills to be the just Square and Measure of all *Good and Evil* ; these are the Plumb-lines they applie to all things to find out their *Rectitude* or *Obliquity*. He that will not submit himself to nor comply with *the Eternal and Uncreated Will*, but in stead of it endeavours to set up his own will , makes himself *the most real Idol* in the world, and exalts himself against all that is called God and ought to be worshipp'd. To worship a graven Image, or to make cakes & burn incense to the Queen of heaven, is not a worse Idolatry then it is for a man to set up *Self-will*, to devote himself to the serving of it, and to give up himself to a compliance with his own will as contrary to the Divine and Eternal Will. When God made the World, he did not make it merely for the exercise of his Almighty power, and then throw it out of his hands, and leave it alone to subsist by it self as a thing that had no further relation to him: But he derived himself through the whole Creation, so gathering and knitting up all the severall pieces of it again ; that as the first production and the continued Subsistence of all things is from himself, so the ultimate resolution and tendency of all things might be to him. Now that which first endeavoured a Divorce between God and his Creation, and to make a Conquest of it, was that Diabolical *Arrogancy* and *Self-will* that crept up and wound it self Serpent-like into apostate Minds and Spirits. This is the true strain of that Hellish nature, to live independently of God, and to derive the *Principles* from *another Beginning*, and carry on the line of all motions and operations

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rations to *another End*, then God himself, by whom and to whom and for whom all things subsist.

From what hath been said concerning this powerful and dangerous Enemy that wars against our Souls and against the Divine Will, may the Excellency and Noble Spirit of True Religion appear, in that it tames the impetuoufness and turbulency of this *Self-will*. Then indeed does Religion perform the highest and bravest conquests, then does it display the greatness of its strength and the excellency of its power, when it overcomes this great *Arimanius*, that hath so firmly seated himself in the very Centre of the Soul. * *מי גבור*, *Who is the man of Courage and Valour?* *הַכּוֹבֵשׁ אֶת יָצְרוֹ*, *it is he that subdues his Concupiscence*, his own Will; it is a Jewish Maxime attributed to *Ben Zoma*, and a most undoubted truth. This was the grand *Lesson* that our great Lord & Master came to teach us, viz. *To deny our own Wils*; neither was there any thing that he endeavor'd more to promote by his own *Example*, as he tells us of himself, * *I came down from heaven, not to doe mine own will, but the will of him that sent me*; and again, *Lo, I come (in the volume of the Book it is written of me) to do thy will, O God, yea thy Law is within my heart*: and in his greatest agonies, with a clear and chearful submission to the Divine will, he often repeats it, *Not my will, but thy will be done*: and so he hath taught us to pray and so to live. This indeed is the true life and spirit of Religion, this is Religion in its Meridian altitude, its just dimensions. A true Christian that hath power over his own Will, may live nobly and happily, and enjoy a perpetually-clear heaven within *the Serenity* of his own Mind. When the Sea of this World is most rough and tempestuous about him, then can he ride safely at Anchor within the haven, by a sweet compli-
ance

* Pirke Avoth
cap. 4.

* John 6. 38.
Psalms 40.
Hebrews 10.

Luke 22.
Mark 14. 36.

ance of his will with God's Will. He can look about him, and with an even and indifferent Mind behold the World either to smile or frown upon him; neither will he abate of the least of his *Contentment*, for all the ill and unkind usage he meets withall in this life. He that hath got the Mastery over his own Will, feels no violence from without, finds no contests within; and like a strong man, keeping his house, he preserves all his Goods in safety: and when God calls for him out of this state of Mortality, he finds in himself a power to lay down his own life; neither is it so much taken from him, as quietly and freely surrendred up by him. This is the highest piece of prowess, the noblest atchievement, by which a man becomes Lord over himself, and the Master of his own Thoughts, Motions and Purposes. This is the Royal prerogative, the high dignity conferred upon Good men by our Lord and Saviour, whereby they overcoming this both His and their Enemy, their *Self-will* and *Passions*, are enabled to sit down with him in his Throne, as he overcoming in another way, is set down with his Father in his Throne; as the phrase is *Revelat. 3.*

Religion begets the most *Heroick, Free and Generous motions* in the Minds of Good men. There is no where so much of a truly Magnanimous and raised Spirit as in those who are best acquainted with the power of Religion. Other men are Slaves and Captives to one Vanity or other: but the truly Religious is above them all, and able to command himself and all his Powers for God. That *bravery* and *gallantness* which seems to be in the great *Nimrods* of this world is nothing else but the *swelling* of their own unbounded *pride* and *vain-glory*. It hath been observed of the greatest Monarchs of the world, that in the midst of

their *Triumphs* they themselves have been led *Captives* to one *Vice* or another. All the *Gallantry* and *Puissance* which the Bravest Spirits of the world boast of, is but a poor *confined* thing, and extends it self only to some *Particular* Cases and *Circumstances*: But the *Valour* and *Puissance* of a Soul impregnated by Religion hath in a sort an *Universal* Extent, as *S. Paul* speaks of himself, *I can doe all things through Christ which strengtheneth me*; it is not determined to this or that *Particular* Object or *Time* or *Place*, but *πάντα* all things whatsoever belong to a *Creature* fall under the level thereof. Religion is by *S. Paul* described to be *πνεῦμα δυνάμews* the *Spirit of power* in opposition to the *Spirit of fear*, *2 Tim. 1.* as all *Sin* is by *Simplicius* wel described to be *ἀδυναμία* *impotency* & *weakness*. *Sin* by its deadly infusions into the *Soul* of man wafts and eats out the innate vigour of the *Soul*, and casts it into such a deep *Lethargy*, as that it is not able to recover it self: But Religion, like that *Balsamum vitæ*, being once conveyed into the *Soul*, awakens and enlivens it, and makes it renew its strength like an *Eagle*, and mount strongly upwards towards *Heaven*; and so uniting the *Soul* to *God*, the *Centre* of life and strength, it renders it undaunted and invincible. Who can tell the inward life and vigour that the *Soul* may be fill'd with, when once it is in conjunction with an *Almighty* Essence? There is a latent and hidden virtue in the *Soul* of man which then begins to discover it self when the *Divine* Spirit spreads forth its influences upon it. Every thing the more *Spiritual* it is, and the higher and nobler it is in its *Being*, the more active and vigorous it is; as the more any thing falls and sinks into *Matter*, the more dull and sluggish & unwieldy it is. The *Platonists* were wont to call all things that participated most
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of Matter *ὄντως μὴ ὄντα*. Now nothing doth more purifie, more sublimate and exalt the Soul then Religion, when the Soul suffers God to sit within it as a refiner and purifier of Silver, and when it abides the day of his coming; for he is like a refiner's fire and like fullers sope, Mal. 3. Thus the Soul being purified and spiritualliz'd, and changed more and more into the glorious Image of God, is able to doe all things, out of weaknes is made strong, gives proof of its Divine vigour and activity, and shews it self to be a Noble and Puissant Spirit, such as God did at first create it.

CHAP. V.

The Third Property or Effect discovering the Nobleness of Religion, viz. That it directs and enables a man to propound to himself the Best End, viz. The Glory of God, and his own becoming like unto God. Low and Particular Ends and Interests both debase and streighten a mans Spirit: The Universal, Highest and Last End both ennobles and enlarges it. A man is such as the End is he aims at. The great power the End hath to mold and fashion man into its likeness. Religion obliges a man (not to seek himself, nor to drive a trade for himself; but) to seek the Glory of God, to live wholly to him; and guides him steddily and uniformly to the One Chief Good and Last End. Men are prone to flatter themselves with a pretended aiming at the Glory of God. A more full and distinct explication of what is meant by a mans directing all his actions to the Glory of God. What it is truly and really to glorifie God. God's seeking his Glory in respect of us is the

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flowing forth of his Goodness upon us: Our seeking the Glory of God is our endeavouring to partake more of God, and to resemble him (as much as we can) in true Holiness and every Divine Vertue. That we are not nicely to distinguish between the Glory of God and our own Salvation. That Salvation is nothing else for the main but a true Participation of the Divine Nature. To love God above our selves, is not to love him above the Salvation of our Souls; but above our particular Beings and above our sinfull affections, &c. The Difference between Things that are Good relatively, and those that are Good absolutely and Essentially: That in our conformity to these God is most glorified, and we are made most Happy.

3. **T**HE Third Property or Effect whereby Religion discovers its own Excellency, is this, That it directs and enables a man to propound to himself the Best End and Scope of life, viz. The Glory of God the Highest Being, and his own assimilation or becoming like unto God.

That Christian in whom Religion rules powerfully, is not so low in his ambitions as to pursue any of the things of this world as his *Ultimate End*: his Soul is too big for earthly designs and interests; but understanding himself to come from God, he is continually returning to him again. It is not worth the while for the Mind of Man to pursue any Perfection lower then its own, or to aim at any *End* more ignoble then it self is. There is nothing that more *streightens* and *confines* the free-born Soul then the *particularity*, *indigency* and *penury* of that *End* which it pursues: when it complies most of all with this lower world, *ὡς τὸ μέγιστα τὸ ἀντέξαι αὐτοῦ ἀμφισβητήσθαι* ἐχθρῶς, as is well observed by an excellent

cellent Philosopher, the true *Nobleness* and *Freedom* of it is then *most disputable*, and the Title it holds to true *Liberty* becomes most litigious. It never more slides and degenerates from it self, then when it becomes enthralld to some *Particular interest*: as on the other side it never acts more *freely* or *fully*, then when it extends it self upon the most *Universal End*. Every thing is so much the more Noble, *quò longiores habet fines*, as was well observ'd by *Tully*. As *low Ends* *debase* a mans spirit, supplant & rob it of its birth-right; so the *Highest* and *Last End* raises and *ennobles* it, and *enlarges* it into a more Universal and comprehensive Capacity of enjoying that one Unbounded Goodness which is God himself: it makes it spread and dilate it self in the Infinite Sphere of the Divine Being and Blessedness, it makes it live in the Fulness of Him that fills all in all.

Every thing is most properly such as the *End* is which is aim'd at: the Mind of man is alwaies shaping it self into a conformity as much as may be to that which is his *End*; and the nearer it draws to it in the atchievement thereof, the greater likeness it bears to it. There is a *Plastick* Virtue, a *Secret Energy* issuing forth from that which the Mind propounds to it self as its *End*, to mold and fashion it according to its own Model. The Soul is alwaies stamp'd with the same Characters that are engraven upon the *End* it aims at; and while it converses with it, and sets it self before it, *it is turn'd as Wax to the Seal*, to use that phrase in *Job*. Man's Soul conceives all its Thoughts and Imaginations before his *End*, as *Laban's Ewes* did Genesis 30. their young before the Rods in the wateringtroughs. He that pursues any *worldly* interest or *earthly* thing as his *End*, becomes himself also *world's Earthly*: & the more

2 Corinth. 3.

the Soul directs it self to God, the more it becomes *Deo* *id est* God-like, deriving a print of that glory and beauty upon it self which it converseth with, as it is excellently set forth by the Apostle, *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.* That Spirit of *Ambition and Popularity* that so violently transports the Minds of men into a pursuit of *Vain-glory*, makes them as *vain* as that *Popular air* they live upon: the Spirit of this world that draws forth a mans designs after worldly interests, makes him as unstable, unconstant, tumultuous and perplex'd a thing as the world is. On the contrary, the Spirit of true Religion steering and directing the Mind and Life to God, makes it an Uniform, Stable and quiet thing, as God himself is: it is only true Goodness in the Soul of man guiding it steddily and uniformly towards God, directing it and all its actions to the one Last End and Chief Good, that can give it a true consistency and composedness within it self.

All *Self-seeking* and *Self-love* do but *imprison* the Soul, and *confine* it to its own home: the Mind of a Good man is too Noble, too Big for such a *Particular* life; he hath learn'd to despise his own Being in comparison of that Uncreated Beauty and Goodness which is so infinitely transcendent to himself or any created thing; he reckons upon his choice and best affections and designs as too choice and precious a treasure to be spent upon such a poor sorry thing as himself, or upon any thing else but God himself.

This was the life of Christ, and is in some degree the life of every one that partakes of the Spirit of Christ. Such Christians seek not their own glory, but the glory of him that sent them into this world: they

they know they were brought forth into this world; not to set up or drive a trade for themselves, but to serve the will & pleasure of him that made them, & to finish that work he hath appointed them. It were not worth the while to have been born or to live, had it been only for such a *penurious End* as our selves are: it is most God-like and best suits with the Spirit of Religion, for a Christian to live wholly to God, to live the life of God, *having his own life hid with Christ in God*; and thus in a sober sense he becomes *Deified*. This indeed is such a *Divine Deification* as is not transacted merely upon the Stage of *Fancy* by Arrogance and Presumption, but in the highest Powers of the Soul by a living and quickning Spirit of true Religion there uniting God and the Soul together in *the Unity of Affections, Will and End*.

I should now pass from this to another Particular; but because many are apt to misapprehend the Notion of *God's glory*, and flatter themselves with their pretended and imaginary *aiming at the Glory of God*, I think it may be of good use, a little further and more distinctly to unfold *the Designe* that a Religious mind drives on *in directing it self and all its actions to God*. We are therefore to consider, that this doth not consist in some *Transient* thoughts of God and his *Glory* as the *End* we propound to our selves in any Undertakings: a man does not direct all his actions to *the Glory of God* by forming a Conception in his Mind, or stirring up a strong Imagination upon any Action, That that must be *for the Glory of God*: it is not the thinking of God's glory that is *glorifying* of him. As all other parts of Religion may be *apishly* acted over by *Fancy and Imagination*, so also may the Internal parts of Religion many times be acted over with much seeming grace by
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our *Fancy and Passions*; these often love to be drawing the pictures of Religion, and use their best arts to render them more beautifull and pleasing. But though true Practical Religion derives its force and beauty through all *the Lower Powers* of a mans Soul, yet it hath not its rise nor throne there: as Religion consists not in a *Form of Words* which signifie nothing, so neither doth it consist in a *Set of Fancies* or *Internal apprehensions*. Our * Saviour hath best taught what it is to live to God's glory, or to glorifie God, viz. to be fruitfull in all holiness, and to live so as that our lives may shine with his grace spreading it self through our whole man.

* Joh. 15. 8.
Herein is my
Father glorified,
that ye bear
much fruit.

We rather *glorifie* God by entertaining the Impressions of his Glory upon us, then by communicating any kind of Glory to him. Then does a Good man become the Tabernacle of God wherein the Divine *Shechinah* does rest, and which the Divine glory fills, when the frame of his Mind and Life is wholly according to that Idea and * Pattern which he receives from the Mount. We best glorifie him when we grow most like to him: and we then act most for his glory, when a true Spirit of *Sanctity, Justice, Meekness, &c.* runs through all our actions; when we so live in the World as becomes those that converse with the great Mind and Wisdom of the whole World, with that Almighty Spirit that made, supports and governs all things, with that Being from whence all good flows, and in which there is no Spot, Stain or Shadow of Evil; and so being captivated and overcome by the sense of the Divine loveliness and goodness, endeavour to be like him, and conform our selves as much as may be to him.

* As it is said
of the Material
Tabernacle,
Exodus 25.

When God *seeks his own Glory*, he does not so much endeavour any thing *without himself*. He did not bring
this

this stately fabrick of the Universe into Being, that he might for such a Monument of his mighty Power and Beneficence gain some *Panegyricks* or Applause from a little of that fading breath which he had made. Neither was that gracious contrivance of restoring lapsed men to himself a *Plot* to get himself some Eternal *Hallelujahs*, as if he had so ardently thirsted after the layes of glorified spirits, or desired a Quire of Souls to sing forth his praises. Neither was it to let the World see how *Magnificent* he was. No, it is his own *Internal Glory* that he most loves, and the Communication thereof which he seeks: as *Plato* sometimes speaks of the Divine love, it arises not out of *Indigency*, as created love does, but out of *Fulness* and Redundancy; it is an overflowing fountain, and that love which descends upon created Being is a free Efflux from the Almighty Source of love: and it is well pleasing to him that those Creatures which he hath made should partake of it. Though God cannot *seek his own Glory* so as if he might acquire any addition to himself, yet he may *seek it* so as to communicate it out of himself. It was a good Maxime of *Plato*, τὸ θεῶν ἰδέεσσι φέρειν. which is better stated by *S. James, *God giveth to all men liberally, and upbraideth not.* And by that *Glory* of his which he loves to impart to his Creatures, I understand those stamps and impressions of *Wisdom, Justice, Patience, Mercy, Love, Peace, Joy*, and other Divine gifts, which he bestows freely upon the Minds of men. And thus God triumphs in his own *Glory*, and takes pleasure in the Communication of it.

Chap. x. §.

As God's seeking his own *Glory* in respect of us, is most properly the flowing forth of his Goodness upon us: so our seeking the *Glory* of God is most properly our endeavouring a Participation of his Goodness,

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and an earnest uncessant pursuing after Divine perfection. When God becomes so great in our eyes, and all created things so little, that we reckon upon nothing as worthy of our aims or ambitions but a serious Participation of the Divine Nature, and the Exercise of divine Vertues, *Love, Joy, Peace, Long-suffering, Kindness, Goodness*, and the like; When the Soul beholding the Infinite beauty and loveliness of the Divinity, and then looking down and beholding all created Perfection mantled over with darkness, is ravish'd into love and admiration of that never-setting brightness, and endeavours after the greatest resemblance of God in *Justice, Love and Goodness*; When conversing with him *ἐν ἡσυχίᾳ ἐπιφανῆ*, by a secret feeling of the virtue, sweetness and power of his *Goodness*, we endeavour to assimilate our selves to him: Then we may be said to *glorify* him indeed. God seeks no glory but his own; and we have none of our own to give him. God in all things seeks himself and his own glory, as finding nothing *Better* than himself; and when we love him above all things, and endeavour to be most like him, we *declare plainly* that we count nothing *Better* than He is.

I doubt we are too nice Logicians sometimes in distinguishing between *the Glory of God* and *our own Salvation*. We cannot in a true sense seek *our own Salvation* more than *the Glory of God*, which triumphs most and discovers it self most effectually in *the Salvation* of Souls; for indeed *this Salvation* is nothing else but a true Participation of the Divine Nature. *Heaven* is not a thing *without us*, nor is Happiness any thing distinct from a true *Conjunction* of the Mind with God in a secret feeling of his Goodness and reciprocation of affection to him, wherein the Divine Glory most unfolds it self. And there is nothing that a Soul touch'd with

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with any serious sense of God can more earnestly thirst after or seek with more strength of affection than This. Then shall we be happy, when God comes to be all in all in us. To love God *above our selves* is not indeed so properly to love him *above the salvation of our Souls*, as if these were distinct things; but it is to love him *above all our own sinfull affections, & above our particular Beings*, and to conform our selves to him. And as that which is * *Good relatively, and in order to us*, is so much the Better, by how much the more it is commensurate and conformed to us: So on the other side, that which is *good absolutely and essentially*, requires that our Minds and Affections should, as far as may be, be commensurate and conform'd to it: and herein is God most glorified, and we made Happy. As we cannot truly love the First and Highest Good while we serve a designe upon it, and subordinate it to our selves: so neither is our own Salvation consistent with any such fordid, pinching and particular love. We cannot be compleatly blessed, till the *Idea Boni*, or the *Ipsium Bonum*, which is God, exercise its Sovereignty over all the Faculties of our Souls, rendring them as like to it self as may consist with their proper Capacity.

* See the Discourse Of the Existence and Nature of God. Chap. 9.

[See more of this in the Discourse *of the Existence and Nature of God*, Chap. 4. and more largely in that Latine Discourse, shortly to be printed, *Pietati studere ex intuitu mercedis non est illicitum.*]

CHAP. VI.

The Fourth Property or Effect discovering the Excellency of Religion, viz. That it begets the greatest Serenity and Composedness of Mind, and brings the truest Contentment, the purest and most satisfying Joy and Pleasure to every holy Soul. God, as being that Uniform Chief Good, and the One Last End, does attract and fix the Soul. Wicked men distracted through a Multiplicity of Objects and Ends. How the restless appetite of our Wills after some Supreme Good leads to the knowledge (as of a Deity, so) of the Unity of a Deity. How the Joys and Delights of Good men differ from and far excell those of the Wicked. The Constancy and Tranquillity of the Spirits of Good men in reference to External troubles. All Perturbations of the Mind arise from an Inward rather than an Outward Cause. The Stoicks Method for attaining ἀρετή and true rest examined, and the Insufficiency of it discovered. A further Illustration of what has been said concerning the Peacefull and Happy State of Good men, from the contrary State of the Wicked.

4. **T**HE Fourth Property & Effect of True Religion wherein it expresseth its own Nobleness is this, That it begets the greatest Serenity, Constancy and Composedness of Mind, and brings the truest Contentment, the most satisfying Joy and Pleasure, the purest and most divine Sweetness and Pleasure to the Spirits of Good men. Every Good man, in whom Religion rules, is at peace and unity with himself, is as a City compacted together. Grace doth

doth more and more reduce all the Faculties of the Soul into a perfect Subjection and Subordination to it self. The Union and Conjunction of the Soul with God, that *Primitive Unity*, is that which is the alone Original and Fountain of all *Peace*, and the Centre of *Rest*: as the further any Being slides from God, the more it breaks into discords within it self, as not having any Centre within it self which might collect and unite all the Faculties thereof to it self, and so knit them up together in a sweet confederacy amongst themselves. God only is such an *Almighty Goodness* as can attract all the Powers in man's Soul to it self, as being an Object transcendently adequate to the largest capacities of any created Being, and so unite man perfectly to himself in the true enjoyment of *one Uniform and Simple Good*.

