

The Preface

meer Theticall or Positive things; *νόμος*, and not *ἐντομή*, by Law or Command onely, and not by Nature. This therefore may be called, The Divine Fate Immorall, and Violent. Again, There being other Divine Fatalists, who acknowledge such a Deity, as both suffers other things, besides it self, to Act, and hath an Essentiall Goodness and Justice in its Nature; and consequently, That there are things, Just and Unjust to us Naturally, and not by Law and Arbitrary Constitution onely; and yet nevertheless take away from men, all such Liberty, as might make them capable of Praise and Dispraise, Rewards and Punishments, and Objects of Distributive Justice: they conceiving Necessity to be Intrinsecall to the Nature of every thing, in the Actions of it; and nothing of Contingency to be found any-where; from whence it will follow, That nothing could possibly have been Otherwise, in the whole World, then it Is. And this may be called The Divine Fate Morall, (as the other Immorall,) and Naturall, (as the other Violent;) it being a Concatenation, or Implexed Series of Causes, all in themselves Necessary, depending upon a Deity Morall, (if we may so speak) that is, such as is Essentially Good, and Naturally Just, as the Head thereof; the First Contriver and Orderer of all. Which kind of Divine Fate, hath not onely been formerly asserted by the Stoicks, but also of late, by divers Modern Writers. Wherefore of the Three Fatalisms, or False Hypotheses of the Universe, mentioned in the beginning of this Book; One is Absolute Atheism: Another Immorall Theism, or Religion without any Naturall Justice and Morality: (all Just and Unjust, according to this Hypothesis, being meer Theticall or Factitious things, Made by Arbitrary Will and Command onely:) The Third and Last, such a Theism, as acknowledges not onely a God, or Omnipotent Understanding Being, but also Natural Justice and Morality, Founded in him, and Derived from him; nevertheless no Liberty from Necessity any-where, and therefore no Distributive or Retributive Justice in the World. Whereas these Three Things are, (as we conceive) the Fundamentals or Essentials of True Religion. First, That all things in the World, do not Float without a Head and Governour; but that there is a God, an Omnipotent Understanding Being, Presiding over all. Secondly, That this God being Essentially Good and Just, there is *ἐν αὐτῷ καλὸν καὶ δίκαιον*, Something in its own Nature, Immutably and Eternally Just, and Unjust; and not by Arbitrary Will, Law, and Command onely. And Lastly, That there is Something *ἐν ἡμῖν*, or, That we are so far forth Principles or Masters of our own Actions, as to be Accountable to Justice for them, or to make us Guilty and Blame-worthy for what we doe Amiss, and to Deserve Punishment accordingly. Which Three Fundamentals

of

