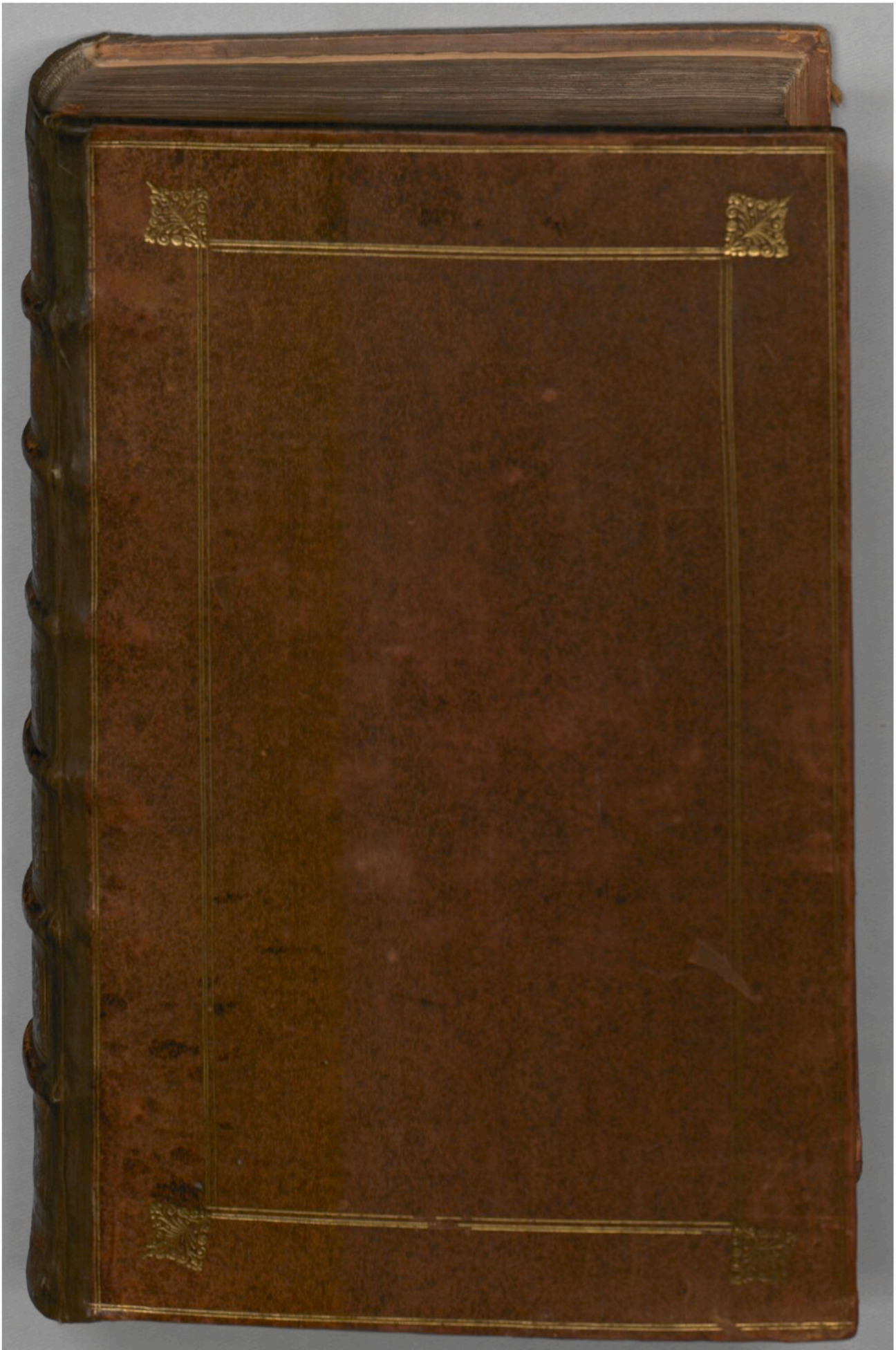


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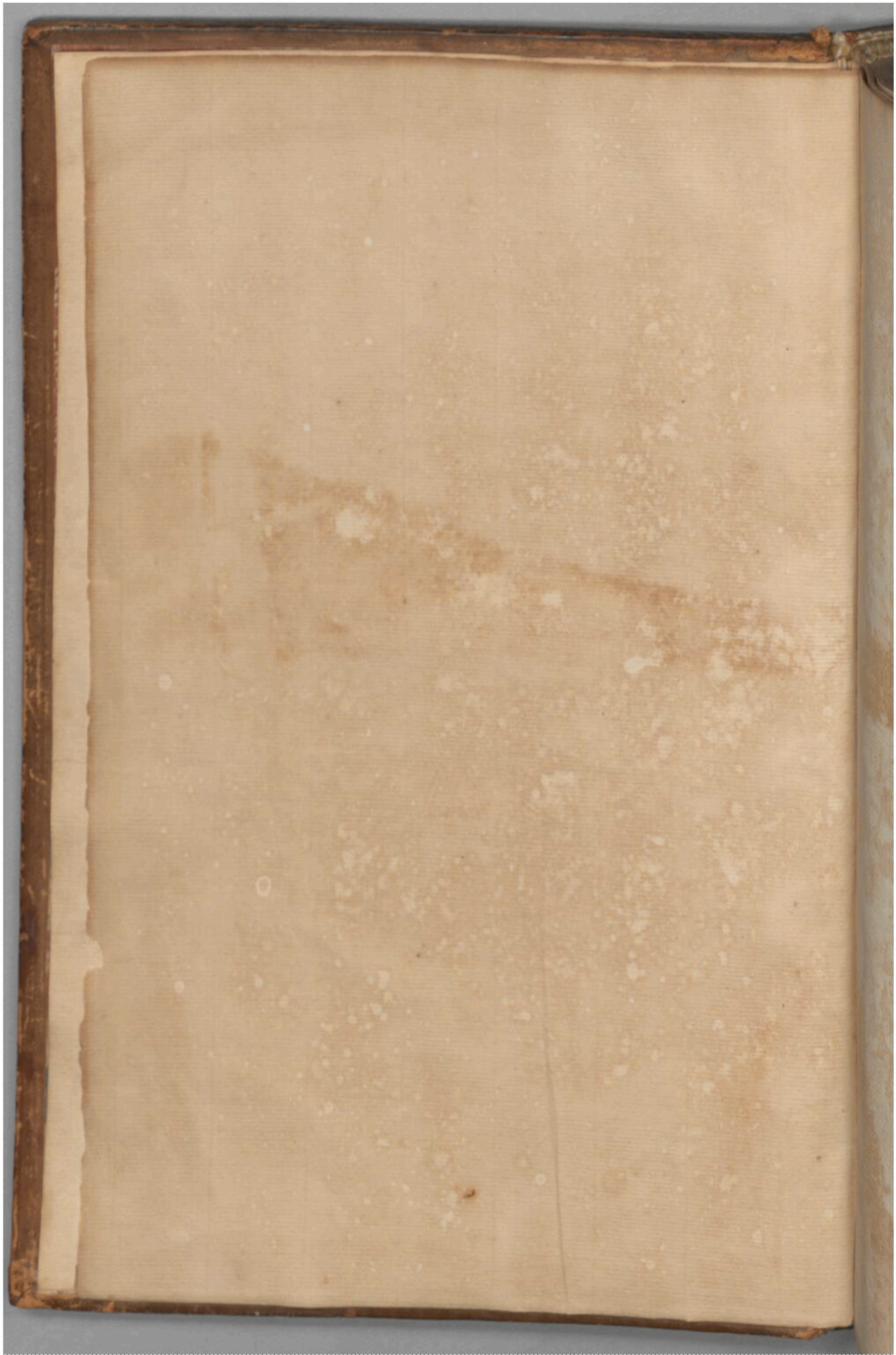
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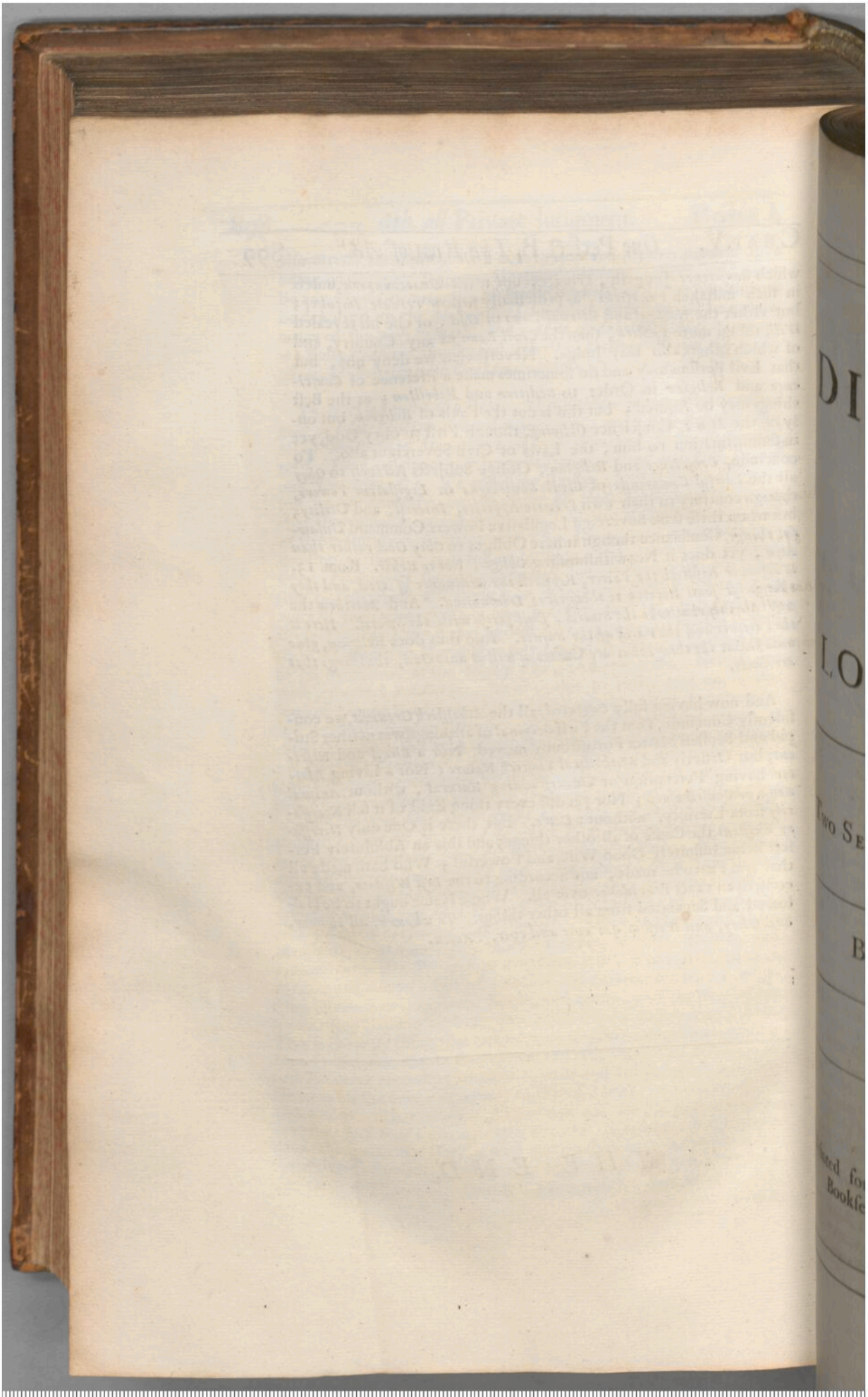
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A

DISCOURSE

Concerning the

True Notion

OF THE

LORD'S SUPPER.

TO WHICH ARE ADDED

TWO SERMONS, on { 1 JOHN Chap. 2. Ver. 3, 4. / 1 CORINTH. 15. 57.

By R. CUDWORTH, D. D.

The Third Edition.

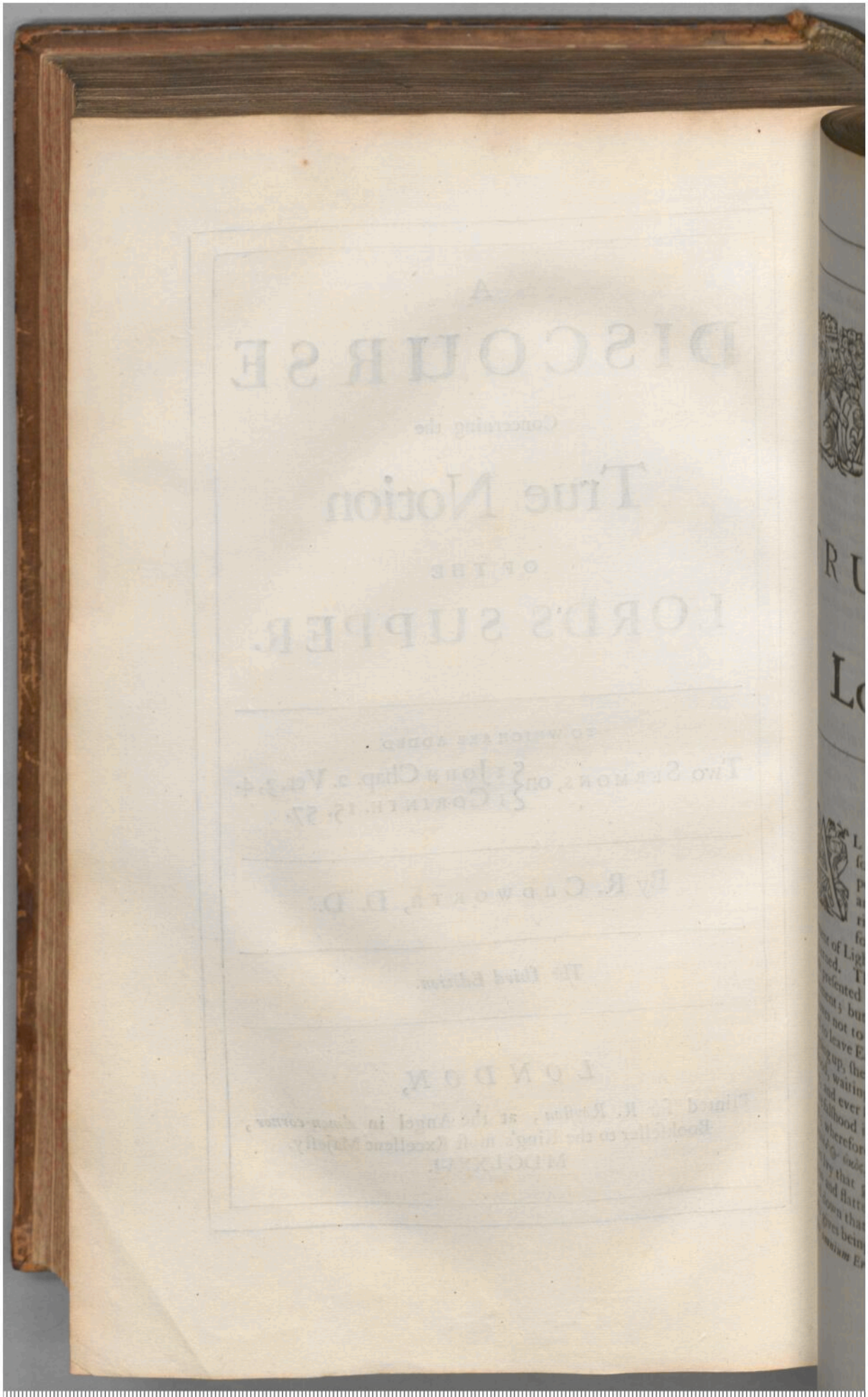
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THE TRUE NOTION OF THE Lord's Supper.

The Introduction.

ALL great Errours have ever been intermingled with ſome Truth. And indeed, if Falſhood ſhould appear alone unto the world in her own true ſhape and native deformity, ſhe would be ſo black and horrid that no man would look upon her; and therefore ſhe hath always had an art to wrap up her ſelf in a garment of Light, by which means ſhe paſſed freely diſguiſed and undiſcerned. This was elegantly ſignified in the Fable thus: Truth at firſt preſented her ſelf to the world, and went about to ſeek entertainment; but when ſhe found none, being of a generous nature, that loves not to obtrude her ſelf upon unworthy Spirits, ſhe reſolved to leave Earth, and take her flight for Heaven: but as ſhe was going up, ſhe chanced, *Elijah*-like, to let her mantle fall; and Falſhood, waiting by for ſuch an opportunity, ſnatch'd it up preſently, and ever ſince goes about diſguiſed in Truth's Attire.

Pure falſhood is pure Non-entity, and could not ſubſiſt alone by it ſelf; wherefore it alway twines up together about ſome Truth, like an Ivy that grows upon ſome Wall, twining her ſelf into it with wanton and flattering embraces, till it have at length deſtroyed and pulled down that which held it up. There is alway ſome Truth which gives being to every Errour: *Eſt quædam Veritatis anima quæ corpus omnium Errorum agitat & informat:* There is ever ſome Soul of

In Orat. de Reſurrect. mort.

of Truth which doth secretly spirit and enliven the dead and unwieldy Lump of all Errours, without which it could not move or stir. Though sometimes it would require a very curious Artist, in the midst of all Errour's Deformities to descry the defaced lineaments of that Truth which first it did resemble: As *Plutarch* spake sometime of those Egyptian Fables of *Isis* and *Osiris*, that they had ἀμυδράς τινας ἐμφάσεις τῆς ἀληθείας, *certain weak apparences* and glimmerings *of Truth*, but so as that they needed σοφοῦ ἰχνηλάτου, some *notable Diviner*, to discover them.

Lib. de Iside & Osiride.

And this I think is the case of that grand Errour of the Papists, concerning *the Lord's Supper being a Sacrifice:* which perhaps at first did rise by degeneration from a primitive Truth, whereof the very Obliquity of this Errour yet may bear some dark and obscure intimation. Which will best appear when we have first discovered the *True Notion of the Lord's Supper*; whence we shall be able at once to convince the Errour of this Popish Tenet, and withal to give a just account of the first rise of it. *Rectum Index sui & obliqui.*

See *Chap.* 5.

CHAP. I.

That it was a Custom among the Jews *and Heathens, to feast upon things sacrificed; and that the Custom of the Christians, in partaking of the Body and Blood of* Christ *once sacrificed upon the Cross, in the Lord's Supper, is analogical hereunto.*

THe right Notion of that Christian Feast, called *The Lords Supper*, in which we eat and drink the Body and Blood of *Christ*, that was once offered up to God for us, is to be derived (if I mistake not) from Analogy to that ancient Rite among the *Jews* of *Feasting upon things sacrificed*, and eating of those things which they had offered up to God.

For the better conceiving whereof, we must first consider a little how many kinds of Jewish Sacrifices there were, and the nature of them. Which although they are very well divided, according to the received opinion, into four, חטאת, אשם, שלמים, עולה, *the Burnt-offering*, *the Sin-offering*, *the Trespass-offering*, and *the Peace-offering:* yet perhaps I may make a more notional Division of them, for our use, into these three *species*.

First, Such as were wholly offered up to *God*, and burnt upon the Altar: which were the *Holocausts* or *Burnt-offerings*.

Secondly, Such wherein, besides something offered up to God upon the Altar, the *Priests* had also a part to eat of. And these are also subdivided into the *Sin-offerings* and the *Trespass-offerings*.

Concerning the difference between these two, see *Petit* in his *Variæ Lectiones*.

Thirdly, Such as in which, besides something offered up to *God*, and a portion bestowed on the *Priests*, the *Owners* themselves had a share likewise. And these were called שלמים or *Peace-offerings*, which

which contained in them, as the Jewish Doctors speak חלק לשם וחלק לכהן וחלק לבעל, *a Portion for God*, and the *Priests*, and the *Owners* also; and thence they use to give the Etymon of the Hebrew word *Shelamim*. בי זרז הובח שלום ביניהם. Because these Sacrifices brought Peace to the Altar, the Priests, and the Owners, in that every one of these had a share in them.

Now for the *First* of these, although (perhaps to signifie some special Mystery concerning *Christ*) they were themselves wholly offered up to God, and burnt upon the Altar; yet they had ever *Peace-offerings* regularly annexed to them when they were not קרבנות ציבור, *Offerings for the whole Congregation*, but for any particular persons; that so the Owners might at the same time when they offered up to God feast also upon the Sacrifices.

And for the *Second*, although the Owners themselves did not eat of them; the reason whereof was, because they were not perfectly reconciled to God, being for the present in a state of guilt, which they made atonement for in these Sacrifices; yet they did it by the Priests, who were their Mediators unto God, and as their Proxies, did eat of the Sacrifices for them.

But in the *Peace-offerings*, because such as brought them had no uncleanness upon them, (*Levit.* 7. 20.) and so were perfectly reconciled to God, and in covenant with him, therefore they were in their own persons to eat of those Sacrifices, which they had offered unto God as a Federal Rite beetween God and them; which we shall explain at large hereafter.

So then, the Eating of the Sacrifices was a due and proper *Appendix* unto all Sacrifices, one way or other, and either by the Priests, or themselves, when the person that offered was capable thereof. Wherefore we shall find in the Scripture, that *Eating of the Sacrifices* is brought in continually as a Rite belonging to Sacrifice in general. Which we will now shew in divers instances.

Exod. 34. 15. God commands the *Jews*, that when they came into the Land of *Canaan*, they should destroy the Altars, and Images, and all the Monuments of Idolatry among those Heathens thus, *Lest thou make a Covenant with the inhabitants of the land, and they go a-whoreing after their gods, and do Sacrifice unto their Gods, and one call thee, and thou* EAT *of his Sacrifice:* Which indeed afterward came thus to pass, *Num.* 25. 2. *They called the people to the Sacrifice of their gods, and the people did* EAT, *and bow down to their gods*; or, as it is cited in *Psal.* 106. 28. *They joyned themselves unto Baal-peor, and* ATE *the Sacrifice of the dead.*

When *Jethro*, *Moses*'s Father in Law, came to him, *Exod.* 18. 12. *He took a Burnt-offering and Sacrifices for God; and Aaron came, and all the Elders of Israel,* TO EAT BREAD *before the Lord:* By *Sacrifices* there are meant *Peace-offerings*, as *Aben-Ezra* and the *Targum* well expound it, which we said before were regularly joyned with *Burnt-offerings.*

So *Exod.* 32. When the *Israelites* worshipped the golden Calf, the Text saith that *Aaron built an Altar before it, and made a Proclamation, saying, To morrow is a* FEAST *unto the Lord*: (see how the *Altar* and the *Feast* were a-kin to one another:) *And they rose up early in*

in the morning, and offered Burnt-offerings and brought Peace-offerings and the people SATE DOWN TO EAT AND DRINK. Which passage S. *Paul* makes use of, being about to dehort the *Corinthians* from eating things sacrificed to Idols, 1 *Cor.* 10. *Neither be ye Idolaters, as some of them were; as it is written, The people* SATE DOWN TO EAT AND DRINK: for this was no common Eating, but the Eating of those Sacrifices which had been offered up to the golden Calf.

The first of *Sam.* 1. 3. it is said of *Elkanah*, that *he went up out of his City yearly to worship, and to sacrifice to the Lord of Hosts in Shiloh: and when the time was come that he offered, he gave to Peninnah his wife, and to all her Sons and daughters,* PORTIONS; *and unto Hannah he gave a double* PORTION; that is, *Portions to eat of those Sacrifices that had been offered up to God*, as *R. David Kimchi* notes. And in the ninth Chapter of the same Book, when *Saul* was seeking *Samuel*, going towards the City he met some maidens that told him *Samuel* was come to the City, for there was a Sacrifice for the people that day in the High place: *As soon* (say they) *as you come into the City, you shall find him before he go up to the High place* TO EAT; *for the people will not* EAT *until he come, because he doth bless the Sacrifice.* Where though the word *Bamah* properly signifies a *High place*, or place of Sacrifice, whence the Greek word βᾶμος is thought to be derived: yet it is here rendred by the *Targum*, as often elsewhere, בית אסחרותא *Domus Accubitus, a house of feasting*; because *feasting* and *sacrificing* were such general Concomitants of one another.

So again in the 16. Chap. *Samuel* went to *Bethlehem* to anoint *David: I am come* (saith he) *to sacrifice to the Lord; sanctifie your selves, and come with me to the Sacrifice.* But when he understood that *Jesse's* youngest son was absent, he saith to *Jesse, Send and fetch him, for we will not* SIT DOWN *until he come.*

Vers. 11.

So I understand that of the *Sichemites*, according to the judgment of the Jewish Doctors, *Judg.* 9. 27. *They went into the house of their god, and did* EAT *and* DRINK, *and cursed Abimelech*; that is, they went into the house of their god to sacrifice, and did eat and drink of the Sacrifice: which perhaps was the reason of the name by which they called their god, whom they thus worshipped, BERITH, which signifies *a Covenant*, because they worshipped him by this *Federal Rite* of eating of his Sacrifices; of which more hereafter.

Thus likewise the Hebrew Scholiasts expound that in the 16. chap. of the same Book vers. 23. concerning the *Philistims* when they had put out *Sampson's* eyes; *They met together to offer a great Sacrifice unto Dagon their God, and to* REJOICE, that is, in feasting upon the Sacrifices,

Hence it is that the *Idolatry* of the *Jews* in worshipping other gods is so often described Synecdochically under the Notion of *Feasting. Isa.* 57. 7. *Upon a lofty and high mountain hast thou* SET THY BED, *and thither wentest thou up to offer Sacrifice.* *For in those ancient times they were not wont to sit at Feasts, but lie down on Beds or Couches. *Ezek.* 23. *You sent for men from far, Sabæans from the Wilderness,* (i. e. Idolatrous Priests from *Arabia*) *and lo they came, for whom thou didst wash thy*

Of *Saba* see *Salmasius in Plinianis Exercitat.* p. 497. & 500.

thy self, and sateſt upon a ſtately BED, *with a* TABLE *prepared before thee. Amos* 2. verſe 8. *They laid themſelves down upon clothes laid to pledge, by every Altar,* i. e. laid themſelves down to eat of the Sacrifice that was offered on the Altar. And in *Ezek.* 18.11. *Eating upon the Mountains* ſeems to be put for Sacrificing upon the Mountains, becauſe it was a conſtant Appendix to it. *He that hath not done any of theſe things, but hath even* EATEN *upon the Mountains,* דטוריא פלח לטעותא, i. e. *hath worſhipped Idols upon the Mountains,* ſo the *Targum* renders it. Laſtly, S. *Paul* makes *Eating of the Sacrifice* a general Appendix of the Altar, *Heb.* 12. 10. *We have an Altar, whereof they have no right to* EAT *that ſerve the Tabernacle.*

I will obſerve this one thing more, becauſe it is not commonly underſtood, that all the while the *Jews* were in the Wilderneſs, they were to eat no meat at all at their private Tables, but that whereof they had firſt ſacrificed to God at the Tabernacle. For this is clearly the meaning of that place, *Levit.* 17. verſ. 4, 5. *Whatſoever man there be of the houſe of Iſrael that killeth a Lamb, or a Goat, or an Ox within the Camp, or without the Camp, and bringeth it not to the door of the Tabernacle, to offer an offering to the Lord, blood ſhall be imputed to him.* And ſo *Nachmanides* there gloſſes according to the mind of the ancient Rabbins, חנה מתחלה צוה שכל מה שהם אוכלים שלמים, i. e. *Behold, God commanded at firſt that all which the Iſraelites did eat ſhould be Peace-offerings.* Which command was afterward diſpenſed with, when they came into the Land, and their dwellings were become remote from the Tabernacle, ſo that they could not come up every day to ſacrifice. *Deut.* 12. 21. *If the place which the Lord thy God hath choſen be too far from thee; then thou ſhalt kill of the Herd and of the Flock, and thou ſhalt eat within thy gates whatſoever thy ſoul luſteth after.* Only now there were in ſtead thereof three conſtant and ſet times appointed in the year, in which every male was to come up and ſee God at his Tabernacle, and eat and drink before him: and the Sacrifice that was then offered was wont to be called by them עולת ראיה, *a Sacrifice of Seeing.*

Thus I have ſufficiently declared the *Jewiſh* Rite of joyning *Feaſting* with *Sacrificing:* and it will not be now amiſs, if we add, as a *Mantiſſa* to that diſcourſe, ſomething of the Cuſtom of the *Heathens* alſo in the like kind, the rather becauſe we may make ſome uſe of it afterward. And it was ſo general amongſt them in their idolatrous Sacrifices, that *Iſaac Abrabanel,* a learned *Jew,* obſerved it in *Piruſh Hattorah,* בימים קדמונים כל מי שהיא עושה עבודת אלילים מיד הוה עושה עליה מכרזה; *In thoſe ancient times whoſoever ſacrificed to Idols made a Feaſt upon the Sacrifice.* And the Original of it amongſt them was ſo ancient, that it is aſcribed by their own Authors to *Prometheus,* as *Salmaſius* in his *Solino-Plinian Exercitations* notes, *Hunc Sacrificii morem à Prometheo originem duxiſſe volunt, quo partem hoſtiæ in ignem conjicere ſoliti ſunt, partem ad ſuum victum abuti.* Which *Prometheus,* although, according to *Euſebius* his *Chronicon,* and our ordinary Chronologers, his time would fall near about the 3028. year of the *Julian Period,* which was long after *Noah*; yet it is certain that he lived much ſooner, near about *Noah*'s time, in that he is made to be the ſon of *Japhet,* which was *Noah*'s ſon, from whom the *Europæans* deſcended, (*Gen.* P. 129. a.

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Note that אִיֵּי הַגּוֹיִם *the Iſlands of the Nations* is commonly uſed in Scripture as a proper name to expreſs *Europe* by. *Lib.* 1. *de Idol.*

(*Gen.* 10. 5.) called therefore by the Poet *Iapeti genus*. For there is no great heed to be given to the Chronology of Humane Writers concerning this age of the world, which *Cenſorinus* from *Varro* calls μυθικὸν *the fabulous time* or *age*. Although I rather ſubſcribe to the judgment of the learned *Voſſius*, that this *Prometheus* was no other than *Noah* himſelf, the Father of *Japhet*, and not his ſon, becauſe the other things do ſo well agree to him; and we may eaſily allow the Heathens ſuch a miſtake as that is in a matter of ſo remote antiquity: and then, if this be true, the whole world received this Rite of Feaſting upon Sacrifice, at firſt, together with that of Sacrifice, at the ſame time. Inſtances of this Cuſtom are ſo frequent and obvious in Heathen Authors, that *Homer* alone were able to furniſh us ſufficiently.