It must be *one Last End and Supreme Good* that can fix Man's Mind, which otherwise will be tossed up and down in perpetual uncertainties, and become as many several things as those poor *Particularities* are which it meets with. A wicked man's life is so distracted by a *Multiplicity of Ends and Objects*, that it never is nor can be consistent to it self, nor continue in any composed, settled frame: it is the most intricate, irregular and confused thing in the world, no one part of it agreeing with another, because the whole is not firmly knit together by the power of some *One Last End* running through all. Whereas the life of a Good man is under the sweet command of *one Supreme Goodness and Last End*. This alone is that living Form and Soul, which running through all the Powers of the Mind and Actions of Life, collects all together into one fair and beautifull System, making all that Variety conspire into perfect Unity; whereas else all would fall asunder

like the Members of a dead Body when once the Soul is gone, every little particle flitting each from other. It was a good Maxim of *Pythagoras* quoted by *Clemens Alexandrinus*, Δεῖ ἢ ὁ ἄνθρωπον εἶνα γινέσθαι, *Oportet etiam hominem unum fieri.* A divided Mind and a Multiform Life speaks the greatest disparagement that may be: it is only the intermediation of *One Last End* that can reconcile a man perfectly to himself and his own happiness. This is the best temper and composedness of the Soul, ὅταν εἰς ἓν ἢ εἰς μίαν ὁμολογίαν ἐνωθῆ, as *Plotinus* speaks, when by a Conjunction with *One Chief Good and Last End* it is drawn up into an Unity and Consent with it self; when all the Faculties of the Soul with their severall issues and motions, though never so many in themselves, like so many lines meet together in one and the same Centre. It is not one and the same Goodness that alwaies acts the Faculties of a Wicked man; but as many severall images and pictures of Goodness as a quick and working Fancy can represent to him; which so divide his affections, that he is no *One thing* within himself; but tossed hither and thither by the most independent Principles & Imaginations that may be. But a Good man hath singled out the Supreme Goodness, which by an Omnipotent sweetness draws all his affections after it, and so makes them all with the greatest complacency conspire together in the pursuit and embraces of it. Were there not some *Infinite and Self-sufficient Goodness*, and that *perfectly One*, ἀρχὴν μίαν, (as *Simplicius* doth phrase it) Man would be a most miserably-distracted creature. As the restless appetite within Man after some Infinite and Sovereign Good (without the enjoyment of which it could never be satisfied) does commend unto us the Notion of a Deity: so the perpetual distractions and divisions

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that would arise in the Soul upon a Plurality of Deities, may seem no less to evince *the Unity* of that Deity. Were not this Chief Good perfectly *One*, were there any other equal to it; man's Soul would hang *in æquilibrio*, equally poised, equally desiring the enjoyment of both; but moving to neither; like a piece of Iron between two Loadstones of equal virtue. But when Religion enters into the Soul, it charms all its restless rage and violent appetite, by discovering to it the Universal Fountain-fulness of One Supreme Almighty Goodness; and leading it out of it self into a conjunction therewith, it lulls it into the most undisturbed rest and quietness in the lap of Divine enjoyment; where it meets with full contentment, and rests adequately satisfied in the fruition of the Infinite, Uniform and Essential Goodness and Loveliness, the true *Ἀυτόκαλον*, that is not *πῆ μὴ καλόν, πῆ δὲ ἔ καλόν,* *ἀλλ' ὅλον δι' ὅλε καλόν,* as a noble Philosopher doth well express it.

The Peace which a Religious Soul is possessed of is such a *Peace as passeth all understanding*: the *Foy* that it meets with in the ways of Holiness is *unspeakable and full of Glory*. The Delights and Sweetnesses that accompany a Religious life are of a purer and more excellent Nature than the Pleasures of Worldly men. The Spirit of a Good man is a more pure and refined thing than to delight it self in the thick mire of Earthly and Sensual pleasures, which Carnal men rowle and tumble themselves in with so much greediness: *Non admittit ad volatum Accipitrem suum in terra pulverulenta,* as the Arabick Proverb hath it. It speaks the degeneration of any Soul whatsoever, that it should desire to incorporate it self with any of the gross, dreggy, sensual delights here below. But a Soul purified

sied by Religion from all Earthly dreggs, delights to mingle it self only with things that are most Divine and Spiritual. There is nothing that can beget any pleasure or sweetness but in some harmonical Faculty which hath some kindred and acquaintance with it. As it is in the *Senses*, so in every other Faculty there is such a *Natural kind of Science* as whereby it can single out its own proper Object from every thing else, and is better able to define it to it self then the exactest Artist in the world can; and when once it hath found it out, it presently feels it self so perfectly fitted and matched by it, that it dissolves into secret joy and pleasure in the entertainment of it. True *Delight* and *Foy* is begotten by the conjunction of some discerning Faculty with its proper Object. The proper Objects for a Mind and Spirit are *Divine* and *Immaterial* things, with which it hath the greatest affinity, and therefore triumphs most in its converse with them; as it is well observed by * *Seneca, Hoc habet argumentum divinitatis suæ, quod illum divina delectant; nec ut alienis interest, sed ut suis*: and when it converseth most with these high and noble Objects, it behaves it self most gracefully and lives most becoming it self; and it lives also most deliciously, nor can it any where else be better provided for, or indeed fare so well. A Good man disdaineth to be beholding to the Wit or Art or Industry of any Creature to find him out and bring him in a constant revenue and maintenance for his Joy and Pleasure: the language of his Heart is that of the Psalmist, *Lord, lift thou up the light of thy countenance upon me*. Religion alwaies carries a sufficient Provision of *Foy* and *Sweetness* along with it to maintain it self withall: *All the ways of Wisdom are ways of pleasantness, and all her paths are peace*. Religion is no sullen *Stoicisme* or oppressing

* In *Præfat.*
ad l. i. *Nat.*
Quæst.

pressing *Melancholie*, it is no enthralling tyranny exercised over those noble and vivacious affections of Love and Delight, as those men that were never acquainted with the life of it may imagine; but it is full of a vigorous and masculine delight and joy, & such as advanceth and ennobles the Soul, and does not weaken or dispirit the life and power of it, as Sensual and Earthly joys doe, when the Soul, unacquainted with Religion, is enforc'd to give entertainment to these gross & earthly things, for the want of enjoyment of some better Good. The Spirit of a Good man may justly behave it self with a noble disdain to all Terrene pleasures, because it knows where to mend its fare; it is the same Almighty and Eternal Goodness which is the Happiness of God and of all Good men. The truly-religious Soul affects nothing primarily and fundamentally but God himself; his contentment even in the midst of his Worldly employments is in the Sun of the Divine favour that shines upon him: this is as the *Manna* that lies upon the top of all outward blessings which his Spirit gathers up and feeds upon with delight. Religion consists not in a toilesome drudgery about some Bodily exercises and External performances; nor is it onely the spending of our selves in such attendances upon God and services to him as are onely accommodated to this life, (though every employment for God is both amiable and honourable:) But there is something of our Religion that interests us in a present possession of that joy which is *unspeakable and glorious*; which leads us into the Porch of heaven, and to the confines of Eternity. It sometimes carries up the Soul into a mount of Transfiguration, or to the top of *Pisgah*, where it may take a prospect of the promised land; and gives it a Map or Scheme of its future inheritance: it

gives it sometimes some anticipations of Blessedness, some foretasts of those joys, those rivers of pleasure which run at God's right hand for evermore.

I might further add as a *Mantissa* to this present Argument, *the Tranquillity and Composedness* of a Good man's spirit in reference to all *External* molestations. Religion having made a through-pacification of the Soul within it self, renders it impregnable to all outward assaults: So that it is at rest and lives securely in the midst of all those boysterous Storms and Tempests that make such violent impressions upon the spirits of wicked men. Here the *Stoicks* have stated the case aright, That all *Perturbations of the Mind* arise not properly from an *Outward* but an *Inward* cause: it is not any *outward* Evil but an *inward imagination* bred in the womb of the Soul it self, that molests and grieves it. The more that the Soul is restored to it self, and lives at the height of it's own Being, the more easily may it disdain and despise any design or combination against it by the most blustering Giants in the world. A Christian that enjoys himself in God, will not be beholding to the worlds fair and gentle usage for the *composedness* of his mind; No, he enjoys that *Peace and Tranquillity within himself* which no creature can bestow upon him, or take from him.

But the *Stoicks* were not so happy in their notions about *the way to true Rest and Composedness of Spirit*. It is not (by their leave) the Souls collecting and gathering up it self within the Circumference of it's own Essence, nor is it a rigid restraining and keeping in its own issues and motions within the confines of its own natural endowments, which is able to conferre upon it that *ἀναξία* and *Composedness of mind* which they so much idolize as the supreme and onely blifs of man,
and

and render it free from all kind of perturbations: (For by what we find in *Seneca* and others, it appears, that the *Stoicks* seeking an *Autarchy* within themselves, and being loth to be beholden to God for their Happiness, but that each of them might be as God, self-sufficient and happy in the enjoyment of himself, endeavoured by their sour doctrine and a rigid discipline over their Souls, their severities against Passions and all those restless motions in the Soul after some Higher Good, to attain a complete *ἀταραξία* and a full contentment within themselves.) But herein they mist of the true method of finding Rest to themselves, it being the Union of the Soul with God, that Uniform, Simple and unbounded Good, which is the sole Original of all true inward Peace. Neither were it an Happiness worth the having, for a Mind, like an Hermite sequestred from all things else, by a recession into it self, to spend an Eternity in self-converse and the enjoyment of such a Diminutive superficial Nothing as it self is and must necessarily be to it self. It is onely peculiar to God to be happy in himself alone; and God who has been more liberal in his provisions for man, hath created in man such a spring of restless motion, that with the greatest impatience forceth him out of himself, and violently tosseth him to and fro, till he come to fix himself upon some solid and Self-subsistent Goodness. Could a man find himself withdrawn from all terrene and Material things, and perfectly retired into himself; were the whole World so quiet and calme about him, as not to offer to make the least attempt upon the composedness and constancy of his Mind; might he be so well entertain'd at his own home, as to find no frowns, no sour looks from his own Conscience; might he have that security from Heaven, that God would not disquiet his

fancied Tranquillity by embittering his thoughts with any dreadful apprehensions; yet he should find something within him that would not let him be at rest, but would rend him from himself, & toss him from his own foundation & consistency. There is an insatiable appetite in the Soul of man, like a greedy Lion hunting after his prey, that would render him impatient of his own pinching penury, & could never satisfy it self with such a thin and spare diet as he finds at home. There are Two principall faculties in the Soul which, like the two daughters of the Horseleach, are always crying, *Give, Give*: these are those hungry Vultures which, if they cannot find their prey abroad, return and gnaw the Soul it self: where the carkaffe is, there will the Eagles be gathered together. By this we may see how unavailable to the attaining of true Rest and Peace that conceit of the *Stoicks* was, who supposed the onely way and method hereto was this, To confine the Soul thus Monasticaly to its own home. We read in the Gospel of such a Question of our Saviour's, *What went you out into the wilderness to see?* we may invert it, What do you return within, to see? A Soul confined within the private and narrow cell of its own particular Being? Such a Soul deprives it self of all that Almighty and Essential Glory and Goodness which shines round about it, which spreads it self through the whole universe; I say it deprives it self of all this, for the enjoying of such a poor petty and diminutive thing as it self is, which yet it can never enjoy truly in such a retiredness.

We have seen the Peacefull and Happy state of the truly-religious: But it is otherwise with wicked and irreligious men. *There is no peace to the wicked; but they are like the troubled Sea, when it cannot rest, whose waters*

ters cast up mire and dirt; as it is express by the Prophet *Esay*. The mind of a wicked man is like the Sea when it roares and rages through the striving of severall contrary winds upon it. Furious lusts and wild passions within, as they warre against Heaven and the more noble and divine part of the Soul, so they warr amongst themselves, maintaining perpetuall contests, & contending which shall be the greatest: *Scelera disident*. These indeed are the *Cadmus*-brood rising out of the Serpent's teeth, ready arm'd one against another: whence it is that the Soul of a wicked man becomes a very uninhabitable and incommodious place to it self, full of disquietness and trouble through the many contests and civil commotious maintained within it. The minds of wicked men are like those disconsolate and desolate spirits which our Saviour speaks of *Matth. 12*. which being cast out of their habitation, wander up and down through dry and desert places, seeking rest but finding none. The Soul that finds not some solid and self-sufficient Good to centre it self upon, is a boisterous and restless thing: and being without God, it wanders up and down the world, destitute, afflicted, tormented with vehement hunger and thirst after some satisfying Good: and as any one shall bring it tidings, *Lo here*, or *Lo there is Good*, it presently goes out towards it, and with a swift and speedy flight hastens after it. The sense of an inward indigency doth stimulate and enforce it to seek its contentment *without* it self, and so it wanders up and down from one creature to another; and thus becomes distracted by a *multiplicity of Objects*. And while it cannot find some One and Onely object upon which, as being perfectly adequate to its capacities, it may wholly bestow it self; while it is tossed with restless and vehement motions of *Desire* and *Love* through

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a world of painted beauties, false glosing Excellencies; courting all, but matching nowhere; violently hurried every whither, but finding nowhere *objectum par amori*; while it converseth onely with these *pinching Particularities* here below, and is not yet acquainted with the *Universal Goodness*; it is certainly far from true Rest and Satisfaction, from a fixt, composed temper of Spirit: but being distracted by *multiplicity* of *Objects* and *Ends*, there can never be any firm and stable peace or friendship at home amongst all its Powers and Faculties: nor can there be a firm amity and friendship abroad betwixt wicked men themselves, as *Aristotle* in his *Ethicks* does conclude, because all *Vice* is so *Multiform* and inconsistent a thing, and so there can be no true concatenation of *Affections* and *Ends* between them. Whereas in all Good men Vertue and Goodness is one Form and Soul to them all, that unites them together, and there is the One, Simple and Uniform Good, that guides and governs them all. They are not as a Ship tossed in the tumultuous Ocean of this world without any *Compass* at all to steer by; but they direct their course by the certain guidance of the *One Last End*, as the true *Pole-starr* of all their motion. But while the Soul lies benighted in a thick Ignorance (as it is with wicked men,) and beholds not some *Stable* and *Eternal Good* to move toward; though it may, by the strength of that Principle of *Activeness* within it self, spend it self perpetually with swift and giddy motions; yet it will be always contesting with secret disturbances, and cannot act but with many reluctancies, as not finding an object equal to the force and strength of its vast affections to act upon.

By what hath been said may appear the vast difference between the ways of *Sin* and of *Holinesse*. Inward
distractions

distractions and disturbances, *tribulation and anguish upon every Soul that doth evil: But to every man that worketh good, glory, honour and peace, inward composednesse and tranquillity of spirit, pure and divine joys farr excelling all sensual pleasures; in a word, true Contentment of spirit and full satisfaction in God, whom the pious Soul loves above all things, and longs still after a nearer enjoyment of him.* I shall conclude this Particular with what *Plotinus* concludes his Book, That the life of holy and divine men is *βίη ἀνόδου πῶν τῆδε, φύγη μόνον πρὸς μόνον*, a life not touch't with these vanishing delights of Time, but a flight of the Soul alone to God alone.

C H A P. VII.

The Fifth Property or Effect discovering the Excellency of Religion, viz. That it advanceth the Soul to an holy boldness and humble familiarity with God, and to a comfortable confidence concerning the Love of God toward it, and its own Salvation. *Fearfulness, Consternation of Mind and frightfull passions are consequent upon Sin and Guilt. These together with the most dismall deportments of Trembling and Amazement are agreeable to the nature of the Devil, who delights to be serv'd in this manner by his worshippers. Love, Foy and Hope are most agreeable to the nature of God, and most pleasing to him. The Right apprehensions of God are such as are apt to beget Love to God, Delight and Confidence in him. A true Christian is more for a solid and well-grounded Peace then for high raptures and feelings of joy. How a Christian should endeavour*
the

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the Assurance of his Salvation. That he should not importunately expect or desire some Extraordinary manifestations of God to him, but rather look after the manifestation of the life of God within him, the foundation or beginning of Heaven and Salvation in his own Soul. That Self-resignation, and the subduing of our own Wills, are greatly available to obtain Assurance. The vanity and absurdity of that Opinion, viz. That in a perfect resignation of our Wills to God's will, a man should be content with his own Damnation and to be the subject of Eternal wrath in Hell, if it should so please God.

5. **T**HE Fifth Property or Effect whereby True Religion discovers its own Nobleness and Excellency is this, *That it advanceth the Soul to an holy boldness and humble familiarity with God, as also to a well-grounded Hope and comfortable Confidence concerning the Love of God toward it, and its own Salvation.* The truly religious Soul maintains an humble and sweet familiarity with God; and with great alacrity of spirit, without any *Consternation* and Servility of spirit, is enabled to look upon the Glory and Majesty of the most High: But *Sin* and Wickedness is pregnant with *fearfulness* and horror. That *Trembling* and *Consternation* of Mind which possesses wicked men, is nothing else but a brat of darkness, an *Empusa* begotten in corrupt and irreligious Hearts. While men *walk in darkness*, and are of the *night*, (as the Apostle speaks,) then it is onely that they are vext with those ugly and gassly *Mormos* that terrify and torment them. But when once the Day breaks, and true Religion opens her self upon the Soul like the Eye-lids of the Morning, then all those shadows and frightfull Apparitions flee away. As all *Light and Love*

Love and Joy descend from above from the Father of lights: so all *Darkness and Fearfulness & Despair* are from below; they arise from corrupt and earthly minds, & are like those gross Vapors arising from this Earthly globe, that not being able to get up towards heaven, spread themselves about the circumference of that Body where they were first begotten, infesting it with darkness and generating into Thunder and Lightning, Clouds and Tempests. But the higher a Christian ascends ἐν τῷ σπιλαίῳ above this dark dungeon of the Body, the more that Religion prevails within him, the more then shall he find himself as it were in a clear heaven, in a Region that is calm and serene; and the more will those black and dark affections of *Fear and Despair* vanish away, and those clear and bright affections of *Love and Joy and Hope* break forth in their strength and lustre.

The Devil, who is the Prince of darkness and the great Tyrant, delights to be served with gasty affections and the most dismal deportments of *trembling and astonishment*; as having nothing at all of amiableness or excellency in him to commend himself to his worshippers. Slavery and servility (that γλωττόκομην τῆς ψυχῆς, as *Longinus* truly calls it) is the badge and livery of the Devil's religion: hence those φριλά μωθηα of the Heathens perform'd with much trembling and horror. But God, who is the supreme *Goodness* and Essential both *Love and Loveliness*, takes most pleasure in those *sweet and delightfull affections* of the Soul, viz. *Love, Joy and Hope*, which are most correspondent to his own nature. The ancient superstition of the Heathens was always very nice and curious in honouring every one of their Gods with Sacrifices and Rites most agreeable to their natures: I am sure there is no Incense, no offering we can present God with, is so sweet, so acceptable

The words for false Gods and Idols, אֱלֹהִים and אֱמוּנָה, import Trouble and Terrour & Frightfull passions in their worshippers.

to him as our *Love* and *Delight* and *Confidence* in him ; and when he comes into the Souls of men, he makes these his Throne, his place of rest, as finding the greatest agreeableness therein to his own Essence. A Good man that finds himself made partaker of the Divine nature, and transform'd into the image of God, infinitely takes pleasure in God, as being altogether Lovely, according to that in *Cant. 5.* *כלי פתחיהו* *Totus ipse est desideria* ; and his *Meditation* of God is *sweet unto him*, *Pf. 104. S. Fohn* that lay in the bosome of Christ who came from the bosome of the Father, and perfectly understood his Eternal Essence, hath given us the fullest description that he could make of him, when he tells us that *God is Love*, and he that dwells in God, dwells in love ; and reposing himself in the bosome of an Almighty Goodness, where he finds nothing but Love and Loveliness, he now displays all the strength and beauty of those his choiest and most precious affections of *Love and Joy and Confidence* ; his Soul is now at ease, and rests in peace, neither is there any thing to make afraid : He is got beyond all those powers of darknesse which give such continual alarms in this lower world, and are always troubling the Earth : He is got above all fears and despairs ; he is in a bright clear region, above Clouds and Tempests, *infra se despicit nubes*. There is no frightful terribleness in the supreme Majesty. That men apprehend God at any time in such a dismayed manner, it must not at all be made an argument of his nature, but of our *sinfulness and weakness*. The Sun in the heavens always was and will be a Globe of Light and brightness, howsoever a purblind Eye is rather dazled then enlightned by it. There is an Inward sense in Mans Soul, which, were it once awaken'd and excited with an inward tast and relish of the Divinity,

could

could better define God to him than all the world else. It is the sincere Christian that so tastes and sees how good and sweet the Lord is, as none else does: *The God of hope fills him with all joy and peace in believing*, so that he *abounds in hope*, as the Apostle speaks *Rom. 15*. He quietly reposes himself in God; *his heart is fixed, trusting in the Lord*; he is more for a solid peace and settled calm of spirit, than for high Raptures and feelings of Joy or Extraordinary Manifestations of God to him: he does not passionately desire nor importunately expect such things; he rather looks after the Manifestations of the Goodness and Power of God within him, in subduing all in his Soul that is unlike and contrary to God, and forming him into his image and likeness.