In the α′ of the *Iliads* he brings in a deſcription of a Hecatomb-Sacrifice which *Agamemnon* prepared for *Apollo* by his Prieſt *Chryſes*, and a Feaſt that followed immediately after it. In β′ the ſame *Agamemnon* offers up an Ox to *Jupiter*, and inviteth divers of the *Græcian* Captains to partake of it. In γ′ of the *Odyſſees Neſtor* makes a magnificent Sacrifice to *Neptune* of eighty two Bullocks, with a Feaſt upon it, on the ſhoar. In θ′ *Alcinous* offers up a Bullock unto *Jupiter*, and then immediately follows,

——δαίνυντ' ἐρικυδέα δαῖτα
Τερπόμενοι——

Plato in his ſecond *De Legibus* acknowledges theſe Feaſts under the name of Ἑορταὶ μετὰ θεῖον, *Feaſts after Divine worſhip* offered up to the Gods. Among the *Latins*, that of *Lycus* in *Plautus* his *Pœnulus* belongs to this purpoſe;

Convivas volo
Reperire vobis commodos, qui unà ſient,
Interibi attulerint exta.

And that of *Gelaſimus* in *Stichus*;

Jámne exta cocta ſunt? quot agnis fecerat?

After this manner he in *Virgil's Eclogs* invites his Friend,

Cùm faciam vitulâ pro frugibus, ipſe venito.

And thus *Euander* entertains *Æneas* in the eighth Æneid,

Tum lecti juvenes certatim, aræque Sacerdos,
Viſcera toſta ferunt taurorum——

Plutarch ſomewhere obſerves it as a ſtrange and uncouth Rite, in the worſhip of the goddeſs *Hecate*, that they which offered Sacrifice unto her did not partake of it. And the ſame Author reports of *Cataline* and his Conſpirators, ὅτι καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν στερκῶν,

σαρκῶν, *that ſacrificing a man, they did all eat ſomewhat of the fleſh,* uſing this Religious Rite as a Bond to confirm them together in their Treachery. But *Strabo* tells us of a ſtrange kind of Worſhip uſed by the *Perſians* in their Sacrifices, where no part of the fleſh was offered up to the Gods, but all eaten up by thoſe that brought it, and their Gueſts; they ſuppoſing in the mean while, that whilſt they did eat of the Fleſh, their God which they worſhipped had the Soul of the Sacrifice that was killed in honour to him. The Author's own words are theſe in his 15. Book, Μεμίσηται ὁ παρὰ Μάγοις τὰ κρέα τῶν ὑφηγημένων τιμὴν ἱερουργίαν, ἀπᾶσι διελόμενοι, τοῖς θεοῖς ὀδὲν ἀπονείμασιν μέρος. Τῆς γὰρ ΨΥΧΗΣ φασι τὸν ἱερέα δ'ἔσθαι ἢ θεόν, ἄλλα ἢ ὀδενός. Ὅμως ὁ παρὰ Ἕλλησι τιμὴν τιθέασιν, ὡς λέγουσί τινες, ὅτι τὸ πῦρ——— *Suâ quiſque acceptâ abeunt, nullâ parte Diis relatâ; dicunt enim Deum nihil velle præter hoſtiæ animam: quidam tamen (ut fertur) omenti partem igni imponunt.*

From this Cuſtom of the Heathens of *Feaſting upon Sacrifices* aroſe that famous Controverſie among the Chriſtians in the Primitive times, ſometimes diſputed in the New Teſtament, Whether it were lawful ΕΣΘΙΕΙΝ ΕΙΔΩΛΟΘΥΤΑ, *to eat things ſacrificed to Idols.*

Theſe Gentil-Feaſts upon the Sacrifices were uſually kept in the Temple where the Sacrifice was offered; as may be gathered from that paſſage of *Herodotus* in *Clio*,, where ſpeaking of *Cleobus* and *Bithone*, and what hapned to them after that prayer which their Mother put up to the gods for them, ὡς ἔθυσαν (ſaith he) καὶ δεῖπνησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ, &c. *As ſoon as they had ſacrificed and feaſted, lying down to ſleep in the ſame Temple, they died there, and never roſe more.* But it is very apparent from that of S. *Paul*, 1 *Cor.* 8.10. *If any man ſee thee which haſt knowledge ſit at meat* ἐν εἰδωλείῳ, that is, not, as *Eraſmus* tranſlates it, *in Epulo Simulachrorum*, but, as *Beza*, and from him our Interpreters, *in the Idol's Temple*; for ſo both the *Syriack Metaphraſt* expounds it בבית טעותא, and the *Arabick* في بيت الاصنام *in the houſe of Idols.*

If any thing were left when theſe *Feaſts* were ended, they were wont to carry Portions of them home to their Friends: So that learned Scholiaſt upon *Ariſtophanes* in *Plutus* tells us, οἱ γὰρ ἐκ θυσίας ἰόντες, ἔφερον ἐξ αὐτῆς τῇ θυσίᾳ τοῖς οἰκείοις κατὰ νόμον τινά. Whence *Petit*, in that excellent Collection of *Attick* Laws, inſerted this for one, *viz. That they that go home from a Sacrifice ſhould carry part of it to their friends.* And that Greek Comedian himſelf alludeth there to it in theſe words,

———Τοῦτο γὰρ τὸ κρεάδιον
Τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών.

Theocritus in his *Bucoliaſtes* doth expreſs it fully;

———Καὶ τὺ γὰρ θύσας
Τᾶις νύμφαις, μόρσωνι καλὸν κρέας αὐτίκα πέμψον.

And *Plautus* in *Miles*;

 ———*Sacri-*

———*Sacrificant?*
Dant inde partem majorem mihi quàm sibi.

περὶ ἀκροθινίας.

These Portions which they carried home were called commonly by the *Greeks* μοῖδες, and in the *Umbrian* Language, as *Festus* tells us, *Strobula*. *Theophrastus* in his Characters uses the word τόμοι in this sence, Καὶ δεῖπνας ἢ ἀναλίσκοντας ἥκειν τόμον ἀπαιτήσων, i. e. *ad sacrificantes & epulas concelebrantes accedit, ut indè Portionem auferat.*

And because they thought they did receive some blessing from the gods with it, therefore it was sometime called ὑγίεια, as we find in *Hesychius* upon that word ὑγίεια· ἄλφιτα οἴνῳ καὶ ἐλαίῳ πεφυραμμένα, καὶ πᾶν τὸ ἐκ θεοῦ φερόμενον, εἴτε μέρος, εἴτε θάλλος, ἢ ὑγίεια.

But otherwise if there were any thing yet remaining, it belonged to the Priests, as we learn from that Scholiast which we have already commended, upon *Vespæ*, νόμος ἦν, τὰ ὑπολειπόμενα τῆς θυσίας τοῖς ἱερεῦσι λαμβάνειν· i. e. *It was an ancient Law among the Athenians, that the Priests should have the remainder.* Which is not only to be understood of the skin and such like parts, but of the flesh of the Sacrifice it self; as we learn from St. *Austin* in his exposition upon *Rom.* 2. who tells us also that these Reliques were sometimes sold for them in the Market; whence that speech of S. *Paul*, 1 *Corinth.* 10. 25. *Whatsoever is sold in the shambles eat, asking no question for conscience sake.*

I will shut up all with this one observation more, That as we said of the *Jews*, that in the Wilderness they did eat no meat but of that which they had first sacrificed; in like manner the *Heathens* were wont to sacrifice before all their Feasts: Whence it is that *Athenæus* observes, Feasts among the ancient Heathens were ever accounted Sacred and Religious things. And thus we must understand that speech of S. *Paul* in the 27. verse of the forenamed Chapter, *If any one that believes not invite you, and you be disposed to go; whatsoever is set before you eat, asking no question for conscience sake.* Nay, it was accounted a prophane thing amongst them, to eat any meat at their private Tables whereof they had not first sacrificed to their gods; as appeareth by that Greek Proverb, ἄθυτα ἐσθίειν, used by *Anacreon* and others as a Brand of a notorious wicked man, *viz. one that would eat meat whereof he had not sacrificed.*

Now having thus shewn, that both amongst the *Jews* under the Law, and the *Gentiles* in their Pagan worship, (for *Paganism* is nothing but *Judaism degenerate*) it was ever a solemn Rite to joyn *Feasting* with *Sacrifice*, and to *EAT of those things which had been offered up*; the very Concinnity and Harmony of the thing it self leads me to conceive, That that Christian Feast under the Gospel, called *THE LORD'S SUPPER*, is the very same thing, and bears the same Notion, in respect of the true *Christian Sacrifice* of *Christ* upon the Cross, that those did to the *Jewish* and *Heathenish Sacrifices*, and so is *EPULUM SACRIFICIALE*, *a Sacrificial Feast*, I mean, *a Feast upon Sacrifices*; or *EPULUM EX OBLATIS*, *a Feast upon things offered up to God.* Only this difference arising in the Parallel, that because those *Legal Sacrifices* were but Types and Shadows of the true *Christian Sacrifice*, they were often repeated & renewed, as well as the Feasts which were made upon them:

them: But now the True *Christian Sacrifice* being come, and offered up once for all, never to be repeated, we have therefore no more Typical *Sacrifices* left amongst us, but only the *Feasts upon the True Sacrifice* still symbollically continued, and often repeated, in reference to that *ONE GREAT SACRIFICE*, which is always as present in God's sight and efficacious as if it were but now offered up for us.

CHAP. II.

An Objection taken from the Passeover answered. Proved that the Passeover was a true Sacrifice, and the Paschal Feast a Feast upon a Sacrifice, from Scripture, and Jewish Authors.

Object. BUt methinks I hear it objected to me, That *the True Notion* of the Lord's Supper is to be derived rather from the *Passeover* among the *Jews*: It being the common opinion of Divines, that the *Jews* had but two *Sacraments*, viz. *Circumcision* and the *Passeover*, that answer to those two amongst us, *Baptism* and *The Lords Supper*: But the *Jewish Passeover* had no relation to a *Sacrifice*, being nothing else but a meer *FEAST*; and therefore from Analogy to the Jewish Rites we cannot make the Lord's Supper to be *EPULUM SACRIFICIALE*, *a Feast upon Sacrifice*.

Answ. To which I answer, first, That I know not what warrant there is for that Divinity so confidently imposed upon us by some, that the *Jews* had but two *Sacraments*, *Circumcision* and the *Passeover*; and that it should thence follow by inevitable consequence, that the *Lord's Supper* must ἀντιστοιχεῖν, answer, only to the *Jewish Passeover*. Sure I am, the *Jews* had many more. For, not to instance in that of S. *Paul*, *Our Fathers were all BAPTIZED unto Moses in the Cloud, and in the Sea*, like our Christian Baptism; *and did all EAT the same Spiritual meat*, (*viz.* the Manna) *and did all DRINK the same Spiritual drink*, (*viz.* the Water of the Rock that followed them) like the *Bread* and *Wine* in the Christian *Lord's Suppper*: nor to examine all the other Sacramental Ceremonies which they had, that were almost as many *Sacraments* as *Ceremonies*: These *Feasts upon the Sacrifices*, which we have all this while insisted on, were nothing else but true and proper *Sacraments** joyned with *Sacrifices*.

1 Cor. 10.

* See *Cloppenburg in Schola. Sacrif.* and of the right Notion of the *Sacrament* see *Vossius in Thes. Theolog.*

But secondly, I will grant that the Jewish *Passeover* hath a special resemblance to the Christian *LORD'S SUPPER*, although upon other grounds: For I say, undoubtedly the *Passeover* was a *true and proper Sacrifice*, and therefore the Paschal Feast a *Feast upon a Sacrifice*: So that this shall still advance and improve our former *Notion*.

For the better conceiving whereof, we must understand, that besides those four *General* kinds of Sacrifices among the *Jews* before mentioned, *the Burnt-offering*, *the Sin-offering*, *the Trespass-offering*, and *the Peace-offering*; there were some other *Peculiar* kinds of Sacrifices, as the Masters tell us, *viz.* these three, בכורים ומעשר ופסח, the

Firſtlings of Cattel, and the *Tenth*, and the *Paſſeover*. And the reaſon why theſe, in the diſtribution of Sacrifices, are thus diſtinguiſhed by them from all the other General kinds of Sacrifices, is thus given by the famous *Maimonides* upon the *Miſna* of the *Talmud*, in *Maſſecheth Zebachim* the fifth Chap. לפי שאותן הארבע פעמים רבות יתחייב היחיד בכל אחד מהם לפי שנוי הענינים והציבור חיובים בהם בומנים ואלו אינם כן, *Becauſe thoſe four forenamed were ſuch kind of Sacrifices as that a private perſon was often bound to each of them in ſeveral caſes, and the whole Congregation in ſeveral ſeaſons; but theſe three were not of that nature, being peculiarly reſtrained to one caſe or ſeaſon.* Now theſe three kinds of *Peculiar Sacrifices* were in their nature all neareſt of kin to the *Peace-offerings*, and are therefore called by the Jewiſh Doctors ודמים לשלמים *like to Peace-offerings*, becauſe they were not only killed in the ſame place, being all קודשים קלים *light Holy things*, and had the אימורים or *inward parts* thereof to be burnt likewiſe upon the Altar; but alſo in that part of them was to be *eaten by the Owners*. Inſomuch that the *Talmudiſts* put many caſes in which a Lamb that was ſet apart for a *Paſſeover*, and could not be offered in that Notion, was to be turned into a *Peace-offering*, as that which was near of kin to it.

But yet theſe Maſters tell us, there were three preciſe differences between the *Paſcha* and the ordinary *Peace-offering*, בסמיכה ונסכים וחנופת חזה ושוק. Firſt, in that there was no *laying on of hands* upon the *Paſſeover* in the killing of it, for this was no where commanded, as in all the *Peace-offerings*. Secondly, that there was no *Mincah* or Meat-offering, nor *Libamen* or Drink-offering, to be joyned with it; (for ſo they uſe to include both in the word *Neſachim.*) Thirdly, that there was no *waving of the Breaſt and Shoulder* for the Prieſts Portion; the reaſon whereof was, becauſe the Prieſts were bound always to have Paſſeover-offerings of their own, as it is expreſſed *Ezra* 6. and ſo needed not any *Wave-offering*,

But that the *Paſſeovers* were in other reſpects of the ſame nature with the *Peace-offerings*, and therefore true and proper Sacrifices, becauſe it is a thing generally not ſo well underſtood, and therefore oppoſed by divers, I ſhall labour the more fully to convince it. I ſay, That the *Paſſeovers* were always brought to the Tabernacle or the Temple, and there preſented and offered up to God by the Prieſt, as all Sacrifices were; that the Blood of them was there ſprinkled upon the Altar, of which the Hebrew Doctors well obſerve, עקר הזבח בהזיות הדם* *The very Eſſence of a Sacrifice is in ſprinkling of the blood*; and alſo that the *Imurim*, (as they call them) that is, the Fat and Kidneys, were burnt upon the Altar; All this I ſhall endeavour to demonſtrate.

* *Maimon.* in *Korban Peſach.* ch. 2.

Only firſt I muſt premiſe this, That when I ſay the *Paſſeover* was brought to the Tabernacle, and offered by the Prieſts, I do not mean that the Prieſts were always bound to kill the Paſſeovers: For I grant that the people were wont to kill their own Paſſeovers; and ſo I find it expreſly in the *Miſna* of the *Talmud*, *Maſſech. Zebach cap.* 5. *ſect.* 6. שחט ישראל וקבל הכוהן, *All Iſrael killed the Paſſeover, and the Prieſts received the blood:* Which *Talmudical* expreſſion alludes to that place, *Exod.* 12. 6. *The whole aſſembly of the Congregation of Iſrael ſhall*

ſhall kill it in the Evening, where this ſeems to be commanded by God. And the Practice conſonant hereunto I find intimated at leaſt in Scripture, in *Hezekiah*'s Paſſeover, 2 *Chron.* 30. 17. *There were many in the Congregation that were not ſanctified; therefore the Levites had the charge of killing the Paſſeover for every one that was not clean, to ſanctifie it unto the Lord:* Where *R. Solomon* writeth thus; אל תתמה למה לא שחטו בעלים עצמם, *Wonder not why the Owners themſelves did not kill them, for it followeth that many in the Congregation had not ſanctified themſelves; therefore the Levites were appointed in their place to ſanctifie the Work unto the Lord.* And R. *D. Kimchi* to the ſame purpoſe; *Though many of them did eat the Paſſeover in uncleanneſs, it being a caſe of neceſſity, in that they had no time to purifie themſelves; yet for them to come into the Court and kill the Paſſeovers, this was not needful when it might be done as well by the Levites.* And therefore the ſame is to be thought likewiſe of the Prieſts and Levites killing the Paſſeover *Ezra* 6. becauſe the people returning newly from Captivity were not yet purified, as it is there alſo partly intimated.

But this doth not at all hinder our proceeding, or evince the *Paſſeover* not to be a *Sacrifice*: For it is a great Miſtake in moſt of our learned Writers, to think that the killing of every Sacrifice was proper to the Prieſt; whereas indeed there was no ſuch matter; but as we have already granted that the people commonly killed their own Paſſeovers, ſo we will affirm that they did the ſame concerning any of the other Sacrifices. *Levit.* 1. 4, 5. it is ſaid concerning the *Burnt-offering*, *If any man bring a Burnt-offering to the Lord, he ſhall lay his hand upon the head of the Burnt-offering, AND HE SHALL KILL the Bullock before the Lord, and the Prieſts, Aaron's ſons, ſhall take the blood.* So concerning the *Peace-offerings*, Chap. 3. 2. *HE ſhall lay his hand on the head of his offering, and KILL it at the door of the Tabernacle of the Congregation*: And concerning the *Sin-offering*, Chap. 4. 24. *HE ſhall lay his hand on the head of the Goat, and KILL it at the place where they kill the Burnt-offering before the Lord.* We ſee then what incompetent Judges our own Authors are in Jewiſh Cuſtoms and Antiquities. The Jewiſh Doctors and Antiquaries (which are ſo much contemned by ſome of our Magiſterial Dictators in all Learning) would have taught us here another Leſſon. For thus *Maimonides* in *Biath Hammik.* ſpeaks to this point, שחיטת קדשים כשרה בזרים אפילו קדשי קדשים בין קדשי יחיד ובין קדשי ציבור שנאמר ושחט את בן הבקר, that is, *The killing of the Holy things may lawfully be done by ſtrangers, yea of the moſt Holy things, whether they be the Holy things of a private perſon, or of the whole Congregation: as it is ſaid,* (Levit. 1.) *And He ſhall kill the Bullock, and the Prieſts, Aaron's ſons, ſhall take the blood.* The ſame is avouched again afterward by the ſame Author in *Maaſeh Korban* chap. 5.

But if any one would therefore fain know what were properly the Prieſts actions about the Sacrifice, which might not be done lawfully by any ſtranger, the ſame Jewiſh Authors have a trite Rule amongſt them concerning it: מקבלת ואילך מצות כהונת, *The Receiving of the blood and all the other parts that were to be offered up, and all that followeth after that, belongeth to the Prieſts office.* And *Iſaac Abrabanel* will teach us more particularly, in his Comment on *Leviticus*, that there

there were Five things to be done by the Owners of the Sacrifice that brought it, and Five things by the Prieſt that offered it. The firſt Five were, Laying on of hands, Killing, Flaying, Cutting up, and Waſhing of the Inwards: the other Five were, the receiving of the blood in a Veſſel, the Sprinkling of it upon the Altar, the Putting * of fire upon the Altar, the Ordering of the wood upon the fire, and the Ordering of the pieces upon the wood. Hence it is that upon the fore-quoted place of the *Miſna* (which I brought to ſhew that the People did kill the Paſſeovers) *Rabbi Obadiah* of *Bartenora* thus gloſſeth, שחטו ישראל אם ירצה שחשחיטה בזרה בכל הקרבנות, i.e. *The people of Iſrael might all kill the Paſſeovers themſelves, if they pleaſed, becauſe the* KILLING OF ANY SACRIFICE *might be done lawfully by ſtrangers; but the Prieſts received the Blood.*

* Of this vide *Magiſtrorum Placita.*

Now I come to prove what I have undertaken. And firſt, That the Paſſeover was always brought to the Tabernacle or the Temple, and there offered unto God as the other Sacrifices were, is clear enough from *Deut.* 16.5. *Thou ſhalt not ſacrifice the Paſſeover within any of the gates which the Lord thy God giveth thee; but at the place which the Lord thy God chuſeth to place his Name there, there thou ſhalt ſacrifice.* And that this is to be underſtood, not of *Jeruſalem* in general, but of the Tabernacle or Temple, appears, both becauſe the ſame expreſſions are uſed of the other Sacrifices, *Deut.* 12. verſ. 5, 6, 11, 14. where it is clearly meant that they were to be brought to the Temple; and becauſe it is certain that every thing that was killed amongſt the *Jews* was either to be killed at the door of the Tabernacle of the Congregation, or elſe might be killed indifferently in any part of the whole Land.

Let us now ſee how the Jewiſh Doctors comment upon this place, men better skilled in theſe Rites than our own Authors are. R. *Moſes* BEN MAIMON, in *Halachah Peſach, cap.* 1. אין שוחטין את הפסח, &c. *They kill not the Paſſeover but in the Court, as the reſt of the Holy things; yea in the time when High places were permitted, they ſacrificed not the Paſſeover in a private High place; for it is ſaid (Deut.* 16.) Thou mayſt not ſacrifice the Paſſeover in any of thy gates: *We have learnt, that this is a prohibition to kill the Paſſeover in any private High place, although it be in a time when High places are permitted.* From which excellent Gloſs of theirs it appeareth that there was more preciſeneſs in bringing of the *Paſſeover* to the place where God's Name was put, and offering it at the Tabernacle or the Temple, than of any of the other Sacrifices. And this was the reaſon, as was before intimated out of KIMCHI, why in *Hezekiah*'s Paſſeover the *Levites* had the charge of killing, becauſe the Paſſeovers were to be killed in the Court of the Temple, whither the people being unclean could not enter; for otherwiſe if it had been done without the Court, they might as well have killed their own Paſſeovers as have eaten them. And this may be farther confirmed, in that the *Paſſeover* is called a *Korban: Numb.* 9. 7. *When certain men were defiled by a dead body, that they could not keep the Paſſeover, they came to Moſes and ſaid, Wherefore are we kept back that we may not* OFFER an OFFERING *to the Lord in his appointed ſeaſon?* And again, verſ. 13. *If any one be clean, and forbeareth to keep the Paſſeover, even that Soul ſhall be cut off,*

off, becauſe he brought not an OFFERING *(or a* KORBAN*) to the Lord in his appointed ſeaſon.* Nothing was called an OFFERING, or a KORBAN, but that which was brought and offered up to God at the Tabernacle or Temple, where his Name was put.

That the Blood of the Paſſeovers was to be ſprinkled by the Prieſt, and the Fat to be burnt upon the Altar, although this muſt needs follow from the former, yet I prove it more particularly thus: *Exod.* 23. 18. *Thou ſhalt not offer the Blood of my Sacrifice with leavened Bread; neither ſhall the Fat of my Feaſt remain until the morning:* For by the general conſent of the Jewiſh Scholiaſts, and all thoſe Chriſtian Interpreters that I have ſeen, this place is to be underſtood only of the *Paſſeover*; and therefore *ONKELOS*, that famous Chaldee Paraphraſt, for דם זבחי *the blood of my Sacrifice*, made no queſtion but to read it דם פסחי *the blood of my Paſſeover*. But it appears undoubtedly from a parallel place in the 34. Chapter of the ſame Book ver. 23, 25, 26. where thoſe 17, 18, and 19. verſes of the 23. Chap. are again repeated; *Thrice in the year ſhall all your men-children appear before the Lord* ——*Thou ſhalt not offer the blood of my Sacrifice with leaven, neither ſhall the Sacrifice of the Feaſt of the Paſſeover be left unto the morning. The firſt of the Firſt-fruits of thy land thou ſhalt bring into the houſe of the Lord thy God. Thou ſhalt not ſeeth a Kid in its mothers milk.* Here what was wanting in the former, is ſupplied; *Neither ſhall the Sacrifice of the Feaſt of the* PASSEOVER *be left unto the morning.* And I have ſet down the whole Context with it, becauſe it will be needful, for the better clearing of it, to conſider its coherence with other Verſes, which is the very ſame in both Chapters: And *Iſaac Abrabanel* hath ſet it down excellently in this manner.

Firſt therefore, ſaith he, when God had ſpoken of the *Jews* appearing thrice before him every year, *viz.* at the Feaſt of the *Paſſeover* or of *Unlevened bread*, the Feaſt of *Weeks* or *Pentecoſt*, the Feaſt of *Tabernacles* or *In-gathering*, ביון שהניח שלשת החגגים הזכר נתן בכל אחד מהם משפט מיוחד, i. e. *When he had ſpoken of theſe three Feaſts, he ſubjoyns immediately ſome Rule concerning every one of them in particular:* Firſt, for the *Paſſeover*, in thoſe words, *Thou ſhalt not offer the blood of my Sacrifice with leven, neither ſhall the Sacrifice of the Feaſt of the Paſſeover be left until the morning:* Secondly, for the Feaſt of *Pentecoſt*, in thoſe, *The firſt of the Firſt-fruits of the Land thou ſhalt bring into the houſe of the Lord thy God:* Thirdly, for the Feaſt of *Tabernacles* or *In-gathering*, *Thou ſhalt not ſeeth a Kid in his mothers milk*; which words, for want of this light of the Context, were never yet ſufficiently explained by any of our Interpreters. And the thred of this Coherence alone led *Abrabanel* very near the true meaning of them ere he was aware: חיותר נראה בזה שהיודע מסעשה עובדי עבודת אלולים בזמן קבוציהם לעשות בן ד׳ל לבשל הגדיים בחלב בזמן אסיפת התבואות לחשבם שבודה יתרצו לאלהיהם, i. e. *It ſeems moſt probable that this Command was occaſioned from a Cuſtom among the Idolatrous Heathens, that at the time of their gathering in of Fruits they were wont to boil a Kid in the Dam's milk, thinking that by this means they were made acceptable to their gods, and did procure a bleſſing by it.* To confirm which Gloſs, he

he tells us of a Cuſtom ſomewhat like to this uſed in his time in ſome parts of *Spain*.

But beca uſe *Abrabanel* doth not tell his tale ſo handſomely as he ſhould, I will help him out a little from an ancient *Karraite*, whoſe Comment I have ſeen upon the Pentateuch, MSS. (For the Monuments of theſe *Karraite Jews* were never yet printed, and are very rarely ſeen in theſe *Europæan* parts.) And it is thus: *It was a Cuſtom of the ancient Heathens, when they had gathered in all their Fruits, to take a Kid and boil it the Dam's milk, and then* דרך כשפים, *in a Magical way, to go about and beſprinkle with it all their Trees and Fields and Gardens and Orchards; thinking by this means they ſhould make them fructifie and bring forth fruit again more abundantly the following year.* Wherefore God forbad his people the *Jews* at the time of their *Ingathering* to uſe any ſuch Superſtitious or Idolatrous Rite. And I produce this the rather, becauſe *Abrabanel*, toward the end of his Comment on this place, mentions a Gloſs of ſome *KARRAITISH* Author upon it, although it be altogether unlike to this which we have here related. וחכמי הקראים כתבו בטעם לא תבשל גדי שלא תחערב בחפרת עם העקרים, *Scribunt Sapientes KARRÆORUM, Nè coquas hædum in lacte matris ſuæ, hoc eſt, Nè commiſceatur Germen cum Radicibus.*

But to return. As from the coherence of the whole Context thus cleared it is manifeſt that this verſe in both places is to be underſtood only of the *Paſſeover*; ſo it may be farther confirmed from the *Talmudiſts*, who ever expound it in this ſence, as appears by the *Miſna* in *Zebachin*, chapter the 6. השוחט את הפסח על החמץ עובר בלא תעשה, *He that killeth the Paſſeover with leaven ſinneth againſt a Negative Command* (which is more amongſt the *Jews* than to ſin againſt a *Poſitive*) *viz.* that in theſe places already quoted, *Thou ſhalt not offer the blood of my Sacrifice with leaven:* From whence they collected, as *Maimonides* tells us, that they were to put away Leaven the fourteenth day, a day before the killing of the Paſſeover. Nay, this place cannot poſſibly be underſtood in any other ſence, as of Sacrifices in general, becauſe Leaven was ſometimes commanded with Sacrifices, as *Levit*, 7. 13.

But that the Blood of the Paſſeovers was *ſprinkled*, may be demonſtrated farther, not only from that of *Hezekiah's* Paſſeover, 2 *Chron.* 30. 16. *The Prieſts ſprinkled the blood which they received from the hand of the Levites: For there were many in the Congregation that were not ſanctified, therefore the Levites had the charge of killing the Paſſovers:* but alſo from *Joſiah's*, chap. 35. ver. 11. which can no ways be evaded; *They*, that is, *the Levites, killed the Paſſeover, and the Prieſts ſprinkled the blood from their hands, and the Levites flayed them.* Now the *ſprinkling of the Bood* is the Eſſence of a Sacrifice, as before we noted from the Jewiſh Doctors. And therefore the *Paſſeover* muſt needs be a *Sacrifice*. ὅπερ ἔδει δεῖξαι.

For a confirmation of all this, I will deſcribe punctually the whole manner of the PASCHAL SACRIFICE from the *Miſna* of the Jewiſh *Talmud*, a Monument of ſuch antiquity as cannot be diſtruſted in theſe Rites. Nothing (ſay they) was killed before the Morning-Sacrifice; and after the Evening-Sacrifice nothing but the Paſſeover.

The

The Evening Sacrifice was uſually killed between the 8. and 9. hour, (that is, half an hour after 2. in the afternoon,) and offered between the 9. and 10. (that is, half an hour after 3.) But in the Evening of the Paſſeover the Daily Sacrifice was killed an hour ſooner; and after that began the killing of the Paſſeover, which was to be done between *the two Evenings*; whereof the firſt began at Noon, from the Sun's Declination toward the Weſt, the ſecond at Sun-ſet. Yet the *Paſcha* might be killed before the Daily Sacrifice, if there were but one to ſtir the Blood and keep it from coagulating, till the Blood of the Daily Sacrifice were ſprinkled; for that was always to be ſprinkled firſt. The Paſſeovers were always killed by three ſeveral Companies. When the Court was once full, they ſhut the doors, and the Prieſts ſtood all in their ranks with round veſſels in their hands to receive the Blood; thoſe that were of Gold in a rank by themſelves, and thoſe that were of Silver; all without bottoms, leſt they ſhould be ſet ſomewhere on the ground, and the Blood congeal in them. And they killed the Paſſeovers, as the Peace-offerings, in any part of the Court, becauſe they were קדשים קלים, *the leſs holy things*; as the קודשו קודשים, *the Holy of Holies*, were always to be killed at the North-ſide of the Altar. The Prieſts then took the Blood, and gave it from one to another, till it came to him that ſtood next the Altar; and he ſprinkled it all at once toward the bottom of the Altar, which was a Square of 32 Cubits, ſave that the South-Eaſt Horn had no bottom. After the Blood was ſprinkled, the Lamb was flayed and cut up, the *Imurim* or inwards taken out and laid upon the Altar; then the Owner took up the Lamb with the skin of it, and carried it to his own home. The firſt Company having ended, then the ſecond came in, and afterward the third; and for every Company they began anew the HALLEL, and ſang all the while the Paſſeovers were killing: and when they had finiſhed the *Hallel*, they ſang it over a ſecond time; and when they had gone over it a ſecond time, they began it a third time; although it was never known that the 3. time they ſang out the *Hallel* quite, or came any farther than אהבתי *, before the Prieſts had done.

But becauſe, beſides theſe *Talmudiſtick Jews*, there is another Sect of KARRAITES, mentioned before, (that reject all *Talmudical* Traditions which are not grounded upon Scripture) though little known amongſt us, yet famous in the Orient; I will produce one Teſtimony of theirs alſo from an ancient Manuſcript, that ſo it may appear we have the full conſent of all Jewiſh Antiquity for this Opinion. The Author's name to me is uncertain, becauſe the Papers have loſt both their beginning and end. But they contain in them divers large and complete Diſcourſes upon ſeveral Arguments in the *Karraite* way, as about the Jewiſh Year, the Sabbath, the Paſsover, &c. Concerning the Paſsover, he divides his Diſcourſe into ſeveral Chapters, whereof the Title of one is this, במקום הקרבת הפסח ואכילתו, *Concerning the Place where the Paſſeover was to be offered and eaten*; where he thus begins: דע שהקרבת הפסח הוא במקום המובחר כתוב לא תוכל לזבוח את הפסח באחד שעריך במקום שחישכן בעזרה ושפיכת דמו אל יסוד המזבח ואיבריו היו נקטרים במזבח i. e. *Know, that the Offering of the Paſſeover was always in the place which God had choſen* (to put his Name there,) *as it is written*, Thou ſhalt not ſacrifice the Paſsover within any of thy gates; *and the place of the killing of the Paſſeover was in the Court called HESRA, and the blood of it was poured out toward the*

* אהבתי *I love the Lord, &c.* is the beginning of Pſalm 116. being part of the *Hallel* or Hymn ſung at that time, which began at Pſ. 113. and reached to the end of Pſ. 118

bottom of the Altar, and the Imurim *or Inward parts of it were burnt upon the Altar*, &c.

Hence it was that when *Ceſtius* onee demanded what the number of the *Jews* was that reſorted to *Jeruſalem* at the time of their ſolemn Feaſts, the Prieſts made anſwer, and told him exactly how many Lambs and Kids were ſacrificed at the Paſſeover, εἰκοσιπεντε μυριάδες, πρόσδε πεντακισχίλια ἑξακόσια, *twenty five Myriads, five thouſand and ſix hundred*; which they could not have done, had not they ſacrific'd them at the Temple.

But what need have we of any more diſpute? When the *Paſſeover* was firſt kept in *Ægypt*, were not the Paſchal Lambs there killed in a Sacrificial and Expiatory way, when the Blood thereof was to be ſprinkled upon the houſes, for God to look upon, and ſo paſs over them? It is true, they were killed in every private houſe; but the reaſon of that was, becauſe there were then Prieſts in every Family, *viz.* the *firſt-born, which were afterward redeemed, when the children of *Iſrael* gave up the whole Tribe of *Levi* to God for his ſervice. Such Prieſts as theſe were thoſe whom *Moſes* ſent to ſacrifice, *Exod.* 24. 5. called there *young men*; *Moſes ſent young men of the Children of Iſrael, which offered Burnt-offerings and ſacrificed Peace-offerings to the Lord*; where *Onkelos* the Chaldee Paraphraſt reads it שלח ית בוכרי *He ſent the Firſt born:* to which agreeth the *Arabick* Tranſlation of R. *Saadiah*, and the *Perſian* of *Tawaſius*, as Mr. *Selden* notes, whom I cannot without honour mention, as the Glory of our Nation for Oriental Learning.

*Vide clariſ. Seldenum De Succeſſ. in Pontificat. Hebræor. l. 1. c. 1. & de Succeſſ. ad Leges Heb. l. 1. c. 5.

And was not the killing of the Paſſeover a ſpecial Type of the death of *Chriſt*, the true Sacrifice of the world? Give me lieve to note one thing to this purpoſe, upon the credit of *Juſtin Martyr*, in his Dialogue with *Trypho*, That in the ancient Hebrew Copies of the Bible there was in the Book of *Ezra* a ſpeech of his which he made before the Paſſeover, expounding the Myſtery thereof concerning *Chriſt*; which becauſe it favoured the Chriſtians, was timely expunged by the *Jews*. The ſpeech was this; Καὶ εἶπεν Ἔσδρας τῷ λαῷ, Τοῦτο τὸ πάσχα ὁ Σωτὴρ ἡμῶν καὶ ἡ καταφυγὴ ἡμῶν. Καὶ ἐὰν διανοηθῆτε, καὶ ἀναβῇ ὑμῶν ὅτι τῷ καρδίαν, ὅτι μέλλομεν αὐτὸ τροπεύειν ἐν σημείῳ, καὶ μετὰ ταῦτα ἐλπίσωμεν ἐπ' αὐτῷ, οὐ μὴ ἐρημωθῇ ὁ τόπος οὗτος εἰς τὸν αἰῶνα χρόνον, λέγει ὁ θεὸς τῶν δυνάμεων. Ἐὰν δὲ μὴ πιστεύσητε αὐτῷ, μηδὲ εἰσακούσητε τοῦ κηρύγματος αὐτοῦ, ἔσεσθε ἐπίχαρμα τοῖς ἔθνεσι, i. e. *Et dixit Eſdras populo, Hoc Paſcha Salvator noſter & Perfugium noſtrum. Et ſi in animum induxeritis, & in cor veſtrum aſcenderit, quòd, humiliaturi eum ſimus in ſigno, & poſtea ſperaturi in eum, non deſolabitur locus iſte in omne tempus, dicit Deus exercituum. Sin in eum non credideritis, neque audieritis annunciationem ejus, deridiculum eritis gentibus.* Remarkable it is, if it be true; and the Author deſerves the better, credit in it. becauſe he was a *Samaritan*, and therefore might be the better skilled in *Jewiſh* Writings. But however I am ſure the Apoſtle tells us, not only that the *Paſſover* was a Type of *Chriſt* in reſpect of his Death, but alſo that the proper Notion of the Paſchal Feaſt was, to be *a Feaſt upon Sacrifice*, in thoſe words, 1 *Cor.* 5. 7, 8. *Chriſt our Paſſeover is ſacrificed for us; Therefore let us keep the Feaſt* (that is, the *Paſchal Feaſt* upon this *ſacrificed Chriſt*) *with the unleavened Bread of ſincerity and truth.* Where alluding to that common Jewiſh Cuſtom of

Feaſting

Feasting upon Sacrifices, of which we have before spoken, he implies that the *Paschal Suppper* was a Feast of the same nature, *a Sacrificial Feast.*

CHAP. III.

An Answer to some Objections against the Passeover's being a Sacrifice: and the Controversie about the Day upon which the Jews *kept the Passeover about the time of our Saviour's Death discussed. Proved against* Scaliger *and others of that Opinion, that no Translations of Feasts from one* Feria *to another were then in use.*

BUT yet we will not dissemble what there is of any moment either in Antiquity or Reason against our own Opinion, ere we let this discourse pass, but subject all to an impartial view.

And first, the Authority of *Philo*, who in his third Book *De vita Mosis* speaks thus concerning the Passeover: ἐν ᾗ ὄχ οἱ μὲν ἰδιῶται προσάγεσι τοὺς βωμοὺς τὰ ἱερεῖα, θύσει δ' οἱ ἱερεῖς· ἀλλὰ νόμος προσελθὼν σύμπαν τὸ ἔθνος ἱερᾶται, τοῦ καθ' ἕκαστον μέρος ἑκάστε τὰς ὑπὲρ αὐτοῦ θυσίας ἀνάγοντες τότε μὲν χειροργοῦντες. Ὁ μὲν δὴν ἄλλος ἅπας λεὼς ἐγγυήθεις καὶ φαιδρὸς ἦν, ἑκάστε νομίζοντος ἱερωσύνης τετιμῆσθαι· i. e. *In qua non ut aliàs plebeii homines victimas adducunt ad altare mactandas à sacerdotibus, sed jubente Lege tota gens sacrificat, dum pro se quisque mactat hostiam suis manibus. Tunc universus populus exultabat, unoquoq; existimante se Sacerdotii dignitate honoratum.* And again in his Book *De Decalogo*; Ἐν ᾗ θύσει παιδιμὲι αὐτοῦ ἕκαστος, τὸς ἱερεῖς αὐτοῦ δὲ ἀναμένοντες, ἱερωζύνω τὸ νόμος χαρισαμένε τοῦ ἔθνε παῖδι, μίαν ἡμέραν ἐξαίρετον ἀνὰ πᾶν ἔτος, εἰς αὐτεργίαν θυσιῶν· *Quando populariter singuli sacrificant, non expectatis sacerdotibus, ipsi permissu Legis fungentes Sacerdotio, quotannis per unum diem destinatum huic negotio.*

But to this we answer, that *Philo* doth not here deny the Passeover to be a Sacrifice, but confirm it rather, in that he calls it often here and elsewhere θυσία, and saith that they did ἀνάγειν, *bring it to the Altar*, and that the people did ἱερᾶσθαι, *sacrifice*; and doth only distinguish this *Paschal Sacrifice* from all the other Sacrifices in this, that here, according to his opinion, every one of the people was ἱερωσύνῃ τετιμημένος, *honoured with the Priestly office*, and that the Law did ἱερωσύνην παντὶ τοῦ ἔθνει χαρίζεσθαι, *make every one a Priest for that time to offer up their own Passeover.* But moreover, it is well known that *Philo*, though he were a Jew by Nation, yet was very * ignorant of Jewish Customs, having been born and bred up at *Alexandria*: and we have a *Specimen* of his mistakes here, in that he seems to make this difference between the Passeover and the other Sacrifices, that they were only killed by the Priest, but the people themselves killed their own Passeovers νόμος προσέρξει, and νόμος χαριζόμενος, *according to the Law*; where he means doubtless that in *Exod.* 12. 16. *The whole Assembly of the Congregation of Israel shall kill it.* For this is that *Solenne delirium* of our late Authors also, which we have chastised before. But if he mean moreover, that the people did not only kill their Passeovers, but do all other

* *Scalig. Elench. Tribar. cap. 25. circa finem. Item in Emend. Temp. de Cyclo Judæorum Ear-raim. Et Hug. Grotius in Matt. 26.*

other Prieſtly offices concerning them, when he ſays they were ἱερωσύνῃ τετιμημένοι· this, as it hath no ground from Scripture, (and I think will hardly find a Patron now to defend it) ſo it doth not prejudice our opinion of the *Paſſeover's being a Sacrifice*, but ſtill much confirm it.

Secondly, it may ſeem to ſome a kind of impoſſibility to conceive how ſo many Sacrifices as there muſt be at every Paſſëover could all be offered upon one Altar, ſince there were no more by the Law permitted.

To which nevertheleſs I need not anſwer any thing but this, That there was nothing but the Fat and ſome of the Inwards burnt upon the Altar; and that the Bigneſs of the Altar was greater than perhaps is ordinarily conceived: For under the ſecond Temple the *Area* thereof upon the Top was a *Square of twenty eight Cubits*, as the *Talmudiſts* conſtantly relate; to which *Joſephus* alſo agreeth very near, if the difference of thoſe Cubits which he uſeth be allowed. Only they may pleaſe to learn from the Inſtance of *Joſiah*'s Paſſeover, which was ſaid to be ſo great, that *there was no Paſſeover like to that kept in Iſrael from the days of Samuel the Prophet unto that time*, that this was poſſible to be done: For it either is or muſt be confeſſed, that then they were all offered upon the Altar.

2 Chron. 35.

But laſtly, we muſt confeſs ingenuouſly that there is one great Difficulty yet behind concerning our Saviour's laſt Paſſeover, which, according to the general conſent of our beſt Divines, Criticks and Chronologers, was kept a day before the Jews kept their Paſſëover: Whether therefore his Paſchal Lamb which he with his Apoſtles did then eat were firſt ſacrificed at the Temple, and How could that be?

Where not to engage our ſelves any more than needs we muſt in that nice and perplexed, but famous, Controverſie, concerning the *time of the Jewiſh Paſſeover about our Saviour's death*; it will not be amiſs firſt, to take notice that the *Latin Church* ever maintained the contrary Opinion againſt the *Greeks*, *viz.* That the *Jews* kept the Paſſëover on the ſame night which our Saviour did: and though it be true that of later times moſt of our beſt-learned Authors have quitted that opinion of the *Latins*, and cloſed altogether with the *Greeks*, as *Paulus Burgenſis*, *Munſter*, *Scaliger*, and *Caſaubon*; yet notwithſtanding our Country-man Mr. *Broughton* (underſtanding perhaps better than they did that the Jewiſh Paſſeover was a true and proper Sacrifice, and firſt, according to God's command, was to be offered up to God, before feaſted on) eſpied a difficulty here concerning our Saviour's Paſſeover (which they took no notice of) that could not eaſily be ſolved; and therefore he thought good *ſcindere nodum*, as *Alexander* did, *to cut the knot which he could not looſe*, and abſolutely to deny that the Jewiſh Paſſeover and our Saviour's were then celebrated on two ſeveral nights. And he is of late ſeconded by *Johannes Cloppenburg*, a *Belgick* Divine, [in an Epiſtle written upon this Argument to *Ludovicus De Dieu*,] inſiſting upon the very ſame ground, becauſe the Paſchal Lamb which *Chriſt* with his Diſciples did eat could not have been ſacrificed at the Temple, unleſs it had been at the ſame time when the Jewiſh Paſſeover was ſolemnly celebrated.

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His words to this purpose expressing fully Mr. *Broughton*'s sence are these, *Non potuit mactari Agnus Paschalis extra Templum Hierosolymitanum: In Templo mactari non potuit citra generalem populi consensum: Quare neque Dies mactationis potuit anticipari.* It follows, *vel ergo dicendum Christum comedisse Agnum non mactatum in Templo, atque hoc facto (quod absit) Legem violasse; (juxta Legem enim Agnus privatim comedendus è Templo deferendus domi erat in ædes privatas, post igne absumptum in Templo adipem, & sanguinem delatum ad altare:) Vel Judæos eodem tempore cum Christo Pascha celebrâsse.*

But I must confess. although I am as much addicted to that *Hypothesis* of *the Passeover's being a Sacrifice*, and as tender of it as Mr. *Broughton* could be or any body else; yet I cannot but yield my self captive to Truth, on which side soever it presents it self, and though it be εἰς καθαίρεσιν τῶν ἰδίων, (as *Aristotle* saith a Philosopher should do) *to the destruction of our own Phænomena.*

And indeed those two places especially, brought out of S. *John*'s Gospel, to prove that the *Jews* kept their Passeover the day after our Saviour did his, seem to me to be unanswerable, nor any way cured by those σοφὰ φάρμακα which are applied to them.

The first is Chap. 19. ver. 14. where the next day after *Christ* had kept his Passeover with his Disciples, when *Pilate* delivered him up to the *Jews* to be crucified, it is said, that it was then παρασκευὴ τοῦ πάσχα, *the Preparation of the Passeover*; where they tell us, that by *the Preparation of the Passeover* is meant *the Preparation of the Sabbath on which the second day of the Passeover fell.* But, *en jecur Criticum!* as *Scaliger* sometimes cries out; and what a far fetch'd conceit is this?

The second is that in Chap. 18. ver. 28. When *Jesus* was led into *Pilate*'s Judgment-hall early in the morning, it is said that *the Jews themselves went not into the Judgment-hall, lest they should be defiled, but that they might eat the Passeover.* Here we are told that by eating the Passeover is meant the eating of the *Chagigah*, that was killed the day before with the Passeover, whereof something perhaps remained till the day following. And this Glos is little better than the former: For although they appeal to that place in *Deut.* 16. 2. to prove that the *Chagigah* was sometimes called by the name of *Passeover*, which indeed, if our English Translation were authentick, would make something for them, *Thou shalt therefore sacrifice the Passeover unto the Lord thy God of the flock, and the herd*, as if there had been a *Passeover* of Oxen as well as Sheep: yet in the *Hebrew* the words run thus, וזבחת פסח ליהוה אלהיך צאן ובקר, which, according to a several punctation, and a several supplying of something that must be understood, may be expounded several ways; any of which is far better than that which our English Translators have unhappily pitch'd upon.

Onkelos in his Paraphrase (which seldom merits that name, being indeed commonly nothing but a rigid Version) reads it thus, ותכוס פסחא קדם יהוה אלהיך מן בני ענא ונכסת קשיא מן תורי i. e. *And thou shalt sacrifice the Passeover before the Lord thy God of the sons of the flock, and the Peace-offerings (thereof) of oxen:* which interpretation is followed by R. *Solomon* and *Aben-Ezra* צאן לחזוב הפסח ובקר לשלמים, i. e. *Sheep for the Passeover, and oxen for the Peace-offerings*

ings or the *Chagigah*. And it may be confirmed from that of *Josiah*'s Passeover, 2 *Chron.* 35. 7. *Josiah gave to the people, of the flock, lambs and kids, all for the Passeover-offerings, to the number of thirty thousand, and three thousand Bullocks:* where the *Bullocks* or the *Herd* are divided from the *Passeover-offerings*, because they served for the Peace-offerings or the *Chagigah*, as appeareth from ver. 13. *They roasted the Passeovers with fire according to the ordinance; but the* OTHER HOLY OFFERINGS (that is, the Peace-offerings or *Chagigah*) *sod they in pots, and cauldrons, and pans.* *Nachmanides* hath another interpretation of it to this purpose, יצוה בפסח והוא השוה שהזכיר כבר וצאן ובקר אלים ועזים ובני בקר לחוג חגיגה, i. e. *He commandeth here the Passeover, which was a Lamb, as he had said before,* (making the pause there;) *and* צאן ובקר, *the flock and the Herd, or the Sheep and the Kids, and the young Bullocks, for the Chagigah*; giving other instances in which the conjunctive particle *Vau*, which he doth here supply, is in like manner to be understood.

And this Exposition is rather approved than the former, not only by *Abrabanel*, but also by the *Karraite* which I have before commended, who quoting one R. *Aaron* for the Author of it, doth express it thus, ויהוה מאמר וזבחת מושך עצמו ואחר עמו וזבחת פסח ליהוה אלהיך וזבחת צאן ובקר כמו ולא למדתי חכמה ודעת קדושים אדע, i. e. *The word* זבחת (Thou shalt sacrifice) *is to be repeated* ἀπὸ κοινοῦ *before* THE FLOCK AND THE HERD, *thus*, And thou shalt sacrifice the Passeover to the Lord thy God, and thou shalt sacrifice Sheep and Oxen, *or* the Flock and the Herd; *as in like manner* Prov. 30. 3. *the Particle* [לא *not*] *is to be repeated* ἀπὸ κοινοῦ *from the former part of the verse.* So that it cannot hence be proved that the *Peace-offerings* offered with the Passeover were ever called by the name of *Passeover*.

There is another place in the same Evangelist, that hath not been observed by any one to this purpose, which, if it were rightly understood, would be as clear a Testimony as any of the rest. And it is in the 19. Chapter, vers. 31. ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ σαββάτου, *For that Sabbath-day was a great day.* μεγάλη ἡμέρα, in the Greek of the *Hellenists*, is used for the *First* or the *Last* day of every solemn Feast, in which there was a holy Convocation to the Lord. This appeareth from *Esay* 1. 13. *Your New-moons and Sabbaths, the calling of Assemblies,* (which was the *First* and *Last* day of the Feast) *I cannot away with:* which the Septuagint render thus, Τὰς Νεομηνίας ὑμῶν καὶ τὰ σάββατα, καὶ τὰς μεγάλας ἡμέρας, *Your New-moons and Sabbaths, and your* GREAT DAYS. For the *Last* day of the Feast we have it used by our Evangelist, Chap. 7. ver. 37. *In the last day, the* GREAT DAY *of the Feast,* ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. And doubtless by the same Evangelist for the *First* day of the Feast, in this place: and therefore the *Jews* did not eat their Passeover till the night before, which was the same night our Saviour was crucified.

Which may be strengthened farther by this Argument: That if the *Jews* had celebrated their Passeover the same night which our Saviour did his, it is certain they would never have gone about immediately with swords and staves to have apprehended him, and then have brought him to the High-priests Hall, and afterwards have arraigned him at *Pilate*'s Judgment-seat, and lastly have crucified him; all the same

same day. For the *First* day of unleavened Bread was by the Law an holy Convocation to the Lord, on which it was not lawful to do any work: And we know the *Jews* were rigid enough in observing these Legal Ceremonies.

If then it must be granted that our Saviour with his Disciples kept the Passeover the night before the vulgar *Jews* did celebrate it, our next work is to shew How it might be probable that our Saviour's Passeover was first sacrificed at the Temple.

And here perhaps I might run for shelter to that Story in *Suidas*, upon the word Ἰησοῦς, that *Christ* was enrolled into the number of the two and twenty Legal Priests that served at the Altar; from the pretended Confession of an ancient *Jew* in *Justinian's* time: and then he might possibly sacrifice his own Passover at the Temple, though the *Jews* had not solemnized theirs till the day after: But that I hold this to be a meer Fable, and that not only ridiculous, but impious.

Or I might take up the Opinion of the *Greeks*, that *Christ* did not keep a true Legal Passeover, but a Feast of Unleavened Bread in imitation of it: or, as the learned *Hugo* **Grotius* (who hath lately asserted this Opinion) expresseth it, not πάσχα θύσιμον, but μυσμονδάικον, such as the *Jews* at this day keep, because the Temple being down, their Sacrifices are all ceased. But this Opinion hath been exploded by most of our late Authors; and indeed I can no way satisfie my self in it, and therefore will not acquiesce in this Answer.

* *In Annot. ad Matth. cap. 26.*

But before we be able to give a true account of this *Quære*, we must search a little deeper into the true ground of this difference between our Saviour's Passeover and the *Jews*.

The common Opinion is, that the *Jews* in our Saviours time were wont to translate their Festivals from one *Feria* to another upon several occasions; as when-ever two Festivals were immediately to follow one another, to joyn them into one; and therefore when any fell upon the sixth *Feria*, to put it over to the next *Feria* or the Sabbath, to avoid the concurrence of two Sabbaths together: in the same manner as the *Jews* use to do in their Calendar at this day, where they have several Rules to this purpose, expressed by Abbreviatures thus, *Adu*, *Badu*, *Gahaz*, *Zabad*, *Agu*; whereof each Letter is a Numeral for some *Feria*: The Rule for the Passeover is בדו, *Badu*; that is, that it should not be kept on the Second, Fourth, or Sixth *Feria*. (There is an Extract of a Rabbinical Decree to this purpose under the name of R. *Eliezer*, in *Munster* upon *Matth.* chap. 26.) And therefore at this time when our Saviour was crucified, the Passeover falling upon the sixth *Feria*, or Friday, was, say they, by the *Jews* translated, according to this Rule, to the next *Feria*, and kept on Saturday, or the Sabbath; but our Saviour not regarding these Traditions, observed that day precisely which was commanded in the Law, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, *Luk.* 22. 7. that is, as they expound it, *upon which the Passeover OUGHT to have been killed*, which was Friday, the day before.

But, under favour, I conceive that all these Decrees, together with that *Ratiocinium* or Calendar to which they do belong, were not then in use in our Saviour's time, (although it be so confidently averred

verred by the incomparable *Joseph Scaliger*,) but long since invented by the Jews. Which I shall make appear,

First, in that the ancient *Jews*, about and since our Saviours time, often solemnized as well the Passeovers, as the other Feasts, upon the *Feria's* next before and after the Sabbaths and those other *Feria's* which have been made rejectitious since by that Calendar. In the Talmudical Title *Succoth* Chapter the last we read of יום טוב הסמוך לשבת בין לפניה בין לאחריה, that is, *a Feast going immediately before, or following immediately after, the Sabbath.* And in *Betzah*, c. 1. יום טוב חל להיות ערב שבת שבת, and שחל להיות ערב שבת, *a Feast that falls to be on the evening of the Sabbath, or the day after the Sabbath.* In *Chagigah*, the second Chapter, עצרת שחל להיות בערב שבת; which is to the same purpose with the former. More particularly concerning the Passeover, *Pesachim* chap. 7. sect. 10. *Ossa, nervi, & omne residuum Agni paschalis, cremantor sexto decimo: Si is dies SABBATUM, decimo septimo.* From this and divers like places of the Talmud *Aben Ezra* on *Levit.*23.ver.4.observes, במשנה גם בתלמיד ראיות שהיוד פסח בבנו, *There be divers instances in the Misna and the Gemara of the Passeovers being kept in* BADU, that is, on those days which were made rejectitious in the late Calendar, the Second, Fourth and Sixth *Feria.* Therefore these Translations were not in use when the Doctors of the *Misna* and *Gemara* lived.

Secondly, in that the *Jews* ever, while the Temple stood, observed their New-moons and Feasts according to the φάσις or *Apparence* of the Moon, and therefore had no Calendar for their Rule to sanctifie their Feasts by, but they were then sanctified by the Heavens, as the *Misna* speaks. This is so clearly delivered by R. *Moses Ben Maimon*, in that excellent *Halachah* entituled KIDDUSH HACCHODESH, that I wonder so many learned Men that are well skilled in those Authours should miss of it. For having spoken of the Rules of observing the φάσις, he then adds, that these were never made use of since the *Sanhedrin* ceased in the Land of Israel, after the destruction of the Temple; since which time they have used a Calendar, calculated according to the middle motion of the Moon. ודבר זה הלכה למשה מסיני הוא שבזמן שיש סנהדרין קובעין עלפי הראייה ובזמן שאין שם סנהדרין קובעין עלפי החשבון הזה שאנו מחשבים בו היום ואין נזקקין לראיה. אלא פעמים שהיה יום שקובעין בחשבון זה הוא יום הראייה או קודם לו ביום או אחריו ביום: *Et hæc erat Traditio Mosis in monte Sinai, quod omni tempore quo duraret Sanhedrin, constituerent Neomenias juxta* φάσιν · *hoc verò tempore quo jam cessavit Sanhedrin, constituerent secundum Calculum hunc Astronomicum quo nos hodie utimur: nec ullo modo jam ad* φάσιν *nos astringimus, cùm sæpe contingat ut dies Legitimus secundùm nostrum Calculum vel concurrat cum Lunari* φάσει, *vel antevortat eam unicâ die, vel etiam subsequatur.* And again a little after most punctually, ומאומתי התחילו כל ישראל לחשוב בחשבון זה מסוף חכמי תלמוד בעת שחרבה ארץ ישראל ולא נשאר ביח דין קבוע אנל ביסי חכמי משנה וכן ביסי חכמי תלמוד עד מי אביי ורבא על קבועת ארץ ישראל הוו סופרין: *Quando primùm cœperunt omnes Israelitæ computare secundùm hunc Calculum? A fine Doctorum Talmudicorum, quando jam desolata erat terra Israel, neque erat Consistorium aut Synedrium quod determinaret: nam per omnes dies Doctorum Misnæ & Doctorum Gemaræ, usque ad Abæum & Rabbæum, acquiescebant*

acquieſcebant omnes Judæi in Sanctione terræ Iſraelis. And thoſe Rules forementioned of not keeping the ſeveral Feaſts upon ſuch and ſuch *Feria's* were made together with this Calendar, as the ſame Author there alſo avoucheth: אין קובעין בחשבון זה בימי אדו׳ לפי שהחשבון זה הוא לקבוץ הירח והשמש בהליכה אמצעי׳ לא במקום אמתי לפיכך עשו יום קביעה ויום החזירה; i. e. *In this Account they never conſtituted the New-moon of* Tiſri *upon* Adu, *becauſe this Account was made according to the Conjunction of the Sun and Moon in the middle motion; therefore now they conſtituted ſome Legitimate and other Rejectitious days, which they could not do before, when the New-moon (and therefore all the other Feaſts) was determined according to the* φάσις.

But the *Talmud* was not completely finiſhed till about the 500. year of the Chriſtian *Æra*; therefore this Jewiſh Calendar, and theſe Rules concerning the Tranſlation of Feaſts, were not in being till about that time, and ſo could be no reaſon of this difference between the time in which our Saviour ſolemnized the Paſſeover, and the other Jews.

For farther confirmation hereof we may obſerve that the *Karraites*, which have rejected the fond Traditions of the Phariſees, retain ſtill the ancient cuſtom of reckoning their New-moons ἀπὸ τῆς φάσεως, as *Scaliger* himſelf hath well obſerved: though in this he were miſtaken, that he thought they had aſſumed it of late, merely out of hatred to the other *Jews*; whereas they have kept it in a conſtant ſucceſſion from Antiquity, and hold it ſtill as neceſſary by Divine Right. אמנם הוא שכל ישראל מורים בה שמזמן המלכות היו מקדשים מהעיקרה (ſaith my Author) החדשים בראיית הירח: ועוד מהקש כח הדבור עוד הענין ממלח הדש יודע שהוא חדוש הדבר והוא חדוש ירח בכל חדש: *This is confeſſed by all Iſrael, that from the time of the Kingdom they were ever wont to conſecrate the New-moons by the* φάσις *· and the very Etymon of the word* Chodeſh *implies ſo much, for it ſignifies the Renewing of ſomething; ſo that it is denominated from the Change of the Moon, or Phaſis, as the Epocha and beginning of it.* And this is one of the great Controverſies to this day between thoſe two Sects of the *Jews*, the קראים or *Karræi*, and רבנים or *Rabbanæi*; which is grown at length to ſuch a height, that the *Karraites*, decyphering the conditions of thoſe Witneſſes whoſe Teſtimonies might be accounted valid for the φάσις, make this for one, that they ſhould no way belong to the Sect of *Rabbaniſts*: which perhaps to obſerve in the Author's own words would not be unpleaſant τοῖς φιλαρχαίοις καὶ φιλολόγοις. החנאי השני שלא יהיה חלוק בדעתו בקדוש החדש מדעת חכמינו והנה מזה הצד ראוי לקבל עדות הישמעלים מפני שהם הולכים אחרי דעת חכמינו בעניני הראויה וברוב הזמנים אנו שוים עמהם ואין ראוי לקבל לנו עדות הרבנים מפני שהם חלוקים מאתנו ביחוד ואף על פי שאחינו ובשרנו הם אמנם בזה מרו ועצבו את רוח קדשו: i. e. *A ſecond condition is, that they be not ſuch as hold an opinion concerning the Sanctification of the New-moon different from the Opinion of our Wiſe-men. And therefore in this regard we may receive the teſtimony of the Iſhmaelites, (that is, the Turks and Saracens,) becauſe they follow the opinion of our Wiſe-men concerning the Phaſis, and in moſt of their appointed times they agree with us: But we may not receive the teſtimony of any one that is of the Sect of the Rabbins, becauſe they are divided from us in this; and although they be our Brethren and our fleſh, yet herein they have rebelled and grieved his holy Spirit.*

* *Emen. Temp.* p. 149, 150.