Though I think it worthy of a Christian to endeavour *the Assurance of his own Salvation*; yet perhaps it might be the safest way to moderate his curiosity of prying into God's *Book of life*, and to stay a while untill he sees himself within the confines of *Salvation* it self. Should a man hear a *Voice* from Heaven or see a *Vision* from the Almighty, to testify unto him the Love of God towards him; yet methinks it were more desirable to find a Revelation of all *from within*, arising up from the Bottome and Centre of a mans own Soul, in the Reall and Internal impressions of a *Godlike nature* upon his own spirit; and thus to find *the Foundation and Beginning of Heaven and Happiness within himself*: it were more desirable to see the crucifying of our own Will, the mortifying of the mere Animal life, and to see a Divine life rising up in the room of it, as a sure Pledge and Inchoation of Immortality and *Happiness*, the very Essence of which consists in a perfect conformity and chearfull compliance of all the

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Powers of our Souls with the Will of God.

Revel. 2.

The best way of gaining a well-grounded assurance of the Divine love is this, for a man to overcome himself and his own Will: To him that overcomes shall be given that white stone, and in it the new name written, which no man knoweth but he that receives it. He that beholds the Sun of righteousness arising upon the Horizon of his Soul with healing in its wings, and chasing away all that misty darkness of his own *Self-will* and *Passions*; such a one desires not now the Starr-light to know whether it be Day or not, nor cares he to pry into Heaven's secrets and to search into the hidden rolles of Eternity, there to see the whole plot of his Salvation; for he views it transacted upon the inward stage of his own Soul, and reflecting upon himself he may behold a Heaven opened from within, and a Throne set up in his Soul, and an Almighty Saviour sitting upon it, and reigning within him: he now finds the Kingdome of Heaven within him, and sees that it is not a thing merely reserved for him without him, being already made partaker of the sweetnesse and efficacy of it. What the Jewes say of *the Spirit of Prophecy*, may not unfitly be applyed to the Holy Ghost, the true Comforter dwelling in the minds of good men as a sure Earnest of their Eternal inheritance, אין נבואה שורה אלא על גבור, *The Spirit resides not but upon a man of Fortitude*, one that gives proof of this *Fortitude* in subduing his own *Self-will* and his *Affections*. We read of *Elisha*, that he was fain to call for a Musical instrument and one to play before him, to allay the heat of his *Passions*, before he could converse with the *Prophetical Spirit*. The Hely Spirit is too pure and gentle a thing to dwell in a Mind muddied and disturb'd by those impure dreggs, those thick fogs and mists that arise from our *Self-will* and

and Passions ; our prevailing over these is the best way to cherish the Holy Spirit, by which we may be sealed unto the day of redemption.

To conclude this Particular : It is a venturous and rugged guess and conceit which some men have, That in a perfect resignation of our Wills to the Divine will a man should be content with his own Damnation, and to be the Subject of Eternal Wrath in Hell, if it should so please God. Which is as impossible as it is for him that infinitely thirsts after a true Participation of the Divine Nature, and most earnestly endeavours a most inward Union with God in Spirit, by a denial of himself and his own will, to swell up in Self-love, Pride and Arrogancy against God ; the one whereof is the most *substantial Heaven*, the other the most *real Hell* : whereas indeed by conquering our selves we are translated from Death to Life, and the kingdom of God and Heaven is already come into us.

CHAP. VIII.

The Sixth Property or Effect discovering the Excellency of Religion, viç. That it Spiritualizes Material things, and carries up the Souls of Good men from Sensible and Earthly things to things Intellectual and Divine. There are lesser and fuller representations of God in the Creatures. To converse with God in the Creation, and to pass out of the Sensible World into the Intellectual, is most effectually taught by Religion. Wicked men converse not with God as shining out in the Creatures ; they converse with them in a Sensual and Unspiritual manner. Religion does spiritualize

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the Creation to Good men : it teaches them to look at any Perfections or Excellencies in themselves and others, not so much as Theirs or That others, but as so many Beams flowing from One and the Same Fountain of Light ; to love them all in God, and God in all ; the Universal Goodneß in a Particular Being. A Good man enjoys and delights in whatsoever Good he sees otherwhere, as if it were his own : he does not fondly love and esteem either himself or others. The Divine temper and strain of the antient Philosophy.

6. **T**HE Sixth Property or Effect wherein Religion discovers its own Excellency is this, That it Spiritualizes Material things, and so carries up the Souls of Good men from Earthly things to things Divine, from this Sensible World to the Intellectual.

God made the Universe and all the Creatures contained therein as so many Glasses wherein he might reflect his own Glory : He hath copied forth himself in the Creation ; and in this Outward World we may read the lovely characters of the Divine Goodness, Power and Wisdom. In some Creatures there are darker representations of God, there are the Prints and Footsteps of God ; but in others there are clearer and fuller representations of the Divinity, the Face and Image of God ; according to that known saying of the Schoolmen, *Remotiores Similitudines Creaturae ad Deum dicuntur Vestigium ; propinquiores verò Imago*. But how to find God here and feelingly to converse with him, and being affected with the sense of the Divine Glory shining out upon the Creation, how to pass out of the *Sensible World* into the *Intellectual*, is not so effectually taught by that Philosophy which profess'd it most, as by true Religion : that which knits and unites

unites God and the Soul together, can best teach it how to ascend and descend upon those golden links that unite as it were the World to God. That Divine *Wisdom* that contrived and beautified this glorious Structure, can best explain her own Art, and carry up the Soul back again in these reflected Beams to him who is the Fountain of them. Though Good men, all of them, are not acquainted with all those Philosophical notions touching the relation between Created and the Uncreated Being; yet may they easily find every Creature pointing out to that Being whose image and superscription it bears, and climb up from those darker resemblances of the Divine Wisdom and Goodness shining out in different degrees upon several Creatures, *ὡς εἰς ἀναβάθμους ποταμοῦ*, as the Antients speak, till they sweetly repose themselves in the bosom of the Divinity: and while they are thus conversing with this lower World, and are viewing *the invisible things of God in the things that are made*, in this visible and outward Creation, they find God many times secretly flowing into their Souls, and leading them silently out of the Court of the Temple into the Holy Place. But it is otherwise with Wicked men; they dwell perpetually upon the dark side of the Creatures, and converse with these things only in a gross, sensual, earthly and unspiritual manner; they are so encompass'd with the thick and foggy mist of their own Corruptions, that they cannot see God there where he is most visible: *the Light shineth in darkness; but darkness comprehends it not*: their Souls are so deeply sunk into that House of Clay which they carry about with them, that were there nothing of *Body* or bulky *Matter* before them, they could find nothing to exercise themselves about.

But Religion, where it is in truth and in power, re-
news

news the very Spirit of our Minds, and doth in a manner *Spiritualize* this outward Creation to us, and doth in a more excellent way perform that which the *Peripateticks* are wont to affirm of their *Intellectus agens*, in purging Bodily and Material things from the feculency and dregs of *Matter*, and separating them from those circumstantiating and streightning conditions of *Time* and *Place*, and the like; and teaches the Soul to look at those *Perfections* which it finds here below, not so much as the Perfections of *This* or *That* Body, as they adorn *This* or *That* particular Being, but as they are so many Rays issuing forth from that First and Essential Perfection, in which they all meet and embrace one another in the most close friendship. Every Particular Good is a Blossom of the First Goodness; every created Excellency is a Beam descending from the Father of lights: and should we separate all these *Particularities* from God, all affection spent upon them would be unchast, and their embraces adulterous. We should love all things in God, and God in all things, because he is All in all, the Beginning and Original of Being, the perfect Idea of their Goodness, and the End of their Motion. It is nothing but a thick mist of Pride and Self-love that hinders mens eyes from beholding that Sun which both enlightens them and all things else: But when true Religion begins once to dawn upon mens Souls, and with its shining light chases away their black Night of Ignorance; then they behold themselves and all things else enlightned (though in a different way) by one and the same Sun, and all the Powers of their Souls fall down before God and ascribe all glory to him. Now it is that a Good man is no more solicitous whether *This* or *That* good thing be *Mine*, or whether *My* perfections exceed the measure of *This* or *That* particular

cular Creature; for whatsoever *Good* he beholds any where, he enjoys and delights in it as much as if it were his own, and whatever he beholds in himself, he looks not upon it as his *Property* but as a *Common* good; for all these Beams come from one and the same Fountain and Ocean of light in whom he loves them all with an Universal love: when his affections run along the stream of any created excellencies, whether his own or any ones else, yet they stay not here, but run on till they fall into the Ocean; they do not settle into a fond love and admiration either of himself or any others Excellencies, but he owns them as so many Pure Effluxes and Emanations from God, and in a *Particular* Being loves the *Universal* Goodness. *Si sciretur à me Veritas, sciretur etiam me illud non esse, aut illud non esse meum, nec à me.*

Thus may a Good man walk up and down the World as in a Garden of Spices, and suck a Divine Sweetness out of every flower. There is a Twofold meaning in every Creature, as the Jews speak of their Law, a *Literal*, and a *Mystical*, and the one is but the ground of the other: and as they say of divers pieces of their Law, דבר למטה רמז למעלה, so a Good man sayes of every thing that his Senses offer to him, *it speaks to his lower part, but it points out something above to his Mind and Spirit.* It is the drowie and muddy spirit of Superstition which, being lull'd asleep in the lap of worldly delights, is fain to set some Idol at its elbow, something that may jogg it and put it in mind of God. Whereas true Religion never finds it self out of the Infinite Sphere of the Divinity, and whereever it finds *Beauty, Harmony, Goodness, Love, Ingenuity, Wisdom, Holiness, Justice,* and the like, it is ready to say, *Here, and There is God:* wheresoever any such Perfections
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shine

shine out, an holy Mind climbs up by these Sun-beams, and raises up it self to God.

And seeing God hath never thrown the World from himself, but runs through all created Essence, containing the Archetypal Ideas of all things in himself, and from thence deriving and imparting several prints of Beauty and Excellency all the world over; a Soul that is truly *Deo* God-like, a Mind that is enlightned from the same Fountain, and hath its inward Senses affected with the sweet relishes of Divine Goodness, cannot but every where behold it self in the midst of that Glorious Unbounded Being who is indivisibly every where. A Good man finds every place he treads upon *Holy ground*; to him the World is God's Temple; he is ready to say with *Jacob*, Gen. 28. *How dreadfull is this place! this is none other but the House of God.*

To conclude, It was a degenerous and unworthy Spirit in that Philosophy which first separated and made such distances between *Metaphysical* Truths & the Truths of *Nature*; whereas the First and most antient Wisdom amongst the Heathens was indeed a Philosophical Divinity, or a Divine Philosophy; which continued for divers ages, but as men grew worse, their queazy stomachs began to loath it: which made the truly-wise *Socrates* complain of the Sophisters of that Age which began now to corrupt and debase it; whereas heretofore the Spirit of Philosophy was more generous and divine, and did more purifie and ennoble the Souls of men, commending Intellectual things to them, and taking them off from settling upon Sensible and Material things here below, and still exciting them to endeavour after the nearest resemblance of God the Supreme Goodness and Loveliness, and an intimate Conjunction with him; which, according

to the strain of that Philosophy, was the true Happiness of Immortal Souls.

CHAP. IX.

The Seventh and last Property or Effect discovering the Excellency of Religion, viz. That it raiseth the Minds of Good men to a due observance of and attendance upon Divine Providence, and enables them to serve the Will of God, and to acquiesce in it. For a man to serve Providence and the Will of God entirely, to work with God, and to bring himself and all his actions into a Compliance with God's Will, his Ends and Designs, is an argument of the truest Nobleness of Spirit; it is the most excellent and divine life; and it is most for mans advantage. How the Consideration of Divine Providence is the way to inward quietness and establishment of Spirit. How wicked men carry themselves unbecomingly through their impatience and fretfulness under the disposals of Providence. The beauty and harmony of the various Methods of Providence.

THE Seventh and last Property or Effect wherein True Religion expresseth its own Nobleness and Excellency, is this, *That it raiseth the Minds of Good men to a due observance of and attendance upon Divine Providence, and enables them to serve the Will of God, and to acquiesce in it.* Wheresoever God hath a Tongue to speak, there they have Eares to hear; and being attentive to God in the soft and still motions of Providence, they are ready to obey his call, and to say with *Esay, Behold, here am I, send me.* They endeavour to

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copy forth that Lesson which Christ hath set Christians, seriously considering how that they came into this world by God's appointment, not to doe their own Wills but the Will of him that sent them.

As this Consideration quiets the Spirit of a Good man who is no idle Spectator of *Providence*, and keeps him in a calm and sober temper in the midst of all Storms and Tempests; so it makes him most freely to engage himself in the service of *Providence*, without any inward reluctancy or disturbance. He cannot be content that *Providence* should serve it self of him as it doth even of those things that understand it least; but it is his holy ambition to serve it. 'Tis nothing else but Hellish pride and Self-love that makes men serve themselves, and so set up themselves as Idols against God: But it is indeed an argument of true Nobleness of Spirit for a man to view himself (not in the narrow Point of his own Being, but) in the unbounded Essence of the First Cause, so as to be *ὄλος τῷ κρείττονι*, and to live only as an Instrument in the hands of God who worketh all things after the counsel of his own will. *Optarem id me esse Deo quod est mihi manus mea*, was the expreffion of an holy Soul.

To a Good man to *serve the Will of God*, it is in the truest and best sense to *serve himself*, who knows himself to be nothing without or in opposition to God; *Quò minus quid sibi arrogat homo, eò evadit nobilior, clarior, divinior*. This is the most divine life that can be, for a man to act in the world upon Eternal designs, and to be so wholly devoted to the Will of God, as to serve it most faithfully and entirely. This indeed bestows a kind of *Immortality* upon these fitting and *Transient* acts of ours, which in themselves are but the Off-spring of a moment. A *Pillar* or *Verse* is a poor
sorry

forry Monument of any Exploit, which yet may well enough become the highest of the worlds bravery. But Good men, while they work with God and endeavour to bring themselves and all their actions to a unity with God, his Ends and Designs, enroll themselves in Eternity. This is the proper Character of holy Souls; Their Wills are so fully resolv'd into the Divine Will, that they in all things subscribe to it without any murmurings or debates: they rest well satisfied with, and take complacency in, any passages of Divine dispensation, * *ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιταχθέναι*, as Epicet. cap. 38. being ordered and disposed by a Mind and Wisedome above according to the highest rules of *Goodness*.

The best way for a man rightly to enjoy himself, is to maintain an universal, ready and chearfull compliance with the Divine and Uncreated Will in all things; as knowing that nothing can issue and flow forth from the fountain of *Goodness* but that which is good: and therefore a Good man is never offended with any piece of Divine dispensation, nor hath he any reluctancy against that Will that dictates and determines all things by an Eternal rule of *Goodness*; as knowing, That there is an unbounded and Almighty *Love*, that without any disdain or envy freely communicates it self to every thing he made; that feeds even the young Ravens that call upon him; that makes his Sun to shine, and his Rain to fall, both upon the just and unjust; that always enfolds those in his everlasting armes who are made partakers of his own Image, perpetually nourishing and cherishing them with the fresh and vital influences of his Grace; as knowing also, That there is an All-seeing Eye, an unbounded Mind and Understanding; that derives it self through the whole Universe, and sitting in all the wheels of motion, guides them all and

powerfully governs the most excentric motions of Creatures, and carries them all most harmoniously in their severall orbes to one Last End. Who then shall give Law to God? *Where is the wise? where is the scribe? where is the disputer of this world?* Where is he that would climb up into that בית דין של המעלה, the great Consistory in heaven, and sitting in consultation with the Almighty, instruct the Infinite and Incomprehensible Wisedome? Shall vain man be wiser then his maker? This is the hellish temper of wicked men, they examine and judge of all things by the line and measure of their own Self-will, their own Opinions and Designes; and measuring all things by a crooked rule, they think nothing to be straight; and therefore they fall out with God, and with restless impatience fret and vex themselves: and this fretfulness and impatency in wicked men argues a breach in the just and due constitution of their Minds and Spirits.

But a Good man, whose Soul is restored to that frame and constitution it should be in, has better apprehensions of the ways and works of God, and is better affected under the various disposalls of *Providence*. Indeed to a superficial observer of *Divine Providence* many things there are that seem to be nothing else but *Digressions* from the main End of all, and to come to pass by a fortuitous concurrence of Circumstances; that come in so abruptly and without any concatenation or dependance one upon another, as if they were without any Mind or Understanding to guide them. But a wise man that looks from the Beginning to the End of things, beholds them all in their due place and method acting that part which the Supreme Mind and Wisedome that governs all things hath appointed them, and to carry on one and the same Eternal designe, while they move
according

according to their own proper inclinations and measures, and aime at their own particular Ends. It were not worth the while to live in a world *κενὸν Θεῶν καὶ προνοίας devoid of God and Providence*, as it was well observ'd by the Stoick: And to be subservient unto Providence is the holy ambition and great endeavour of a Good man, who is so perfectly overpower'd with the love of the Universal and Infinite Goodness, that he would not serve any Particular Good whatsoever, no not himself, so as to set up in the world and trade for himself, as the men of this world doe who are *lovers of their own selves, and lovers of pleasures more then lovers of God.* 2 Tim. 3.

C H A P. X.

4. The Excellency of Religion in regard of its Progress, *as it is perpetually carrying on the Soul towards Perfection. Every Nature hath its proper Centre which it hastens to. Sin and Wickedness is within the attractive power of Hell, and hastens thither: Grace and Holiness is within the Central force of Heaven, and moves thither. 'Tis not the Speculation of Heaven as a thing to come that satisfyes the desires of Religious Souls, but the reall Possession of it even in this life. Men are apt to seek after Assurance of Heaven as a thing to come, rather then after Heaven it self and the inward possession of it here. How the Assurance of Heaven rises from the growth of Holinesse and the powerful Progress of Religion in our Souls. That we are not hastily to believe that we are Christ's, or that Christ is in us. That the Works which Christ does in holy Souls testify*
of

*The Excellency and Nobleness of True Religion
of him, and best evidence Christ's spiritual appearance
in them.*

WE have consider'd *the Excellency* of True Religion 1. in regard of its *Descent and Original*; 2. in regard of its *Nature*; 3. in regard of its *Properties and Effects*. We proceed now to a Fourth Particular, and shall shew

4. *That Religion is a generous and noble thing in regard of its Progress*; it is perpetually carrying on that Mind in which it is once seated toward *Perfection*. Though the First appearance of it upon the Souls of good men may be but as the Wings of the Morning spreading themselves upon the Mountains, yet it is still rising higher and higher upon them, chasing away all the filthy mists and vapours of Sin and Wickedness before it, till it arrives to its Meridian altitude. There is the strength and force of the Divinity in it; and though when it first enters into the Minds of men, it may seem to be *sown in weakness*, yet it will raise it self *in power*. As Christ was in his *Bodily appearance*, he was still increasing in wisdom and knowledge and favour with God and man, untill he was perfected in glory: so is he also in his *Spiritual appearance* in the Souls of men; and accordingly the New Testament does more then once distinguish of Christ in his several ages, and degrees of growth in the Souls of all true Christians. Good men are always walking on from strength to strength, till at last they see God in Zion. Religion though it hath its infancy, yet it hath no old age: while it is in its Minority, it is always *in motu*; but when it comes to its Maturity and full age, it will always be *in quiete*, it is then always the same, and its years fail not, but it shall endure for ever. Holy and religious

Prov. 4. 18.
The path of the
just is as the
shining light,
that shineth
more and more
unto the perfect
day.

religious Souls being once toucht with an inward sense of Divine Beauty and Goodness, by a strong impress upon them are moved swiftly after God, and (as the Apostle expresses himself) *forgetting those things which are behind, and reaching forth unto those things which are before, they presse toward the Mark, for the prize of the high calling of God in Christ Jesus*; that so they may attain to the resurrection of the dead. Phil. 3.

Where a Spirit of Religion is, there is *the Central force of Heaven* it self quickening and enlivening those that are informed by it. in their motions toward Heaven. As on the other side all unhallowed and defiled minds are within *the attractive power of Hell*, & are continually hastening their course thither, being strongly pressed down by the weight of their Wickedness. *Ἄει πινος ἔχει καθόσως ἢ φύσας*, as *Plutarch* hath well observ'd, Every nature in this world hath some proper Centre which it is always hastening to. *Sin* and Wickedness does not hover a little over *the bottomeless pit* of Hell, and onely flutter about it; but it's continually sinking lower and lower into it. Neither does true *Grace* make some feeble affaies toward Heaven, but by a mighty Energy within it self it's always soaring up higher and higher into heaven. A good Christian does not onely court his Happiness, and cast now and then a smile upon it, or satisfy himself merely to be contracted to it; but with the greatest ardours of Love and Desire he pursues the solemnity of the just Nuptialls, that he may be wedded to it and made one with it. It is not an airy speculation of *Heaven* as a thing (though never so undoubtedly) *to come*; that can satisfy his hungry desires, but the reall * possession of it even in this life. Such an Happiness would be less in the esteem of Good men, that were onely good to be enjoyed at the end

of this life when all other enjoyments fail him.

I wish there be not among some such a light and poor esteem of *Heaven*, as makes them more to seek after *Assurance of Heaven* onely in the *Idea* of it as a *thing to come*, then after *Heaven it self*; which indeed we can never well be assured of, untill we find it rising up within our selves and glorifying our own Souls. When true *Assurance* comes, *Heaven* it self will appear upon the Horizon of our Souls, like a morning light chasing away all our dark and gloomy doubtings before it. We shall not need then to light up our Candles to seek for it in corners; no, it will display its own lustre and brightness so before us, that we may see it in its own light, and our selves the true possessours of it. We may be too nice and vain in seeking for *signes and tokens* of Christ's *Spiritual appearances* in the Souls of men, as well as the Scribes and Pharisees were in seeking for them at his *First appearance* in the World. When he comes into us, let us expect till the works that he shall doe within us may testify of him; and be not over-credulous, till we find that he doth those works there which none other could doe. As for a true well-grounded *Assurance*, say not so much, *Who shall ascend up into heaven*, to fetch it down from thence? or *who shall descend into the deep*, to fetch it up from beneath? for in *the Growth* of true internal Goodness and in *the Progress* of true Religion it will freely unfold it self within us. Stay till the grain of Mustard-seed it self breaks forth from among the clods that buried it, till through the descent of the heavenly dew it sprouts up and discovers it self openly. This holy *Assurance* is indeed the budding and blossoming of Felicity in our own Souls; it is the inward sense and feeling of the true life, spirit, sweetness and beauty of Grace

power-

powerfully expressing its own Energy within us.