Having thus diſproved the common and received Opinion, and re-

moved the Falſe Ground of this Difference of time between our Saviour's Paſſeover and the *Jews*, we come in the next place to lay down the True, which muſt be derived from that way of reckoning the Moneths, and of determining the ראש החדש, the *Head* or *Beginning of the moneth*, which was in uſe in our Saviour's time, which (as we have ſhewed already in general) was by the φάσις: ſo it will be expedient to deſcribe the whole manner of it more particularly from authentick Authors *.

* *Talmud Babyl. in Roſh Haſhanah, & Maimon. in Kidduſh Hachod.*

In the great or outer Court of the Temple there was a houſe called *Beth-Jazek*, where the Senate ſate all the thirtieth day of every moneth, to receive the Witneſſes of the Moon's apparence, and to examine them. And here they always had a Feaſt provided for the entertainment of thoſe that came, to encourage men to come the more willingly. In ancient times they did admit of Strangers, and receive their Teſtimony, if it were approved upon examination. But when the Hereticks (that is, the Chriſtians) afterward grew up, by whom (they ſay) they were ſometimes deluded, they began to grow ſhy, and to admit of none but ſuch as were approved of to be of the *Jews* Religion. If there came approved Witneſſes upon the thirtieth day, of the φάσις ſeen, then the chief man of the Senate ſtood up and pronounced MEKUDDASH, *It is ſanctified*: and the people ſtanding by caught the word from him, and cried out MEKUDDASH, MEKUDDASH. Whereupon there was notice preſently given to all the Country: which was done at firſt by Torches from Mountain to Mountain, till at length the Chriſtians (they ſay) abuſed them in that kind alſo with falſe Fires; wherefore they were fain to ſend Meſſengers from place to place over the whole Land to give intelligence of the New-moon. But if, when the Conſiſtory had ſate all the thirtieth day, there came no approved Witneſſes of the φάσις, then they made an Intercalation of one day in the former month, and decreed the following one and thirtieth day to be the Calends. And yet notwithſtanding, if after the fourth or fifth day there ſhould come ſome Witneſſes from afar, that teſtified they had ſeen the φάσις in its due time, nay though they came toward the end of the month, (אפילו באו בסוף החדש) the Senate, when they had uſed all means by affrighting them from that Teſtimony, that ſo, if it were poſſible, they might decline a new Conſecration, (after they had already made an *Emboliſm* in the former moneth) if the Witneſſes remained conſtant, were then bound to alter the beginning of the moneth, and reckon it a day ſooner, to wit, from the thirtieth day.

Here we ſee the true Ground of the Difference of a Day that might ariſe continually about the Calends of the moneth, and ſo conſequently about any of the other Feaſts, which did all depend on them; *viz.* between the true time of the Moon's φάσις, upon the thirtieth day, and that of the Senate's Decree, a day after. For ſince it appears out of their own Monuments, how unwilling they were, having once made a Conſecration of the *Neomenia*, to alter it again; it may be probably conceived that in thoſe degenerated times the Senate might many times refuſe to accept the Teſtimony of undoubted Witneſſes: and then it ſeems they had ſuch a Canon as this, בית דין שקדשו את החדש בין

בין שוגגים בין מוטעים הנה זה מקוש וחייבין הכל לחקן המועדים על היום
אע"פי שזה יודע שטעו, *That whatſoever time the Senate ſhould conclude of for the Calends of the moneth, though it were certain they were in the wrong, yet all were bound to order their Feaſts according to it:* Which I cannot think was approved of by our Saviour and the moſt pious *Jews*. And therefore I conceive it moſt probable, that this was the very caſe between our Saviour's Paſſeover and the *Jews*, in that he followed the True φάσις, confirmed by ſufficient and aſſured Witneſſes; but the other *Jews* ſuperſtitiouſly obſerved the pertinacious Decree of the Senate or *Sanhedrin*, which was for the day after.

And now at laſt we are come again to the *Acme* of the Queſtion that was firſt propounded, How our Saviour's Paſſeover, notwithſtanding all this, might be ſacrificed the day before thoſe of the other *Jews* were.

To which I anſwer, That upon this Ground, not only our Saviour and his Apoſtles, but alſo divers others of the moſt religious *Jews*, kept the Paſſeover upon the fifteenth day from the true φάσις of the Moon, and not from the Senate's Decree: which I may confirm from the Teſtimony of *Epiphanius*, that reports there was at this time Στάσις, a *Tumult* and *contention*, amongſt the Jews about the Paſſeover; and ſo we may eaſily perſwade thoſe other Evangeliſts, that intimate *Chriſt*'s Paſſeover to have been ſolemnized when many others kept it, to agree with S. *John*, who aſſures us that it was alſo by divers *Jews* kept the day after. Now it was a Cuſtom among the *Jews*, in ſuch doubtful caſes as theſe, which oftentimes fell out, to permit the Feaſts to be ſolemnized, or Paſſeovers killed, on two ſeveral days together. *Maimonides* affirmeth, that in the remoter parts of the land of *Iſrael* they always ſolemnized the Feaſt of the New-moons two days together; nay, in *Jeruſalem* it ſelf, where the Senate ſate, they kept the New-moon of *Tiſri*, which was the beginning of the year, twice, leſt they ſhould be miſtaken in it. In the *Talmud* we have an inſtance of the Paſſeover's being kept two days together, becauſe the New-moon was doubtful, in *Gemara Roſh Haſhanah, cap.* 1. Hence the *Karraites*, who ſtill keep the ancient cuſtom of obſerving the Moon's φάσις, retain it as a Rule to this day, לעשות שני ימים מספק, *obſervare duos dies propter dubium.* Nay the *Rabbinical Jews* themſelves, ſince they have changed the *Phaſis* for the Synod or Conjunction of the Moon in the middle motion, in imitation hereof ſtill obſerve to keep the Paſſeover two days together, *iiſdem Ceremoniis*, as the learned Author of the Jewiſh Synagogue reports: and *Scaliger* himſelf, not only of that, but alſo of the other Feaſts, *Judæi poſt inſtitutionem hodierni computi eandem ſolennitatem celebrant biduò propterea quòd menſem incipiant à medio motu Lunæ: itaque* מספק מחברות המאורים *propter dubium Conjunctionis Luminarium, Paſcha celebrant* 15. & 16. *Niſan, Pentecoſten* 6. & 7. *Sivan, Scenopegia* 15. & 16. *Tiſri; idque vocant* יום טוב שני של גליות, *Feſtum ſecundum Exſiliorum.*

In Panario Hær. II.

Now then we ſee that nothing hinders but that *the Paſſeover might be a Sacrifice.* And thus we have hitherto cleared the way.

CHAP. IV.

Demonſtrated, that the Lord's Supper in the Chriſtian Church, in reference to the true Sacrifice of Chriſt, is a Parallel to the Feaſts upon Sacrifices both in the Jewiſh Religion and Heatheniſh Superſtition.

BUT leſt we ſhould ſeem all this while to ſet up Fancies of our own, and then ſport with them, we come now to demonſtrate and evince that *the Lord's Supper* in the proper *Notion* of it is EPULUM EXOBLATIS, or A FEAST UPON SACRIFICE; in the ſame manner with the *Feaſts* upon the *Jewiſh Sacrifices* under the Law, and the *Feaſts* upon ΕΙΔΩΛΟΘΥΤΑ, (*things offered to Idols*) among the *Heathens*: And that from a place of Scripture where all theſe three ſhall be compared together, and made exact *Parallels* to one another.

1 CORINTH. Chap. 10.

14. *Wherefore, my dearly beloved, flee from Idolatry.*
15. *I ſpeak as to wiſe men, judge ye what I ſay.*
16. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?*
18. *Behold Iſrael after the fleſh; are not they which eat of the Sacrifices partakers of the Altar?*
20. *Now I ſay that the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God; and I would not that ye ſhould have fellowſhip with Devils.*
21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lords Table, and of the Table of Devils.*

Where the Apoſtle's Scope being to convince the *Corinthians* of the unlawfulneſs of eating things ſacrificed to Idols, he doth it in this manner: ſhewing that though an Idol were truly Nothing, and things ſacrificed to Idols were phyſically Nothing, as different from other Meats[as it ſeems they argued,and S.*Paul* confeſſes,ver.19.]yet morally and circumſtantially,to eat of things ſacrificed to Idols in the Idol's Temple, was to conſent with the Sacrifices, and to be guilty of them.

Which he doth illuſtrate, Firſt, from a *Parallel Rite* in Chriſtian Religion; where the eating and drinking of the Body and Blood of *Chriſt*, offered up to God upon the Croſs for us, in the *Lord's Supper*, is a real Communication in his Death and Sacrifice: ver. 16. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?*

Secondly from another *Parallel* of the ſame Rite among the *Jews*; where

where always they that ate of the Sacrifices were accounted partakers of the Altar, that is, of the Sacrifice offered up upon the Altar: ver. 18. *Behold Israel after the flesh; are not they which eat of the Sacrifices partakers of the Altar? In veteri Lege quicunque admittebanad edendum de Hostiis oblatis, censebantur ipsius Sacrificii, tanquam pro ipsis oblati, fieri participes, & per illud sanctificari:* as a late Commentator fully expresses it.

Therefore, as to eat the Body and Blood of *Christ* in the *Lord's Supper* is to be made partaker of his Sacrifice offered up to God for us; as to eat of the Jewish Sacrifices under the Law was to partake in the Legal Sacrifices themselves: so to eat of things offered up in Sacrifice to Idols was to be made partakers of the Idol-Sacrifices, and therefore was unlawful.

For, *the things which the Gentiles sacrifice, they sacrifice to Devils*; but *Christ*'s Body and Blood was offered up in Sacrifice unto God, and therefore they could not partake of both together, the Sacrifice of the true God, and the Sacrifice of Devils. *Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table, and the table of Devils.* S. *Paul*'s Argument here must needs suppose a perfect *Analogy* between these three, and that they are all *Parallels* to one another, or else it hath no strength. Wherefore I conclude from hence, That the LORD'S SUPPER is the same among *Christians* in respect of the *Christian Sacrifice*, that among the *Jews* the *Feasts* upon the *Legal Sacrifices* were, and among the *Gentiles* the *Feasts* upon the *Idol-Sacrifices*; and therefore EPULUM SACRIFICIALE, or EPULUM EX OBLATIS. Ὅπερ ἔδει δεῖξαι.

CHAP. V.

The Result of the former Discourse: That the Lord's Supper is not a Sacrifice, but a Feast upon a Sacrifice.

THUS having declared and demonstrated *the True Notion of the Lord's Supper*, we see then how that Theological Controversie, which hath cost so many Disputes, *Whether the Lord's Supper be a Sacrifice*, is already decided: For it is not SACRIFICIUM, but *a Feast upon Sacrifice*; or else in other words, not OBLATIO SACRIFICII, but, as *Tertullian* excellently speaks, PARTICIPATIO SACRIFICII, not *the offering of something up to God upon an Altar*, but *the Eating of something which comes from God's Altar*, and is set upon our Tables. Neither was it ever known amongst the *Jews* or Heathens, that those Tables upon which they did eat their Sacrifices should be called by the name of *Altars*. S. *Paul*, speaking of the Feasts upon the Idol-Sacrifices, calls the places upon which they were eaten *the Table of Devils*, because the Devils meat was eaten on them; not the *Altars* of Devils: and yet doubtless he spake according to the true propriety of speech, and in those technical words that were then in use amongst them. And therefore, keeping the

EPULUM ἘΚ ΤΗΣ ΘΥΣΙΑΣ; not A SACRIFICE, but *a*

the ſame Analogy, he muſt needs call the *Communion-Table* by the name of *the Lord's Table*, *i. e.* the Table upon which *God's Meat* is eaten; not his Altar, upon which it is offered. It is true, an *Altar* is nothing but *a Table*; but it is *a Table upon which* GOD *himſelf eats*, conſuming the Sacrifices by his *holy Fire:* but when the ſame Meat is given from GOD unto US to eat of, the relation being changed, the place on which WE eat is nothing but *a Table.*

And becauſe it is not enough in any Diſcourſe, as *Ariſtotle* well obſerveth in his *Ethicks*, to confute an Error, unleſs we can alſo ſhew τὸ αἴτιον τῆς ψεύδους, *the Cauſe of that Error*; having thus diſcovered *the True Notion of the Lord's Supper*, we may eaſily diſcern from hence alſo how that miſtake grew up, and that by the degeneration of this Truth. There is a Sacrifice in the Lords Supper ſymbolically, but not there as offered up to God, but feaſted on by us; and ſo not *a Sacrifice*, but *a Sacrificial Feaſt:* Which began too ſoon to be miſunderſtood.

CHAP. VI.

The farther Improvement of that General Notion, How *the Lord's Supper is a Federal Rite between God and us, at large: concluded with a memorable Story out of* Maimonides *and* Nachmanides.

I Should now come to make ſome farther Improvement of this General *Notion of the Lords Supper*, by ſhewing what theſe *Feaſts upon the Sacrifices* did ſignifie under the Law; and then applying the ſame in a more perfect manner to the *Lord's Supper* under the Goſpel, being warranted thereunto by that Analogy which is between them. But becauſe there may be divers Gloſſes and Interpretations of theſe Feaſts upon the Sacrifices, which are obvious to every common underſtanding, we will decline them all, and pitch only upon one, which is not ſo vulgarly underſtood; and it is this, *That the Eating of Gods Sacrifices was a* FEDERAL RITE *between God and thoſe that offered them*; according to the Cuſtom of the Ancients, and eſpecially in thoſe Oriental parts, to confirm and ratifie their Covenants by Eating and Drinking together.

Thus when *Iſaac* made a Covenant with *Abimelech* the King of *Gerar*, the Text ſaith, *He made him and thoſe that came with him a Feaſt,* Gen. 26. *and they did Eat and Drink, and roſe up betimes in the morning, and ſware to one another.*

When *Laban* made a *Covenant* with *Jacob*, *Gen.* 31. ver. 44. *Now therefore come* (ſaith *Laban*) *let us make a Covenant, I and thou and let it be for a witneſs between me and thee:* Then it follows in the Text, *They took ſtones, and made a heap, and did eat there upon the heap; and Laban called it* JEGAR-SAHADUTHA, in his Chaldee Tongue, *but Jacob* (in the Hebrew Language) GALEED, i. e. *A heap of witneſs*; implying that thoſe Stones upon which they had eaten and drunk together ſhould be a witneſs againſt either of them that ſhould firſt violate that Covenant. R. *Moſes Bar Nachman* in his Comment thus gloſſeth upon this place, אכלו שם מעט לזכרון שהוא דרך באים בברית לאכול שניהם

שניהם מלחם אחד לחברה ולאהבה ואחרי בואם בשבועה ובבריה זבח ועשה להם כרה גדולה, i. e. *They did eat there a little upon the heap for a Memorial: becauſe it was the manner of thoſe that enter into Covenant to eat both together of the ſame Bread, as a Symbol of Love and Friendſhip.* And *Iſaac Abrabanel* much to the ſame purpoſe, היה מנהג יניהם שהאוכלים לחם על שלחן אחד יחשבו לאחים נאמנים, i. e. *It was an ancient cuſtom amongſt them, that they which did eat Bread together upon the ſame Table ſhould be accounted ever afterward as entire Brethren.* And in this ſence he conceiveth that place, *Lamentations* 5. 6. may be expounded, *We have given the hand to the Egyptians and to the Aſſyrians by fulneſs of Bread*, i. e. We have made a Covenant with them.

Joſhua 9. verſ. 14. when the *Gibeonites* came to the *Iſraeles*, and deſired them to make a League with them, it is ſaid, *The men of Iſrael took of their victuals, and asked not counſel of the mouth of the Lord*; that is, they made a Covenant with them, as *Kimchi* learnedly expounds it, לקחו מצידם ואכלו מפננו בברות כרו שיבטו ביום, *Acceperunt de Viatico ipſorum & comederunt cum illis per modum Fœderis.* For ſo it follows afterward in the Text, *And Joſhua made peace with them.*

Hence alſo was that emphatical Expreſſion, *Pſam* 41. 9. ſpoken literally by *David* of *Achitophel*, *Mine own familiar friend, that did eat of my Bread, hath lift up the heel againſt me*; but ſeeming prophetically to glance at *Judas*, that dipping with Chriſt in the ſame diſh betrayed him. The ſingular Emphaſis of which ſpeech we, that are unacquainted with this Cuſtom of the Oriental Nations, cannot eaſily perceive; neither can we any where better learn it, than from that paſſage of *Celſus* in *Origen*, who carping at that Hiſtory of *Judas* his betraying Chriſt in the Goſpel, as an incredible thing, made in the mean while an excellent Comment upon this Prophecy, when he little thought of it. Ὅτι ἀνθρώπῳ μὴ ὁ κοινωνήσας τραπέζης ἐπιβουλεύσειεν, πολλῷ πλέον ὁ θεῷ συνδιαιτηθεὶς ἐπ' ἀνθρώπους ἐπιβουλεύοι, i. e. *Si homini nemo inſidiaretur ejuſdem menſæ particeps, multò minùs Deo.* And *Origen*'s Reply to him, which ſhews that though this were an unuſual thing, yet it ſometime came to paſs, is very pregnant alſo for our purpoſe: Τίς γὰρ ἂν οἶδεν ὅτι πολλοὶ κοινωνήσαντες ἁλῶν καὶ τραπέζης ἐπεβούλευσαν τοῖς συνεσίοις; καὶ πλήρης ἔστιν ἡ Ἑλλήνων καὶ Βαρβάρων ἱστορία τοιούτων παραδειγμάτων. Καὶ ἀνειδίζων γε ὁ Πάριος Ἰαμβοποιὸς τὴν Λυκαμβαίων πρὸς ἄλας καὶ τράπεζαν συνθήκας ἀθετήσαντα, φησὶ πρὸς αὐτούς· Ὄρκον ὑ ἐνόσφισθε μέγαν, ἅλας τε καὶ τράπεζαν· i. e. *Quis ignorat multos ad communionem Salis & Menſæ adhibitos inſidiatos tamen ſuis contubernalibus? Plena eſt Hiſtoria tam Græcorum quàm Barbarorum exemplis ejuſmodi.* Et Parius *ille Iamborum ſcriptor, exprobrans* Lycambæ *violatum Fœdus quod Sal & Menſa conciliaverat, ſic eum alloquitur, Sacramentum irritaſti magnum, Salem atque Menſam.* All which makes manifeſt what an heinous offence it was accounted anciently, to be guilty of the breach of a Covenant which had been confirmed by Eating and Drinking together.

In the ſeventh Verſe of *Obadiah*, that Prophet ſpeaks to *Edom* in this manner, *All the men of thy confederacy have brought thee to the border; the men that were at peace with thee have deceived thee; they that eat thy Bread have laid a wound under thee.*

In

In the New Teſtament, that place (*John* the fourth, verſe the ninth) is well obſerved by *Heinſius* in his *Ariſtarchus* to carry this notion, *How is it that thou, being a Jew, askeſt drink of me, being a woman of Samaria? Suaviſſimè dictum* (ſaith that forenamed Critick) *ex eorum more qui, cùm peregrini eſſent, aut alieno fuiſſent animo, animis conciliandis Cibum mutuò ac Potum alter alterius guſtabant.*

Wherefore I think from all theſe Inſtances I may conclude that this is the true Etymon of that Hebrew word ברית, which ſignifies *a Covenant* or any Federal Communion betwixt parties, from ברה *comedere*, becauſe it was the conſtant Cuſtom of the *Hebrews* and Oriental Nations *to eſtabliſh Covenants by eating and drinking together*; as hath been ſhewed.

And as the *Jews*, ſo likewiſe did the *Heathens* in the ſame manner uſe to ratifie their Covenants between parties by *Eating together*. *Lucian* in *Toxaris* reports it of the *Scythians*, that when any one was injured, and could not revenge himſelf, the manner was, that he ſhould kill an Ox and cut it into ſmall pieces; which being boiled, he was to ſit down by them with his hands behind him, (which was a geſture of earneſt ſupplication amongſt them) and then whoſoever was minded to help him came, and did eat a piece of his Fleſh, and ſo with this Ceremony promiſed to aſſiſt him. And this was accounted a Covenant of mutual defence between them; whence that Greek Proverb, Ἐπὶ βύρσης ὤκαθεζέτο, *In tergore bovis deſedit*, of which *Eraſmus* in his *Adagies*.

Herodotus reporteth of the *Perſians*, that they made their Leagues and Covenants at Feaſts: and of the *Naſamones* a people of *Lybia*, that they compoſed Peace by ſtretching out a Cup full of Wine to each other, and pledging one another in it. *Alexander ab Alexand.* relates this of the *Thracians* and *Egyptians*, that *E cornibus boum* (*quæ veteribus Poculorum loco erant*) *vina ſibi invicem propinantes, id firmiſſimum contracti Fœderis vinculum eſſe putabant.* *Curtius* reporteth of the *Macedonians*, *quòd patrio ritu Fœdus quod ſanctiſſimum velient haberi ſic inibant, ut Panem gladio diviſum uterque libaret.*

And therefore *Alexander*, when he fell in love with *Roxana*, commanded Bread forthwith to brought before him; which when he had divided with his ſword, and they had both taſted together of, he took her preſently to himſelf as his Wife. And there remaineth a Cuſtom to this day, ſomething like this, at Weddings in many Countries, That when the Bridegroom and Bride are come from Church, they have a piece of Cake brought them, which when the Bridegroom hath taſted, he gives it to the Bride to taſte of likewiſe, in token of a Covenant between them. The *Germans* ſtill uſe to conclude of Bargains, and ratifie Friendſhip between parties, by drinking together, as appeareth by that phraſe which they have, den Frieden trincken, *Pacem bibere.*

In like manner, I ſay, the Eating of Sacrifices, which were God's meat, was a *Federal Rite* between God and thoſe that did partake of them, and ſignified there was a Covenant of Friendſhip between him and them.

For the better conceiving whereof, we muſt obſerve, That *Sacrifices*, beſide the nature of *Expiation*, had the Notion of *Feaſts*, which God

God himſelf did, as it were, feed upon. Which I explain thus: When God had brought the children of *Iſrael* out of *Egypt*, reſolving to manifeſt himſelf in a peculiar manner preſent among them, he thought good *to Dwell amongſt them* in a viſible and external manner; and therefore while they were in the Wilderneſs and ſojourned in Tents he would have a *Tent* or *Tabernacle* built, to ſojourn with them alſo. This Myſtery of the Tabernacle was fully underſtood by the Learned *Nachmanides*, who in few words, but pregnant, thus expreſſeth it, עקר החפץ במשכן הוא מקום מנוחת השכינה; and again, סוד המשכן הוא שיהיה הכבוד אשר שכן על הר סיני שוכן עליו: that is, *The Myſtery of the Tabernacle was this, that it was to be a place for the Shechinah or Habitation of Divinity to be fixed in:* And this, no doubt, as a ſpecial Type of God's future *Dwelling* in *Chriſt*'s Humane Nature, which was the TRUE SHECHINAH. But when the *Jews* were come into their Land, and had there built them Houſes, God intended to have a fixed Dwelling-houſe alſo, and therefore his moveable Tabernacle was to be turned into a ſtanding Temple. Whence by imitation came all thoſe Temples among the Heathens, which they apprehended as ſo many places of peculiar Reſidence or Habitation for their Deities, next the Heavens, to dwell in; as appears by that of *Silius*, amongſt many others,

> ——— *Tarpeie Pater, qui Templa ſecundam*
> *Incolis à Cœlo ſedem* ———

Now the Tabernacle or Temple being thus as a *Houſe* for God to *dwell* in viſibly, to make up the *Notion* of *Dwelling* or *Habitation* complete, there muſt be all things ſutable to a Houſe belonging to it. Hence in the Holy Place there muſt be a *Table* and a *Candleſtick*, becauſe this was the ordinary Furniture of a Room; as the fore-commended *Nachmanides* obſerves, סמך השלחן והמנורה שהם כלים במוחי ויורו על ענין המשכן, i. e. *He addeth a Table and a Candleſtick, becauſe theſe ſuit the Notion of a Dwelling-Houſe.* The *Table* muſt have its *Diſhes*, and *Spoons*, and *Bowls*, and *Covers*, belonging to it, though they were never uſed, and always be furniſhed with *Bread* upon it. The *Candleſtick* muſt have its *Lamps* continually burning.

Hence alſo there muſt be a *continual Fire* kept in this Houſe of God's upon the Altar, as the *Focus* of it: to which Notion I conceive the Prophet *Eſay* doth allude, Chap. 31. ver. 9. אשר אור לו בציון ותנור בירושלים, which I would thus tranſlate, *qui habet ignem ſuum in Sion, & focum ſuum in Jeruſalem.*

And beſides all this, to carry the *Notion* ſtill farther, there muſt be ſome *conſtant Meat and Proviſion* brought into this Houſe, which was done in the *Sacrifices*, that were partly conſumed by *Fire* upon God's own Altar, and partly eaten by the *Prieſts*, which were *God's Family*, and therefore to be maintained by him. That which was conſumed upon God's Altar was accounted GOD's MESSE, as appeareth Ver. 12. from the firſt Chapter of *Malachy*, where the *Altar* is called GOD's TABLE, and the *Sacrifice* upon it GOD's MEAT; *Teſay*, *The Table of God is polluted, and the fruit thereof, his Meat, is contemptible:* And often in the Law the Sacriſice is called God's לחם, that is, his

Bread or *Food*. Whence in that learned Hebrew Book *Cozri*, the King *Haber* objects to the Jew *Cozar* against his Religion, that it seemed to place Corporeity in God, in making him to feed upon the Flesh of Beasts in these Sacrifices. To which the Jewish Doctor answers Cabbalistically in this manner; That as in men Corporeal Meat is a means to unite and continue the Soul (which is a Spirit) to the Body: so in the Land of *Israel* the Blood of Beasts offered up in Sacrifice had an attractive Power to draw down Divinity, and unite it to the *Jews*. And methinks this may be a little farther convinced from that passage in the 50. *Psalm*, *If I were hungry, I would not tell thee; for the world is mine and the fulness thereof. Will I eat the Flesh of Bulls, or drink the Blood of Goats?* For though it be here denied that God did really feed upon the Sacrifices, yet it is implied there was some such Allusive signification in them.

Wherefore it is farther observable, that beside the *Flesh* of the Beast offered up in Sacrifice, there was a *Mincah* or *Meat-offering*, made of Flowr and Oyl, and a *Libamen* or *Drink-offering*, that was always joyned with the Daily Sacrifice, as the *Bread* and *Drink* which was to go along with God's *Meat*.

It was also strictly commanded that there should be Salt in every Sacrifice and Oblation; because all Meat is unsavoury without Salt: as R. *Moses Bar Nachman* hath here also well observed, מפני שאינו דרך כבוד להיות לחם השם טפל סבלי מלח, i. e. *Because it was not honourable that God's Meat should be unsavoury, without Salt.*

Lastly, all these things were to be consumed on the Altar only by the Holy fire that came down from Heaven, because they were *God's Portion*, and therefore to be *eaten* or consumed by himself in an extraordinary manner. And this the Devil sometime imitated, in some Sacrifices offered up to him. For so I understand that passage of *Pindar* in his *Olympiacks*, *Ode 7.* speaking of the *Rhodians*, That when they had prepared, and were come to offer Sacrifice to *Jupiter*, they had by chance forgotten to bring Fire with them: But *Jupiter*, being conscious of their good intentions, rained down upon them A GOLDEN SHOWR, (as I understand it) A SHOWR of Fire: A pure imitation of the Sacred Story. Take it in that elegant Poet's own words.

Καὶ τιν᾽ ἁδ αἰθέσας ἔχοντες
Σπέρμ᾽ ἀνέβαν φλογὸς ὄ,
Τεῦξαν δ᾽ ΑΠΥΡΟΙΣ ΙΕΡΟΪΣ,
Ἄλσῳ ἐν ἀκροπόλει· κείνοισι μὲν ξανθὰν ἀγαλὰν νεφέλαν,
Πολὺν ὗσε χρυσόν.

That is, according to *Benedictus* his Metaphrase, *Etenim Rhodii ascenderunt, quamvis non habentes ardentis semen ignis. Verùm dum instruunt Sacrificiis igni carentibus aram in arce, illis quidem flavam adducens nebulam, multum pluit* [*Jupiter*] *aurum.*

And *Solinus* reports it of the *Vulcanian* Hill in *Sicily*, that they which offered Sacrifice upon it, never put fire to it, but expected it should be kindled from Heaven. His words according to *Salmasius*'s Edition

Edition are these; *Nec longè indè Collis Vulcanius, in quo qui divinæ rei operantur, ligna vitea super aras struunt: nec Ignis adponitur in hanc congeriem. Cum proficias intulerunt, si adest Deus, si sacrum probatur, Sarmenta, licèt viridia, sponte concipiunt, & nullo inflagrante halitu, ab ipso Numine sit accendium. Ibi epulantes adludit flamma, quæ, flexuosis excessibus vagabunda, quem contigerit non adurit; nec aliud est quàm imago nuncia perfecti ritè Voti.* The place is very remarkable; and where he says thus, *Epulantes adludit flamma*, he alludeth to that custom of *Feasting on the Sacrifices*, which was before explained.

I will add to all this the words of a late learned Author, that sometime stumbled unawares upon this very *Notion* which we are now about, and yet expresst it happily in this manner; *Deus ad suam cum populo Judæorum familiaritatem significandam, sibi ab illo carnes, sanguinem atque fruges in* ALTARI *atque* MENSA *offerri voluit, ut ostenderet se quasi* COMMUNEM *in illo populo habere* MENSAM, *esse illius* CONVIVAM *perpetuum, atque ità familiariter cum illis habitare.*

And as it was thus among the *Hebrews*, so it seems that *Sacrifices* had the Notion of *Feasts* likewise among the ancient *Persians* that worshipped the Fire; of whom *Maximus Tyrius* thus relateth; Ὅτι ὑποφερόντες πυρὶ τροφὴν ὑπελέγοσι, πῦρ δέσποτα, ἔσθε, i. e. *bringing in the Sacrifices to the Fire, which was their god, they were wont to say*, Ignis Domine, comede.

The Sacrifices then being God's Feasts, they that did partake of them must needs be his CONVIVÆ, and in a manner EAT and DRINK with him, And that this did bear the Notion of a *Federal Rite*, in the Scriptures account, I prove from that place, *Levit.*2.13. *Thou shalt not suffer the* SALT OF THE COVENANT *of thy God to be lacking, with all thine Offerings thou shalt offer Salt.* Where the *Salt* that was to be cast upon all the Sacrifices is called THE SALT OF THE COVENANT, to signifie, that as men did use to make Covenants by Eating and Drinking together, where *Salt* is a necessary *Appendix*; so God by these Sacrifices, and the Feasts upon them, did ratifie and confirm his Covenant with those that did partake of them, inasmuch as they did in a manner EAT and DRINK with him.

For *Salt* was ever accounted amongst the Ancients a most necessary Concomitant of Feasts, and Condiment of all Meats. כל סעודה שאין מליח בה אינה סעודה, saith the Jewish Proverb, in *Beracoth*, *Omne Convivium in quo non est salitum, non est convivium.* And therefore because Covenants and Reconciliations were made by Eating and Drinking, where *Salt* was always used, *Salt* it self was accounted among the Ancients AMICITIÆ SYMBOLUM. Ἅλες καὶ τράπεζα, *Sal & Mensa*, was used proverbially among the *Greeks* to express Friendship by; Ἅλας καὶ τράπεζαν παραβαίνειν, in the words of *Origen* before quoted, out of *Archilochus*, *Sal & Mensam transgredi*, was to violate the most Sacred League of Friendship. *Æschines* in his Oration *De perperàm habitâ Legatione* hath a passage very pertinent to this purpose; Τὰς γὰρ τῆς πόλεως ἅλας καὶ δημοσίαν τράπεζαν ἔφη πλείστου δεῖν ποιεῖσθαι; *Etenim Civitatis Sales & communem Mensam ait se plurimi facere de-*

here. Thus I understand that Symbol of *Pythagoras*, ἅλα προσπίθεσθαι, (by *Erasmus*'s lieve) for *Friendship & Hospitality.* There is a pregnant instance of this very phrase in the Scripture, *Ezra* 4. 14. where our Translators read it thus, *Because we have maintenance from the King's Palace:* but the words in the Chaldee run after this manner, בען כל־קבל מלח היכלא סלחנא, i. e. *quòd Sale Palatii salivimus, Because we have eaten of the King's Salt,* [that is, because we have engaged our selves in a Covenant of Friendship to him, by eating of his Meat,] *therefore it is not meet for us to see the King's dishonour.* That Proverb mentioned in *Tully* makes to this purpose, *Multos modios Salis simul edendos esse, ut amicitiæ munus completum sit:* Which was, because that Federal Symbol had been so often abused. Nay hence there remaineth a Superstitious Custom amongst us and other Nations to this day, To count the Overturning of the *Salt* upon the Table ominous, as betiding some evil to him towards whom it falls: *Quia Amoris & Amicitiæ Symbolum.* And by this time I think I have given a sufficient Comment upon מלח הברית, the *Salt of the Covenant* in the Text.

Only I must not forget, that as in God's Sacrifices there was ever Salt to be used, so the like was generally observed in the Heathen Sacrifices; as that one place out of *Pliny*, amongst many, shall sufficiently testifie, *Maxima Salis authoritas è sacris veterum intelligitur, apud quos nulla Sacra sine mola salsa conficiebantur.* And the reason of it also is thus given by that famous Scholiast upon *Iliad.* α'. διότι οἱ ἅλες φιλίας σύμβολον, *because Salt is a Symbol of Friendship:* which is the same with that reason given by God, why he would always have Salt in his Sacrifices, because it was מלח הברית, that is, *Sal Symbolum fœderis,* as before was shewn. And this Phrase, being thus explained will clearly expound that other Phrase, about which Criticks have laboured so much in vain, where the same words are used, but inverted, and a Covenant is called *a Covenant of Salt,* as *Salt* is here called *the Salt of the Covenant, Numb.* 18. 19. and 2 *Chron.* 13. 5. *viz.* because *Covenants* were established by eating and drinking together, where *Salt* was a necessary Appendix.

Now therefore, that we may return; As the Legal Sacrifices, with the Feasts upon those Sacrifices, were FEDERAL RITES between God and men; in like manner, I say, the Lord's Supper under the Gospel, which we have already proved to be EPULUM SACRIFICIALE, *a Feast upon Sacrifice,* must needs be EPULUM FOEDERALE, *a Feast of Amity and Friendship* between God and men; where by Eating and Drinking at God's own Table, and of his Meat, we are taken into a sacred Covenant and inviolable League of Friendship with him.

Which I will confirm from that forecommended place, whence I have already proved that the Lord's Supper is *a Feast upon Sacrifice.* For there the Apostle thus dehorts the *Corinthians* from eating of the Feasts upon Idol-Sacrifices, which are a Parallel to the Feast upon the Christian Sacrifice in the Lord's Supper, because this was *to have Fellowship* and *Federal Communion* with Devils; *The things that the Gentiles sacrifice they sacrifice to Devils, and not to God; and I would not, brethren, that ye should have* FELLOWSHIP (or COMMUNION, κοινωνίαν) *with Devils.* Where the Comment of St. *Chrysostome* is excellent to our

our purpose: εἰ γὰρ ἐπ' ἀνθρώπων τὸ κοινωνεῖν ἁλῶν καὶ τραπέζης φιλίας ἀφορμὴ καὶ σύμβολον γίνεται, ἐγχωρεῖ καὶ ὅπερ δαιμόνων τοῦτο συμβῆναι· that is, *If among men to communicate of Bread and Salt be a token and Symbol of Friendship; it must carry the same Notion between men and Devils in the Idol-Feasts.* If therefore *to eat the Sacrifice of Devils* be *to have Federal Communion* with those Devils to whom it was offered; then *to eat of the Sacrifice of Christ*, once offered up to God, in the Lord's Supper, is *to have Federal Communion* with God.

There is an excellent Story in *Maimonides* his *Moreh Nevochim* concerning an ancient Custom of the *Zabii*, of Feasting together with their gods in this Federal way, which will much illustrate this Notion. For going about to give the reason why the eating of Blood was forbidden in the Law, he fetches it from the Idolatrous use of it then in *Moses*'s time among the *Zabii*; according to his Principles, who thought the reason of all the Ceremonial Precepts was to be fetched from some such accidental Grounds, because those Laws were not *Primæ*, but *Secundæ intentionis* in God. *Multarum Legum rationes & causæ* (saith he) *mihi innotuerunt ex cognitione fidei, rituum, & cultûs Zabiorum.*

By these *Zabii* he means the ancient *Chaldeans*; the word in the Original Arabick, according to the Copy of *Joseph Scaliger*, being thus written, صبيين. *A Vento Apeliote sic dicti*, (as he * observes) *quasi dicas Orientales.* And that Book which *Maimonides* so often quoteth concerning that Nation, their Rites and Religion, is still extant among the *Mahumetan Arabians*, as the same *Scaliger* avoucheth. The Story then is this, according to the Hebrew Traslation of R. *Abben Tibbon*, lib. 3. cap. 46. דע כי הדם הוא טמא מאד בעיני הצאבה ועם כל זה היו אוכלים אותו מפני שהיו חושבים שהוא מזון השדים ובשאכל אותו מי שאכלו כבר השתתף עם השדים ויבואוהו ויודיעוהו העתידות כמו שידמו ההמון ממעשי השדים i. e. *Licèt Sanguis impurus & immundus admodum fuerit in oculis Zabiorum; tamen ab illis comestus fuerit, eò quòd existimârunt* CIBUM HUNC ESSE DÆMONUM, *& quòd is qui eum comedit hâc ratione* COMMUNICATIONEM *aliquam cum Dæmonibus haberet, ita ut familiariter cum illo conversentur, & futura ei apperiant.* But because others of them did abhor the eating of Blood, as a thing repugnant unto Nature, they perform'd this service in a little different manner והיו שם אנשים שהיה קשה בעיניהם אכילת הדם כי הוא דבר שימאסהו טבע האדם והיו שוחטים בהמה ומקבלים דמו בכלי או בחפירה ואוכלים בשר השחוטה ההוא סביב דמה והיו מדמין במעשה הזה שהשדים ואכלו הדם אשר הוא מזונם והם ואכלו הבשר ובזה תהיה האהבה והאחוה והדעות בהם בעבור שאכלו כלם על שלחן אחד ובמושב אחד ויבאו להם שדים ההם לפי מחשבתם בחלום ויגידו להם העתידות ויועילו להם; i. e. *Mactantes Bestiam aliquam, Sanguinem in circulo sedentes comedebant: imaginantes sibi in hoc opere, ipsis* CARNEM COMEDENTIBUS, *Dæmones* ILLUM SANGUINEM COMEDERE, *& hunc esse* IPSORUM CIBUM, *hócque medio* AMICITIAM, FRATERNITATEM & FAMILIARITATEM *inter ipsos contrahi, quia omnes in una mensa edunt, uno consessu accumbunt.*

* *In Epist. 62. ad Isaacum Casaubonum.*

As for the former part of this Story, I find it also in R. *Moses Bar Nachman* upon *Deuteron.* 12.23. where he goes about to give the reason

ſon why Blood was forbidden in the Law, as *Maimonides* did, although in the firſt place, he ſaith, it was becauſe Blood ſerved in the Sacrifices for Expiation, otherwiſe than *Maimonides*, (for there was a great Controverſie between theſe two Doctors about the Nature of Sacrifices :) but yet in the ſecond place alſo he brings in this alſo, Becauſe it was uſed ſuperſtitiouſly by the Heathens in the worſhip of their Idol-gods. והיתה העבודה היא באכילה מן הדם כי היו מקבצים הדם לשדים והם אוכלים עליו ומפני כאילו הם קרואים לשדים לאכול על שלחן השדים והם מתחברים עמהם ——— והנה היו מחובאים בו ומגידים עתידות i. e. *They performed their Superſtitious Worſhip by eating of Blood in this manner; They gathered together Blood for the Devils their Idol-gods, and then they came themſelves, and did eat of that Blood with them, as being the Devil's* GUESTS, *and* INVITED *to* EAT *at the* TABLE *of Devils; and ſo were* JOYNED *in Federal Society with them. And by this kind of Communion with Devils they were able to Propheſie, and foretel things to come.*

FINIS.

THE
First Sermon;
OR A
DISCOURSE
ON
1 JOHN Chap. II. Verſ. 3, 4.

Hereby we do know that we know him, if we keep his Commandments, &c.

By R. CUDWORTH, D. D.

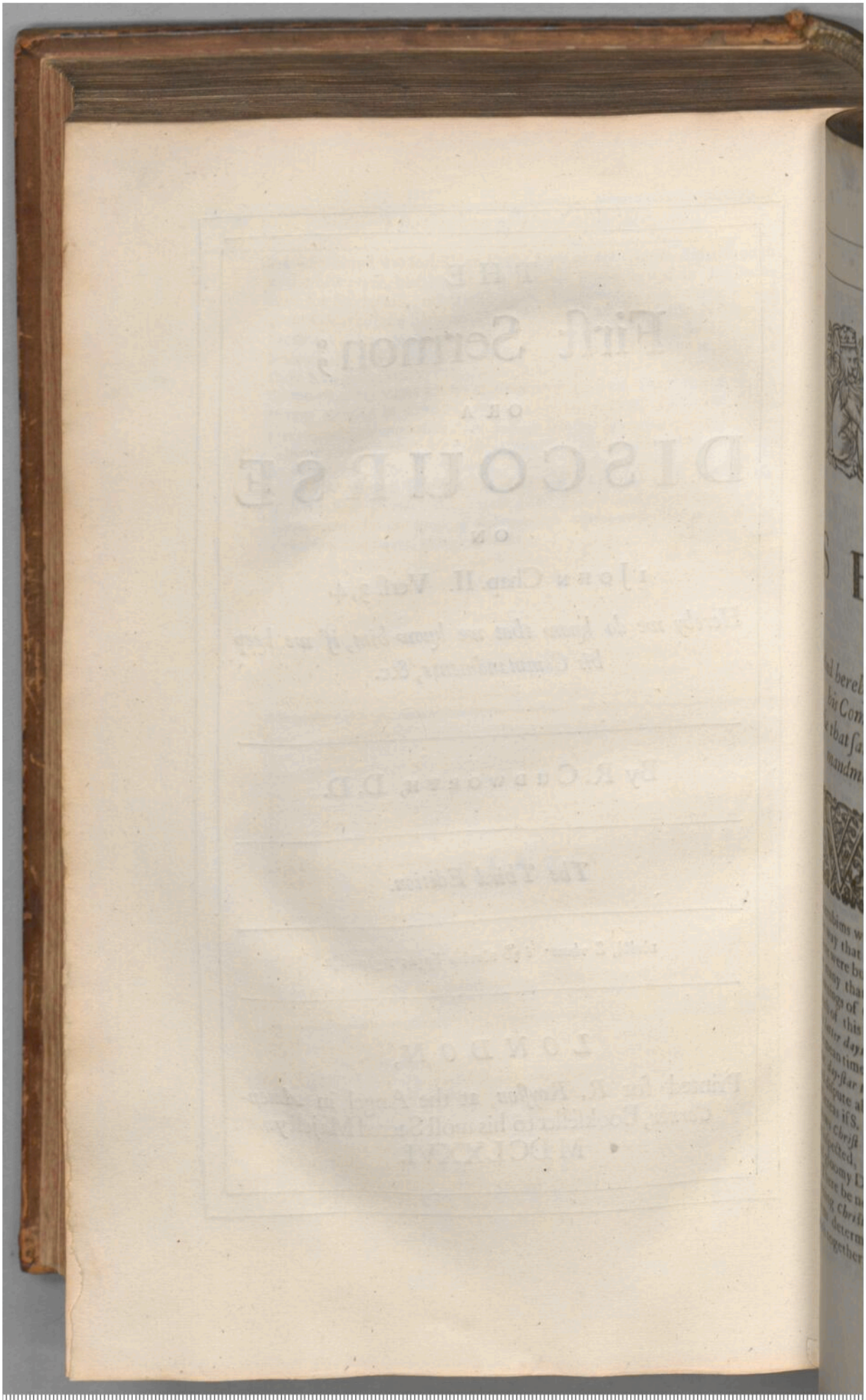
The Third Edition.

Εὐσέβει, ὦ τέκνον· ὁ γὰρ εὐσεβῶν ἄκρως χριστιανίζει.

LONDON,

Printed for *R. Royſton,* at the Angel in *Amen-Corner,* Bookſeller to his moſt Sacred Majeſty.
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THE FIRST

SERMON.

1 JOHN Chap. 2. Ver. 3, 4.

And hereby we do know that we know him, if we keep his Commandments.

He that ſaith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.

WE have much enquiry concerning Knowledge in theſe latter times. The ſons of *Adam* are now as buſie as ever himſelf was about the *Tree of Knowledge* of good and evil, ſhaking the boughs of it, and ſcrambling for the fruit; whileſt, I fear, many are too unmindful of the *Tree of Life*. And though there be now no Cherubims with their flaming ſwords to fright men off from it; yet the way that leads to it ſeems to be ſo ſolitary and untrodden, as if there were but few that had any mind to taſt of the Fruit of it. There be many that ſpeak of new glimpſes and diſcoveries of Truth, of dawnings of Goſpel-light; and no queſtion but God hath reſerved much of this for the very Evening and Sun-ſet of the World; for *in the latter days knowledge ſhall be increaſed:* But yet I wiſh we could in the mean time ſee that *day to dawn* which the Apoſtle ſpeaks of, and that *day-ſtar to ariſe in mens hearts.* I wiſh, whilſt we talk of *Light*, and diſpute about *Truth*, we could walk more as *children of the Light*. Whereas if S. *John*'s rule be good here in the Text, that no man truly knows *Chriſt* but he that keepeth his Commandments; it is much to be ſuſpected, that many of us which pretend to Light have a thick and gloomy Darkneſs within over-ſpreading our ſouls.

There be now many large Volumes and Diſcourſes written concerning *Chriſt*, thouſands of Controverſies diſcuſſed, infinite Problems determined concerning his Divinity, Humanity, Union of both together, and what not? ſo that our Bookiſh Chriſtians, that

 have

have all their Religion in writings and papers, think they are now completely furniſhed with all kind of knowledge concerning *Chriſt*; and when they ſee all their leaves lying about them, they think they have a goodly ſtock of knowledge and truth, and cannot poſſibly miſs of the way to Heaven; as if Religion were nothing but a little *Book-craft*, a mere *Paper-skill*.

But if S. *John*'s rule here be good, we muſt not judge of our knowing of *Chriſt* by our skill in Books and Papers, but by our keeping of his Commandments. And that I fear will diſcover many of us (notwithſtanding all this Light which we boaſt of round about us) to have nothing but *Egyptian* Darkneſs within upon our hearts.

The vulgar ſort think that they know *Chriſt* enough out of their Creeds and Catechiſms and Confeſſions of Faith: and if they have but a little acquainted themſelves with theſe, and like Parrots conned the words of them, they doubt not but that they are ſufficiently inſtructed in all the myſteries of the Kingdom of Heaven. Many of the more learned, if they can but wrangle and diſpute about *Chriſt*, imagine themſelves to be grown great proficients in the School of *Chriſt*.

The greateſt part of the world, whether learned or unlearned, think that there is no need of purging and purifying of their hearts for the right knowledge of Chriſt and his Goſpel; but though their lives be never ſo wicked, their hearts never ſo foul within, yet they may know *Chriſt* ſufficiently out of their Treatiſes and Diſcourſes, out of their mere Syſtems and Bodies of Divinity: which I deny not to be uſeful in a ſubordinate way; although our Saviour preſcribeth to his Diſciples another method to come to the right knowledge of Divine Truths, by doing of God's will. *He that will do my Father's will* (ſaith he) *ſhall know of the Doctrine whether it be of God.* He is a true Chriſtian indeed, not he that is only *book-taught*, but he that is *God-taught*; he that hath an *Unction from the Holy one* (as our Apoſtle calleth it) *that teacheth him all things*; he that hath the Spirit of *Chriſt* within him, that *ſearcheth out the deep things of God: For as no man knoweth the things of a man ſave the ſpirit of a man which is in him; even ſo the things of God knoweth no man but the Spirit of God.*

Ink and Paper can never make us Chriſtians, can never beget a new nature, a living principle in us; can never form *Chriſt*, or any true notions of ſpiritual things, in our hearts. The Goſpel, that new Law which *Chriſt* delivered to the world, it is not merely a *Letter* without us, but a *quickening Spirit* within us. Cold Theorems and Maxims, dry and jejune Diſputes, lean Syllogiſtical reaſonings, could never yet of themſelves beget the leaſt glimpſe of true heavenly light, the leaſt ſap of ſaving knowledge in any heart. All this is but the groping of the poor dark ſpirit of man after Truth, to find it out with his own endeavours, and feel it with his own cold and benummed hands. Words and Syllables, which are but dead things, cannot poſſibly convey the living notions of heavenly Truths to us. The ſecret myſteries of a Divine Life, of a new Nature, of *Chriſt* formed in our hearts, they cannot be written or ſpoken, language and expreſſions cannot reach them; neither can they be ever truly underſtood, except the Soul it ſelf be kindled from within, and awakened into the life of them. A Painter that would draw a Roſe, though he may

flouriſh ſome likeneſs of it in figure and colour, yet he can never paint the ſcent and fragrancy; or if he would draw a Flame, he cannot put a conſtant heat into his colours; he cannot make his penſil drop a Sound, as the Echo in the Epigramm mocks at him

——*Si vis ſimilem pingere, pinge ſonum.*

All the skill of cunning Artizans and Mechanicks cannot put a principle of Life into a Statue of their own making. Neither are we able to incloſe in words and letters the Life, Soul and Eſſence of any Spiritual Truths, and as it were to incorporate it in them.

Some Philoſophers have determined, that ἀρετὴ is not διδακτὸν, *Vertue cannot be taught* by any certain rules or precepts. Men and Books may propound ſome directions to us, that may ſet us in ſuch a way of life ad practice, as in which we ſhall at laſt find it within our ſelves, and be experimentally acquainted with it: but they cannot teach it us like a Mechanick Art or Trade. No ſurely, *there is a ſpirit in man*; and *the inſpiration of the Almighty giveth underſtanding.* But we ſhall not meet with this ſpirit any where but in the way of Obedience: the knowledge of *Chriſt*, and the keeping of his Commandments, muſt always go together, and be mutual cauſes of one another.

Hereby we know that we know him, if we keep his Commandments.
He that ſaith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.

I Come now unto theſe words themſelves, which are ſo pregnant, that I ſhall not need to force out any thing at all from them: I ſhall therefore only take notice of ſome few Obſervations which drop from them of their own accord, and then conclude with ſome Application of them to our ſelves.

First then, If this be the right way and method of diſcovering our I.
knowledge of Chriſt, by our *keeping his Commandments*; then *we may ſafely draw concluſions concerning our ſtate and condition from the conformity of our lives to the will of Chriſt.*

Would we know whether we know *Chriſt* aright, let us conſider whether the life of *Chriſt* be in us. *Qui non habet vitam Chriſti, Chriſtum non habet*; He that hath not the life of *Chriſt* in him, he hath nothing but the name, nothing but a phanſie of *Chriſt*, he hath not the ſubſtance of him. He that builds his houſe upon this foundation, not an aiery notion of *Chriſt* ſwimming in his brain, but *Chriſt* really dwelling and living in his heart, as our Saviour himſelf witneſſeth, he *buildeth his houſe upon a rock*; and when the floods come, and the winds blow, and the rain deſcends, and beats upon it, it ſhall ſtand impregnably. But he that builds all his comfort upon an ungrounded perſwaſion that God from all eternity hath loved him, and abſolutely decreed him to life and happineſs, and ſeeketh not for God really dwelling in his Soul; he builds his houſe upon a Quick-ſand, and it ſhall ſuddenly ſink and be ſwallowed up: *His hope ſhall be cut off, and his truſt ſhall be a Spider's web; he ſhall lean upon his houſe, but*

it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure.

We are no where commanded to pry into theſe Secrets, but the wholeſome counſel and advice given us is this, to *make our calling and election ſure.* We have no warrant in Scripture to peep into theſe hidden Rolls and Volumes of Eternity, and to make it our firſt thing that we do when we come to *Chriſt*, to ſpell out our names in the Stars, and to perſwade our ſelves that we are certainly elected to everlaſting happineſs, before we ſee the *image of God*, in righteouſneſs and true holineſs, ſhaped in our hearts. God's everlaſting Decree is too dazling and bright an object for us at firſt to ſet our eye upon. It is far eaſier and ſafer for us to look upon the rayes of his goodneſs and holineſs as they are reflected in our hearts, and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance with his heavenly Will: as it is ſafer for us, if we would ſee the Sun, to look upon it here below in a pail of water, than to caſt up our daring eyes upon the body of the Sun it ſelf, which is too radiant and ſcorching for us. The beſt aſſurance that any one can have of his intereſt in God, is doubtleſs the conformity of his Soul to him. Thoſe divine purpoſes, whatſoever they be, are altogether unſearchable and unknowable by us, they lie wrapt up in everlaſting darkneſs, and covered in a deep Abyſs: Who is able to fathom the bottom of them?

Let us not therefore make this our firſt attempt towards God and Religion, to perſwade our ſelves ſtrongly of theſe everlaſting Decrees: for if at our firſt flight we aim ſo high, we ſhall haply but ſcorch our wings, and be ſtruck back with lightning, as thoſe *Giants* of old were that would needs attempt to aſſault Heaven. And it is indeed a moſt *Gigantical* Eſſay, to thruſt our ſelves ſo boldly into the lap of Heaven; it is the prank of a *Nimrod*, of a *mighty Hunter*, thus rudely to deal with God, and to force heaven and happineſs before his face, whether he will or no. The way to obtain a good aſſurance indeed of our title to Heaven is, not to clamber up to it by a ladder of our own ungrounded perſwaſions, but to dig as low as Hell by humility and ſelf-denial in our own hearts: And though this may ſeem to be the fartheſt way about, yet it is indeed the neareſt and ſafeſt way to it. We muſt ἀναβαίνειν κάτω, and καταβαίνειν ἄνω, as the Greek Epigram ſpeaks, *aſcend downward*, and *deſcend upward*, if we would indeed come to Heaven, or get any true perſwaſion of our title to it.

The moſt gallant and triumphant confidence of a Chriſtian riſeth ſafely and ſurely on this low foundation, that lies deeper under ground, and there ſtands firmly and ſtedfaſtly. When our heart is once tuned into a conformity with the word of God, when we feel our will perfectly to concurr with his will, we ſhall then preſently perceive a *Spirit of adoption* within our ſelves, teaching us to cry *Abba, Father.* We ſhall not then care for peeping into thoſe hidden Records of Eternity, to ſee whether our names be written there in golden Characters: no, we ſhall find a copy of God's thoughts concerning us written in our own Breaſts. There we may read the characters of his favour to us, there we may feel an inward ſenſe of his love to us, flowing out of our hearty and unfeigned love to him.

And

And we ſhall be more undoubtedly perſwaded of it, than if any of thoſe winged *Watchmen* above, that are privy to Heaven's ſecrets, ſhould come and tell us that they ſaw our names enrolled in thoſe *volumes of eternity*. Whereas on the contrary, though we ſtrive to perſwade our ſelves never ſo confidently, that God from all eternity hath loved us, and elected us to life and happineſs; if we do yet in the mean time entertain any iniquity within our hearts, and willingly cloſe with any luſt; do what we can, we ſhall find many a cold qualm ever now and then ſeizing upon us at approaching dangers; and when Death it ſelf ſhall grimly look us in the face, we ſhall feel our hearts even to die within us, and our ſpirits quite faint away, though we ſtrive to raiſe them and recover them never ſo much with the *Strong waters* and *Aqua-vitæ* of our own ungrounded preſumptions. The leaſt inward luſt willingly continued in will be like a *worm*, fretting the *Gourd* of our jolly confidence and preſumptuous perſwaſion of God's love, and alway gnawing at the root of it. and though we ſtrive to keep it alive, and continually beſprinkle it with ſome dews of our own; yet it will be always dying and withering in our boſoms. But a good Conſcience within will be always better to a Chriſtian than *health to his navel, and marrow to his bones*; it will be an everlaſting cordial to his heart; it will be ſofter to him than a bed of Down, and he may ſleep ſecurely upon it in the midſt of raging and tempeſtuous ſeas, when the winds bluſter, and the waves beat round about him. A good conſcience is the beſt looking-glaſs of Heaven; in which the Soul may ſee God's thoughts and purpoſes concerning it, as ſo many ſhining ſtars reflected to it. *Hereby we know Chriſt, hereby we know that Chriſt loves us, if we keep his Commandments.*

II. Secondly, If hereby only we know that we know *Chriſt*, by our keeping his Commandments; then *the knowledge of Chriſt doth not conſiſt merely in a few barren Notions, in a form of certain dry and ſapleſs opinions.*

Chriſt came not into the world to fill our Heads with mere Speculations, to kindle a fire of wrangling and contentious diſpute amongſt us, and to warm our ſpirits againſt one another with nothing but angry and peeviſh debates, whilſt in the mean time our Hearts remain all ice within towards God, and have not the leaſt ſpark of true heavenly fire to melt and thaw them. *Chriſt* came not to poſſeſs our brains only with ſome cold opinions, that ſend down nothing but a freezing and benumming influence upon our hearts. *Chriſt* was *Vitæ Magiſter*, not *Scholæ*: and he is the beſt Chriſtian whoſe Heart beats with the trueſt pulſe towards Heaven; not he whoſe Head ſpinneth out the fineſt cobwebs.

He that endeavours really to mortifie his luſts, and to comply with that truth in his life which his Conſcience is convinced of, is nearer a Chriſtian, though he never heard of *Chriſt*, than he that believes all the vulgar Articles of the Chriſtian faith, and plainly denieth *Chriſt* in his life.

Surely the way to Heaven that *Chriſt* hath taught us is plain and

and easie, if we have but honest hearts: we need not many Criticisms, many School-distinctions, to come to a right understanding of it. Surely *Christ* came not to ensnare us and entangle us with captious niceties, or to puzzle our heads with deep speculations, and lead us through hard and craggy notions into the Kingdom of Heaven. I perswade my self, that no man shall ever be kept out of Heaven for not comprehending mysteries that were beyond the reach of his shallow understanding, if he had but an honest and good Heart, that was ready to comply with *Christ*'s Commandments. *Say not in thine heart, Who shall ascend into heaven?* that is, with high speculations to bring down *Christ* from thence; or, *Who shall descend into the Abyss beneath?* that is, with deep searching thoughts to fetch up *Christ* from thence: but lo, *the word is nigh thee, even in thy mouth, and in thy heart.*

But I wish it were not the distemper of our times, to scare and fright men only with *Opinions*, and make men only solicitous about the entertaining of this and that Speculation, which will not render them any thing the better in their lives, or the liker unto God; whilst in the mean time there is no such care taken about *keeping of Christ's Commandments*, and being renewed in our minds according to the image of God in righteousness and true holiness. We say, *Lo, here is Christ*, and, *Lo, there is Christ*, in these and these *Opinions*; whereas in truth *Christ* is neither here, nor there, nor any where, but where the Spirit of *Christ*, where the life of *Christ* is.

Do we not now-adays open and lock up Heaven with the private key of this and that Opinion of our own, according to our several fancies, as we please? and if any one observe *Christ*'s Commandments never so sincerely, and serve God with faith and a pure conscience, that yet haply skills not of some contended-for *Opinions*, some darling *notions*, he hath not the right *Shibboleth*, he hath not the true Watchword, he must not pass the Guards into Heaven. Do we not make this and that *Opinion*, this and that outward *Form*, to be the *Wedding-garment*, and boldly sentence those to outer darkness that are not invested therewith? whereas every true Christian finds the least dram of hearty affection towards god to be more cordial and sovereign to his Soul than all the *Speculative notions* and *Opinions* in the world: and though he study also to inform his Understanding aright, and free his mind from all errour and misapprehensions; yet it is nothing but the Life of *Christ* deeply rooted in his heart which is the Chymical Elixir that he feeds upon. Had he *all faith that he could remove mountains* (as S. *Paul* speaks) had he *all knowledge, all tongues and languages*; yet he prizeth one dram of *Love* beyond them all. He accounteth him that feedeth upon meer *notions* in Religion to be but an aiery and Chameleon-like Christian. He findeth himself now otherwise rooted and centred in God, than when he did before merely contemplate and gaze upon him: he tasteth and relisheth God within himself; he hath *quendam saporem Dei, a certain savour of him*; whereas before he did but rove and guess at random at him. He feeleth himself safely anchored in God, and will not be disswaded from it, though perhaps he skill not many of those *Subtilties* which others make the *Alpha* and *Omega* of their Religion. Neither is he scared with

with thoſe childiſh affrightments with which ſome would force their private Conceits upon him; he is above the ſuperſtitious dreading of mere ſpeculative Opinions, as well as the ſuperſtitious reverence of outward Ceremonies: he cares not ſo much for ſubtilty, as for ſoundneſs and health of mind. And indeed, as it was well ſpoken by a noble Philoſopher, ἄνευ ἀρετῆς θεὸς ὄνομα μόνον, that *without purity and vertue God is nothing but an empty name*; ſo it is as true here, that without obedience to *Chriſt*'s Commandments, without the *life of Chriſt* dwelling in us, whatſoever *Opinion* we entertain of him, *Chriſt* is but only named by us, he is not *known*.