Briefly, True Religion in *the Progress* of it transforms those Minds in which it reigns from glory to glory: it goes on and prospers in bringing all enemies in subjection under their feet, in reconciling the Minds of men fully to God, and it instates them in a firm possession of the Supreme Good. This is *the Seed of God* within holy Souls, which is always warring against *the Seed of the Serpent*, till it prevail over it through the Divine strength and influence. Though *Hell* may open her mouth wide and without measure, yet a true Christian in whom the seed of God remaineth, is in a good and safe condition; he finds himself born up by an Almighty arm, and carried upwards as upon Eagles wings; and the Evil one hath no power over him, or, as S. *John* expresseth it, ὁ Πονηρὸς οὐκ ἀπείλεται αὐτὸν, *the Evil one toucheth him not*, 1 Ep. chap. 5. v. 18.

CHAP. XI.

5. The Excellency of Religion in regard of its Term & End, *viz.* Perfect Blessedness. *How unable we are in this state to comprehend and describe the Full and Perfect state of Happiness and Glory to come. The more Godlike a Christian is, the better may he understand that State. Holiness and Happiness not two distinct things, but two several Notions of one and the same thing. Heaven cannot so well be defined by any thing without us, as by something within us. The great nearness and affinity between Sin and Hell. The Conclusion of this Treatise, containing a Serious Exhortation to a diligent minding of Religion, with a*

*The Excellency and Nobleness of True Religion
Discovery of the Vanity of those Pretenses which keep
men off from minding Religion.*

5. WE come now to the Fifth and Last Particular, viz. The Excellency of Religion in *the Terme and End of it*, which is nothing else but *Blessedness it self in its full maturity*. Which yet I may not here undertake to explain, for it is altogether ἀπρητόν τι, nor can it descend so low as to accommodate it self to any humane style. Accordingly S. *John* tells us, *it does not yet appear what we shall be*; and yet that he may give us some glimpse of it, he points us out to God, and tells us, ὁμοιοὶ αὐτῷ ἐσόμεθα, *we shall be like him, for we shall see him as he is*. Indeed the best way to get a discovery of it, is to endeavour as much as may be to be *Godlike*, to live in a feeling converse with God and in a powerful exercise and expression of all Godlike dispositions: So shall our inner man be best enabled *to know the breadth and length, the depth and height of that Love and Goodness which yet passeth all knowledg.* There is a *State of Perfection* in the life to come so far transcendent to any in this life, as that we are not able from hence to take the just proportions of it, or to form a full and comprehensive notion of it. We are unable to comprehend the vastness and fullness of that Happiness which the most purified Souls may be raised to, or to apprehend how far the mighty power and strength of the Divinity deriving it self into created Being, may communicate a more Transcendent life and blessedness to it. We know not what latent powers our Souls may here contain within themselves, which then may begin to open and dilate themselves to let in the full streams of the Divine Goodness when they come nearly and intimately to converse with it; or how *Blessedness* may act
upon

upon those Faculties of our Minds which we now have. We know not what illapses and irradiations there may be from God upon Souls in Glory, that may raise them into a state of Perfection surpassing all our imaginations.

As for *Corporeal Happiness*, there cannot be any thing further added to the *Pleasure* of our *Bodies* or *Animal* part, then a restoring it from disturbing *Passion* and *Pain* to its just and natural constitution; and therefore some *Philosophers* have well disputed against the opinion of the *Epicureans* that make *Happiness* to consist in *Bodily pleasure*, ὅτι πολλαπλάσιον ἔχει τὸ λυπηρὸν πρὸν γάμῳ, and when the *molestation* is gone, and the just constitution of *Nature* recovered, *Pleasure* ceaseth. But the highest *Pleasure* of *Minds* and *Spirits* does not onely consist in the relieving of them from any antecedent pains or grief, or in a relaxation from some former molesting *Passion*: neither is their *Happiness* a mere *Stoical ἀπεργασία* as the *Happiness* of the *Deity* is not a mere *Negative* thing, rendring it free from all disturbance or molestation, so that it may eternally rest quiet within it self; it does not so much consist in *Quiete*, as in *Actu & vigore*. A *Mind* and *Spirit* is too full of activity and energy, is too quick and potent a thing to enjoy a full and complete *Happiness* in a mere *Cessation*; this were to make *Happiness* an heavy *Spiritless* thing. The *Philosopher* hath well observ'd, that τὸ ἀληθινὸν ἀγαθὸν σῶσις ἢ ἀληθινὴ ἡδονή, there is infinite power and strength in *Divine joy, pleasure and happiness* commensurate to that *Almighty Being* and *Goodness* which is the *Eternal source* of it.

As *Created Beings*, that are capable of conversing with *God*, stand nearer to *God* or further off from him, and as they partake more or less of his *likeness*; so they partake more or less of that *Happiness*;

ness which flows forth from him, and God communicates himself in different degrees to them. There may be as many degrees of *Sanctity* and *Perfection*, as there are of States and Conditions of Creatures : and that is properly *Sanctity* which guides and orders all the Faculties and Actions of any Creature in a way suitable and correspondent to that rank and state which God hath placed it in : and while it doth so, it admits no sin or defilement to it self, though yet it may be elevated and advanced higher ; and accordingly true Positive *Sanctity* comes to be advanced higher and higher, as any Creature comes more to partake of the life of God, and to be brought into a nearer conjunction with God : and so the *Sanctity* and *Happiness* of Innocency it self might have been perfected.

Thus we see how True Religion carries up the Souls of Good men above the black regions of *Hell* and *Death*. This indeed is the great *ἀποκατάστασις* of Souls, it is *Religion* it self, or a reall participation of God and his Holiness, which is their true *restitution* and advancement. All that *Happiness* which Good men shall be made partakers of, as it cannot be born up upon any other foundation then *true Goodness* and a *Godlike nature* within them ; so neither is it distinct from it. *Sin* and *Hell* are so twined and twisted up together, that if the power of *Sin* be once dissolv'd, the bonds of *Death* and *Hell* will also fall asunder. *Sin* and *Hell* are of the same kind, of the same lineage and descent : as on the other side True *Holiness* or *Religion* and True *Happiness* are but two severall Notions of one thing, rather then distinct in themselves. *Religion* delivers us from *Hell* by instating us in a possession of True Life and Blisse. *Hell* is rather a *Nature* then a *Place* : and *Heaven* cannot be so truly defined by any thing
without

without us, as by something that is *within* us.

Thus have we done with those Particulars wherein we considered *the Excellency and Nobleness of Religion*, which is here exprest by אֵרֶחַ תַּיִם *The way of life*, and elsewhere is stiled by Solomon אֵץ חַיִּים *A tree of life*: true Religion being an inward Principle of life, of a Divine life, the best life, that which is *Life* most properly so called: accordingly in the Holy Scripture a life of Religion is stiled *Life*, as a life of Sin and Wickedness is stiled *Death*. In the ancient Academical Philosophy it was much disputed whether that *Corporeal and Animal life*, which was always drawing down the Soul into Terrene and Material things, was not more properly to be Stiled *Death* then *Life*. What sense hereof the *Pythagoreans* had may appear by this practise of theirs, They were wont to set up νεκροτάφια Empty coffins in the places of those that had forsaken their School and degenerated from their Philosophy and good Precepts, as being Apostates from life it self, and dead to Vertue and a good life, which is *the true life*, & therefore fit only to be reckoned amongst *the dead*.

For a Conclusion of this Discourse; The *Use* which we shall make of all shall be this, To awaken and exhort every one to a serious minding of Religion: as *Solomon* doth earnestly exhort every one to seek after true *Wisedom*, which is the same with *Religion* and *Holiness*, as *Sin* is with *Folly*; Prov. 4. 5. *Get Wisedom, get understanding*; and v. 7. *Get Wisedom, and with all thy getting get understanding. Wisedom is the principal thing.* This is the summe of all, *the Conclusion of the whole matter, Fear God, and keep his Commandments, for this is the whole* (duty, business and concernment) *of man.* Let us not trifle away our time and opportunities which God hath given us, wherein we may lay hold upon

upon Life and Immortality, in doing nothing, or else pursuing Hell and Death. Let us awake out of our vain dreams; Wisdom calls upon us, and offers us the hidden treasures of Life and Blessedness: Let us not perpetually deliver over our selves to laziness and slumbering. Say not, *There is a lion in the way*; say not, Though Religion be good, yet it is unattainable: No, but let us intend all our Powers in a serious resolv'd pursuance of it, and depend upon the assistance of Heaven which never fails those that soberly seek for it. It is indeed the Levity of mens spirits, their heedlessness and regardlessness of their own lives, that betrays them to Sin and Death. It is the general practice of men *ἀποχεδίζαν τὸν βίον*, *extempore vivere*, as the Satyrist speaks; they ordinarily ponderate and deliberate upon every thing more then how it becomes them to live, they so live as if their Bodies had swallowed up their Souls: their lives are but a kind of Lottery: the Principles by which they are guided are nothing else but a confused multitude of Fancies rudely jumbled together. Such is the life of most men, it is but a meer *Casual* thing acted over at peradventure, without any fair and calm debates held either with Religion, or with Reason which in it self, as it is not distorted and depraved by corrupt men, is a true Friend to Religion, and directs men to God and to things good and just, pure, lovely and praise-worthy; and the directions of this Inward guide we are not to neglect. Unreasonableness or the smothering and extinguishing *the Candle of the Lord* within us is no piece of Religion, nor advantageous to it: That certainly will not raise men up to God, which sinks them below men. There had never been such an *Apostasy from Religion*, nor had such a Mystery of iniquity (full of deceive-

ableness

ableness and imposture) been revealed and wrought so powerfully in the Souls of some men, had there not first come an *Apostasy from sober Reason*, had there not first been a falling away and departure from Natural Truth.

It is to be feared our nice speculations about a τὸ ἐφ' ἡμῶν in Theology have tended more to exercise mens Wits then to reform their lives, and that they have too much descended into their practice, and have tended rather to take men off from minding Religion, then to quicken them up to a diligent seeking after it. Though the Powers of Nature may now be weakned, and though we cannot produce a living form of Religion in our own Souls; yet we are not surely resolved so into a sluggish *Passiveness*, as that we cannot, or were not in any kind or manner of way to seek after it. Certainly a man may as well read *the Scriptures* as study a piece of *Aristotle*, or of Natural Philosophy or Mathematicks. He that can observe any thing comely and commendable, or unworthy and base, in another man, may also reflect upon himself, and see how *face answers to face*, as *Solomon* speaks *Proverbs 27. 19*. If men would seriously commune with their hearts, their own Consciences would tell them plainly, that they might avoid and omit more evil then they doe, and that they might doe more good then they doe: and that they doe not put forth that power which God hath given them, nor faithfully use those Talents nor improve the advantages and means afforded them.

I fear the ground of most mens Misery will prove to be a *Second fall, and a Lapse upon a Lapse*. I doubt God will not allow that Proverb, *The Fathers have eaten four grapes, and the childrens teeth are set on edge*, as not in respect of *Temporal misery*, much less will he

allow it in respect of *Eternal*. It will not be so much because our First parents incurred God's displeasure, as because we have neglected what might have been done by us afterwards in order to the seeking of God, his face and favour, while he might be found.

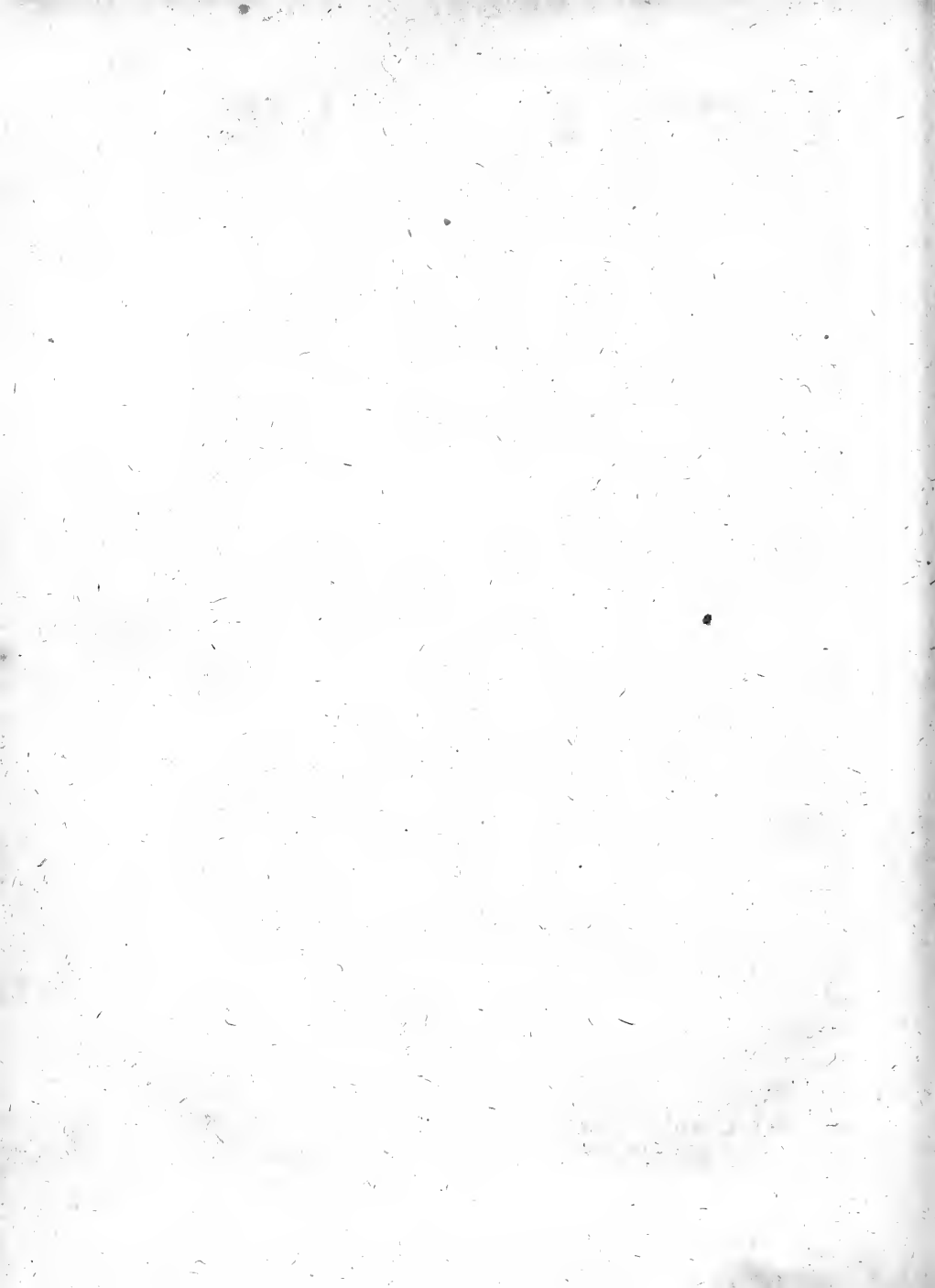
Up then and be doing; and the Lord will be with us. He will not leave us nor forsake us, if we seriously set our selves about the work. Let us endeavour to acquaint our selves with our own lives, and the true Rules of life, with this which *Solomon* here calls *the Way of Life*: let us inform our Minds as much as may be in the Excellency and Loveliness of Practical Religion; that beholding it in its own beauty and amiableness, we may the more sincerely close with it. As there would need nothing else to deterr and affright men from *Sin* but its own ugliness and deformity, were it presented to a naked view and seen as it is: so nothing would more effectually commend Religion to the Minds of men, then the displaying and unfolding the Excellencies of its Nature, then the true Native beauty and inward lustre of Religion it self: ἕθ' ἑσπερον, ἕθ' ἑωσος ἔπιτο δαυμασός: neither the Evening nor the Morning-Star could so sensibly commend themselves to our bodily Eyes, and delight them with their shining beauties, as True Religion, which is an undefiled Beam of the uncreated light, would to a mind capable of cōversing with it. Religion, which is the true *Wisedome*, is (as * the Author of the Book of *Wisedome* speaks of *Wisedome*,) a pure influence flowing from the glory of the Almighty, the brightness of the Everlasting light, the unspotted mirrour of the power of God, and the image of his Goodness: She is more beautiful then the Sun, & above all the order of Stars; being compared with the light, she is found before it.

Religion is no such austere, sour & rigid thing, as to affright

* Chap. 7.

affright men away from it : No, but those that are acquainted with the power of it, find it to be altogether sweet and amiable. An holy Soul sees so much of the glory of Religion in the lively impressions which it bears upon it self, as both woos and winns it. We may truly say concerning Religion to such Souls as *S. Paul* spake to the Corinthians, *Needs it any Epistles of Commendation to you ?* Needs it any thing to court your affections ? *Ye are indeed its Epistle, written not with ink, but with the Spirit of the living God.* 2 Cor. 3.

Religion is not like the Prophet's roll, sweet as honey when it was in his mouth, but as bitter as gall in his belly. Religion is no sullen *Stoicisme*, no sour *Pharisaisme* ; it does not consist in a few Melancholy passions, in some dejected looks or depressions of Mind : but it consists in *Freedom, Love, Peace, Life and Power* ; the more it comes to be digested into our lives, the more sweet and lovely we shall find it to be. Those spots and wrinkles which corrupt Minds think they see in the face of Religion, are indeed nowhere else but in their own deformed and mishapen apprehensions. It is no wonder when a defiled Fancy comes to be the Glass, if you have an unlovely reflection. Let us therefore labour to purge our own Souls from all worldly pollutions ; let us breath after the aid and assistance of the Divine Spirit, that it may irradiate and enlighten our Minds, that we may be able to see Divine things in a Divine light : let us endeavour to live more in a real practice of those Rules of Religious and Holy living commended to us by our ever-Blessed Lord and Saviour : So shall we know Religion better , and knowing it love it , and loving it be still more and more ambitiously pursuing after it, till we come to a full attainment of it, and therein of our own Perfection and Everlasting Bliss.



CHRISTIANS

Conflicts and Conquests.

OR,

A DISCOURSE

Concerning

*The Devil's active Enmity and continual Hostility
against Man.*

The Warfare of a Christian life.

*The Certainty of Success and Victory in this Spiritual
Warfare.*

*The Evil and Horridness of Magical Arts and Rites,
Diabolical Contracts, &c.*

Siracides Cap. 2. 1.

Τέχνον, εἰ ποροσέρχη δ' εὐδελύην Κυρίου, ἐποίμασον τῷ ψυχῷ
ὧς εἰς πῆλασμον.

* Cap. 36. 1.

Τῷ φοβερῶς Κύριον οὐκ ἀπανήσῃ κακόν, ἀλλ' ἐν πῆλα-
σμῷ καὶ πάλιν ὄξελεῖται.

* Cap. 33. in
Edit. Vulg. Lat.
ὧ.

Cyprianus De Zelo & Livore.

Excubandum est, Fratres dilectissimi, atque omnibus viribus elaborandum, ut inimico sevientii, & jacula sua in omnes corporis partes, quibus percuti & vulnerari possumus, dirigenii, sollicita & plena vigilantia repugnemus— Quamobrem contra omnes Diaboli vel fallaces insidias vel apertas minas stare debet instructus animus & armatus, tam paratus semper ad repugnandum quam est ad impugnandum semper paratus inimicus.

CREATING A NEW

World of Possibilities

FOR THE FUTURE

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CHRISTIANS

*Conflicts and Conquests*Represented in a Discourse upon *James 4. 7.**Resist the Devil, and he will flee from you.*

C H A P. I.

The Introduction, Summarily treating of the perpetual Enmity between God, the Principle of Good, & the Principle of Evil, the Devil: as also between Whatsoever is from God & That which is from the Devil. That Wicked men by destroying what there is from God within them, and divesting themselves of all that which hath any alliance to God or true Goodness, and transforming themselves into the Diabolical image, fit themselves for correspondence and converse with the Devil. The Fears and Horrors which infest both the Apostate Spirits and Wicked men. The weakness of the Devil's kingdom; Christ's success against it.

THATH been an antient Tradition received by the Gentile Philosophers, That there are *Two main Principles* that spend and spread their influence through the whole Universe: The one they call'd *The Principle of Good*, the other they call'd *The Principle of Evil*:
and

and that these Two maintain a continual contest and enmity the one with the other. *The Principle of Goodness*, which is nothing else but God himself, who derived himself in clear and lovely stamps and impressions of Beauty and Goodness through the whole Creation, endeavours still to assimilate and unite it to himself. And on the other side *The Principle of Evil*, the Prince of darkness, having once stained the Original beauty and glory of the Divine workmanship, is continually striving to mold and shape it more and more into his own likeness. And as there is such a perpetual and active Enmity between God and the Evil Spirit: so whatsoever is from God is perpetually opposing and warring against that which arises from the Devil. The Divine Goodness hath put enmity between whatsoever is born of him or flows forth from it self, and the Seed of the Serpent. As at the beginning he divided between the Night and the Day, between Light and Darkness, so that they can never intermingle or comply one with another, or be reconciled one to the other: so neither can those Beams of Divine light and love which descend from God upon the Souls of men be ever reconciled to those foul and filthy Mists of Sin and Darkness which ascend out of the bottomless pit of Hell and Death. That Spirit is not from God, who is the Father of lights and in whom there is no darkness, as the Apostle speaks, which endeavours to compound with Hell, and to accommodate between God and the Devil. God himself hath set the bounds to darkness and the shadow of death. Divine Truth and Goodness cannot contract themselves with any thing that is from Hell, or espouse themselves to any Brat of darkness: as it was set forth in the Emblem under the Old Law, where none of the Holy seed

might

might marry with the people of any strange God. Though that Rule, *Touch not, tast not, handle not*, be abolished in the Symbolical rites, yet it hath an immutable Myſtery in it not ſubject to the laws or changes of Time.

He that will entertain any correſpondence with the Devil, or receive upon his Soul his *Image* or the *number of his name*, muſt firſt deſtroy and ſtrip himſelf of all that which hath any alliance to God or true Goodneſs within him: He muſt transform his Mind into the true likenes and ſimilitude of thoſe foul Fiends of darkneſs, and abandon all relation to the Higheſt and Supremeſt Good. And yet though ſome men endeavour to doe this, and to ſmother all thoſe Impreſſions of Light and Reaſon which God hath folded up in every mans Being, and deſtroy all that which is from God within them, that ſo they may reconcile themſelves to Sin and Hell; yet can they never make any juſt peace with them: *There is no peace to the wicked, but they are like the troubled Sea when it cannot reſt, whoſe waters caſt up mire and dirt.* Thoſe Evil ſpirits are alwaies turbulent and *reſtleß*; and though they maintain continually a War with God and his kingdom, yet are they alwaies making diſquietings and diſturbances in their own kingdom; and the more they conteſt with God and are deprived of him, the more full are they of horror and tumultuous commotions within. Nothing can ſtand firm and ſure, nothing can have any true and quiet eſta bliſhment, that hath not the Everlaſting arms of true Goodneſs under it to ſupport it. And as thoſe that deliver over themſelves moſt to the Devil's pleaſure, and devote themſelves to his ſervice, cannot doe it without a ſecret inward Antipathy againſt him or dreadful thoughts of him: ſo neither can thoſe impure ſpirits

stand before the Divine glory; but being filled with trembling and horror continually endeavour to hide themselves from it, and flee away before it as the Darkness flies away before the Light. And according as God hath in any Places in any Ages of the world made any manifestations of himself to men, so have those Evil spirits been vanquished, and forced to quit their former Territories; as is especially very observable in the ceasing of all the *Gracian Oracles* soon after the Gospel was promulged in those parts, when those desolate spirits with horrid and dismal groans resigned up their habitations, as *Plutarch* hath recorded of them.

Our Saviour hath found by good experience, *how weak a thing the Devil's kingdom is*, when he spoiled all the *Principalities and Powers* of darkness, and made a shew of them openly, triumphing over them in (or, by) it, that is, his *Crosse*, as the Apostle speaks: and if we will resolutely follow *the Captain of our salvation*, and fight under his banner, as good souldiers of *Jesus Christ*, we have full security given us for the same success; *Resist the Devil, and he will flee from you.*

CHAP. II.

The First observable, That the Devil is continually busie with us. *The Devil consider'd under a double notion.* I. *As an Apostate Spirit which fell from God.* The great danger of the Devil's activity, not onely when he presents himself in some corporeal shape, but when he is unseen and appears not. The weakness and folly of those who are afraid of him onely when he appears embodied. That the Good Spirit of God is active
for

for the Good of Souls. How regardless men are of the gentle motions of the Divine Spirit; and how unwatchfull and secure under the Suggestions of the Evil Spirit. How we may discover the Devil in his Stratagems, and under his several disguises and appearances.

IN these words [*Resist the Devil, and he will flee from you*] we shall take notice First of what is evidently implied, viz. *That the Devil is continually busy with us.* This may be considered under a double notion.

1. By *the Devil* we are to understand that Apostate Spirit which fell from God, and is always designing to hale down others from God also. The old *Dragon* (mentioned in the Revelation) with his tail drew down the third part of the Stars of heaven and cast them to the Earth. As true Goodness is not content to be happy alone; so neither can Sin and Wickedness be content to be miserable alone. The Evil Spirit told God himself what his employment was, viz. *To goe to Job 1.7. and fro in the earth, and to walk up and down in it*: he is always walking up and down *through dry places* (where no Divine influences fall to water it) as our Saviour speaks, *seeking rest*, though always restless. The Philosophy of the Antients hath observed That every man that comes into this world hath a good and an evil *Genius* attending upon him. It were perhaps a vain curiosity to inquire whether the number of *Evil spirits* exceed the number of *Men*: but this is too too certain, that we never want the secret and latent attendance of them. The *Devil* is not onely a word or a name made to affright and scare timorous men with; neither are we then onely in danger of him, when he presents himself to us in some *Corporeal form*: it is nothing else but a superstitious weakness to be afraid of

him onely then when he appears *embodied*, and to neglect that *unseen* and insensible influence which his continual converse with us as an *unbodied* spirit may have upon us. Those Evil spirits are not yet cast out of the world into outer darkness, though it be prepared for them: the bottomless pit hath not yet shut its mouth upon them. They fell from God not so much by a *Local descent*, as by a *Mental apostasy and dissimilitude to God*: and they are now *in libera custodia*, having all this habitable world for their Rendezvous, and are stiled by the Apostle *Spiritual wickednesses in high places*. Wheresoever there are any in a disposition to sin against God, wheresoever there are any capable of a Temptation or Diabolical impresson, here and there are they. A man needs not dig into the chambers of death, or search among the shadows of darknesse to find them; he needs not goe down into hell to seek them, or use any *Magical charms* to raise them up from thence: No, those wicked and impure spirits are always wandring up and down amongst us, seeking whom they may devour. As there is a *Good Spirit* conversant in the world, inviting and alluring men to Vertue and Goodness; so there is an *Evil spirit*, perpetually tempting and enticing men to Sin and Vice. Uncloathed and unbodied natures may converse with us by secret illapses, while we are not aware of them. I doubt not but there are many more Divine impressons made upon the Minds of men, both Good and Bad, from *the Good Spirit* of God, then are ordinarily observed; there are many soft and silent impulses, gentle motions, like our Saviour's *putting in his hand by the hole of the door*, as it is in the *Canticles*, solliciting and exciting men to Religion and Holiness; which they many times regard not, and take little notice of.

Ephes. 6.

ch 37

There

There are such secret messages often brought from Heaven to the Souls of men by an unknown and unseen hand, as the Psalmist speaks; *Once, yea twice have I heard it, that power belongeth unto God.* And as there are such *divine irradiations* sliding into the Souls of men from *God*: so there are no question many & frequent *suggestions* to the Fancies and Imaginations of men arising from *the Evil Spirit*; and a watchfull observer of his own heart and life shall often hear the voice of *Wisdom* & the voice of *Folly* speaking to him: he that hath his eyes opened, may see both the visions of God falling upon him, and discern the false and foolish fires of Satan that would draw away his mind from God. This is our unhappiness, that the Devil is so near us and we see him not; he is conversant with us, and yet we are not aware of him. Those are the most desperate designs & likeliest to take effect, that are carried on by an unseen and unappearing enemy: and if we will provide our selves against the Devil, who never misseth any opportunity that lies in his way to tempt us, nor is ever failing in any plot, we must then have our *Senses exercised to discern both good and evil*; we must get our Minds awakened with clear and evident Principles of Light; we must get our Judgments and Consciences well informed with sober and practical Truth, such as tends to make us most like to God, and to reconcile our natures more perfectly to Divine goodness. Then shall we know and discover that Apostate Spirit in all his Stratagems whereby he seeks to bereave us of our happiness: we shall know him as well when he cloaths himself like an *Angel of light*, as when he appears in his own nakedness and deformity. It is observed by some, That God never suffered the Devil to assume any humane shape, but with some Character whereby his Body might be distinguished from

the true Body of a man : and surely the Devil cannot so exactly counterfeit an Angel of light, but that by a discerning mind he may be distinguished from him ; as they say a *Beggar* can never act a *Prince* so cunningly, but that his behaviour sometime sliding into the course way and principles of his Education, will betray the meanness of his pedigree to one of a true noble extraction. A bare *Imitation* will always fall short of the *Copy* from whence it is taken ; and though *Sin* and *Error* may take up the mantle of *Truth* and cloath themselves with it, yet he that is inwardly acquainted with *Truth*, and an ingenuous lover and pursuer of it, will be able to find out the Imposture, he will be able to see through the vail into the naked deformity of them.

C H A P. III.

2. *Of the activity of the Devil consider'd as a Spirit of Apostasy and as a Degenerate nature in men. That the Devil is not onely the name of one Particular thing, but a Nature. The Difference between the Devil and Wicked men is rather the Difference of a Name then of Natures. The Kingdome and Tyranny of the Devil and Hell is chiefly within, in the Qualities and Dispositions of mens Minds. Men are apt to quarrell with the Devil in the name and notion, and defy him with their Tongues, while they entertain him in their Hearts, and comply with all that which the Devil is. The vanity of their pretended Love to God, and Hatred of the Devil. That there is nothing Better then God himself, for which we should love him ; and to love him for his own Beauty and Excellency is the best way of loving him.*

him. That there is nothing worse then Sin it self, for which we should hate it; and to hate it for its own deformity is the truest way of hating it. How Hell and Misery arises from within men. Why Wicked men are so insensible of their Misery in this life.

2. **W**HEN we say, *The Devil is continually busy with us*, I mean not onely some *Apostate spirit* as one particular Being, but that *spirit of Apostasy* which is lodged in all mens natures; and this may seem particularly to be aimed at in this place, if we observe the context: as the Scripture speaks of Christ not onely as a Particular person, but as a Divine Principle in holy Souls.

Indeed the *Devil* is not onely the name of one particular thing, but a nature: He is not so much one particular Being designed to torment Wicked men in the world to come, as a hellish and diabolical nature seated in the minds of men. He is not onely one *Apostate Spirit* fallen down from heaven out of the lap of Blessedness; but also a *Spirit of Apostasy*, a degenerate and depraved nature. Could the *Devil* change his fowl and impure nature, he would neither be a *Devil* nor miserable: and so long as any man carries about him a finfull and corrupt nature, he can neither be in perfect favour with God, nor blessed. Wickedness is the Form and Entelech of all the wicked spirits: it is the difference of a name rather than any proper difference of natures that is between the *Devil* and *Wicked men*. Wheresoever we see *Malice, Revenge, Pride, Envy, Hatred, Self-will and Self-love*, we may say *Here, and There is that Evil spirit*. This indeed is that *Venenum Serpentis*, the poison and sting too of that Diabolical nature. As the *Kingdome of Heaven* is not so much without men as within.

within, as our Saviour tells us: so the *Tyranny of the Devil and Hell* is not so much in some *External things*, as in the *Qualities and Dispositions of mens Minds*. And as the enjoying of God and conversing with him consists not so much in a *change of place*, as in the *participation of the Divine nature*, and in our *assimilation unto God*: so our conversing with the Devil is not so much by a mutual local presence, as by an imitation of a wicked and sinful nature derived upon mens own Souls. Therefore the Jews were wont to stile that Original pravity that is lodged in mens spirits מלאך המוות *the Angel of death* and fiend of darkness. Those filthy Lusts and Corruptions which men foment and entertain in their Minds, they are the noisome Vapours that ascend out of the bottomless pit; they are the thick Mists and fogs of Hellish darkness arising in their Souls, as a Preface and Introduction of Hell and Death within. Where we find *Uncleanness, Intemperance, Covetousness*, or any such impure or unhallowed behaviour, we may say, *Here Satan's throne is*.

This sinfull and corrupt nature being the true issue of Hell it self, is continually dragging down mens Souls thither. All Sin and Wickedness in man's Spirit hath the *Central force and Energy of Hell* in it, and is perpetually pressing down towards it as towards its own place. There needs no *Fatal necessity* or *Astral impulses* to tumble wicked men down forcibly into Hell: No, for Sin it self, hastned by the mighty weight of its own nature, carries them down thither with the most swift and headlong motion. As they say of true Holiness and Christianity, *Christi sarcina pennas habet*, Christ's burden, which is nothing else but true Godliness, is a winged thing, and bravely bears it self upwards upon its own wings soaring aloft towards God: so we may say

say of all Impiety, *Diaboli sarcina pondus habet*; the Devilish nature is alwaies within the Central attractions of Hell, and its own weight instigates and accelerates its motion thither. He that allows himself in any sin, or useth an unnatural dalliance with any vice, does nothing else in reality then entertain an *incubus Damon*; he prostitutes a wanton Soul, and forceth it to commit lewdness with the Devil himself. Sin is nothing better then a Brat of darkness and deformitie; it hath no other extraction or pedigree then may be derived from those unclean spirits that are nestled in Hell. All men in reality converse either with God or with the Devil, and walk in the Confines either of Heaven or of Hell: They have their fellowship either with the Father and the Son, as *S. Fohn* speaks; or else with the Apostate and evil Angels.

I know these Expressions will seem to some very harsh and unwelcome: But I would beseech them to consider what they will call that spirit of *Malice* and *Envy*, that spirit of *Pride*, *Ambition*, *Vain-glory*, *Covetousness*, *Injustice*, *Uncleanness*, &c. that commonly reigns so much, and acts so violently in the Minds and Lives of men. Let us speak the truth, and call things by their own Names; let us not flatter our selves, or paint our filthy sores: so much as there is of *Sin* in any man, so much there is of *the old man*, so much there is of the *Diabolical* nature. Why do we defie the Devil so much with our Tongues, while we entertain him in our Hearts? But indeed men do but quarrel with him in the *name* and *notion* of him, while yet their Hearts can readily comply with *all that which the Devil is*: that Antipathy which is ordinarily expressed against him, like those natural Antipathies which the Philosophers speak of, being nothing else but Occult qualities,

or Natural instincts, which as they arise not from any principle of Reason or Understanding, so neither are they guided or governed by it. As mens *Love to God* is ordinarily nothing else but the mere tendencie of their Natures to something that hath *the notion or name of God put upon it*, without any clear or distinct apprehensions of him; so their *Hatred of the Devil* is commonly nothing else but an inward displicency of nature against *something entituled by the Devil's name*. Or else at best, Corrupt minds do nothing else but fashion out a *God* and a *Devil*, a *Heaven* and a *Hell*, to themselves, by the power of their own Fancies: and so they are to them nothing else but *their own Creatures*, sustained and supported by the force of their own *Imaginations* which first raised them. And as they commonly make a *God like to themselves*, such a one as they can best comply with and love; so they make a *Devil most unlike to themselves*, which may be any thing but what they themselves are, that so they may most freely spend their *Anger and Hatred* upon him: just as they say of some of the *Ethiopians*, who use to paint the Devil *white*, because they themselves are *black*. This is a strange merry kind of Madnes, whereby men sportingly bereave themselves of the Supreme Good, and insure themselves as much as may be to Hell and Misery: They may thus cheat themselves for awhile, but the Eternal foundation of the Divine Being is immutable and unchangeable. God is but *One, and his Name One*, as the * Prophet speaks, (howsoever the several Fancies of men may shape him out diversly;) and where we find *Wisdom, Justice, Loveliness, Goodness, Love and Glory*, in their *highest* elevations and most *unbounded* dimensions, That is He: and where we find any true participations of these, there is a true Communicati-

* Zech. 14.

on of God ; and a defection from these is the Essence of Sin and the Foundation of Hell.

Now if this be rightly considered, I hope there will an Argument strong enough appear from *the Thing it self*, to enforce S. James his Exhortation, *Resist the Devil*: endeavour to mortifie and crucifie the Old man with all the corrupt lusts and affections of the Flesh.

We never so truly *hate Sin*, as when we *hate it* for its own *Ugliness and deformity*: as we never *love* God so truly, as when we *love* him for his own *beauty and excellency*. If we calculate aright, as we shall find *nothing Better then God* himself, for which we should *love* him ; so neither shall we find any thing *Worse then Sin* it self, for which we should *hate* it. Our *assimilation* to God and *conformity* to him, instates us in a firm possession of true *Happiness*, which is nothing else but God himself; who is all Being and Blessedness ; and our *dissemblitude* to God and *Apostasy* from him, involves us in our own *Miserie*, and sets us at the greatest enmity to what our unfaible desires most of all crave for, which is the enjoyment of True and Satisfying Good. Sins are those fiery Snakes which will eternally lash and torment all damned spirits. Every mans Hell arises from the bottom of his own Soul ; as those stinking Mists and tempestuous Exhalations that infest the Earth, have their first original from the Earth it self. Those streams of fire and brimstone ordained for the torment of all damned spirits, are rather the exsudations of their own filthy and corrupt nature then any external thing. Hell is not so much *induced*, as *educed* out of mens filthy Lusts and Passions. I will not here dispute what external Appendixes there may be of *Heaven* or *Hell* ; but methinks I no where find a more *Graphical* description of the true Properties and Operations

Hell

of them, though under other names, then in those Characters of the *Flesh* and *Spirit*, in *Galat.* 5. ver. 19, 20, 21, 22, 23. *Eternal death* is begotten and brought forth out of the wombe of *lust*, and is little else but Sin consummated and in its full growth, as *S. James* intimates chap. 1.

Would wicked men dwell a little more at home, and descend into the bottome of their own Hearts, they should soon find *Hell* opening her mouth wide upon them, and those secret fires of inward fury and displeasure breaking out upon them, which might fully inform them of the estate of true *Misery*, as being a short anticipation of it. But in this life wicked men for the most part *elude* their own Misery for a time, and seek to avoid the dreadfull sentence of their own Consciences, by a tergiversation and flying from themselves into a converse with other things, *Ut nemo in sese tentat descendere*; else they would soon find their own home too hot for them. But while mens Minds are perpetually rambling all the world over in a pursuit of worldly designes, they are unacquainted with the affairs of their own Souls; and know not how deeply a Self-converse and reflection upon their own prodigious deformities would pierce their Souls with anguish: how vastly would they swell with *Fury, Rage, Horror, Conspiration* and whatsoever is contrary to that ineffable *Light and Love and Peace* which is in Heaven, in natures fully reconciled and united to true Goodness: As true Goodness cannot borrow Beauty from any external thing to recommend it self to the Minds and Affections of Good men, seeing it self is the very *Idea* and true life of all Beauty and Perfection, the source of Bliss and Peace to all that partake of her: so neither can *Sin* and Wickedness to an enlightened Soul appear more
Ugly,

Ugly, loathsome and hatefull, in any other shape then its own.

CHAP. IV.

The Second Observable, viz. The Warfare of a Christian life. True Religion consists not in a mere passive capacity and sluggish kind of doing nothing, nor in a melancholy sitting still or slothfull waiting, &c. but it consists in inward life and power, vigour and activity. A discovery of the dulness and erroneousness of that Hypothesis, viz. That Good men are wholly Passive, and unable at any time to move without some External impetus, some impression and impulse from without upon them: or, That all Motions in Religion are from an External Principle. Of the Quality and Nature of the true Spiritual Warfare, and of the Manner and Method of it. That it is transacted upon the inner Stage of mens Souls, and managed without Noise or pompous Observation; and without any hindrance or prejudice to the most peaceful, sedate and composed temper of a religious Soul. This further illustrated from the consideration of the false and pretended Zeal for God and his Kingdome against the Devil; which though it be impetuous, and makes a great noise and a fair shew in the world, is yet both impotent and ineffectual.

FROM these words, *Resist the Devil*, we may take notice of *the Warfare of a Christian life*, of that Active life and valour which Good men express in this world. A true Christian spirit is masculine and generous; it is no such poor, sluggish, pusillanimous thing as some men

2 Tim. 1.
Rom. 8.

fanſie it to be, but *active and noble*. We fight not, ſaith the Apoſtle, *againſt fleſh and bloud, but againſt principa- lities and powers, and ſpiritual wickedneſſes in high places*. True Religion does not conſiſt in a mere *Paſſive capaci- ty*, in a *ſluggiſh* kind of doing nothing, that ſo God him- ſelf might doe all; but it conſiſts in *life & power* within: therefore it is called by the Apoſtle, *The ſpirit of power, of love, & of a ſound mind*; it's called *the law of the ſpirit of life*, ſtrongly enabling Good men againſt *the law of Sin and Death*. True *Wiſdome*, as the Wiſe man hath well ſtiled it, is *the unſpotted mirrour of the power of God, and a pure influence flowing from the glory of the Almighty*; neither can any defiled thing enter into it: it goes in and out in the ſtrength of God himſelf; and *as is the heavenly, ſuch are they alſo that are heavenly*. Every thing as it partakes more of God, and comes nearer to him, ſo it becomes more *active and lively*, as making the nearer approaches to the Fountain of life and virtue. A Good man doth not only then move, when there is ſome powerfull *impreſſion and impuſe upon him*; but he hath a Spring of perpetual moti- on within. When God reſtores men to a new and divine life, he doth not make them like ſo many *dead Inſtruments*, ſtringing and fitting them, which yet are able to yield no ſound of themſelves; but he puts a *living Harmony within them*. That is but a *Mechanical religion* which moves no longer then ſome *External weights and Impuſes* are upon it, whether thoſe be (I think I may ſafely ſay) from ſome Worldly thing or from God himſelf, while he acts upon men from *with- out* them, and not from *within* them. It is not a *Me- lancholy* kind of *ſitting ſtill*, and ſloathfull waiting, that ſpeaks men enlivened by the Spirit and power of God. It is not Religion to ſtiſle and ſmother thoſe Active powers

powers and principles which are within us, or to dry up the Fountain of inward life and virtue. How say some amongst us, That there is no resurrection from the dead? no spirit or life within; but all our motions in Religion are merely from some assisting Form without? Good men do not walk up and down the world merely like *Ghosts and Shadows*, or like dead Bodies assumed by some Spirit, which are taken up and laid down again by him at his pleasure: But they are indeed *living men*, by a real participation from him who is indeed a quickning Spirit. Were our *Religion* so much *a Thing without us* as some men would seem to fancy it, were we so dead and lifeless as that we could never move but from an External *impetus*; as *our Religion* could never indeed be called *Ours*, so neither could we ever have *the inward sense* of that Bliss and Peace which goes along with it; but must be like so many heavy logs or dul pieces of Earth in Heaven and Happiness. That is a very earthly and flat Spirit in *Religion* which sinks like the lees to the bottome; or rather it is like that *Terra damnata* which the Chymists speak of, having no vigour, life or activity left in it, is truly dead to God, and is reprobate to any thing of Heaven. We know the Pedigree of those Exhalations that arise no higher then a mere external force from the Sun's heat weigheth them up, to be but base and earthly; and therefore having no natural warmth or energy within themselves imparted to them, they sink down again to the Earth from whence they came. The Spirit which is from Heaven is alwaies, out of an inbred Nobleness which bears it up, carried upwards again towards Heaven from whence it came, powerfully resisting all things that would deprive it of God or hinder it from returning to its Original: it is alwaies moving.

moving upwards in an even and steady way towards God from whence it came, leaving the dark Regions of Hell and Death under it: it resists *Hell and Darknes* by *assimilating* and conforming it self to God; it resists *Darknes* in the *armour of light*; it resists Death and destruction by the power of *Divine love*. It must be something of *Heaven* in the Minds of men, which must resist the Devil and Hell.