I ſpeak not here againſt a free and ingenuous enquiry into all Truth, according to our ſeveral abilities and opportunities; I plead not for the captivating and enthralling of our judgments to the Dictates of men; I do not diſparage the natural improvement of our underſtanding faculties by true Knowledge, which is ſo noble and gallant a perfection of the mind: But the thing which I aim againſt is, the diſſpiriting of the life and vigour of our Religion by dry Speculations, and making it nothing but a mere dead *Sceleton* of *Opinions*, a few dry bones without any fleſh and ſinews tied up together, and the miſ-placing of all our zeal upon an eager proſecution of theſe, which ſhould be ſpent to better purpoſe upon other objects.

Knowledge indeed is a thing far more excellent than richee, outward pleaſures, worldly dignities, or any thing elſe in the world beſides Holineſs, and the Conformity of our wills to the will of God: But yet our happineſs conſiſteth not in it, but in a certain Divine Temper and Conſtitution of Soul which is far above it.

But it is a piece of that corruption that runneth through humane nature, that we naturally prize *Truth* more than *Goodneſs*, *Knowledge* more than *Holineſs*. We think it a gallant thing to be fluttering up to Heaven with our wings of Knowledge and Speculation: whereas the higheſt myſtery of a Divine Life here, and of perfect happineſs hereafter, conſiſteth in nothing but mere Obedience to the Divine Will. Happineſs is nothing but that inward ſweet delight that will ariſe from the harmonious agreement between our wills and God's will.

There is nothing contrary to God in the whole world, nothing that fights againſt him, but *Self-will*. This is the ſtrong Caſtle that we all keep garriſon'd againſt Heaven in every one of our Hearts, which God continually layeth ſiege unto: and it muſt be conquered and demoliſhed, before we can conquer Heaven. It was by reaſon of this *Self-will* that *Adam* fell in Paradiſe; that thoſe glorious Angels, thoſe *Morning-ſtars*, kept not their firſt ſtation, but dropt down from Heaven like falling Stars, and ſunk into this condition of bitterneſs, anxiety and wretchedneſs in which now they are. They all intangled themſelves with the length of their own wings, they would needs will more and otherwiſe than God would will in them: and going about to make their Wills wider, and to enlarge them into greater amplitude, the more they ſtruggled, they found themſelves the faſter pinioned, and crouded up into narrowneſs and ſervility; inſomuch that now they are not able to uſe any wings at all, but inheriting the *Serpent's* curſe, can only creep with their *bellies* upon the

the earth. Now our only way to recover God and happineſs again is, not to ſoar up with our Underſtandings, but to deſtroy this *Self-will* of ours; and then we ſhall find our wings to grow again, our plumes fairly ſpread, and our ſelves raiſed aloft into the free Air of perfect Liberty, which is perfect Happineſs,

There is nothing in the whole world able to do us good or hurt but *God* and our own *Will*; neither riches nor poverty, nor diſgrace nor honour, nor life nor death, nor Angels nor Devils; but Willing or Not-willing as we ought. Should Hell it ſelf caſt all its fiery darts againſt us, if our *Will* be right, if it be informed by the Divine Will, they can do us no hurt; we have then (if I may ſo ſpeak) an enchanted Shield that is impenetrable, and will bear off all. God will not hurt us, and Hell cannot hurt us, if we will nothing but what God wills. Nay, then we are acted by God himſelf, and the whole Divinity floweth in upon us; and when we have caſhiered this *Self-will* of ours, which did but ſhackle and confine our Souls, our wills ſhall then become truly free, being widened and enlarged to the extent of God's own will. *Hereby we know that we know Chriſt indeed*, not by our *Speculative Opinions* concerinng him, but *by our keeping of his Commandments.*

III. Thirdly, if hereby we are to judge whether we truly *know Chriſt*, by our *keeping of his Commandments*; ſo that *he that ſaith he knoweth him, and keepeth not his Commandments, is a liar*; then, *This was not the Plot and deſign of the Goſpel, to give the world an indulgence to ſin, upon what pretence ſoever.*

Though we are too prone to make ſuch miſconſtructions of it: As if God had intended nothing elſe in it, but to dandle our corrupt nature, and contrive a ſmooth and eaſie way for us to come to happineſs, without the toilſom labour of ſubduing our luſts and ſinful affections: or, as if the Goſpel were nothing elſe but a Declaration to the world, of God's engaging his affections from all eternity on ſome particular perſons in ſuch a manner, as that he would reſolve to love them and dearly embrace them, though he never made them partakers of his Image in righteouſneſs and true holineſs; and though they ſhould remain under the power of all their luſts, yet they ſhould ſtill continue his *beloved ones*, and he would notwithſtanding at laſt bring them undoubtedly into Heaven. Which is nothing elſe but to make the God that we worſhip, the God of the New Teſtament, προσωπολήπτης, *an accepter of perſons*, and one that ſhould encourage that in the world which is diametrally oppoſite to God's own Life and Being.

And indeed nothing is more ordinary than for us to ſhape out ſuch monſtrous and deformed Notions of God unto our ſelves, by looking upon him through the *coloured Medium* of our own corrupt Hearts, and having the *eye* of our Soul *tinctured* by the ſuffuſions of our own luſts. And therefore becauſe we mortals can *fondly* love and hate, and ſometimes hug the very Vices of thoſe to whom our affections are engaged, and kiſs their very Deformities; we are ſo ready to ſhape out a Deity like unto our ſelves, and to faſhion out ſuch a *God* as will, in

in *Christ* at leaſt, hug the very wickedneſs of the world, and in thoſe that be once his own, by I know not what *fond* affection, appropriated to himſelf, connive at their very ſins, ſo that they ſhall not make the leaſt breach betwixt himſelf and them. Some there are that queſtion whether of the two be the worſe Idolatry, and of the deeper ſtain; for a man to make a god out of *a piece of wood*, and *fall down unto it and worſhip it, and ſay, Deliver me, for thou art my God*, as it is expreſſed in the Prophet *Iſaiah*; or to ſet up ſuch an Idol-god of our own Imagination as this is, faſhioned out according to the ſimilitude of our own *fondneſs* and wickedneſs: and when we ſhould paint out God with the livelieſt Colours that we can poſſibly borrow from any created Being, with the pureſt Perfections that we can abſtract from them; to draw him out thus with the black Coal of our own corrupt hearts, and to make the very Blots and Blurs of our own Souls to be the Letters which we ſpell out his Name by. Thus do we, that are Children of the Night, make black and ugly repreſentations of God unto our ſelves, as the *Ethiopians* were wont to do, copying him out according to our own likeneſs, and ſetting up that unto our ſelves for a God which we love moſt dearly in our ſelves, that is, our Luſts. But there is no ſuch *God* as this any-where in the world, but only in ſome mens falſe Imaginations, who know not all this while that they look upon themſelves in ſtead of God, and make an Idol of themſelves, which they worſhip and adore for him; being ſo full of themſelves, that whatſoever they ſee round about them, even God himſelf, they colour with their own Tincture: like him that *Ariſtotle* ſpeaks of, that whereſoever he went, and whatſoever he looked upon, he ſaw ſtill his own face as in a glaſs, repreſented to him. And therefore it is no wonder if men ſeem naturally more devoutly affected toward ſuch an imaginary God as we have now deſcribed, than to the True Real God, clothed with his own real Attributes; ſince it is nothing but an Image of themſelves, which *Narciſſus*-like they fall in love with: no wonder if they kiſs and dandle ſuch a *Baby-god* as this, which, like little children, they have dreſſed up out of the clouts of their own fond Phancies, according to their own likeneſs, of purpoſe that they might play and ſport with it.

But God will ever *dwell* in ſpotleſs *light*, howſoever we paint him and diſfigure him here below: he will ſtill be circled about with his own raies of unſtained and immaculate glory. And though the Goſpel be not God as he is in his own *Brightneſs*, but God *veiled* and *masked* to us, God in a ſtate of Humiliation and Condeſcent, as the Sun in a Rainbow; yet it is nothing elſe but a clear and unſpotted Mirrour of Divine Holineſs, Goodneſs, Purity; in which Attributes lies the very Life and Eſſence of God himſelf. The Goſpel is nothing elſe but God deſcending into the World in *Our Form*, and converſing with us in our likeneſs; that he might allure and draw us up to God, and make us partakers of his *Divine Form*. Θεὸς γέγονεν ἄνθρωπος (as *Athanaſius* ſpeaks) ἵνα ἡμᾶς ὁ ἑαυτῷ θεοποίησῃ, *God was therefore incarnated and made man, that he might Deifie us*, that is, (as St. *Peter* expreſſeth it) make us *partakers of the Divine Nature*. Now, I ſay, the very proper Character and eſſential Tincture of God himſelf is nothing elſe but *Goodneſs*. Nay, I may be bold to add, that God is therefore God, becauſe he is the higheſt and moſt perfect

Good: and Good is not therefore Good, becauſe God out of an arbitrary will of his would have it ſo. Whatſoever God doth in the world, he doth it as ſuitable to the higheſt Goodneſs; the *Idea* and faireſt Copy of which is his own Eſſence.

Virtue and Holineſs in creatures, as *Plato* well diſcourſeth in his *Euthyphro*, are not *therefore good becauſe God loveth them*, and will have them be accounted ſuch; but rather, *God therefore loveth them, becauſe they are in themſelves ſimply good.* Some of our own Authors go a little farther yet, and tell us, that God doth not fondly love himſelf becauſe he is *himſelf*, but therefore he loveth himſelf becauſe he is the higheſt and moſt abſolute *Goodneſs*: ſo that if there could be any thing in the world better than God, God would love that better than himſelf: But becauſe he is eſſentially the moſt perfect *Good*, therefore he cannot but love his own *Goodneſs* infinitely above all other things. And it is another miſtake which ſometimes we have of God, by ſhaping him out according to the Model of our ſelves, when we make him nothing but a *blind, dark, impetuous Self-will* running through the world; ſuch as we our ſelves are furiouſly acted with, that have not the Ballaſt of *abſolute Goodneſs* to poize and ſettle us.

That I may therefore come nearer to the thing in hand: God, who is *abſolute Goodneſs*, cannot love any of his Creatures and take pleaſure in them, without beſtowing a communication of his Goodneſs and Likeneſs upon them. God cannot make a Goſpel, to promiſe men Life and Happineſs hereafter without being *regenerated*, and made partakers of his *Holineſs*. As ſoon may Heaven and Hell be reconciled together, and lovingly ſhake hands with one another, as God can be fondly indulgent to any ſin, in whomſoever it be. As ſoon may Light and Darkneſs be eſpouſed together, and Midnight be married to the Noon-day, as God can be joyned in a league of friendſhip to any wicked Soul.

The great Deſign of God in the Goſpel is, to clear up this Miſt of Sin and Corruption which we are here ſurrounded with, and to bring up his creatures out of the *Shadow of death* to the *Region of Light* above, the Land of Truth and Holineſs. The great Myſtery of the Goſpel is to eſtabliſh a *God-like* frame and diſpoſition of ſpirit, which conſiſts in Righteouſneſs and true Holineſs, in the hearts of men. And *Chriſt*, who is the great and mighty Saviour, came on purpoſe into the World, not only to ſave us from *Fire and Brimſtone*, but alſo to ſave us from our *Sins*. *Chriſt* hath therefore made an Expiation of our ſins by his death upon the Croſs, that we being thus *delivered out of the hands of* theſe *our* greateſt *enemies, might ſerve God without fear, in holineſs and righteouſneſs before him all the days of our life.* This *grace of God that bringeth ſalvation hath* therefore *appeared unto all men*, in the Goſpel, that it might *teach us to deny ungodlineſs and worldly luſts, and that we ſhould live ſoberly, righteouſly and godlily in this preſent world: looking for that bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works. Theſe things I write unto you,* (ſaith our Apoſtle a little before my Text) *that you ſin not:* therein expreſſing the end of the whole Goſpel, which is, not only to *cover ſin*, by ſpreading

ſpreading the purple Robe of *Chriſt*'s Death and ſufferings over it, whilſt it ſtill remaineth in us with all it's filth and noiſomneſs unremoved; but alſo to convey a powerful and mighty Spirit of holineſs, to *cleanſe* us and *free* us from it. And this is a greater grace of God to us than the former, which ſtill go both together in the Goſpel; beſides the free remiſſion and pardon of ſin in the *blood of Chriſt*, the delivering of us from the power of ſin by the *Spirit of Chriſt* dwelling in our hearts.

Chriſt came not into the world only to caſt a Mantle over us, and hide all our filthy ſores from God's avenging eye, with his merits and righteouſneſs; but he came likewiſe to be a Chirurgeon and Phyſician of Souls, to free us from the filth and corruption of them; which is more grievous and burthenſom, more noiſom to a true Chriſtian, than the guilt of ſin it ſelf.

Should a poor wretched and diſeaſed creature, that is full of ſores and ulcers, be covered all over with Purple, or clothed with Scarlet, he would take but little contentment in it whilſt his ſores and wounds remain upon him: and he had much rather be arraied in rags, ſo he might obtain but ſoundneſs and health within. The Goſpel is a true *Bethesda*, *a pool of Grace*, where ſuch poor, lame and infirm creatures as we are, upon the moving of God's Spirit in it, may deſcend down, not only to waſh our skin and outſide, but alſo to be cured of our diſeaſes within. And whatever the world thinks, there is a powerful Spirit that *moves* upon theſe *waters*, the waters of the Goſpel, ſpreading its gentle, healing, quickening wings over our Souls. The Goſpel is not like *Abana* and *Pharpar*, thoſe common Rivers of *Damaſcus*, that could only cleanſe the outſide; but is a true *Jordan*, in which ſuch leprous *Naamans* as we all are may *waſh and be clean*, *Bleſſed* indeed *are they whoſe iniquities are forgiven, and whoſe ſins are covered: Bleſſed is the man to whom the Lord will not impute ſin:* But yet rather bleſſed are they whoſe ſins are like a *Morning-cloud*, and quite taken away from them. *Bleſſed*, thrice bleſſed, *are they that hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied: Bleſſed are the pure in heart, for they ſhall ſee God.*

Our Saviour *Chriſt* came (as *John* the *Baptiſt* tells us) *with a Fan in his hand, that he might throughly purge his floor and gather his wheat into his garner: but the chaff he will burn up with unquenchable fire.* He came (as the Prophet *Malachy* ſpeaks) *like a Refiner's fire, and like Fuller's ſope; to ſit as a Refiner and Purifier of ſilver, and to purifie all the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.*

Chriſt came not only to write *Holineſs to the Lord* upon *Aaron*'s forehead, and to put his *Urim* and *Thummim* upon his Breaſt-plate; but, *This is the Covenant, ſaith the Lord, that I will make with them in thoſe days; I will put my Law in their inward parts, and write it in their hearts, and* then *I will be their God, and they ſhall be my people: they ſhall be all Kings and Prieſts unto me. God ſent his own Son* (ſaith S. *Paul*) *in the likeneſs of ſinful fleſh, and by a ſacrifice for ſin condemned ſin in the fleſh; that the righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.*

The *firſt Adam*, as the Scripture tells us, brought in a real defile-

ment, which, like a noiſom Leproſie, hath overſpread all mankind: and therefore *the Second Adam* muſt not only fill the World with a *conceit* of Holineſs and mere imaginary Righteouſneſs; but he muſt really convey ſuch an *immortal ſeed* of Grace into the hearts of true Believers as may prevail ſtill more and more in them, till it have at laſt quite wrought out that *poiſon* of the *Serpent*.

Chriſt, that was nothing but *Divinity dwelling in a Tabernacle of fleſh*, and God himſelf immediately acting a humane nature, came into the World to kindle here that *Divine life* amongſt men, which is certainly dearer unto God than any thing elſe whatſoever in the world; and to propagate this Celeſtial fire from one heart ſtill unto another, until the end of the World. Neither is he, nor was he, ever abſent from this ſpark of his Divinity kindled amongſt men, whereſoever it be, though he ſeem bodily to be winhdrawn from us. He is the ſtanding, conſtant, inexhauſted Fountain of this divine Light and Heat, that ſtill toucheth every Soul that is enlivened by it with an out-ſtretched Ray, and freely lends his Beams, and diſperſeth his *Influence* to all, from the beginning of the world to the end of it. *We all receive of his fulneſs grace for grace*; as all the Stars in Heaven are ſaid to light their Candles at the Sun's flame. For though his Body be withdrawn from us, yet by the lively and *virtual Contact* of his Spirit he is always kindling, chearing, quickening, warming and enlivening hearts. Nay, this *Divine life* begun and kindled in any heart, whereſoever it be, is *ſomething of God in fleſh*, and, in a ſober and qualified ſence, *Divinity incarnate*; and all particular Chriſtians that are really poſſeſſed of it, ſo many *Myſtical Chriſts*.

And God forbid that *God's own life* and *Nature*, here in the World ſhould be forlorn, forſaken and abandoned of God himſelf. Certainly where-ever it is, though never ſo little, like a ſweet, young, tender *Babe*, once born in any heart, when it crieth unto God the *Father* of it, with pitiful and bemoaning looks imploring his compaſſion, it cannot chuſe but move his *Fatherly bowels*, and make them *yern*, and turn towards it, and by ſtrong ſympathy draw his compaſſionate arm to help and relieve it. Never was any tender Infant ſo dear to thoſe Bowels that begat it, as an *Infant new-born Chriſt*, *formed in the heart* of any true believer, to God the *Father* of it. Shall the *children of this World*, the *ſons of darkneſs*, be moved with ſuch tender affection and compaſſion towards the fruit of their bodies, their own natural Off-ſpring? and ſhall God, who is the *Father of lights*, the Fountain of all goodneſs, be moved with no compaſſion towards his true Spiritual Off-ſpring, and have no regard to thoſe ſweet *Babes of Light* ingendred by his own beams in mens hearts, that in their lovely countenances bear the reſemblance of his own face, and call him their *Father*? Shall he ſee them lie fainting and gaſping and dying here in the World, for want of nothing to preſerve and keep them but an *Influence* from him, who firſt gave them life and breath? No, hear the language of God's heart, hear *the ſounding of his bowels* towards them: *Is it Ephraim my dear ſon? is it that pleaſant child? Since I ſpake of him, I do earneſtly remember him, my bowels, my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.* If thoſe expreſſions of goodneſs and tender

tender affection here among the creatures be but drops of that full Ocean that is in God; how can we then imagine that this *Father* of our *Spirits* ſhould have ſo little regard to his own dear Off-ſpring, I do not ſay our Souls, but that which is the very Life and Soul of our Souls, the *Life of God* in us, (which is nothing elſe but God's own ſelf communicated to us, his own Son born in our hearts) as that he ſhould ſuffer it to be cruelly murthered in its *Infancy* by our Sins, and, like young *Hercules*, in its very *cradle* to be ſtrangled by thoſe filthy *vipers?* that he ſhould ſee him to be crucified by wicked *Luſts*, nailed faſt to the croſs by invincible *Corruptions*, pierced and gored on every ſide with the poiſoned ſpears of the Devil's *temptations*, and at laſt to give up the Ghoſt; and yet his tender heart not at all relent, nor be all this while impaſſionated with ſo ſad a ſpectacle? Surely, we cannot think he hath ſuch an *adamantine* breaſt, ſuch a *flinty* nature as this is.

What then? muſt we ſay that though indeed he be willing, yet he is not able, to reſcue his crucified and tormented *Son*, now bleeding upon the Croſs; to *take him down* from thence *and ſave him?* Then muſt Sin be more powerful than God; that weak, crazie and ſickly thing more ſtrong than the *Rock of ages*; and the Devil, the Prince of Darkneſs, more mighty than the God of Light. No ſurely, there is a weakneſs and impotency in all Evil, but a maſculine ſtrength and vigour in all Goodneſs: and therefore doubtleſs the *Higheſt Good*, the πρῶτον ἀγαθὸν, as the Philoſophers call it, is the ſtrongeſt thing in the World. *Nil potentius Summo Bono.* God's *Power* diſplaied in the World is nothing but his *Goodneſs* ſtrongly reaching all things, from height to depth, from the higheſt Heaven to the loweſt Hell; and irreſiſtibly imparting it ſelf to every thing, according to thoſe ſeveral degrees in which it is capable of it.

Have the Fiends of Darkneſs then, thoſe poor forlorn ſpirits, that are fettered and chained up in the Chains of their own wickedneſs, any ſtrength to withſtand the force of infinite *Goodneſs*, which is infinite *Power?* or do they not rather ſculk in holes of darkneſs, and fly, like Bats and Owls, before the approaching beams of this Sun of Righteouſneſs? Is God powerful to kill and to deſtroy, to damn and to torment? and is he not powerful to ſave? Nay, it is the ſweereſt Flower in all the Garland of his Attributes, it is the richeſt Diadem in his Crown of Glory, that he is, *Mighty to ſave:* and this is far more magnificent for him, than to be ſtyled *Mighty to deſtroy.* For that, except it be in a way of Juſtice, ſpeaks no Power at all, but mere Impotency; for the Root of all Power is Goodneſs.

Or muſt we ſay, laſtly, that God indeed is able to reſcue us out of the power of Sin and Satan, when we ſigh and groan towards him, but yet ſometimes, to excerciſe his abſolute Authority, his uncontrolable Dominion, he delights rather in plunging wretched Souls down into infernal Night and everlaſting Darkneſs? What ſhall we then make the God of the whole World? Nothing but a cruel aud dreadful *Erinnys*, with *curled fiery Snakes* about his head, and *Firebrands* in his hands, thus governing the World? Surely this will make us either ſecretly to think that there is no God at all in the World, if he muſt needs be ſuch, or elſe to wiſh heartily there were none.

But

But doubtleſs God will at laſt confute all theſe our *Miſapprehenſions* of him, he will unmask our *Hypocritical pretences*, and clearly caſt the ſhame of all our ſinful Deficiencies upon our ſelves, and vindicate his own Glory from receiving the leaſt ſtain or blemiſh by them. In the mean time, let us know that the Goſpel now requireth far more of us than ever the Law did; for it requireth a *New Creature*, a *Divine Nature*, *Chriſt formed in us*: but yet withal it beſtoweth a *quickening Spirit*, an *enlivening Power*, to enable us to expreſs that which is required of us. Whoſoever therefore truly *knows Chriſt*, the ſame alſo *keepeth Chriſt's Commandments*. But *he that ſaith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.*

I Have now done with the *Firſt part* of my Diſcourſe, concerning thoſe *Obſervations* which ariſe naturally from the words, and offer themſelves to us: I ſhall in the next place, proceed to make ſome general *Application* of them all together.

NOw therefore, I beſeech you, let us conſider whether or no we know *Chriſt* indeed: not by our acquaintance with *Syſtems* and *Models* of Divinity, not by our skill in *Books* and *Papers*; but by our *keeping of Chriſt's Commandments*. All the Books and Writings which we converſe with, they can but repreſent Spiritual Objects to our underſtandings; which yet we can never ſee in their own true Figure, Colour and Proportion, until we have a *Divine light* within, to irradiate and ſhine upon them. Though there be never ſuch excellent Truths concerning *Chriſt* and his Goſpel ſet down in words and letters; yet they will be but unknown Characters to us, until we have a *living ſpirit* within us that can decypher them, until the ſame Spirit, by ſecret Whiſpers in our hearts, do comment upon them, which did at firſt endite them. There be many that underſtand the Greek and Hebrew of the *Scripture*, the Original Languages in which the Text was written, that never underſtood the *Language of the Spirit*.

There is a *Caro* and a *Spiritus*, a *Fleſh* and a *Spirit*, a *Body* and a *Soul*, in all the Writings of the Scriptures. It is but the *Fleſh* and *Body* of Divine Truths that is printed upon Paper; which many Moths of Books and Libraries do only feed upon; many walking *Sceletons* of knowledge, that bury and entomb Truths in the living Sepulchres of their Souls, do only converſe with; ſuch as never did any thing elſe but pick at the mere Bark and Rinde of Truths, and crack the Shells of them. But there is a *Soul* and *Spirit* of Divine Truths that could never yet be congealed into Ink, that could never be blotted upon Paper, which by a ſecret traduction and conveyance paſſeth from one Soul unto another, being able to dwell or lodge no-where but in a Spiritual Being, in a Living thing, becauſe it ſelf is nothing but *Life* and *Spirit*. Neither can it, where indeed it is, expreſs it ſelf ſufficiently in Words and Sounds, but it will beſt declare and ſpeak it ſelf in Actions: as the old manner of *writing* among the *Egyptians* was, not by Words, but Things. The *Life* of Divine Truths is better expreſſed in Actions than in Words, becauſe Actions are more *living* things than Words: Words are nothing but dead

dead resemblances and Pictures of those Truths which *live* and *breath* in Actions: and *the Kingdom of God* (as the Apostle speaketh) *consisteth not in word*, but in Life and *Power*. Τὰ πρόβατα ὁ χόρτον φέροντα τοῖς ποίμεσιν ἐπιδείκνυσι πόσον ἔφαγον· (saith the Moral Philosopher) ἀλλὰ τῷ νομῷ ἔσω πέψαντα ἔριον ἔξω φέρει καὶ γάλα· *Sheep do not come and bring their Fodder to their Shepherd, and shew him how much they eat; but inwardly concocting and digesting it, they make it appear by the Fleece which they wear upon their backs, and by the Milk which they give.* And let not us Christians affect only to talk and dispute of *Christ*, and so measure our knowledge of him by our words; but let us shew ἀπὸ τῆς θεωρημάτων πεφθέντων τὰ ἔργα, our *knowledge concocted* into our lives and actions; and then let us really manifest that we are *Christ's sheep* indeed, that we are his *Disciples*, by that *Fleece* of Holiness which we wear, and by the *Fruits* that we daily yield in our lives and conversations: for *herein* (saith *Christ*) *is my Father glorified, that ye bear much fruit; so shall ye be my Disciples.*

Let us not (I beseech you) judge of our *knowing Christ* by our ungrounded *Persuasions* that *Christ* from all Eternity hath loved us, and given himself particularly for us, without the Conformity of our lives to *Christ's Commandments*, without the real partaking of the Image of *Christ* in our hearts. The great Mystery of the Gospel doth not lie only in *Christ without us*, (though we must know also what he hath done for us) but the very Pith and Kernel of it consists in *Christ inwardly formed* in our hearts.

Nothing is truly ours but what lives in our Spirits. *Salvation* it self cannot *save* us as long as it is only without us; no more than *Health* can cure us, and make us sound, when it is not within us, but somewhere at distance from us; no more than *Arts* and *Sciences*, whilst they lie only in Books and Papers without us, can make us learned. The Gospel, though it be a sovereign and Medicinal thing in it self, yet the mere knowing and believing of the history of it will do us no good: we can receive no virtue from it till it be inwardly digested and concocted into our Souls; till it be made *ours*, and become a *living thing* in our hearts. The Gospel, if it be only without us, cannot save us; no more than that Physician's Bill could cure the ignorant Patient of his disease, who, when it was commended to him, took the Paper only and put it up in his pocket, but never drank the Potion that was prescribed in it.

All that *Christ* did for us in the flesh, when he was here upon earth, from his lying in a *Manger* when he was born in *Bethlehem*, to his bleeding upon the *Cross* on *Golgotha*, it will not save us from our sins, unless *Christ* by his Spirit dwell in us. It will not avail us to believe that he was born of a *Virgin*, unless the *power of the most High overshadow* our Hearts, and beget him there likewise. It will not profit us to believe that he died upon the *Cross* for us, unless we be *baptized into his death* by the Mortification of all our Lusts; unless *the old man of sin be crucified* in our hearts. *Christ* indeed hath made an Expiation for our sins upon his Cross, and the Blood of *Christ* is the only sovereign Balsam to free us from the guilt of them: but yet besides the *sprinkling* of the *blood of Christ* upon us, we must be made partakers also of his *Spirit*. *Christ* came into the World, as well to redeem us from

from the power and bondage of our ſins, as to free us from the guilt of them. *You know* (ſaith St. *John*) *that he was manifeſted to take away our ſins: whoſoever therefore abideth in him ſinneth not; whoſoever ſinneth hath not ſeen nor known him.* Lo the end of *Chriſt*'s coming into the World: Lo a deſign worthy of *God manifeſted in the fleſh.*

Chriſt did not take all thoſe pains, to lay aſide his Robes of Glory, and come down hither into the World, to enter into a Virgin's Womb, to be born in our Humane ſhape, and be laid a poor crying Infant in a Manger, and having no *form or comelineſs* at all upon him, to take upon him the *form of a ſervant*, to undergo a reproachful and ignominious life, and at laſt to be abandoned to a ſhameful death, a death upon the Croſs; I ſay, he did not do all this merely to bring in a *Notion* into the World, without producing any real ſubſtantial effect at all, without the changing, mending and reforming of the World: ſo that men ſhould ſtill be as wicked as they were before, and as much under the the power of the Prince of Darkneſs; only they ſhould not be *thought ſo*: they ſhould ſtill remain as full of all the filthy ſores of ſin and corruption as before; only they ſhould be *accounted whole.* Shall God come down from Heaven, and *pitch* a *Tabernacle* amongſt men? ſhall he undertake ſuch a huge Deſign, and make ſo great a noiſe of doing ſomething, which, when it is all ſummed up, ſhall not at laſt amount to a *Reality?* Surely *Chriſt* did not undergo all this to ſo little purpoſe; he would not take all this pains for us, that he might be able at laſt to put into our hands nothing but a Blank. He *was with child*, he *was in pain and travel*; and hath *brought forth nothing but wind?* hath he been delivered *of the Eaſtke wind?* Is the great Deſign that was ſo long carried in the Womb of Eternity now proved abortive, or elſe nothing but a mere windy Birth? No ſurely: The end of the Goſpel is *Life* and *Perfection*, 'tis a *Divine Nature*, 'tis a *God-like* frame and diſpoſition of ſpirit; 'tis to make us partakers of the *Image of God* in Righteouſneſs and true Holineſs, without which Salvation it ſelf were but a Notion.