We do not alwaies *resist the Devil* then when we *bid defiance* to him, or when we *declaim most zealously* against him; neither does our *Resisting* and *Opposing of Sin* and *Wickedness* consist in the *violence* of some *Feminine* passions which may sometimes be raised by the power of *Fancy* in the Minds of men against it: But it consists rather in a *mature and sedate resolution* against it in our own Souls, arising from a clear judgment of the foul and hatefull nature of *Sin* it-self, and him who is the *Patron* of it; in a constant and serious endeavour of settling the government of our own Souls, and establishing the principality of *Grace* and *Peace* within our selves. There is a *pompous and popular kind of tumult* in the world, which sometimes goes for *Zeal to God* and his kingdome against the Devil; whenas mens own *Pride* and *Passions* disguise themselves under the notions of a *Religious fervencie*. Some men think themselves the greatest *Champions* for God and his Cause, when they can take the greatest liberty to quarrel with every thing abroad, and without themselves, which is not shaped according to the mould of their own Opinions, their own *Self-will*, *Humour* and *Interest*: Whereas indeed this *Spiritual warfare* is not so much maintained against a *forrein* enemy, as against those *domestick* rebellions that are within: neither is it then carried on most successfully, when men make the greatest
noise

noise and most of all raise the dust. That impetuous violence and tempestuousness with which men are acted in pretensions of Religion arises ordinarily, I doubt, from unquiet and disturbed Minds within : whereas it is indeed the inward conflicts and commotions, sin and vice, and not a holy zeal for God, which discompose the Minds of men. Sin, where it is entertained, will indeed breed disturbance, and break the peace of a mans own spirit ; but a true *resisting and opposing* of it is the restoring of the Soul to its just *Consistency, Freedome and Serenity again*. As God's kingdome is set up, so the Devil's kingdome may be pulled down, without the noise of axes and hammers. We may then attain to the greatest achievements against the gates of Hell and Death, when we most of all possess our own Souls in patience, & collect our Minds into the most *peacefull, composed and united temper*. The motions of true Practical Religion are most like that of the Heavens, which though most *swift*, is yet most *silent*. As Grace and true Religion is no lazy or sluggish thing, but in perpetual motion ; so all the *motions* of it are *soft and gentle* : While it acts most *powerfully* within, it also acts most *peacefully*. The kingdome of heaven *comes not with observation*, that men may say, *Loe here*, or *Loe there* ; it is not with the *devouring fire* coming after it, or a *whirlwind* going before it. This fight and contest with Sin and Satan is not to be known by the rattling of the Chariots, or the sound of an alarm : it is indeed alone transacted upon the inner stage of mens souls and spirits ; and is rather a pacifying and quieting of all those riots and tumults raised there by Sin and Satan ; it is rather a reconciling the minds of men to Truth, Justice and Holiness ; it is a captivating and subjecting all our Powers and Faculties to God and true Good-

ness, through the effectual working of a divine *Love* and *Humility* : and this *Resistance* is always attended with *Victory*, and *Triumph* waits upon this *Fight* ; which is the Third and last Observation we shall make upon these Words.

C H A P. V.

The Third Observable, viz. The Certainty of Success and victory to all those that resist the Devil. *This grounded upon* 1. *The Weakness of the Devil and Sin consider'd in themselves.* 2. *God's powerfull assisting all faithful Christians in this warfare.* *The Devil may allure and tempt, but cannot prevail, except men consent and yield to his suggestions.* *The Devil's strength lies in mens treachery and falseness to their own Souls.* *Sin is strong, because men oppose it weakly.* *The Error of the Manichees about a Principium mali defended by men in their lives and practices.* *Of God's readines to assist Christians in their spiritual Conflicts, his Compassionate regards and the more special respects of his Providence towards them in such occasions.* *The Conclusion, discovering the Evil and Horridness of Magick, Diabolical Contracts, &c.*

3. **T**He Certainty of Success to all those that resist the Devil ; Resist the Devil, and he will flee from you. He cannot stand, when opposed in the strength of God, he will fall down as swift as lightning ; he cannot bear the glory of God shining in the Souls of men. Here it is no more but *Stand, and Conquer ; Resist, and Vanquish.*

For

For First of all, *The Devil and Sin in themselves* I. considered are but weak and impotent; they cannot prevail over that Soul which yields not to them: the Evil spirit then onely prevails over us, when we our selves consent to his suggestions; all his strength lies in our treachery and falseness to our own Souls. Though those wicked spirits be perpetually so near us, yet they cannot bow or bend our Wills: there is a place of defence in the Souls of men into which they cannot enter: they may stand at a distance, allure and intice them; but they cannot prevail over them, except they wilfully and shamefully deliver over their strength into the Enemies hand. It is indeed nothing else but Hell it self in the Souls of men that gives the Devil such free entertainment there: the Wills of men stamped with a Diabolicall form, and bearing the Devil's image and inscription upon them, declare his right over them. Men are therefore so much captivated by him because they voluntarily take his yoke upon them. Could we, or would we, resist *Sin* and *Satan*, they could not hurt us. Every thing is weak and impotent according to the distance it stands from God who is the onely Fountain of life and power: and therefore it was well resolved by the Philosopher, *πῶσα κακία διὰ ἀδυναμίας συμβαίνει*, Sin in it self is a weak and impotent thing, and proceeds from weakness; it consists not properly in any native power and strength which it hath within it self, but in an impotency, and privation of all true Being and Perfection; and therefore wherefoever any thing of God appears, it will destroy it. He that is born of God, shall overcome the World, the Devil and Sin; for *the seed of God remaineth in him.*

Let us endeavour to get our Minds enlightned with Divine Truth, clear and Practical Truth, let us earnestly

ly endeavour after a true participation of the divine nature, and then shall we find Hell and Death to flee away before us. Let us not impute the fruits of our own *sluggishness* to the power of the Evil spirit without, or to God's neglecting of us: Say not, Who shall stand against those mighty Giants? No; *arme thy self with the mind of Christ*, a fixt resolution to serve the will and pleasure of the Almighty; and then fear not what *Sin* and *Hell* can doe against thee. Open thy windows, thou Sluggard, and let in the beams of Divine light that are there waiting upon thee till thou awake out of thy Slothfulness; then shalt thou find the shadows of the night dispell'd and scattered, and the warm beams of Light and Love enfolding of thee, which the higher they arise upon the Horizon of thy Soul, the more fully they will display their native strength and beauty upon thee, transforming thee more & more from darkness to light, from the similitude of Satan into a participation of the Divine image. The Devil is not to be kept off from us by setting any *Spell* about us, or driven away from us by any *Magical charms*. We need not goe and beat the air to drive away those Evil spirits from about us, as *Herodotus* reports the *Cassians* once to have beaten out the strange Gods from amongst them: but let us turn within our selves, and beat down that Pride and Passion, those Holds of Satan there, which are therefore *strong*, because we oppose them *weakly*. Sin is nothing else but a degeneration from true Goodness, conceived by a dark and cloudy Understanding, and brought forth by a corrupt Will; it hath no consistency in it self, or foundation of its own to support it. What the Jews have observed of *Error* is true of all Sin, שקר אין לו רגלים, *Mendacium non habet pedes*, it hath no feet, no *Basis* of its own to subsist and

and rest it self upon. Let us withdraw our Will and Affections from it, and it will soon fall into nothing. It was the fond Errour of the *Manichees*, That there was some solid *Principium mali*, which having an Eternal existence of its own, had also a mighty and uncontrollable power from within it self, whereby it could forcibly enter and penetrate into the Souls of men; and seating it self there, by some hidden influences irresistable incline and inforce them to evil: which *Errour* I wish were as well confuted by the *lives and practices* of men, as it hath been by the *Writings* both of Fathers and Philosophers. But it's too apparent that men maintain that Lie by a compliance with the Diabolical powers: We ourselves uphold that kingdome of darkness, which else would tumble down and slide into that nothing from whence it came. All Truth and Goodness are of an *Eternal* nature, they are One, and Unchangeable, subsisting upon the strength of Omnipotency: But all *Sin and Vice* is our own creature; we onely give *life* to them which indeed are our death, and would soon wither and fade away did we subtract our concurrence from them.

Secondly, We have a further Ground for our expectation of *Victory* in all contests with *Sin and Satan*, from the powerful assistance of God himself, who is never wanting to those that seek after him, and never fails those that engage in his quarrels. While we strive against Sin, we may safely expect that the Divinity it self will strive with us, and derive that strength and power into us that shall at last make us *more then Conquerors*. God hath not forsaken the earth: but as his Almighty essence runs through all things, sustaining and upholding the frame of the whole Universe; so more especially does it bear up in its Almighty armes those

P p p 3. things

things that are more nearly related to himself, always cherishing them with his own Goodness. Wherefore ever God beholds any breathings after himself, he gives life to them, as those which are his own breath in them. As he who projects wickedness, shall be sure to find Satan standing at his right hand ready to assist him in it: so he that pursues after God and Holiness, shall find God nearer to him than he is to himself, in the free and liberal communications of himself to him. He that goes out in God's battels, fighting under our Saviour's banner, may look upwards, and opening his eyes may see the mountains full of horses and chariots of fire round about him. God hath not so much delight in the death and destruction of men, as to see them struggling and contending for life, and himself stand by as a looker on. No, but with the most tender and fatherly compassions his bowels yern over them, and his Almighty arme is stretched forth for them; and in his strength they shall prevail: they shall be born up, as upon Eagles wings; they shall walk in the might of his strength who is able to save, and not faint. Where there is any serious and sober *Resolution* against Sin, any reall motion towards God, there is the blessing of Heaven in it; he that planted it, will also water it, and make it to bud and blossome and bring forth fruit.

Wherefore to shut up this Discourse by way of Application, Let us make use of this as a further Argument to enforce the Apostles Exhortation upon our selves, Be strong in the Lord and in the power of his might; and, as the Psalmist speaks of his Enemies, so let us say of our spiritual Enemies, *They compass me about, they compass me in on every side; but in the name of the Lord I will destroy them.* Let us set our selves with
all

all our might to mortify the old man, & to crucify all the affections of the Flesh: *Let us lay aside every weight, and the sin which so easily besets us, and run with patience the race that is set before us; Looking unto Jesus the author and finisher of our faith, who is set down at the right hand of the throne of God,* as a great and mighty Conquerour, who will declare the perfection of his own power in our weakness, if we lay hold of his strength. Though we are not able to change our own natures, or to rise above the source of our Animall and Selfish Beings, by our own power; yet let us endeavour to subdue all those External vices of Luxury and Wantonnesse, of Injustice, Revenge and the like; let us withdraw the fewel of Pride, Malice, Vain-glory and whatsoever else holds us in captivity to Hell, and with confidence apply our selves to him who is an Almighty Saviour; and when he joyns his Almighty strength with us, we need not fear any thing: *He shall tread down Satan under our feet, and we shall one day tread upon the Lion and Adder, the young Lion and the Dragon shall we trample under our feet:* we shall break the Serpent's head, though he may bruise our heel. Though God may suffer him so far to serve his own rage and the hellish malice of such as are in league with him, as to pull down with violence our earthly Tabernacles; yet while we so suffer by him, we are conquerors over him.

I should now conclude all, and leave you with this General application, but that the present Occasion hath drawn it down for me to a particular case. Did we not live in a world of professed wickedness, wherein so many mens Sins goe in open view before them to judgement, it might be thought needless to perswade men *to resist the Devil*, when he appears in his own colours to make merchandise of them, and comes in a formal way to bargain

gain with them for their Souls ; that which humane nature (however enthral'd to Sin and Satan in a more mysterious way) abhors, and none admit but those who are quite degenerated from humane kind. That which I shall further adde, shall be by way of Caution onely to suggest two things which are the forerunners to such Diabolical contracts, and put temptations into the hands of the Tempter.

1. Those Hellish passions of *Malice, Envy* and *Revenge*, which are the black Form and Image of the Devil himself ; these when they are once ripened, fit men for the most *Formal* converse with the Devil that may be: That nature cannot easily abhor him, which is so perfectly conformed to him.

2^{ly}. The use of any *Arts, Rites* or *Ceremonies* not understood, of which we can give no Rational or Divine account ; this indeed is nothing else but a kind of *Magick* which the Devil himself owns, and gives life to, though he may not be corporeally present, or require presently any further Covenant from the users of them. The Devil no question is present to all his own Rites and Ceremonies, though men discern him not ; and may upon the use of them secretly produce those *Effects* which may gain credit to them. Among these *Rites* we may reckon *Insignificant forms of words*, with their several modes and manner of pronounciation, *Astrological arts*, and whatsoever else pretends to any *strange Effects* which we cannot with good reason either ascribe to God or Nature. As God will onely be convers'd withall in a way of Light and Understanding ; so the Devil loves to be convers'd with in a way of Darkness and Obscurity.

The End.

A

SERMON

PREACHED
AT THE FUNERAL

OF

M^r JOHN SMITH

late Fellow of *Queens* College in
Cambridge, who departed this
life *Aug. 7. 1652.*

And lyes interred in the *Chappel* of the same
College.

WITH

A SHORT ACCOUNT

of his Life and Death.

By SIMON PATRICK,

then Fellow of *Queens* College.

Prov. 10. 7.

The memory of the Just is blessed.





2 KINGS, 2. 12.

And Elisha saw it, and he cryed, My Father, My Father, the Chariot of Israel, and the Horsemen thereof.



When I saw the blessed Spirit of our Brother, shall I say? or, our Father, making hast out of that Body which lyes before us, these words which I have now read came into my Mind: And methought I saw the good Genius of this place, which inspired us with so much sense of Learning and Goodness, taking its flight and leaving this lower world: At whom my Soul catch'd, as I fancied *Elisha* to have done at *Elijah*, and I cryed out, *O my Father, My Father, &c.* Desirous I was (methought) that his *Ἀποδείξεις* might have been a little while deferr'd; that I might have stai'd the wheels of that Triumphant chariot wherein he seemed to be carried; that we might have kept him a little longer in this world, till by his holy breathings into our Souls, and the Grace of God, we had been all made meet to

have some share in that inheritance of the Saints in light: and so he might have gone to Heaven with his Train, taking all his Friends along with him as Attendants to that Glory and Honour wherewith I make no doubt he is crowned. It grieved me in my thoughts that there should be so many Orphans left without a *Father*, a Society left naked without one of her best Guardians and Chieftains, her very *Chariot and Horsemen*; unto whose instruction and brave conduct not a few of us will acknowledge that they owe much of their skill and abilities. For I do not fear to say, as *Antoninus* doth of the *Best* man, that he was *ἱερός τις ἢ ἱεροφύτος Θεός*, a Priest or Minister of God's who was very subservient to him in his great work. If he was not a *Prophet* like *Elijah*, yet I am sure he was *ἑρμηνεύτης τῆς πνεύματος* (as *Gr. Nazianzen* I think speaks of *S. Basil*) an *Interpreter of the Spirit*, and very well acquainted with his mind; a man sent down from heaven for our good, and is now gone thither from whence he came, leaving us behind him here, a company of poor *Fatherless* children, the *Sons of this Prophet*, weeping and crying out, *O my Father, my Father, the Chariot of Israel, and the Horsemen thereof.*

Which sad note would have been most fitly sung

fung just at the Ascension of his holy Soul: yet give me leave to descant a while upon it, now that we are come to inter his Body, which was the dark Shadow where that admirable and illustrious Learning, Wisdome and Godliness, walk'd up and down and shone through upon the world.

You will easily see at the first glance that Something will here offer it self to be said of *Elijah*, and Something of *Elisha*: Of *Elijah*, in that he is called *Father, the Chariot and Horsemen of Israel*; of *Elisha*, in that he applies this relation to himself, saying, *My Father, My Father*.

Concerning *Elijah* we may observe

First, *His Superiority, Eminency, and Dignity.*

Secondly, *His singular Care which he took of others.*

Thirdly, *His great Usefulness, or the Benefit which his Country enjoyed by him.*

Concerning *Elisha* we may observe the Expression of Three things likewise;

First, *Of his great Affection and Love.*

Secondly, *Of the Sense he felt of his loss.*

Thirdly, *Of that Honour which he gave him, or that Respect and Regard which he had unto him.*

I shall speak a little of all these, and then parallel our Case as well as I can to Both,

A Sermon preached

I. Observe *Elijah's Eminency, Superiority, Dignity and Worth*; which is both signified in the word *Father*, and also in the other Expressions, *the Chariot, and Horsemen of Israel*. The *Talmudists* say of the word *Abba*, which is near of kin as can be to this in the Text, אבא הוא, לשון כבוד כמו רבי, *Abba is a word of honour and glory, even as Rabbi*: whence the Latine *Abbas*, and our English *Abbot*, have been derived to denote the greatest person in a Society. And therefore whom he here calls *Father*, is called verse 3 and 5. *Master or Lord, Know'st thou not that Jehovah will take ארניך thy Lord, or Master, from thee to day?* *Elijah* was the Head in the Body of the Prophets, the *Dux gregis*, a main leading man among the rest. And this was by reason of his *Wisdom, Experience and gray-headed Understanding*, expressed in the word *Father*. He was a Sage and grave person, such an Head as was full of *Prudence, Skill & Advice*, wherein were molded many sober and wise Resolutions, many weighty and mature Determinations, profound and deep Notions, holy and pious Counsels for the teaching of rawer and greener heads. He was one that did imitate God *the Father of all*, and in some sort represent him here below, being an *Oracle* among men. And such

Buxtorf. Lex.
Talmud.

Instru-

Instruments God hath alwaies in the world, Men of greater height and stature then others, whom he sets up as torches on an hill to give light to all the Regions round about; Men of publick and universal influence, like the Sun it self which illuminates all and is not sparing of its beams; Men whose Souls come into the world (as the *Chaldee Oracle* speaks)

———πολυ ἐσάρμυαι νῆν ,

clothed with a great deal of Mind, more impregnated then others with Divine notions, and having more teeming Wombs to enrich the world with the fruit of them: Men of wide and capacious Souls that can grasp much; and of enlarged, open Hearts, to give forth that freely unto men which the Πατερικός νῆς *the Fatherly Mind* (as the same Oracle calls God) hath given unto them; that so in some sort they may become *Fathers* in the world in subordination to God. The Sun of Righteousness Jesus Christ is described with *seven stars in his right hand*, Revelat. 1. which were the *Angels* of the Churches; Men (its like) who were adorn'd and beautified with more then ordinary brightness of Mind and Understanding, and did sparkle with more then common heat of Love and Piety, and did shine as Lights in the world in the midst of a crooked

John 5. 35.

crooked and perverse generation. *Elijah* was such an one; and so was the other *Elias*, *John the Baptist*, a burning and a shining light; and so also shall we find our *Father* that is deceased to have been.

x Peter 1. 18.

2. Take notice of the *Care* which *Elijah* took of *Elisha*, and that first as a *Master* of his *Scholar*, and secondly as a *Father* of his *Son*, or if you will have both in one, as a *Fatherly Master*. *Elisha* calls him by this name of *Father*, because he was his *Scholar*; and they used commonly to give this title to their *Masters* or *Teachers*: whence *Pirke Avot* among the Jews, *Capitula Patrum*, is a Book that contains the wise Sayings & Apophthegms of their *Doctors*. And so $\pi\alpha\tau\epsilon\rho\sigma\phi\alpha\delta\omicron\tau\epsilon\varsigma$, in the New Testament, that which is received by *Tradition* from their *Fathers*, signifies nothing else but what their *Doctors* and learned men in the Law delivered to them; and therefore they are sometimes called the *Traditions of the Elders*. *Jubal* is called the *Father* of such as handle the *Harp*, Gen. 4. 21. which signifies the same with that which is said of his Brother, verse 22. *He was an Instructor of artificers in brass and Iron*. And hence *Solomon* saith so often, *My Son, hear the instruction of a Father*. So that אבי אבי my *Father*, my *Father*, in the

the Text is nothing else but רבי רבי *my Master, my Master*. *Elijah* taught and instructed him out of the Law, but with such a care and *Fatherly* affection, that *Elisha* was truly his *Son* as well as his *Scholar*, one whom he loved and tendered, whom he wrap'd as a child in his *Mantle* when he was following the plough, whom he begot into another shape and made another man, in whose heart he sowed the seeds of true righteousness and godliness, that he might doe more good in the world. For what God doth by Men, that they many times are said to doe. Hence the Apostles call Christians *their little children*, and *dear children*, whom they had *travailed in birth withall*, till *Christ was formed in them*. They lay in the Apostles wombs, & they brought them forth *Christians*, and so were truly their *Spiritual Fathers*. And we may still see such *noble Souls* which God continues amongst men, whose mouths (as Prov. 10. 11. 20. 21. *Solomon* saies) are as a well of life, whose lips feed many, and whose tongues are as choice Silver: Men that are *νηποι πατέρες* *common Fathers*, and will embrace every body as a *Son*, so they be but willing to be taught; that have the whole World for their School, and are instilling wholesom notions and rectified apprehensions into mens Minds, and implanting the Truth which is after *Godliness* in their Tit. 1. 1. hearts:

A Sermon preached

hearts : Men that in all meekness, tenderness
 and Fatherly affection reprove those that oppose
 themselves ; that endeavour to bring them into
 their wombs, that (if it be possible) they may
 beget the life of God and of his Son Christ in
 their Souls : Men who cherish and foster the
 least gasping, panting life that is in any Soul ;
 who endeavour to free this life from any ob-
 structions that dull and oppress it : and so in
 every sense prove themselves to be the true *Fa-*
thers of the Church, *Common Fathers* (as before
 I expressed it) neither bound up in themselves,
 nor addicted to any particular Sect, but minding
 the good of all : Who think that they were not
 born for themselves, nor to be linked to this or
 that Body or party of men ; but are to be *per-*
fect as their heavenly Father is perfect, who doth good
 to all, even to the evil and unthankful. A ^{507^m}
 or natural affection there is in them, which
 makes them think that every mans childe is
 their own ; and if they could hatch any hea-
 venly life in them, they would willingly cover
 them under their wings. Such a person was
S. Paul, who went through fire and water, had
 a pilgrimage through this world upon nothing
 but briars and thorns, out of his great love that
 he bare to men : *The care of all the Churches lay*
upon

upon him ; and no man could be weak, but he was weak also ; no man was offended, but he burned, it put him in a kind of fever : and all this was easie to him , because he had the bowels of a *Father*. Such another was *S. John*, who hath every where in his mouth, *My little children*. ' A good old Father he was who breathed forth nothing but *Love* to man. And it need be no offence, if I add there was a *Socrates* in *Athens*, who had so much of this kind of Spirit in him , that he stiled himself $\Theta\epsilon\epsilon\delta\acute{\omicron}\tau\omega\nu\ \epsilon\epsilon\phi\acute{\omicron}\tau\omicron$, a *Servant of love*, and professed that he knew nothing but how to love. He would often acknowledge himself to be an *Ignoramus* in all those things whereinto their wise men used to enquire, and that he could say nothing in those Controversies that were agitated about the Gods and such like, (as *Max. Tyrius* expressly tells us) but he durst not deny himself to have skill in that $\epsilon\epsilon\phi\acute{\omicron}\tau\omega\nu\ \tau\acute{\epsilon}\chi\eta\nu$, in the *Art of love*, wherein he was continually busied and imploied ; instructing of their Youth, amending of their Manners and making them truly vertuous ; which thing the ungrateful wretches of the City called *corrupting of their children*. And truly it is very often the Lot of these *Fathers*, which I am speaking of, who nourish up Youth in true piety and vertue, to be esteemed by many

the corrupters of the fountain, *Pestles* rather than *Patres* of the places where they live. But they fare no worse than *Elijah* did, who was accounted the *Troubler of Israel*, though he was the *Chariot and Horsemen thereof*; a man so useful, that they could not tell how to want him, though they knew not how to value him. And that is the third thing to which I am to proceed: Only let me intreat you that you would think within yourselves in my passage, *Such an one was the party deceased*.

3. We have here observable the *Usefulness* of *Elijah*; he was not only a *Father*, but the *Chariot and Horsemen of Israel*, the Security and Safeguard of the place where he was. He calls him by this name in an allusion to the *Chariot* wherein he was fetched to heaven, and would express by this form of speech the good service he did for *Israel*. He was in stead of an *Army* to them; like *David*, worth ten thousand of the people. He alone was able to fight with all their enemies, and by his force to break all their *Legions* in pieces. And indeed all Good men, especially men of extraordinary *Wisdom* and *Godliness* (such as I have been speaking of) are the *Guard* and *Defence* of the towns where they reside, yea of the *Country* whereof they are *Members*. They
are

are the Tutelar Angels of a Nation, men that can doe more by their prayers and tears, their vertuous and holy actions, then an host of men, wherein none is of less valour then *Samson* or the fam'd *Hercules* and *Achilles*. How had it been with *Israel*, had it not been for *Moses*, the meekest man on earth, and yet terrible as an army with banners? And in what a case had *Samaria* often been, if it had not been for this *Elisha* the son of *Elijah*, who was encompassed about with Chariots and horses of fire to fight at his command? What if I say of such men in the *Platonists* phrase, That they are *φύλακες τῆς κοίτης*, the Keepers of the world, that preserve it from being made like to *Sodom* and *Gomorrhah*? And if there had been but *Ten* of these holy Champions there, they had shielded their heads from the arrows of the Almighty, and kept the showers of fire and brimstone from raining upon them. Good men are the Life-guard of the World, next to God and good Angels they are the Walls and Bulwarks of a nation; for by their strength they have power with God, as it is said of *Jacob*. Hof. 12. 3. And so the *Chaldee Paraphrast* reads these words of my Text, *Thou wast better to Israel by thy prayers then Chariot and Horsemen*. They are the Glory of the world, and without them it would be but a rude rabble, a Beast with many heads

and no brains, a mere Chaos and Confusion. And it is by reason of them that it doth not run into such disorder as a company of Children would doe without their Father, or as a multitude of mad Souldiers without their skilful Leader and Commander.

And so I have briefly set before you what *Elijah* was, what those who are Eminent for Godliness are, what every good man ought in some measure to be, and what you shall shortly hear our deceased *Father* was in an high degree: Men of worth and great renown, אֲנָשֵׁי הַשָּׁמַיִם (in a good sense) *men of Name*, men that may be taken notice of in the world, that shine by their Wisdome, Justice and Goodness, that chear the world by their Love and Fatherly care of all, that heartily endeavour to doe good, and would not for a world see men perish if they can help it; in a word, men that are as the Soul of the world, without whom it would be a stinking and unsufferable place.

2. Now let us look a while upon *Elisha*, and see what he thought of such a man. And

1. We meet with *his great Affections* expressed in the very Form of the Words, *My Father, my Father*. Methinks I feel within my self with
what

what pure, dear and ardent love he spake these words; what a glowing fire there was in his breast when he thought of his spiritual Father. He burnt in love to him, as if some spark had fallen from *Elijab's* fiery Chariot into his Heart: He was all in a desire, as if the Angels that fetcht his Father, had lent him a waft of their wings, whereby he strove to fly with him to Heaven. There is not a child that can cry more after the breasts that give it suck and the arms of her that carried it in her wombe, then he calls and cries after his *Father*, *O my Father, my Father! where shall I find my Father? what will become of me without my Father?* A tender love and kindness there is to be in our Hearts to all men of what nature or nation soever; no man ought to be φιλαυτῶ a lover of himself, but φιλάνθρωπῶ a lover of mankind: Yet a more singular cleaving of Souls there should be to those that are good; but the most unspeakable and greatest adhesion and union to those by whom we have profited in Wisdom and Godliness, and whose lips have dropped the words of life into our Minds. For, as *Solo- Prov. 20. 15.* mon hath it, *There is Gold, and a multitude of rubies; but the lips of knowledge are a pretious Jewel.* We should stand affected to them as the *Galatians to Gal. 4. 25.* *S. Paul*, who would have pull'd out their very eyes,

eyes, and given them unto him. They ought to be to us *oculis chariores*, (as the ordinary phrase is) dearer then our eyes : by which speech God expresses his extraordinary love to his people Israel, saying that he kept them *as the apple of his eye*. And indeed it can scarce be otherwise but that there should be an unknown love between such persons, there being such a secret fascination in frequent converse and familiarity, as entices a mans Soul and Heart out of himself. Those Precepts which we imbibe from anothers mouth, naturally call forth a strong affection to flow from us to him ; and he who inflames our Souls with love to God, will certainly enkindle a subordinate love within us to himself. The words of Wisdome smite an ingenuous Soul *ὡσπερ τινὶ βέλῳ* as with a dart (if I may use *Greg. Thaumaturgus* his expression concerning *Origen's Discourses*) and cannot but wound it both with a love to Wisdom & him that shoots those piercing arrows into its Heart. They bind a tractable Soul *ὡσπερ ἐκπὸ τισιν ἀνάγκαις* as it were in indissoluble necessities , so that it cannot but love those words & kiss the mouth also from whence they flow unto it. A teachable Mind will hang about a wise mans neck, and thereby they come to cleave and cling as fast together as the Soul of *Jonathan* did

did unto the Soul of David. So the aforefaid Gregory speaks of himſelf and Origen, *παιαύτως ποιν ἀνάγκης Δαβιδ ἔειρ Κυφινξάμυρ @ ημῶς, &c.* This David (meaning Origen) hath intangled and bound up my Soul in ſuch neceſſary fetters of Love, he hath ſo tyed and even knit me to him, that if I would be diſ- engaged, I cannot quit my ſelf. No, *εἰ ἀποδημήσοιμεν, though we depart out of this world, our love cannot die; for I love him even as my-own Soul; and ſo my affection muſt remain for ever.* The words of the wiſe (ſaith Solomon) are as goads, and as nails faſtned by the Maſters of the Aſſemblies, Eccleſ. 12. 11. If a Maſter fix his Doctrine in his Scholars mind, he nailes himſelf likewise with the ſame ſtroke *quasi trabali clavo*, by a pin as ſtrong as a beam, to his Scholars heart: *They mingle Souls as they doe No- tions, and mutually paſſ into each other.*

2. We have here likewise the Senſe which Elisha had of his great loſſ. For theſe Words are Expreſſions of Sorrow and Lamentation, as appears by the words following; *And he took hold of his own clothes, and rent them in pieces:* and alſo from chap. 13. 14. where we find Joaſh weeping over this Elisha, and ſaying theſe very words of my Text, *O my Father, my Father, the chariot of Iſrael, and the Horſemen thereof.* And methinks I ſee Elisha him-

self here bedewing his cheeks with tears, and hear these words sob'd and sigh'd out of his Heart, having lost his dear Father, one that took such special care of him whilst he was in the world. Methinks I see his Heart rent as well as his Garments, and there I see *Elijah* graven in letters as great as was his Love. How could he look on himself and not lament to think that he had lost his Head? how could he behold Israel unguarded, and not throw off his own clothes as a token of his *Sorrow*? It is said of *Jehoiakim* Jer. 22. 18. That they shall not lament for him, saying, *Ah my Brother, or ah my Sister; they shall not lament for him, saying, Ah Lord, or ah his Glory*: which both shews that this is a Form of speech to denote *sorrow*; and that it is an *Honour* wicked men shall want, that none shall bemoan their Departure. But the Just shall be had in everlasting remembrance, they shall die desired; and those who can value them, will not let them pass away in silence and with dry eyes. No Tears are spent so well as for the want of God and a good Friend, or a Good man, especially such a one as I before described. And indeed who can think of his gracious lipps, his profitable and delightful converse, his cordial love, without a sigh and a tear, without saying, *Ah my Father, Ah his Glory?*

No

No man will be sooner miss'd then such an one as he : Ten thousand others may steal out of the world, and no body scarce mind or inquire after them ; but let *Elijah* goe away, and you shall have fifty men goe three days to seek him, that if it be possible they may enjoy his company a while longer. We find that *Jesus* himself wept for his friend *Lazarus* Joh. 11. 35, at which the Jews said, *Behold how he loved him*. Two Souls joined together in cordial love cannot part without a groan, especially a Son and his Father, a Scholar and his Master. The Child cannot hold it self from crying when it wants the Breast that used to feed it; nor can a Soul thirsty of knowledg but be pained, when the Fountain is stop'd that used to quench it. There are not so many of these men in the world but their loss will be as soon felt as the want of a stake in a rotten hedg, or of a Buttress against a bowing wall. He who knows one to have been a Light in the world and a Lamp unto him, will surely be melancholy and sad, when he sees that Light goe out and himself left in the dark, without that *φίλον φῶς*, those chearful and beloved beams which used to shine upon him, to illuminate and warm his Soul with a true knowledg and love of all real goodness.

A Sermon preached

3. We may further take notice of the Honourable thoughts he had of Elijah, of the Reverence, Worship and Respect which he gave unto him. For so we may look upon these Words as an Expression of the high Esteem he had of him, and Regard he bare to him, even after he was gone from this Earth, and could do no more kindneses for him. *Elisha*, who had been a minister to him when he was below, and used to powre water upon his hands, could not but have very reverend thoughts toward him now that the Angels came to wait upon him, and in Flames of fire to carry him up above. He could not but honour him as his Elder and Father, as his Leader and Commander, as the General of the Sons of the Prophets, as the very Host and Army of Israel. And indeed the Souls of those men that are as full of God as the name of *Elijah* is (which includes Two, if not Three, of the Divine names in it) cannot but draw our eyes toward them; but then they so dazzle us with their lustre and brightness, they strike us into such amazement at their Perfections, that the weakness of mans nature hath been apt to give no less then Divine veneration to such persons. It had not been lawful I know to have worshipped *Elijah*, though he had been an Angel; but yet methinks I see *Elisha* bowing down with
some

some respect to the very *Mantle* which fell from his Master, and taking it up as a precious Relique of so holy a man. And I could very well pass some Civility upon the Gown in which this Holy man departed used for to walk, out of the great honour which I bear to him. There was so much of Divinity enshrined in this Excellent man's Soul, that it made every thing about him to have a kind of Sacredness in it, and will make his name to be alwaies as a sweet odour unto us. Though we may not extoll it with Divine praises, yet let it never be mentioned by us without the addition of the Hebrew manner of speech $\text{וְיִשְׂרָאֵל בְּרָכָה}$ *His memory is blessed*, or of the Greek $\text{\textcircled{O} \text{π\acute{o}\nu \mu\acute{\alpha}\chi\alpha\alpha\iota\acute{\epsilon}\tau\acute{\iota}\varsigma}$, *That most Blessed man*.

AND so I am fallen unawares in my Meditations upon the *Application* of what hath been said to Him that is deceased and to our own selves.

Some perhaps will be angry that I should goe about to compare him with *Elijah*, the Man of God; but I have an Apology ready at hand: They will give me leave I hope to doe the same that *Greg. Nyssen* doth, who in his Oration at the Funeral of his brother *Basil*, compares him not only with *Elias*, but with *John* the Baptist, the

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second *Elias*, and with *S. Paul* himself, saying that one should not erre if he should affirm that there was in him and in *S. Paul* ἐν μέτρῳ τῆ ἀγάπης one and the same measure of divine love. Suffer me then to use some of his words concerning him of whom we are now to speak. “None will re-
 “quire of humane nature to imitate *Elijah* in
 “his shutting and opening of heaven, in his
 “fasting so many daies, and going up to God in
 “a fiery chariot ; but in other things we will
 “be bold to compare him with that great man,
 “in his zealous faith, in his Cordial love to
 “God, in his earnest desire and thirst τῆ ὄψις ὄψις
 “(as he speaks) after that which truly is, in an
 “exact and exquisite life, ζωὴ δια πάντων ἕξει-
 “σμοῦ, in a Conversation so studied that it was
 “in all things consonant with it self, in most
 “unaffected gravity , wonderful simplicity ,
 “and a countenance proportionable to the vi-
 “gour and strength of his Soul, or, in his own
 “words, he had βλέμμα πρὸ τῶν τῆς ψυχῆς (ωιδνό-
 “μῳ, a look that was not one key below his
 “intent and eager and sprightly Mind. If you
 “look upon his care of those things that were
 “hoped for, and neglect of these things that are
 “seen, on his equal love to poor and rich ; in
 “these & such like things He imitated the Won-
 “ders

“ ders of *Elijah*. But if any man will needs urge
“ us to strain a little higher, and compare some-
“ thing in him to his fasting fourty daies ; then
“ what say you to an every-days temperance ?
“ And if there must be something answerable to
“ his going up to Heaven in a fiery Chariot ;
“ then look upon the other way of ascending
“ thither, which is the best, *ἄρα τὸ ὑψιπλῆς πολιτείας*.
“ by an high transcendent conversation in this
“ world, whereby he made a Chariot of his
“ Vertues that he might ascend up unto God.

But that I may proceed in this Argument according to our former Method,

I. Let us first look upon him in *his Eminency, Dignity and Worth*. A very glorious Star he was, & shone brighter in our eyes then any that he ever look'd upon when he took his view of the heavenly Bodies : and now he shines as the brightness of the Firmament, and as the Stars for ever and ever, being wise and having turned many (I believe) unto Righteousness.

I shall speak nothing of his *Earthly* parentage save only this, That herein he was like to *John* the Baptist, the last *Elias*, in that he was born after his Parents had been long childless and were grown aged. Some have observed that such
have

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have proved very famous ; for they seem to be sent on purpose by God into the world to doe good, and to be scarce begotten by their Parents. Such are something like *Isaac*, who had a great blessing in him, and seem to be intended by God for some great service and work in the world.

But let us look only at his *Heavenly* descent, and see how he was allied to God himself; for, as the Poet saies of *Æneas*,

—*Contingit sanguine Cælum.*

I may say of him as *Nazianzen* saies of his Sister, *His Country was Heaven, his Town or City was the Jerusalem which is above, his fellow-Citizens were the Saints, his Nobility was* ἡ τῆς ἐκείνου ἁγίας, καὶ ἡ ἀρχὴ τοῦ ἀρχέτυπου θεογονίας, *the retaining of the Divine impressions and Stamps upon his Soul, and being like to God the Archetype and First pattern of all Goodness.* And indeed the preserving of the Heavenly Symbols that are in our Souls, and especially the purging and scowring of them from the corruption of Nature, he often spake of; and his endeavour was that the Divine image might be fairly reflected in him, and that it might shine brightly in the face of others.

If I should speak much of *the Vastness of his Learning* (a thing not to be passed by,) it would seem to say that I knew all he was; which I am

not

not so arrogant as to assume unto my self: This I will say, That he could doe what he would. He had such a huge, wide capacity of Soul, such a sharp and piercing Understanding, such a deep reaching Mind, that he set himself about nothing but he soon grasped it and made himself a full possessour of it. And if we consider *his great Industry and indefatigable pains*, his *Herculean labours* day and night from his * First coming to the University; till the time of his long sickness, joined with *his large Parts, & his frequent Meditation*, Contemplation and Abstraction of his Mind from Sensible things; it must needs be concluded that he was a Comprehensour of more then I can say or think of; & if I could, it would be too tedious to give you an account of all.

April 5. 1636.

There is a Discourse which *Charidemus* (in *Dion Chrysostome*) makes to his Friends a little before his death, “How that this world
“is God’s house, wherein a gallant sumptuous
“Feast is prepared, and all men are his Guests :
“and how that there are two waiters at the Table
“which fill out the wine to them that call
“for it; the one a Man, the other a Woman;
“the one call *Nês*, or *Mind*, from whose hand all
“Wise men drink, the other *Ανεύττα* or *In-*
“temperance, who fills the cups of the lovers of

Orat. 30.

this world. In this House our beloved Friend deceased staid between four and five and thirty years, and I am sure drank most large draughts from the hand of the former; for he was a *Man*, he was a *Mind*, he had nothing of that *Woman* in him, and never in the least was known to sipp of her cups. He was a most laborious searcher after *Wisdom*, and never gave his *Flesh* the leisure to please it self in those entertainments: and therefore we may be confident with that *Charidemus*, that God hath taken him to be his *Κυριόταν ἔταίρον*, his *Friend and Companion*, to drink of the rivers of his pleasure. In a word, he was *Βιβλιοθήκη τις ἐμψυχὴ, ἢ ἀειπαῖον μυσεῖον*, as *Eunapius* speaks of *Longinus*, A *living Library*, better then that which he hath given to our College, and a *walking Study*, that carried his Learning about with him. I never got so much good among all my Books by a whole days plodding in a Study, as by an Houres discourse I have got with him. For he was not a Library lock'd up, nor a Book clasped, but stood open for any to converse withall that had a mind to learn. Yea he was a Fountain running over, labouring to doe good to those who perhaps had no mind to receive it. None more free and communicative then he was to such as desired to discourse with him;

In vita Porphyrii.

him; nor would he grudge to be taken off from his studies upon such an occasion. It may be truly said of him, That a man might alwaies come Better from him; and his mouth could drop *Sentences* as easily as an ordinary man's could speak *Sense*. And he was no less happy in *expressing* his Mind, then in *conceiving*; where-in he seems to have excelled the famous Philosopher *Plotin*, of whom *Porphyry* tells us, that he was something careless of his words, ἀλλὰ μὲν οὐ τὸ ἔξ ἰσότητος &c. but was wholly taken up into his Mind. He of whom we now speak had such a *copia verborum*, a plenty of words, and those so full, pregnant and significant, join'd with such an *active Phansy*, as is very rarely to be found in the company of such a *deep Understanding* and *Judgment* as dwelt in him.