Chriſt came into the World to make an Expiation and Atonement for our ſins; but the end of this was, that we might eſchew ſin, that we might forſake *all ungodlineſs and worldly luſts.* The Goſpel declares pardon of ſin to thoſe that are *heavy laden* with it, and willing to be disburthened, to this end, that it might quicken and enliven us to new obedience. Whereas otherwiſe the *Guilt* of ſin might have detained us in horrour and deſpair, and ſo have kept us ſtill more ſtrongly under the *Power* of it, in ſad and diſmal apprehenſions of God's wrath provoked againſt us, and inevitably falling on us. But *Chriſt* hath now appeared like a *Day-ſtar* with moſt chearful beams; nay, he is the *Sun of Righteouſneſs himſelf*, which hath riſen upon the World with his *healing wings*, with his exhilarating light, that he might chaſe away all thoſe black deſpairing thoughts from us. But *Chriſt* did not riſe that we ſhould play and ſport and wantonnize with his light; but that we ſhould do *the work of the day* in it; that we ſhould walk ἐυσχημόνως (as the Apoſtle ſpeaketh) not in our *Night-clothes* of ſinful Deformity, but clad all over with the comely *Garments of Light.* The Goſpel is not big with child of a *Phancy*, of a mere *Conceit* of Righteouſneſs without us, hanging at diſtance over us; whilſt our

hearts

hearts within are nothing but Cages of *unclean birds*, and like Houſes continually haunted with Devils, nay the very Rendezvouz of thoſe Fiends of Darkneſs.

Holineſs is the beſt thing that God himſelf can beſtow upon us, either in this World or the World to come. True Evangelical Holineſs, that is, *Chriſt formed* in the hearts of Believers, is the very Cream and Quinteſſence of the *Goſpel*. And were our hearts ſound within, were there not many thick and dark fumes that did ariſe from thence, and cloud our underſtandings, we could not eaſily conceive the ſubſtance of Heaven it ſelf to be any thing elſe but *Holineſs*, freed from thoſe encumbrances that did ever clog it and accloy it here; neither ſhould we wiſh for any other Heaven beſides this. But many of us are like thoſe Children, whoſe Stomachs are ſo vitiated by ſome diſeaſe, that they think Aſhes, Coal, Mud-wall, or any ſuch traſh, to be more pleaſant than the moſt wholeſom food: ſuch ſickly and diſtempered Appetites have we about theſe Spiritual things, that hanker after I know not what vain ſhews of happineſs, whilſt in the mean time we neglect that which is the only true food of our Souls, that is able to nouriſh them up to *everlaſting life*.

Grace is *Holineſs militant*, Holineſs encumbred with many enemies and difficulties, which it ſtill fights againſt, and manfully quits it ſelf of; and Glory is nothing elſe but *Holineſs triumphant*, Holineſs with a Palm of Victory in her hand, and a Crown upon her head, *Deus ipſe cum omni ſua bonitate, quatenus extra me eſt, non facit me beatum, ſed quatenus in me eſt: God himſelf cannot make me happy, if he be only without me, and unleſs he give in a participation of himſelf and his own likeneſs into my Soul.* Happineſs is nothing but the releaſing and unfettering of our Souls from all theſe narrow, ſcant and particular good things; and the eſpouſing of them to the Higheſt and moſt Univerſal Good, which is not *this* or *that* particular Good, but *Goodneſs* it ſelf: and this is the ſame thing that we call *Holineſs*. Which becauſe we our ſelves are ſo little acquainted with, (being for the moſt part ever courting a mere Shadow of it,) therefore we have ſuch low, abject and beggarly conceits thereof; whereas it is in it ſelf the moſt noble, heroical and generous thing in the World. For I mean by *Holineſs* nothing elſe but *God ſtamped* and *printed* upon the Soul. And we may pleaſe our ſelves with what conceits we will; but ſo long as we are void of this, we do but *dream* of Heaven, and I know not what fond *Paradiſe*; we do but blow up and down an *airy Bubble* of our own Phancies, which riſeth out of the froth of our vain hearts; we do but court a *painted Heaven*, and woo Happineſs in a *Picture*, whilſt in the mean time a *true* and *real* Hell will ſuck in our Souls into it, and ſoon make us ſenſible of a *ſolid woe* and *ſubſtantial miſery*.

Divine wiſdom hath ſo ordered the frame of the whole Univerſe, as that every thing ſhould have a certain proper place, that ſhould be a Receptacle for it. Hell is the Sink of all ſin and wickedneſs. The ſtrong *Magick* of Nature pulls and draws every thing continually to that place which is ſutable to it, and to which it doth belong; ſo all theſe heavy bodies preſs downwards towards the Centre of our Earth, being drawn in by it: In like manner Hell, whereſoever it is, will by ſtrong *Sympathy* pull in all ſin, and *magnetically* draw

it to it self: as true Holineſs is always breathing upwards, and fluttering towards Heaven, ſtriving to emboſom it ſelf with God; and it will at laſt undoubtedly be conjoyned with him; no *diſmal ſhades* of Darkneſs can poſſibly ſtop it in its courſe or bear it back.

Ὡς αἰεὶ τὸ ὅμοιον ἄγχι θεὸς ὡς τὸ ὅμοιον.

Nay, we do but deceive our ſelves with names: Hell is nothing but the Orb of Sin and Wickedneſs, or elſe that Hemiſphere of Darkneſs in which all Evil moves: and Heaven is the oppoſite Hemiſpere of Light, or elſe, if you pleaſe, the bright Orb of Truth, Holineſs and Goodneſs: and we do actually in this Life inſtate our ſelves in the poſſeſſion of one or other of them. Take Sin and Diſobedience out of Hell and it will preſently clear up into Light, Tranquillity, Serenity, and ſhine out into a Heaven. Every true Saint carrieth his Heaven about with him in his own heart; and Hell, that is without him, can have no power over him. He might ſafely wade through Hell it ſelf, and, like the *Three children*, paſs through the midſt of that *fiery Furnace*, and yet not at all be ſcorched with the flames of it: he might walk through the *Valley of the ſhadow of death*, and yet *fear no evil.*

Sin is the only thing in the World that is contrary to God. God is Light, and that is Darkneſs: God is Beauty, and that is Uglineſs and Deformity. All Sin is direct Rebellion againſt God; and with what Notions ſoever we ſugar it and ſweeten it, yet God can never ſmile upon it, he will never make a truce with it. God declares open war againſt Sin, and bids defiance to it; for it is a profeſſed enemy to God's own Life and Being. God, which is infinite Goodneſs, cannot but hate ſin, which is purely Evil. And though ſin be in it ſelf but a poor, impotent and crazy thing, nothing but Straitneſs, Poverty and Non-entity, ſo that of it ſelf it is the moſt wretched and miſerable thing in the world, and needeth no farther puniſhment beſides it ſelf; yet Divine Vengeance beats it off ſtill farther and farther from God, and, whereſoever it is, will be ſure to ſcourge it and laſh it continually. God and Sin can never agree together.

That I may therefore yet come nearer to our ſelves: *This is the Meſſage that I have now to declare unto you, That God is Light, and in him is no Darkneſs at all. If we ſay that we have Fellowſhip with him, and walk in Darkneſs, we lye, and do not the truth.* *Chriſt* and the *Goſpel* are Light, and there is no darkneſs at all in them: if you *ſay that you know Chriſt* and his Goſpel, and yet *keep not Chriſt's Commandments*, but dearly hug your private darling corruptions, *you are liars, and the truth is not in you*; you have no acquaintance with the God of Light, nor the Goſpel of Light. If any of you ſay that you *know Chriſt*, and have an intereſt in him, and yet (as I fear too many do) ſtill nouriſh Ambition, Pride, Vain Glory within your breaſts, harbour Malice, Revengefulneſs and cruel Hatred to your neighbours in your hearts, eagerly ſcramble after this worldly Pelf, and make the ſtrength of your parts and endeavours ſerve that blind *Mammon*, the God of this World; if you wallow and tumble in the filthy puddle of fleſhly Pleaſures, or if you aim only at your ſelves in your lives, and make your *Self* the

the Compaſs by which you ſail, and the Star by which you ſteer your courſe, looking at nothing higher or more noble than *your ſelves*; deceive not your ſelves, *you have neither ſeen Chriſt, nor known him*: you are deeply incorporated (if I may ſo ſpeak) with the *Spirit of this World*, and have no true *Sympathy* with God and *Chriſt*, no *fellowſhip* at all with them.

And (I beſeech you) let us conſider; Be there not many of us, that pretend much to *Chriſt*, that are plainly in our Lives as Proud, Ambitious, Vain-glorious as any others? Be there not many of us that are as much under the power of unruly Paſſions, as Cruel, Revengeful, Malicious, Cenſorious as others? that have our minds as deeply engaged in the World, and as much envaſſalled to Riches, Gain, Profit, thoſe great admired Deities of the ſons of men, and their Souls as much overwhelmed and ſunk with the cares of this life? Do not many of us as much give our ſelves to the Pleaſures of the fleſh, and though not without regrets of Conſcience, yet ever now and then ſecretly ſoke our ſelves in them? Be there not many of us that have as deep a ſhare likewiſe in Injuſtice and Oppreſſion, in *vexing the fatherleſs and the widows?* I wiſh it may not prove ſome of our caſes at that laſt day, to uſe ſuch pleas as theſe unto *Chriſt* in our behalf; *Lord, I have propheſied in thy name*; I have preached many a zealous Sermon for thee; I have kept many a long Faſt; I have been very active for thy cauſe in Church, in State; nay, I never made any queſtion but that my name was written in thy Book of Life: when yet, alas! we ſhall receive no other return from *Chriſt* but this, *I know you not*; *Depart from me ye workers of iniquity.* I am ſure there be too many of us, that have long pretended to *Chriſt*, which make little or no progreſs in *true Chriſtianity*, that is, Holineſs of life; that ever hang hovering in a *Twilight of Grace*, and never ſeriouſly put our ſelves forward into clear *Day-light*, but eſteem that glimmering *Crepuſculum* which we are in, and like that faint *Twilight* better than broad open Day: whereas, *The Path of the juſt* (as the *Wiſe man* ſpeaks) *is as the ſhining light, that ſhineth more and more unto the perfect day.* I am ſure there be many of us that are perpetual *Dwarfs* in our ſpiritual Stature, like thoſe *ſilly women* (that S. *Paul* ſpeaks of) *laden with ſins and led away with divers luſts*, that are *ever learning, and never able to come to the knowledge of the truth*; that are not now one jot taller in Chriſtianity than we were many years ago, but have ſtill as ſickly, crazy and unſound a temper of Soul as we had long before.

Indeed we ſeem to do ſomething, we are always moving and lifting at the ſtone of Corruption that lies upon our hearts, but yet we never ſtir it notwithſtanding, or at leaſt never roll it off from us. We are ſometimes a little troubled with the guilt of our ſins, and then we think we muſt thruſt our luſts out of our hearts; but afterwards we ſprinkle our ſelves over with I know not what *Holy-water*, and ſo are contented to let them ſtill abide quietly within us. We do every day truly confeſs the ſame ſins, and pray againſt them; and yet ſtill commit them as much as ever, and lie as deeply under the power of them. We have the ſame water to pump out in every Prayer, and ſtill we let the ſame leak in again upon us. We make a great deal of noiſe, and raiſe a great deal of duſt with our feet; but we do not move

from off the ground on which we ſtood, we do not go forward at all: or if we do ſometimes make a little progreſs, we quickly loſe again the ground which we had gained; like thoſe upper *Planets* in the Heaven, which (as the *Aſtronomers* tell us) ſometimes move forwards, ſometimes quite backwards, and ſometimes perfectly ſtand ſtill; have their *Stations* and *Retrogradations*, as well as their *Direct Motion*. As if Religion were nothing elſe but a *Dancing* up and down upon the ſame piece of ground, and making ſeveral Motions and Friskings on it; and not a ſober Journeying and Travelling onwards toward ſome certain place. We do and Undo; we do *Penelopes telam texere*; we weave ſometimes a *Web of Holineſs*, but then we let our Luſts come, and undo and unravel all again. Like *Siſyphus* in the Fable, we roll up a mighty Stone with much ado, ſweating and tugging up the Hill; and then we let it go, and tumble down again unto the bottom: and this is our conſtant work. Like thoſe *Danaides* which the *Poets* ſpeak of, we are always filling water into a Sieve, by our Prayers, Duties and Performances, which ſtill runs out as faſt as we pour it in.

What is it that thus cheats us and gulls us of our Religion? that makes us thus conſtantly to tread the ſame Ring and Circle of Duties, where we make no progreſs at all forwards, and the farther we go, are ſtill never the nearer to our journey's end? What is it that thus ſtarves our Religion, and makes it look like thoſe *Kine* in *Pharaoh's* Dream, *ill-favoured and lean-fleſhed*, that it hath no Colour in its face, no Blood in its veins, no Life nor Heat at all in its members? What is it that doth thus *be-dwarf* us in our Chriſtianity? What low, ſordid, unworthy Principles do we act by, that thus hinder our growth, and make us ſtand at a ſtay, and keep us always at the very Porch and Entrance where we firſt began? Is it a ſleepy, ſluggiſh conceit, That it is enough for us if we be but once in a *State of Grace*, if we have but once ſtepped over the threſhold; we need not take ſo great pains to travel any farther? Or is it another damping, choaking, ſtifling Opinion, That Chriſt hath done all for us already *without us*, and nothing need more to be done *within* us? No matter how wicked we be in our ſelves, for we have Holineſs *without us*; no matter how ſickly and diſeaſed our Souls be within, for they have Health *without them*. Why may we not as well be ſatisfied and contented to have Happineſs without us too to all Eternity, and ſo our ſelves for ever continue miſerable? *Little Children, let no man deceive you: he that doth righteouſneſs is righteous, even as he is righteous:* but *he that committeth ſin is of the Devil.* I ſhall therefore exhort you in the whole-ſom words of S. *Peter*; *Give all diligence to add to your faith vertue; and to vertue, knowledge; to knowledge, temperance; and to temperance, patience; to patience godlineſs; and to godlineſs, brotherly-kindneſs; and to brotherly-kindneſs, charity: For if theſe things be in you and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* The *Apoſtle* ſtill goes on, and I cannot leave him yet: *But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was once purged from his old ſins. Wherefore the rather, Brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall.* Let us not only talk and diſpute of *Chriſt*, but let us indeed *put on the*

the Lord Jesus Christ. Having those *great and precious promises* which he hath given us, let us strive to be made *partakers of the Divine Nature, escaping the corruption that is in the world through lust:* and being begotten again to a *lively hope* of enjoying *Christ* hereafter, *let us purifie our selves, as he is pure.*

Let us really declare that we *know Christ*, that we are his Disciples, by our *keeping of his Commandments:* and amongst the rest, that *Commandment* especially which our Saviour *Christ* himself commendeth to his Disciples in a peculiar manner; *This is my commandment, That ye love one another, as I have loved you:* and again; *these things I command you, that you love one another. Let us follow peace with all men, and holiness, without which no man shall see God. Let us put on as the Elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave us: And above all these things let us put on Charity, which is the bond of perfectness. Let us in meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the Truth; that they may recover themselves out of the snares of the Devil, that are taken captive by him at his will. Beloved, let us love one another; for Love is of God, and whosoever loveth is born of God and knoweth God.*

O Divine *Love!* the sweet Harmony of Souls! the Musick of Angels! the Joy of God's own heart! the very Darling of his Bosom! the Source of true Happiness! the pure Quintessence of Heaven! that which reconciles the jarring Principles of the World, and makes them all chime together! that which melts mens Hearts into one another! See how S. *Paul* describes it, and it cannot chuse but enamour your affections towards it: *Love envieth not, it is not puffed up, it doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity; beareth all things, believeth all things, hopeth all things, endureth all things.* I may add in a word, it is the best-natur'd thing, the best complexion'd thing in the world. Let us express this sweet harmonious affection in these jarring Times: that so, if it be possible, we may tune the World into better Musick. Especially in matters of Religion let us strive with all meekness to instruct and convince one another. Let us endeavour to promote the *Gospel of Peace*, the *Dove-like Gospel*, with a *Dove-like Spirit.* This was the way by which the Gospel at first was propagated in the World: *Christ did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoaking flax he did not quench*; and yet *he brought forth judgment unto victory.* He whispered the Gospel to us from Mount *Sion*, in a still voice; and yet the sound thereof went out quickly throughout all the earth. The Gospel at first came down upon the world gently and softly, like the Dew upon *Gideon's fleece*; and yet it quickly soaked quite through it: and doubtless this is still the most effectual way to promote it farther. Sweetness and Ingenuity will more command mens minds than Passion, Sourness and Severity: as the soft Pillow sooner breaks the Flint than the hardest Marble. Let us ἀληθεύειν ἐν ἀγάπῃ, *follow truth in love:* and of the two indeed, be contented rather to miss of the

conveying

conveying of a Speculative Truth, than to part with Love. When we would convince men of any Errour by the ſtrength of *Truth*, let us withal pour the ſweet Balm of Love upon their heads. *Truth* and *Love* are two the moſt powerful things in the world; and when they both go together, they cannot eaſily be withſtood. The Golden Beams of *Truth*, and the Silken Cords of *Love*, twiſted together, will draw men on with a ſweet violence whether they will or no.

Let us take heed we do not ſometimes call that *Zeal* for God and his Goſpel, which is nothing elſe but our own tempeſtuous aud ſtormy Paſſion. *True Zeal* is a ſweet, heavenly and gentle Flame, which maketh us active for God, but always within the Sphere of Love. It never calls for *Fire from Heaven*, to conſume thoſe that differ a little from us in their apprehenſions. It is like that kind of Lightning (which the Philoſophers ſpeak of) that melts the Sword within, but ſindgeth not the Scabbard: it ſtrives to ſave the Soul, but hurteth not the Body. *True Zeal* is a loving thing, and makes us always active to *Edification*, and not to *Deſtruction*. If we keep the Fire of *Zeal* within the Chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth and enliveneth us: But if once we let it break out, and catch hold of the Thatch of our Fleſh, and kindle our corrupt Nature, and ſet the Houſe of our Body on fire, it is no longer *Zeal*, it is no heavenly Fire, it is a moſt deſtructive and devouring thing. *True Zeal* is an *Ignis lambens*, a ſoft and gentle Flame, that will not ſcorch ones hand; it is no predatory or voracious thing: But *carnal* and *fleſhly Zeal* is like the ſpirit of Gunpowder ſet on fire, that tears and blows up all that ſtands before it. *True Zeal* is like the *Vital heat* in us, that we live upon, which we never feel to be angry or troubleſome; but though it gently feed upon the *Radical Oyl* within us, that ſweet Balſam of our *Natural Moiſture*, yet it lives lovingly with it, and maintains that by which it is fed: But that other furious and diſtempered Zeal is nothing elſe but a *Fever* in the Soul. To conclude, we may learn what kind of Zeal it is that we ſhould make uſe of in promoting the Goſpel, by an Emblem of God's own given us in the Scripture, thoſe *Fiery Tongues* that upon the day of *Pentecoſt* ſate upon the Apoſtles; which ſure were harmleſs Flames, for we cannot read that they did any hurt, or that they did ſo much as ſindge an hair of their heads.

I will therefore ſhut up this with that of the *Apoſtle*; *Let us keep the unity of the Spirit in the bond of peace.* Let this ſoft and ſilken Knot of *Love* tie our Hearts together; though our Heads and Apprehenſions cannot meet, as indeed they never will, but always ſtand at ſome diſtance off from one another. Our *Zeal*, if it be heavenly, if it be true *Veſtal Fire* kindled from above, will not delight to tarry here below, burning up Straw and Stubble and ſuch combuſtible things and ſending up nothing but groſs earthy fumes to Heaven; but it will riſe up, and return back pure as it came down, and will be ever ſtriving to carry up mens hearts to God along with it. It will be only occupied about the promoting of thoſe things which are *unqueſtionably good*; and when it moves in the iraſcible way, it will quarrel with nothing but *ſin*. Here let our *Zeal* buſie and exerciſe it ſelf, every one of us beginning firſt at our own Hearts. Let us be more zealous than ever we have yet

yet been in fighting against our Lusts, in pulling down those *strong holds of Sin and Satan* in our hearts. Here let us exercise all our Courage and Resolution, our Manhood and Magnanimity.

Let us trust in the *Almighty Arm* of our God, and doubt not but he will as well deliver us from the *Power of Sin* in our hearts, as preserve us from the *wrath to come.* Let us go out against these *uncircumcised Philistins*, I mean our Lusts, not with *Shield or Spear*, not in any confidence of our own strength, but in the name of the *Lord of Hosts*; and we shall prevail, we shall overcome our Lusts: *For greater is he that is in us, than he that is in them. The Eternal God is our refuge, and underneath are everlasting arms; he shall thrust out these enemies from before us, and he shall say, Destroy them.* We shall enter the *true Canaan*, the good Land of Promise, *that floweth with milk and honey*, the Land of Truth and Holiness. *Wherefore take unto you the whole Armour of God, that you may be able to withstand. Let your loins be girt about with truth; have on the breast-plate of righteousness; and let your feet be shod with the preparation of the Gospel of peace. Above all take the shield of faith, whereby you shall be able to quench all the fiery darts of the Wicked; and take the helmet of Salvation, and the sword of the Spirit, which is the Word of God.* And lastly, be sure of this, that ye *be strong only in the Lord, and in the power of his might.*

There be some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of Victory. There be some *evil Spies*, that *weaken* the hands and hearts of the *children* of *Israel*, and bring an ill report upon that Land that we are to conquer, telling of nothing but strange *Giants*, the *sons of Anak*, there, that we shall never be able to overcome. *The Amalekites* (say they) *dwell in the South, the Hittites, Jebusites, Amorites in the Mountains, and the Canaanites by the Sea-coast*; huge armies of tall invincible *Lusts: we shall never be able to go against this people*; we shall never be able to prevail against our *Corruptions*. Hearken not unto them, (I beseech you) but hear what *Caleb* and *Joshuah* say; *Let us go up at once, and possess it, for we are able to overcome them*; not by our own strength, but by the power of the *Lord of Hosts.* There are indeed *Sons of Anak* there, there are mighty *Giantlike Lusts* that we are to grapple with; nay there are *Principalities* and *Powers* too that we are to oppose: But the great *Michael, the Captain of the Lord's Host*, is with us; he commands in chief for us, and we need not be dismayed. *Understand therefore this day, that the Lord thy God is he which goeth before thee as a consuming fire; he shall destroy these enemies, and bring them down before thy face.* If thou wilt be faithful to him, and put thy trust in him, *as the fire consumeth the stubble, and as the flame burneth up the chaff*, so will he destroy thy *Lusts* in thee: *their root shall be rottenness, and their blossom shall go up as the dust.*

But let us take heed that we be not discouraged, and before we begin to fight despair of Victory: but to believe and hope well in the power of our God and his strength, will be half a Conquest. Let us not think, Holiness in the hearts of men here in the world is a forlorn, forsaken and outcast thing from God, that he he hath no regard of.

Holiness,

Holineſs, where-ever it is, though never ſo ſmall, if it be but hearty and ſincere, it can no more be cut off and diſcontinued from God, than a *Sun-beam* here upon Earth can be broken off from its entercourſe with the *Sun*, and be left alone amidſt the mire and dirt of this World. The Sun may as well diſcard its own *Rayes*, and baniſh them from it ſelf into ſome Region of darkneſs far remote from it, where they ſhall have no dependence at all upon it, as God can forſake and abandon Holineſs in the World, and leave it a poor Orphan thing, that ſhall have no influence at all from him to preſerve and keep it. Holineſs, is ſomething of God, where-ever it is; it is an *Efflux* from him, that always hangs upon him, and lives in him: as the *Sun-beams*, although they guild this lower World, and ſpread their golden wings over us, yet they are not ſo much here, where they ſhine, as in the Sun, from whence they flow. God cannot draw a Curtain betwixt himſelf and Holineſs, which is nothing but the *Splendour* and *Shining* of himſelf: He cannot hide his face from it, he cannot deſert it in the World. He that is once *born of God ſhall overcome the World*, and the Prince of this World too, by the Power of God in him. Holineſs is no ſolitary neglected thing; it hath ſtronger Confederacies, greater Alliances, than Sin and Wickedneſs. It is in league with God and the Univerſe; the whole Creation ſmiles upon it: there is ſomething of God in it, and therefore it muſt needs be a victorious and triumphant thing.

Wickedneſs is a weak, cowardly and guilty thing, a fearful and trembling Shadow. It is the Child of Ignorance and Darkneſs; it is afraid of Light, and cannot poſſibly withſtand the power of it, nor endure the ſight of its glittering Armour. It is allianced to none but wretched, forlorn and apoſtate Spirits, that do what they can to ſupport their own weak and tottering Kingdom of Darkneſs, but are only ſtrong in Weakneſs and Impotency. The whole Polity and Commonwealth of Devils is not ſo powerful as one *Child of Light*, one *Babe in Chriſt*: they are not able to *quench* the leaſt *ſmoaking flax*, to extinguiſh one ſpark of Grace. Darkneſs is not able to make reſiſtence againſt Light, but ever, as it comes, flies before it. But if Wickedneſs invite the Society of Devils to it, (as we learn by the ſad experience of theſe preſent Times, in many examples of thoſe that were poſſeſſed with Malice, Revengefulneſs and Luſt) ſo that thoſe curſed Fiends do moſt readily apply themſelves to it, and offer their ſervice to feed it and encourage it, becauſe it is their own Life and Nature, their own *Kingdom of Darkneſs*, which they ſtrive to enlarge and to ſpread the Dominions of; ſhall we then think that Holineſs, which is ſo nearly allied unto God, hath no good *Genius* at all in the world to attend upon it, to help it and encourage it? Shal not the *Kingdom of Light* be as true to its own Intereſt, and as vigilant for the enlarging of it ſelf, as the *Kingdom of Darkneſs*? Holineſs is never alone in the world, but God is always with it, and his loving *Spirit* doth ever aſſociate and joyn it ſelf to it. He that ſent it into the World is with it, as *Chriſt* ſpeaketh of himſelf, *The Father hath not left me alone, becauſe I do always thoſe things that pleaſe him.* Holineſs is the Life of God, which he cannot but feed and maintain whereſoever it is: and as Devils are always active to encourage evil;

evil; ſo we cannot imagine but that the heavenly Hoſt of bleſſed Angels above are buſily employed in the promoting of that which they love beſt, that which is deareſt to God whom they ſerve, the *Life* and *Nature of God*. *There is joy in Heaven at the converſion of one ſinner*, Heaven takes notice of it; there is a *Quoire* of Angels that ſweetly ſings the *Epithalamium* of a Soul divorced from Sin and Satan, and eſpouſed unto *Chriſt*. What therefore the *Wiſe man* ſpeaks concerning *Wiſdom*, I ſhall apply to *Holineſs*: *Take faſt hold of Holineſs, let her not go, keep her, for ſhe is thy Life*: *Keep thy heart with all diligence, for out of it are the iſſues of Life*, and of Death too. Let nothing be eſteemed of greater conſequence and concernment to thee than what thou doeſt and acteſt, how thou liveſt. Nothing *without us* can make us either happy, or miſerable; nothing can either *defile us*, or hurt us, but what *goeth out from us*, what ſpringeth and bubbleth up out of our own hearts. We have dreadful apprehenſions of the Flames of Hell without us; we tremble and are afraid when we hear of *Fire and Brimſtone*; whileſt in the mean time we ſecurely nouriſh within our own hearts *a true and living Hell*.

——————*& cæco carpimur igni:*

the dark fire of our Luſts conſumeth our bowels within, and miſerably ſcorcheth our Souls, and we are not troubled at it. We do not perceive how Hell ſteals upon us whilſt we live here. And as for Heaven, we only gaze abroad, expecting that it ſhould come in to us from without, but never look for the beginnings of it to ariſe within, in our own Hearts.

But leſt there ſhould yet haply remain any prejudice againſt that which I have all this while heartily commended to you, *true Holineſs*, and the *keeping of Chriſt's Commandments*, as if it were a *Legal* and a *Servile* thing, that would ſubject us to a *State* of *Bondage*; I muſt here needs add a Word or two, either for the Prevention or Removal of it. I do not therefore mean by *Holineſs*, the meer performance of outward Duties of Religion, coldly acted over as a task; nor our habitual Prayings, Hearings, Faſtings, multiplied one upon another, (though theſe be all good, as ſubſervient to an higher end:) but I mean an inward *Soul* and *Principle of Divine Life* that ſpiriteth all theſe, that enliveneth and quickeneth the dead careaſe of all outward Performances whatſoever. I do not here urge the *dead Law of outward Works*, which indeed, if it be alone, ſubjects us to a *State of Bondage*; but the *inward Law* of the Goſpel, the *Law of the Spirit of Life*, than which nothing can be more free and ingenuous: for it doth not act us by Principles without us, but is an inward *Self-moving* Principle living in our hearts.

The firſt, though it work us into ſome outward Conformity to God's Commandments, and ſo hath a good effect upon the World; yet we are all this while but like dead Inſtruments of Muſick, that ſound ſweetly and harmoniouſly when they are only ſtruck and played upon from without by the Muſician's Hand, who hath

the Theory and *Law* of Muſick *living* within himſelf.

But the ſecond, the *living* Law of the Goſpel, the *Law of the Spirit of Life* within us, is as if the *Soul of Muſick* ſhould incorporate it ſelf with the Inſtrument, and live in the Strings, and make them of their own accord, without any touch or impulſe from without, dance up and down, and warble out their Harmonies.

They that are acted only by an *outward Law* are but like *Neuro-ſpaſts*, or thoſe little Puppets that skip nimbly up and down, and ſeem to be full of quick and ſprightly motion; whereas they are all the while moved artificially by certain Wires and Strings from without, and not by any Principle of Motion from themſelves within: or elſe like Clocks and Watches, that go pretty regularly for a while, but are moved by Weights and Plummets, or ſome other artificial Springs, that muſt be ever now and then wound up, or elſe they ceaſe.

But they that are acted by the *new Law of the Goſpel*, by the *Law of the Spirit*, they have an inward principle of life in them, that from the Centre of it ſelf puts forth it ſelf freely and conſtantly into all obedience to the will of *Chriſt*. This *New Law of the Goſpel* is a kind of *Muſical Soul*, informing the dead *Organ* of our Hearts, that makes them of their own accord delight to act Harmoniouſly according to the Rule of God's word.

The Law that I ſpeak of is a *Law of Love*, which is the moſt powerful Law in the World; and yet it freeth us in a manner from all Law without us, becauſe it maketh us become a *Law unto our ſelves*. The more it prevaileth in us, the more it eateth up and devoureth all other Laws without us; juſt as *Aaron's living Rod* did ſwallow up thoſe Rods of the Magicians that were made only to counterfeit a little Life.

Quis Legem det amantibus?
Major lex Amor eſt ſibi.

Love is at once a Freedom from all Law, a ſtate of pureſt Liberty; and yet a Law too, of the moſt conſtraining and indiſpenſible Neceſſity.

The worſt *Law* in the World is *the Law of Sin which is in our members*; which keeps us in a condition of moſt abſolute Slavery when we are wholly under the Tyrannical commands of our Luſts: this is a cruel *Pharaoh* indeed, that ſets his hard Task-maſters over us, and maketh us wretchedly drudge in Mire and Clay.

The *Law of the Letter* without us ſets us in a condition of little more Liberty, by reſtraining us from many outward Acts of Sin; but yet it doth not diſenthral us from the power of ſin in our hearts.