I have done with his *Learning*, when I have told you, That as he look'd upon Honours, Riches, and the eagerly-pursued things of this world, as Vanities; so did he look upon this also as a piece, though a more excellent piece, of *Vanity* (as he was wont to phrase it) if compared with the higher and more divine accomplishments of the Soul. For he did not care to value himself by any of those things which were of a perishing nature, which should fail and

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cease and vanish away, but only by those things which were more solid and substantial, of a Divine and Immortal nature, which he might carry out of the world with him; to which my Discourse shall not be long before it descend.

He was of very singular *Wisdom* and great *Prudence*, of admirable skill and readines in the managery of affairs, which I make an account is an Imitation of that Providence of God that governs the World. His *Learning* was so concocted, that it lay not as an Idle notion in his Head, but made him fit for any imploiment. He was very full and clear in all his Resolutions at any debates, a most wise Counsellor in any difficulties and streights, dextrous in untying any knot, of great judgment in satisfying any scruple or doubt even in matters of Religion. He was one that soon saw into the depth of any business that was before him, and look'd it quite through; that would presently turn it over and over in his Mind and see it on all sides; and he understood things so well at the First sight, that he did not often need any second thoughts, but usually stood to the present resolution and determination of his Mind.

And adde to this his known *Integrity*, *Uprightness* and *Faithfulness*; his strong and lively, his
waking

waking and truly-tender Conscience, which joined with the former things I spoke of made him more then a Man,

-----οἱ τοὺν βέλτοι εἶσι, as men now goe.

He was (as one of the Ancients speaks) τῆς φιλοσοφίας ἐπόδημα καὶ οἷον εὐδαιμον προδραστήριον, an Exemplar of true Christian Philosophy and Vertue, and as it were the spiritual Rule, Line and Square thereof: of so poized and even a life, that by his Wisdom and Conscience (were it not that every man should know for himself) one might live almost at a venture, walking blind-fold through the world, and not miscarry.

He had *incorporated*, shall I say, or *insoul'd* all Principles of *Justice* and *Righteousness*, and made them one with himself. So that I may say of him in *Antoninus* his phrase, he was δικαιοσύνην βεβαμμένον εἰς βάθος, dip'd into *Justice* as it were over head and eares; he had not a slight superficial tincture, but was dyed and coloured quite through with it; so that wheresoever he had a Soul, there was *Justice* and *Righteousness*. They who knew him, very well know the truth of all this. And I am perswaded he did as heartily and cordially, as eagerly and earnestly doe what appeared to be *Just* and *Right*, without any Self-respect or particular reflections, as any man living.

Methinks I see how earnest he would be in a good matter which appeared to be Reasonable and Just, as though *Justice* her self had been in him, looking out at his Eyes, and speaking at his Mouth. It was a Vertue indeed that he had a great affection unto, and which he was very zealous to maintain; in whose quarrel he was in danger to be angry, and sometimes to break forth into a short passion.

But he was alwaies very urgent upon us that by the Grace of God and the help of the mighty Spirit of Jesus Christ working in us, we would endeavour to purge out the corruption of our Natures, and to crucifie the Flesh with all the affections and lusts thereof: yea to subdue as much as it is possible even the ἀνομοκίνητα in our Souls, those first motions that are without our consent, and to labour after *Purity of heart*, that so we might see God. For his endeavour was not only to be ἔξω ἀμαρτίας, out of the pollutions of the world through lust, but, as *Plotin* speaks, Θεὸν ᾄδει, to come to the true likeness of God and his Son, or, in the Apostles language, to be partaker of the Divine nature. And here now what words shall I use?

What shall I say of his *Love*? None that knew him well, but might see in him *πυλάσσειν ἀγάπην*
(as

(as Nazianzen I think speaks) Love bubbling and springing up in his Soul, and flowing out to all; and that Love unfained, without guile, hypocrisie or dissimulation. I cannot tell you how his Soul was *Universaliz'd*, how tenderly he embraced all God's creatures in his arms, more especially Men, and principally those in whom he beheld the Image of his heavenly Father. There one might have seen running τὸ συγχεῖν τοῦ συγχεῖν, and he would ever have emptied his Soul into theirs. Let any that were throughly acquainted with him say if I lie. And truly my Happiness is that I have such a subject to exercise my young and weak Oratory upon, as will admit of little *Hyperbole*.

His *Patience* was no less admirable than his *Love*, under a lingering and tedious disease; wherein he never murmured nor complained, but rested quietly satisfied in the Infinite Unbounded Goodness and Tenderness of his Father, and the Commiserations of Jesus Christ our merciful High Priest *who can be touched with a feeling of our infirmities*. He still resolved with *Job*, *Though he kill me, yet will I trust in him.* Εὐχα ὅτι φιλοσοφῆς ἐν τοῖς πόντοι, saith Nazianzen in an Epistle to *Philagrius*; O bravely done most noble Soul, who canst play the Philosopher, the Christian,

ftian, in thy sickness and sufferings; who canst not only *talk* but *doe*, not only *doe* but *suffer*! And he told me in his sickness that he hoped he had learned that for which God sent it, and that he thought God kept him so long in such a case, under such burdens and pressures, that *Patience might have its perfect work in him*. His sickness undoubtedly was φιλόσοφος νόσος (as *Nazianzen* speaks) a learned disease and full of true Philosophy, which taught him more of real Christianity, and made his Soul of a more strong, able, Athletick habit and temper. For, as *S. James* saith, *if Patience have its perfect work*, then is a Soul *perfect and entire, wanting nothing*. And really in his Sickness he shewed what Christianity and True Religion is able to doe; what Might, Power and Virtue there is in it to bear up a Soul under the greatest loads; and that he could through Christ strengthening him doe all that which he so admirably discoursed of in his life.

Chap. I. 4.

But for his *Humility*, it was that which was most apparent and conspicuous. You might have beheld in him τῆς ταπεινοφροσύνης ἡ ἀκρότατον ὄρον, (as the same Father speaks) true humility in a most eminent degree, and the more eminent, considering how much there was within him
which

which would have swelled and puffed up another. But from his first admission into the Univerſitie (as I am informed by thoſe that knew him) he ſought not great things for himſelf, but was contented in the condition wherein he was. He made not haſt to riſe and climb, as youths are apt to doe (which we in theſe late times too much experience, wherein Youths ſcarce fledg'd have ſoared to the higheſt preferments) but proceeded leiſurely by orderly ſteps not to what he could get, but to what he was fit to undertake. He ſtai'd God's time of advancement, with all induſtry and pains following his ſtudies; as if he rather deſired to deſerve honour, then to be honoured. He ſhook off all Idleneſs and Sloth, the bane of youth, and ſo had the Bleſſing of God upon his endeavours, who gave him great encouragement from divers perſons of worth, and at laſt brought him unto this place. And I challenge any one that is impartial to ſay, if ſince he came hither, they ever beheld in him any *Pride, Vain-glory, Boaſting, Self-conceit, Deſire of honour and being famous in the world.* No, there is not the man living that had the eyes ever to diſcern any thing of this *ſwolv*n nature: but on the contrary it was eaſie to take notice of moſt profound *Humility* and *Lowlineſs* of mind,

which made him a true Disciple of Jesus Christ, who took upon him the form of a servant, and made himself of no reputation. And I dare say our dear friend was as true, as humble a servant (without any complement) to the good of Mankind, as any person that this day lives. This was his designe in his studies, and if it had pleased the Lord of life to have prolonged his daies, it would have been more of his work : For he was resolved (as he once told me) very much to lay aside other studies, and to travel in the salvation of mens Souls, after whose good he most ardently thirsted.

Ephesians 6.

Shall I add *ἐπι πάντων* (as the Apostle speaks) *above*, or *unto all these*, his Faith; I say, his true, lively and working Faith, his simple, plain-hearted, naked Faith in Christ? It is likely that it did not busie it self about many fine Notions, Subtilties and Curiosities, or believing whole Volumes; but be sure it was that which was firmly set and fixed in the Mercy and Goodness of God through Christ; that also which brought down Christ into his Soul; which draw'd down Heaven into his Heart; which suck'd in life and strength continually from our Saviour; which made him hearty, serious and constant in all those forenamed Christian Vertues. His Faith
was

was not without a Soul; but what *Isidore* saith of *Faith* and *Works*, held true of him, $\chi\rho\eta\ \delta\pi\acute{o}\ \tau\acute{\alpha}\tau\omega\nu\ \alpha\omega\lambda\acute{\omega}\ \psi\upsilon\chi\acute{\alpha}\delta\alpha\upsilon\gamma\iota$, His Faith was animated, quick-Lib. 4. Ep. 67.
 ned and actuated by these. It made him *God-like*, and he lived by *Faith* in the Son of God; by it he came to be truly partaker of the Righteousness of Christ, and had it wrought and formed in his very Soul. For this indeed was the End of his life, the main design which he carried on, that he might become *like to God*. So that if one should have asked him that Question in *Antoninus*, $\tau\acute{\iota}\varsigma\ \epsilon\upsilon\ \eta\ \tau\acute{\epsilon}\chi\eta\nu$; what is thy art and profession, thy business and imploiment? Lib. 11.
 He would not have answered, To be a great *Philosopher*, *Mathematician*, *Historian* or *Hebrician*, (all which he was in great eminency) To be a *Physician*, *Lawyer*, *General Linguist*; which Names and many more his General skill deserved: But he would have answered, as he doth there, $\text{\AA}\gamma\alpha\delta\acute{\iota}\nu\ \text{\textcircled{D}}$, my Art is to be Good; To be a true Divine is my care and business, or, in the Christian phrase, *To be holy as God is holy, to be perfect as my heavenly Father is perfect*. All that remember the serious behaviour and weightie expressions he 7
 used in his Prayers, cannot but call to mind how much his Heart was set upon the attainment of this true Goodness.

I have transgressed too much my bounds, now it is so late; and trespassed perhaps too much upon your patience: Yet I hope I should not weary you, if I should discourse upon his *Ingenuity*, his *Courtesie*, his *Gentleness* and *Sweetness*, with many other things of the like nature. And let me say thus much, that he was far from that Spirit of *devouring zeal* that now too much rages. He would rather have been consumed in the service of men, then have called for fire down from heaven, as *Elijah* did, to consume them. And therefore though *Elijah* excelled him in this, that he ascended up to Heaven in a fiery chariot; yet herein I may say he was above the spirit of *Elijah*, that he called for no fire to descend from heaven upon men, but the fire of Divine love that might burn up all their Hatreds, Roughness and Cruelty to each other. But as for *Benevolence* of Mind and Christian kindness, every body that knew him will remember that he ever had their names in his mouth, and I assure them they were no less in his heart and life; as knowing that without these Truth it self is in a faction, and Christ is drawn into a party. And this Graciousness of Spirit was the more remarkable in him, because he was of a temper naturally Hot and Cholerick, as the greatest Minds
 most

most commonly are. He was wiser then to let any Anger rest in his bosom; much less did he suffer it to burn and boil til it was turned into gall and bitterness; and least of all would he endure that any Passion should lodge in him, till it was become a cankered Malice and black Hatred, which men in these days can scarce hide, but let it appear in their countenance and in their carriage towards others.

If he was at any time moved unto Anger, it was but a sudden flushing in his face, and it did as soon vanish as arise; and it used to arise upon no such occasions as I now speak of. No, whensoever he look'd upon the fierce and consuming Fires that were in mens Souls, it made him *sad*, not *angry*; and it was his constant endeavour to inspire mens Souls with more benigne and kindly heats, that they might warm but not scorch their Brethren.

And from this Spirit, together with the rest of Christian Graces that were in him, there did result a great Serenity, Quiet and Tranquillity in his Soul, which dwelt so much above, that it was not shaken with any of those Tempests and Storms which use to unsettle more low and abject Minds. He lived in a continued sweet enjoyment of God, and so was not disquieted with

scruples or doubts of his Salvation. There was alwaies discernable in him a chearful sense of God's goodness, which ceased not in the time of sickness. But we most longed for to see the motions of his Soul, when he drew near to the Centre of his rest. He that had such a constant feeling of God within him, we might conclude would have the most strong and powerful sense when he came nearer to a close conjunction with him. But God was pleased to deny this to us, and by a Lethargick distemper which seized on his Spirits, he passed the six last daies of his life (if I may call it a *life*) in a kind of Sleep, and without taking much notice of any thing he slept in the Lord.

And now have I not described a Person of Worth and Eminency? Have we not reason to be so sad, as you see our Faces tell you that we are? But alas! half of that is not told you which your Eyes might have seen, had you been acquainted with him. I want thoughts and Words to make a lively pourtraiture of him: my young Experience hath not yet seen to the height or the depth of these things which I have here given you a rude draught of; and so my Conceipts and Expressions must needs fall far below that excellent degree of beauty wherein they dwelt

dwelt in him. Let it suffice therefore to say (that I may keep to the word in the Text) That he was truly a *Father*, that he wanted Ages only to make him *Reverend*; and that if he had lived many Generations ago, & left us the children of his Mind to posterity, he might by this time have been numbred among the *Fathers* of the Church.

I have almost prevented myself already in the Two latter Particulars, *His singular Care*, and *his great Usefulness*; both which must needs be concluded from the former: *His Care* I say of others as a *Tutor*, his *Usefulness* as a *Fellow* of this now mournful Society. Let me speak a word or two of either.

2. All his Pupils (who are now truly *Pupilli*, Fatherless children) began to know in his sickness what it was to have and to want a loving Father, a faithful Tutor; and now they will know it more fully. He was one that did so constantly mind their good, that instilled such excellent pious Notions into their Minds, & gave such light in every thing a man could desire to know; that I could have been content, though in this gown, to have been his Pupil. His *Life* taught them continual lessons of *Justice*, *Temperance*,

rance, Prudence, Fortitude and Masculine vertue;
 and above all he taught them *true Dependance upon*
God, and reference of themselves and all their
Studies unto him; with *true Faith in, and Imitati-*
on of, our Lord and Saviour Jesus Christ: for which
 end he often expounded to them out of the Ho-
 ly Scriptures. And for *Humane learning,* the ma-
 ny good Scholars that came from under his
 hand do witness how dextrous he was at the
 training up of Youth in all good Literature.
Porphyry tells us of *Plotin,* that he was such a care-
 full person, that sundry Noble men and women
 with divers others, when they died, committed
 both their sons and daughters to his Tuition,
ὡς ἱερῶν πινυ καὶ θεῶν φύλακα, as unto some Tutelar
 Angel, or a sacred and divine Guardian. Truly
 those that come hither, are in a manner without
 Father and Mother; but they could not be com-
 mitted to a more loving Tutor, a more holy and
 faithful Guardian, that would bring them up
 in all true Learning and Piety. If any think that
 he was too severe, let me tell them that they are
 such as find fault with the Lion *ὅτι μὴ παιδικὸν*
βλέπει, ἀλλὰ βλοσυρὸν καὶ βασιλικόν, because he looks
 not like an Ape, but with a stern, royal and
 Kingly countenance. He both look'd and spake
 like a man that had drunk into his Soul such
 solid,

solid, high and generous Principles, as few men are acquainted with, which made him very zealous not only for Righteousness, Integrity and Holiness, but for a *Decorum* in all things. He had a great regard for all those things which are mentioned by the Apostle, Philip. 4. 8. for *whatsoever things were true, honest, (or rather, comely and grave, seemly and venerable, as ἀγαθὰ doth signifie) for all that was just, pure, lovely, of good fame and report; if there was any praise, or any vertue, he was most earnest and forward in its behalf.*

3. And now what his *Usefulness* was, and the *Benefit* we received by him, all that bear any share in the government of this Society will be made to know by the want of him. There is not one but will cry out with *Elisha, O the Chariot of this place, and the horsemen thereof*: which words seem to express what a *necessary* man *Elias* was, and to be just like that of *Horace* to * *Mæcenas* when *Lib. 2. Od. 17. sick, which we may use concerning him that is now dead,

Grande decus, columnæque rerum,

Our great glory, the pillar upon whose shoulders the weight of business of late lay;

O & præsidium & dulce decus meum,

(as he saith in another place) O thou who wast

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both

both my safe-guard and my ornament! who wast a Society by thy self, a College in brief, what a loss have we sustained by thy departure? That must not be resolved by me, nor by any one single person of us, but we must all lay our heads together to tell our loss. To which of us was not he dear? who is there that was not engaged to him? who can think himself as wise as he was when we had him?

And this our high and dear Esteem of him when he was with us, leads me to speak of that *Honour and Reverence* which we all express to his *Name*, that *Affection* which is in our Hearts to his *Memory*, the *sense* that is in us of our great and unspeakable loss; in Answer to those three foregoing Considerations about *Elisha*. But here I must be very brief, and put all together. There is none that knew his *Worth*, but honour his very dust. And for my part I honour him so much, that I wish we might doe as the Virgins of Israel did for *Jephtah's* daughter, come once a year hither and lament his death; and so at once we might express all these Three, *our Respect, Affection and Sense of our loss*. His name is most worthy to be had in a more especial remembrance, and highly deserves to be rank'd among our *Benefactors*, he having indowed our Library with all the
Books

Books that he had, and we wanted; and I have reason to believe that if he had not been so suddenly surpris'd by those forgetful Lethargick fits, he intended to bestow more upon us than his Books, which yet were both many and choise ones, being above six hundred for number, and many of them large and costly; and for the matter of them, many Hebrew Books, (besides some Arabick) many Mathematick Books, many Books of History both Ancient and Modern, as also of Philosophy and Philology both Sacred and Profane.

And whensoever we commemorate his Love unto us, let it be with some *Encomium*: let us mourn *quòd talem amiserimus*, that we are deprived of such a person; but let us rejoice and give thanks to God *quòd talem habuerimus*, that we ever had such an one who hath done us so much good: they are the words of *S. Hierom* to *Ne-potian*, with a little alteration.

But let me tell you in conclusion of all, that herein would be shown *our greatest Love and Affection* which we bare to him, this would be *the greatest Honour* of him, if we would but express his life in ours, that others might say when they behold us, There walks at least a shadow of Mr. *Smith*. And O that I might beg with *Elisha* a
Xxx 2 double

double portion among those that I desire should share in the gifts and graces of this *Elijah*: This is the highest of my ambition, that many might but possess the riches that lodg'd in this one. They disgrace their Master who have not skill in that which they say he professed; but they who tread in his steps and excell in his Art, shine back again upon him from whom first they received their light. Let me seriously therefore exhort every one of us to imitate this Master in *Israel*: Imitate him in his *Industry*, if not in his *Learning*; shake off all laziness and sloth; do not *ἄνεργον τὸ πνεῦμα* embody and enervate your Souls by Idleness and base neglect; do not emaculate them and turn them into flesh by drowsiness or vain pleasures. Imitate his *Temperance*, his *Patience*, his *Fortitude*, his *Candour and Ingenuity*, his *Holiness and Righteousness*, his *Faith and Love*, his *Charity and Humility*, his *Self-denial* and true *Self-resignation* to the will of God: in a word, all those Christian Vertues which lived in him, let them live in us for ever. Let us die to the world, as he did, before we die: let us separate our Souls from our Bodies and all bodily things, before the time of our departure and separation come. Let us take an especial heed lest we doe *παθεῖν τὸ πένθος* as most men doe, lest we suffer this
lower

lower and earthly world ; lest we be drawn forcibly into its embraces, and so held from rising aloft : but let us turn up our Minds continually to Heaven, and earnestly desire *pati Deum*, to suffer God ; to be mightily and strongly attracted by him from all Earthy and Sensible delights to an admiration and love of his Everlasting Beauty and Goodness. Let us labour to be so well acquainted with Him, and all things of the Higher world, and so much disingaged in our Affections from this and all that is in it, that when we come to go out of this world, we may never look back and say, O what goodly things do I leave ! what a brave world am I snatched from ! would I might but live a little longer there ! Let us get our Hearts so crucified to the world, that it may be an easie thing to us to shake hands with, and bid a farewell to, our Friends (the dearest things we have) our Lands, Houses, Goods and whatsoever is valuable in our eyes. Let us use the world as though we used it not : let us *dye daily*, as our dear Friend did ; and so it was easie to him to dye at last. *Dye* did I say ? shall I use that word, or rather *ἀφ' ἡμῶν*, he is flown away, (as *Nazianzen* speaks) his Soul hath got loose, and now feels her wings ; or *μετανοήσεται* he hath changed
his

his habitation, he is gone into the other world, as *Abraam* went out of *Ur* into *Canaan*; or as the same *Father* saies, *μικρόν παραποδημαῖ τὸ βώματι*, he hath taken his journey into another countrie a little before his Body? He hath left his Body behind him awhile to take a sleep in the dust, & when it awakes at the Resurrection, it shall follow also to the same place. Then shall it be made a *Spiritual body*, then shall it have wings given to it also and be lovingly married again to the Soul, never any more to suffer any separation. And at that time we shall all meet with our dear Father and Friend again, who now are here remaining crying out, *O my Father, my father, &c.* Then shall all tears be wiped away from our eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: Then we shall not need such a Light as he was; for there is no night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.

Amen.

Errata.

PAg. 53. lin. 27. for Beings read Being. p. 57. l. ult. r. *ψυχῆν*. p. 155. l. 6. for lap us r. lap up. p. 245. l. 13. r. *הכחוש*. p. 304. l. 24. r. *ראשון*. p. 340. l. 5. for Self-examination r. Self-exinaition. l. 22. for assuring r. assisting. p. 428. l. 32. r. Holy.

Rev. 21. 4.

Rev. 22. 5.



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