But the *Law of the Spirit of Life*, the *Goſpel-Law of Love*, it puts us into a conditon of moſt pure and perfect Liberty; and whoſoever really entertains this Law, he hath *thruſt out Hagar* quite, he hath *caſt out the Bond-woman and her Children*; from henceforth *Sarah the Free woman* ſhall live for ever with him, and ſhe ſhall be to him a Mother of many children; her ſeed ſhall be *as the ſand of the ſea-ſhoar for number*, and *as the ſtars of heaven*. Here is Evangelical Liberty, here is Goſpel-freedom, when *the Law of the Spirit of life in Chriſt Jeſus hath made*

made us free from the Law of ſin and death; when we have a liberty from Sin, and not a liberty to ſin: for our dear Lord and Maſter hath told us, that *Whoſoever committeth ſin, is the ſervant of it.*

He that lies under the power and vaſſalage of his baſe luſts, and yet talks of Goſpel-fredom, he is but like a poor condemned Priſoner, that in his ſleep dreams of being ſet at liberty, and of walking up and down whereſoever he pleaſeth, whilſt his Legs are all the while lock'd faſt in Fetters and Irons. To pleaſe our ſelves with a Notion of Goſpel-liberty, whilſt we have not a Goſpel-principle of Holineſs within us to free us from the power of ſin, is nothing elſe but to guild over our Bonds and Fetters, and to phanſie our ſelves to be in a Golden Cage. There is a Straitneſs, Slavery and Narrowneſs in Sin: Sin crowds and crumples up our Souls, which, if they were freely ſpread abroad, would be as wide and as large as the whole Univerſe.

No man is truly free but he that hath his *Will* enlarged to the extent of God's own Will, by loving whatſoever God loves, and nothing elſe. Such a one doth not fondly hug this and that particular created good thing and enваſſal himſelf unto it; but he loveth every thing that is lovely, beginning at God, and deſcending down to all his Creatures, according to the ſeveral degrees of perfection in them. He enjoys a boundleſs Liberty, and a boundleſs Sweetneſs, according to his boundleſs Love. He inclaſpeth the whole World within his out-ſtretched arms; his Soul is as wide as the whole Univerſe, as big as *yeſterday, to day, and for ever.* Whoſoever is once acquainted with this diſpoſition of Spirit, he never deſires any thing elſe, and he loves the *Life of God* in himſelf dearer than his own Life. To conclude this therefore; if we love *Chriſt*, and *keep his Commandments, his commandments will not be grievous to us: his yoke will be eaſie, and his burthen light:* it will not put us into a State of Bondage, but of perfect Liberty. For it is moſt true of Evangelical Obedience, what the Wiſe man ſpeaketh of Wiſdom, *Her ways are ways of pleaſantneſs, and all her paths are peace: She is a tree of Life to thoſe that lay hold upon her, and happy are all they that retain her.*

I will now ſhut up all with one or two *Conſiderations* to perſwade you farther to the *keeping of Chriſt's Commandments.*

First from the deſire which we all have of *Knowledge.* If we would indeed *know* Divine Truths, the only way to come to this is by *keeping of Chriſt's Commandments.* The groſſneſs of our apprehenſions in *Spiritual things*, and our many miſtakes that we have about them, proceed from nothing but thoſe dull and foggy *Steams* which riſe up from our *foul Hearts*, and becloud our Underſtandings. If we did but heartily comply with *Chriſt*'s Commandments, and purge our hearts from all groſs and ſenſual Affections, we ſhould not then look about for *Truth* wholly without our ſelves, and enſlave our ſelves to the Dictates of this and that Teacher, and hang upon the *Lips of men:* but we ſhould find the Great Eternal God inwardly teaching our Souls, and continually inſtructing us more and more in the myſteries of his will; and *out of our bellies ſhould flow rivers of living*

waters. Nothing puts a ſtop and hinderance to the paſſage of Truth in the World but the Carnality of our Hearts, the Corruption of our Lives.

'Tis not wrangling Diſputes and Syllogiſtical Reaſonings that are the mighty Pillars that underprop *Truth* in the world: if we would but underſet it with the Holineſs of our Hearts and Lives, it ſhould never fail. *Truth* is a prevailing and conquering thing, and would quickly overcome the World, did not the Earthineſs of our Diſpoſitions and the Darkneſs of our falſe Hearts hinder it. Our Saviour Chriſt bids the *Blind man* waſh off the *Clay* that was upon his eyes in the *Pool of Siloam*, and then he ſhould ſee clearly; intimating this to us, that it is the Earthineſs of mens Affections that darkens the Eye of their Underſtandings in Spiritual things. *Truth* is always ready and near at hand, if our eyes were not cloſed up with Mud, that we could but open them to look upon it. *Truth* always waits upon our Souls, and offers it ſelf freely to us, as the Sun offers its Beams to every Eye that will but open, and let them ſhine in upon it. If we could but purge our Hearts from that filth and deſilement which hangeth about them, there would be no doubt at all of *Truth*'s prevailing in the World. For *Truth is great, and ſtronger than all things: all the Earth calleth upon Truth, and the Heaven bleſſeth it; all works ſhake and tremble at it. The Truth endureth, and is always ſtrong; it liveth and conquereth for evermore. She is the Strength, Kingdom, Power and Majeſty of all ages. Bleſſed be the God of Truth.*

Secondly, *If we deſire a true Reformation*, as ſome would be thought to do; Let us begin here in reforming our *Hearts* and *Lives*, in *keeping Chriſt's Commandments.* All outward Forms and Models of Reformation, though they be never ſo good in their kind, yet they are of little worth to us without this *inward Reformation* of the Heart. Tin or Lead, or any other baſer Metal, if it be caſt into never ſo good a Mold, and made up into never ſo elegant a Figure, yet is but Tin or Lead ſtill, it is the ſame Metal that it was before. If Adulterate Silver, that hath much Alloy or Droſs in it, have never ſo current a Stamp put upon it, yet it will not paſs notwithſtanding when the Touchſtone trieth it. We muſt be *reformed within*, with a *Spirit of Fire* and a *Spirit of Burning*, to purge us from the Droſs and Corruption of our hearts, and refine us as Gold and Silver; and then we ſhall be *reformed truly*, and not before. When this once comes to paſs, then ſhall Chriſt be ſet *upon his Throne* indeed, then the *Glory of the Lord ſhall overflow the Land*; then we ſhall be a People acceptable unto him, and as *Mount Sion* which he dearly loved.

FINIS.

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NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
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THE
Second Sermon;
OR A
DISCOURSE
ON
1 CORINTH. XV. 57.

But thanks be to God which giveth us the Victory through our Lord Jesus Christ.

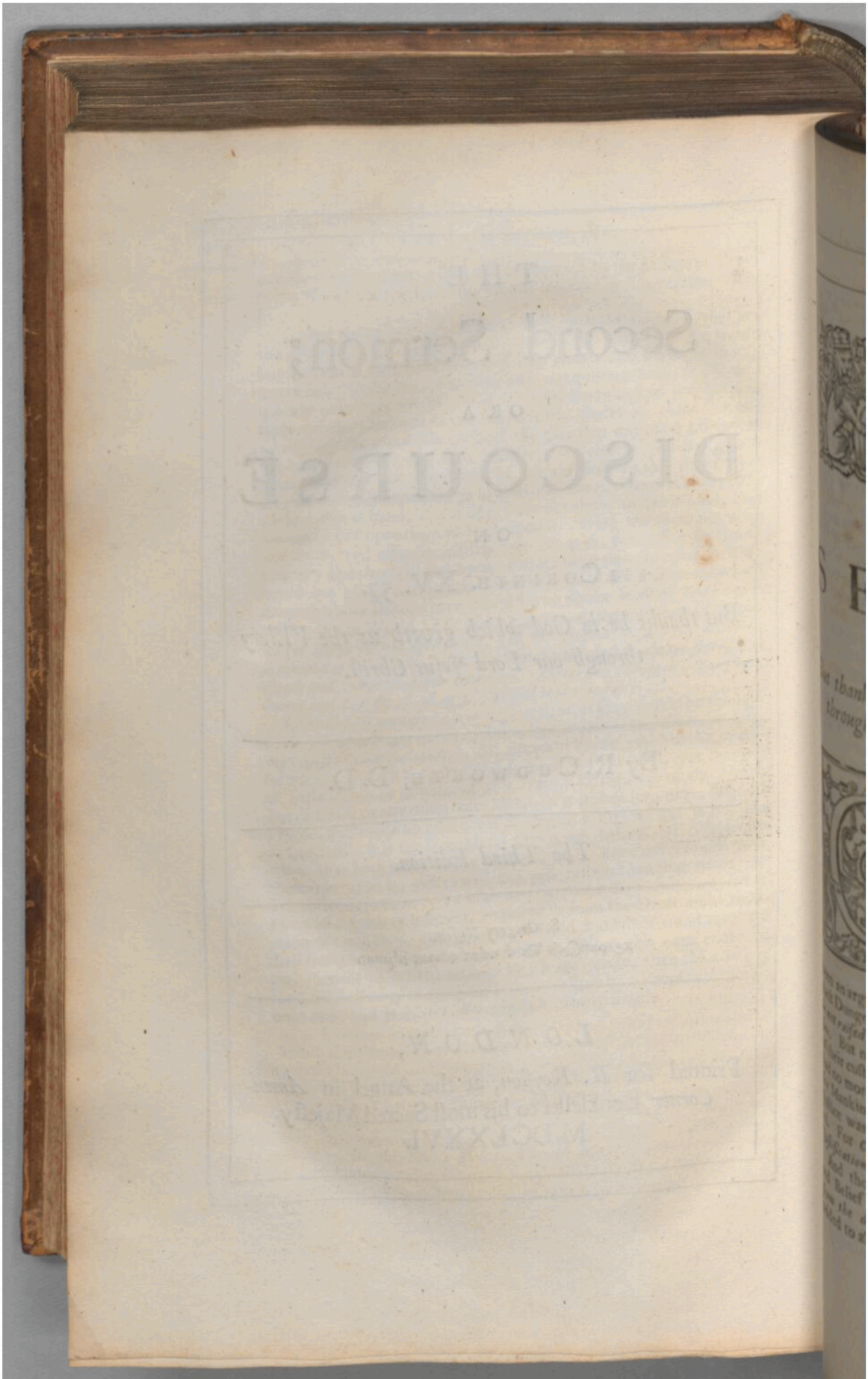
By R. CUDWORTH, D. D.

The Third Edition.

S. *Gregory Nyssen.*
χριστιανισμός ἐστι τὴ θείας φύσεως μίμησις.

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THE SECOND

SERMON.

1 COR. Chap. XV. Ver. 57.

But thanks be to God who giveth us the Victory through our Lord Jesus Christ.

CHRIST'S *Resurrection*, which the Apostle treateth of in the former part of this Chapter, is one of the main and principal Articles of our Christian Faith: For though *Christ* by his *Death* upon the Cross made a Propitiatory Sacrifice for the World, yet it was his *Resurrection* only which did manifest his *Death* to be effectual and available for that end, and did evidence its acceptation with God. For if the *Grave* had detain'd *Christ*, and held him Prisoner, this would have been an argument that the Debt for which he was committed to that dark Dungeon was not yet paid, nor Satisfaction made; for *if Christ be not raised*, (saith the Apostle) *your Faith is vain, ye are yet in your sins.* But now *Death* and the *Grave* having delivered up *Christ* out of their custody, his *Resurrection* is an undoubted argument that they had no more to lay to his charge, as he was a Surety and Undertaker for Mankind, but the Debt which was owing to the Law and Divine Justice was in the Court of Heaven fully acquitted and discharged. For *Christ was delivered for our Sins, and rose again for our Justification.* Verse 17. Rom. 4.

And though *Christ's* other *Miracles* ought to have conciliated Belief to his *Doctrine* from the *Jews*; yet his *Resurrection from the dead*, (foretold by himself and really accomplished,) added to all the rest, *was a most undoubted and unquestionable Confirmation*

mation of his Prophetical Miniſtery. For if it were ſuppoſed (as the *Jews* of old and the *Talmudiſts* of later times maliciouſly calumniated our Saviour *Chriſt*) that a mere *Wizzard* or *Magician* ſhould have appeared, and not only have done many Miracles by *Beelzebub* and the Powers of Darkneſs, but alſo have foretold that after he had been put to death he ſhould *riſe again*, and have given this as a farther ſign to confirm his prophecy, as our Saviour did, *Matth.* 12. 39. it could never be conceiv'd that Divine Providence ſhould ſuffer ſuch an Impoſtor miraculouſly to riſe again, in ſo remarkable a manner, and ſo often to appear before the eyes of ſo many Spectators, and at laſt viſibly to aſcend up to Heaven. Becauſe this would have been *Tentatio invincibilis* to mankind, it being not imaginable what greater aſſurance Heaven it ſelf could give to *confirm* and *ſeal* a *Prophet*, and perſwade the World that what he did was by the Finger of God, and not by *Magical impoſture*, than this is. And therefore it is obſervable, that though a good while after our Saviour's time, when the *Jews* had now forfeited that peculiar Providence that watched over them, a certain counterfeit *Meſſias*, one *David El-Roy*, was permitted to do ſeveral ſtrange and miraculous things by *Magick* and *Witchcraft*, if the Jewiſh Relations be true; yet when he gave this for a Sign to the *Perſian* King to prove himſelf the *Meſſias*, that after he was beheaded by him he ſhould *riſe again*, he plainly diſcovered his Impoſture, to the great diſappointment of the deluded *Jews*, who (as *Maimonides* writes) in vain expected his *Reſurrection* a good while after.

In Iggereth Teman.

Moreover, *If Chriſt had not riſen again after death, the world would not have had ſufficient ground to truſt and believe in him as a Saviour.* S. *Auſtin* reckon'd it as great a *Miracle* as any that *Chriſt* ever did upon earth, that the World ſhould be brought off to believe in a crucified Saviour. For to worſhip תחלוי, as the *Jews* by way of Diſgrace call our Saviour, or ὁ ἀνασκολοπιζόμενον in *Lucian's* Language, *one that was hanged*, for a God, and to believe in him, could not but ſeem a monſtrous and prodigious thing both to *Jews* and Gentiles; and certainly it would never have been brought to paſs, had there not been unqueſtionable aſſurance given of *Chriſt's Reſurrection from the dead.* For who would be ſo ſottiſh as to believe in a *dead Saviour*, and to expect help and aſſiſtence from him that had not been able to help himſelf, and therefore had given no proof that he was able to help others? nay, from him that to all humane appearance had now no being at all? Upon which account the Pſalmiſt upbraids the ſottiſh Heathen, that *they ate the Sacrifices of the dead.* Wherefore it is obſervable in the Goſpel, that when *Chriſt* was now dead and buried in his Sepulchre, the Hope and Expectation of his Diſciples, who had formerly believed in him, lay as it were intombed in the ſame Sepulchre with him. And then the two Diſciples that went to *Emmaus* could only ſay, *We truſted that this had been he which ſhould have redeemed Iſrael.* But afterwards, when they were able upon good grounds to affirm that Κύριος ἀληθῶς ἀνέστη, *The Lord was riſen indeed*, then their Faith revived a-new, and mounted up higher than ever, and grew triumphant in them.

Pſal. 106.

Luk. 24.

Again, there was another excellent Deſign in *Chriſt's Reſurrection from*

from the dead, which the Apoſtle purſues largely alſo in this Chapter; viz. *To give the world aſſurance of a Life after death, and a bleſſed Immortality to be enjoyed by all true Believers and Followers of Chriſt. Chriſt* by his Reſurrection hath *aboliſhed death, and brought life and immortality to light*, as the Apoſtle ſpeaks 2 *Tim.* 1. 10. or, as the Church ſings in that divine Anthem, *After he had overcome the ſharpneſs of Death, he opened the kingdom of Heaven to all Believers.* The reaſons of Philoſophy that prove the *Soul's Immortality*, though firm and demonſtrative in themſelves, yet they are ſo thin and ſubtil to vulgar apprehenſions, that they glide away through them, and leave no ſuch palpable impreſſions on them, as can be able ſufficiently to bear up againſt that heavy weight of groſs infidelity that continually ſinks down the minds of men to a diſtruſt of ſuch high things as be above the reach of Senſe. Neither are theſe conſiderations any longer of force than men can actually attend to the ſtrength and coherence of the Demonſtration; and when that actual attention (which is operoſe and difficult) is taken off, then the Truth it ſelf like a Spectre or Apparition ſuddenly vaniſhes away, and men queſtion with themſelves afterwards whether there were any ſuch thing or no. Such thin and evanid things are Philoſophical Speculations about the high Myſteries of Faith and Religion. But *Chriſt* his raiſing of the ſelf ſame Body which was laid in the Sepulchre, and afterwards appearing in it often to his Diſciples, gave ſuch evident aſſurance of the *Soul's Immortality* and *Life after death*, as muſt needs ſtrike more ſtrongly upon Vulgar minds, and make more palpable impreſſions on them, and be always of more preſent and ready uſe than any Philoſophical Reaſons and Demonſtrations.

And the Scripture is herein very harmonious and agreable to it ſelf both in the Old and New Teſtament: for as in the one it makes the original of Death's entrance into the world to be the Sin and Diſobedience of the *Firſt Adam*, who was ἄνθρωπος ἐκ γῆς, χοϊκός, *of the earth, earthy*; ſo in the other it attributes the recovery of Life and Immortality to the meritorious Obedience of the *Second Adam*, that was ὁ κύριος ἐξ οὐρανοῦ, ἐπουράνιος, *the Lord from heaven, heavenly*, who by his Death vanquiſhed and deſtroyed Death. For as *Sampſon*, (who was a Type of our Saviour) when he was beſieged by the *Philiſtines* in the City *Gaza* (*Judges* 16.) roſe up at midnight, and pulled up the Gates of the City and the Poſts, and laying them upon his ſhoulders carried them up to the top of the Hill: in like manner *Chriſt* our Lord, when he was environ'd and encompaſs'd by Death, after he had been a while detain'd under the cuſtody thereof, he aſcended victoriouſly out of the Power of the Grave, and carried the Gates of Hell and Death upon his Shoulders along with him triumphantly into Heaven; he ſlighted and diſmantled that mighty Garriſon whoſe Walls were ſtronger than Braſs, and Gates harder than Adamant, that it ſhould be no longer a Priſon with doors and bars to ſhut up thoſe that believe in him, but an open and free paſſage, and a broad Highway to Life and Immortality. He *is the Reſurrection and the Life*, (John 11. 25.) and *he that believeth in him, though he were dead, yet ſhall he live.* For *he that liveth and was dead and is alive for evermore, even he hath the Keys of Hell and of Death*, Rev. 1. 18.

But that which I chiefly aim at this time, concerning *Jesus* his *Resurrection* and *Ascension into Heaven*, is this, *That by and after it he was made Lord and Christ, King and Saviour, and Sovereign of his Church.* Not but that *Christ*'s *Humanity* was always hypostatically united to the Divinity; but because the *Oeconomical* Kingdom of *Christ* as Mediator, according to the Scripture-calculation, seems not to commence till after his state of Humiliation was over, and so begins its *Epocha* from *Christ*'s *Resurrection*, or his *Exaltation to sit at God's right hand in Heaven.* Acts 2.36. *Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.* Acts 5.31. *Jesus whom ye slew and hanged on a Tree, him hath God exalted on his right hand, to be a Prince and a Saviour*, &c. Philip. 2.9. *Who humbled himself and became obedient to the death of the Cross; Wherefore God hath highly exalted him, and given him a Name above every name, that at the name of Jesus every knee should bow*, &c. *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* And that Article of our Creed concerning *Christ's sitting at God's right hand in Heaven* signifies thus much unto us, That *Christ* after his Resurrection and Ascension into Heaven hath all Power given
1 Cor.15.27. him both in Heaven and in Earth, all things being made subject to him, *excepting him only that hath put all things under him.* He being, for the Comfort of his Church and Members here upon Earth, according to his Humanity made God's Vicegerent, and seated in his Father's Throne, and having a *Mediatorious* Kingdom bestowed upVerse 24. on him that shall continue *till he hath put down all Authority and Power, and hath subdued all his Enemies under his feet*, and then hath deVerse 28. livered up this *Oeconomical* Kingdome to God the Father, *that God may be all in all.*

And this is an unspeakable Consolation that Christian Religion affords to us, and a most gracious Condescension of the All-wise God; That forasmuch as we that dwell in these houses of Clay are so far removed from the pure and abstracted Deity, and so infinitely disproportioned unto it, that there should be such a contrivance as this set on foot, that we should have one of our own Flesh and Blood, that was in all things tempted like unto us, and had experience of all our difficulties and calamities, who demonstrated his infinite love to us in laying down his Life for us, and therefore we cannot doubt but hath a most tender Sympathy and fellow-feeling with us in all our Infirmities; I say, that we should have such a one exalted to God's right hand, and invested with all Authority and Power both in Heaven and Earth, that he might administer all things for the good of his Church and Members, and supply them in all their wants and necessities. Which consideration must needs be far more comfortable, chearing and reviving to every true Christian, than it was to the Sons of *Jacob*, when they went down to *Egypt* to buy Corn and provision for their necessities, to think that *Joseph* their Brother was made Lord over all the Land.

And yet notwithstanding this is wholly eluded and evacuated by those high flown *Spiritualists* of these latter times, that slight and reject the Letter of the New Testament as a mean and carnal thing, and will acknowledge no other *Death* and *Resurrection* of *Christ*, no other

other *Aſcenſion* and *Sitting at God's right hand*, nay no other *Day of Judgment* nor *Reſurrection of the Body*, but what is *Myſtical* and *Allegorical*: Whereby they do not only impudently ſlurre the Goſpel according to the Hiſtory and the Letter, in making it no better than a *Romantical* Legend or a mere *Æſopick* Fable, that contains a good Θεωρημον or *Moral* under it; but alſo plainly defeat the Counſel of God againſt themſelves and mankind, by antiquating *Chriſtianity*, and bringing in in ſtead thereof *old Paganiſm* again diſguiſed under a few canting Phraſes of Scripture-language. For though *Moſes* had a Veil over his face, though there were many obſcure Umbrages and *Allegories* in the *Law*, (the Children of *Iſrael* being then not able to bear the the brightneſs of that *Envangelical Truth* that ſhined under them;) yet now under the Goſpel *we do all with open face behold as in a Glaſs the glory of the Lord* nakedly repreſented to us, being *changed into the ſame image from glory to glory.* 2 Cor. 3.

But to let paſs theſe, and ſtill to improve our former Meditation farther; Let us in the next place conſider, that *Chriſt*, who received all this Power after his Reſurrection and Aſcenſion, did not receive it in vain and to no purpoſe, either taking no notice of our humane tranſactions here below, as having removed his Pavilion too far into thoſe Regions of Light and Glory from us; or elſe remaining notwithſtanding an idle Spectator, and no way concerning or intereſting himſelf in the Iſſues of our humane affairs. Which will be ſo much the more improbable, if we conſider what the Scripture and experience tell us, that the Devil and Apoſtate ſpirits are perpetually active and buſie in promoting the concernments of the Kingdom of Darkneſs. And therefore doubtleſs He whom God hath made the Shepherd and Biſhop of our Souls can never be ſo regardleſs of his Office, nor ſo careleſs of his Flock and tender Lambs committed to his charge, as to ſuffer thoſe cruel Wolves to prey upon them at pleaſure; and to have no pity at all for them, nor to extend his watchful Providence over them, whom once he vouchſafed to redeem with his own precious blood. No certainly, he that waded through ſo many difficulties and agonies for us in the days of his Fleſh, he that *bore our griefs and carried our ſorrows*, he that was *wounded for our tranſgreſſions and bruiſed for our iniquities*, that ſwet drops of bloud in the Garden and was nailed to the Croſs for us in *Golgotha*, He cannot ſo eaſily forget thoſe whom he hath ſo dearly bought, nor ſuffer all that power, which God hath inveſted him with for the good of his Church, to lie by him idle and unimployed.

But to the end that there might not be the leaſt ground of Suſpicion or Diſtruſt left in the minds of men concerning this particular, *Chriſt* after his Aſcenſion into Heaven thought good to give us a ſenſible demonſtration both of his Kingly Power and of his watchful Care and Providence over his Church, that he would not leave them orphans and deſtitute of all aſſiſtance, by *ſending down his Holy Spirit on the Day of Pentecoſt in a viſible and miraculous manner upon his Diſciples.* Acts 2. 32. *This Jeſus hath God raiſed up, of which we are all Witneſſes: Therefore being by the right hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.* And verily if there had been no news heard of

our Lord and Saviour *Christ*, after he aſcended above the Clouds out of his Diſciples Sight, no real and viſible Demonſtration of his Exiſtence, Power, and Providence over his Church; the diſtruſtful hearts of men would have been too prone to ſuſpect that the pretence of an inviſible Kingdom at God's right hand above had been no better than a mere Dream, an airy and phantaſtick Notion; and they would have been too ready to have called in queſtion the truth of all his other Miracles, his Reſurrection and Aſcenſion, witneſſed only by his own Diſciples, and to have ſurmiſed thoſe ſeveral Apparitions of his that we read of after his Death, had been nothing elſe but Spectres or Phantaſms, like the vulgarly-believed Apparitions of the Ghoſts of men in Airy bodies. But the ſenſible and miraculous *Pouring out of the Holy Ghoſt* upon his Diſciples, after his Aſcenſion into Heaven, was a palpable Confirmation of all *Chriſt*'s other *Miracles*, of the Validity of his *Meritorious Death* and *Paſſion*, of the Truth of his *Reſurrection* and *Aſcenſion*; and gives moſt comfortable aſſurance to all Believers to the World's end, that though his Bodily preſence be withdrawn from them, yet he hath not left his Church utterly forlorn and deſtitute of all aſſiſtance, but that *his Spirit*, the Holy Comforter, continueth to be preſent amongſt them as his Vice-gerent, and to aſſiſt them for all the holy purpoſes of the Goſpel, to the World's end. Now the principal Effects of *Chriſt*'s holy Spirit, which are to be hoped for and expected by every true Believer and private Chriſtian, are compriſed by the Apoſtle under *Three Heads* here in the Text, as conſiſting in a *Threefold Victory over a threefold Enemy. The ſting of Death is Sin, and the ſtrength of Sin is the Law: But thanks be to God which giveth us the Victory through our Lord Jeſus Chriſt.*

1. *A Victory over Sin*, as that which is the Cauſe of *Death*.
2. *A Victory over the Law*, as that which aggravates the Guilt, and exaſperates the Power of *Sin*.
3. Laſtly, *A Victory over Death*, the Fruit and Conſequent of *Sin*.

FIRST therefore, *There is a Victory over Sin to be obtained in and through Chriſt.*

Some there are that will acknowledge no other *Victory over Sin* but an *External* one, that whereby it was conquered for us by *Chriſt* upon the Croſs ſixteen hundred years ſince, where he *ſpoiled Principalities and Powers, and made a ſhew of them openly, triumphing over them in it*, Col. 2. 15. and where he *redeemed us from the Curſe of the Law, being made a Curſe for us*, Gal. 3. 13. And doubtleſs this was one great end of *Chriſt*'s coming into the World, to make a Propitiatory Sacrifice for the Sins of mankind: Not only that he might thereby put a period to thoſe continually-repeated & ineffectual Sacrifices of Brute Beaſts, and the offering of the blood of bulls and Goats, that could not take away Sin, nor propitiate his Divine Majeſty; but alſo that he might at once give a ſenſible Demonſtration both of God's high Diſpleaſure againſt Sin, and of his Placableneſs and Reconcilableneſs to Sinners returning to Obedience; and therefore, to that end that the deſpair of Pardon might not hinder any from Repentance and

and Amendment of Life, promulgate free Pardon and Remiſſion of Sins through his Blood to all that ſhould repent, and believe the Goſpel.

But it is a very unſound and unwholſome Interpretation of this Salutary Undertaking of *Chriſt*'s in the Goſpel, as if the ultimate End and Deſign of it were to procure *Remiſſion of ſin* and *Exemption from Puniſhment* only, to ſome particular perſons ſtill continuing under the Power of Sin, and to ſave them at laſt in their Sins, that is, with a mere outward and carnal Salvation; it being a thing utterly impoſſible, that thoſe *undefiled Rewards* of the Heavenly Kingdom ſhould be received and enjoyed by men in their Unregenerate and unrenewed Nature.

For what is this elſe but to make *Chriſt* the grand Patron of the Kingdom of Darkneſs, and to ſuppoſe God to be ſuch a Being as may be bribed and corrupted by Sacrifice and Interceſſion, to a partial Connivence and fond Indulgence of men in their Sins to all Eternity? or elſe to inſinuate that there is no other *Evil* at all in Sin, but only in reſpect of that *outward Puniſhment* conſequent upon it? which is to deſtroy the Nature and Reality of Sin, and to make it nothing but a mere Name or Phancy; as if *Good* and *Evil*, *Juſt* and *Unjuſt*, (as ſome Philoſophers dreamed) were not Φύσει, but Νόμῳ and Δόξᾳ only, had no Reality in Nature, but depended only upon arbitrary Laws enforced by outward Puniſhments, or mere Opinions; and ſo were only Ποιητὰ, (as *Democritus* expreſſed it) mere Factitious things, or elſe Φαντασιὰ, Fictitious and Imaginary: Either of which opinions if they were true, then indeed *Remiſſion of Sin* and *Exemption from Puniſhment* would quite take away all the Evil of Sin.

But if Sin be not a mere Name or Phancy, but that which hath a real and intrinſecal Evil in it, greater than that of *outward Puniſhment*; then certainly it cannot be ſo tranſcendent a Happineſs as ſome men carnally conceit, to have an Impunity in Sinning to all Eternity, that the Accompliſhment thereof ſhould be thought the only fit Undertaking for the Son of God to engage in, and that which would deſervedly entitle him the Saviour of Mankind. For that of *Socrates* in *Plato* muſt then needs be true, Τὸ ἀδικεῖν μὴ διδόναι δίκην, πολλῶν μεγίστου τε καὶ πρώτου κακῶν εἶναι, *That* (in thoſe which are not incorrigible and incurable) *it is the greateſt Evil that can poſſibly befal them, to continue in Wickedneſs unpuniſhed; and the greateſt Kindneſs that they can receive, by the leſſer Evil of Puniſhment and Caſtigation to be cured of the greater Evil of Sin:* For (as the ſame Philoſopher ſpeaks) Ἰατρικὴ τῆς πονηρίας δίκη, *Chaſtiſement and Correction is the natural Remedy and Cure of Wickedneſs*; which our Saviour confirms when he ſaith, *As many as I love, I rebuke and chaſten:* and ſure the Remedy is not worſe than the Diſeaſe. Revel. 3. 19.

Wherefore it was ſo far from being the ultimate End of *Chriſt*'s undertaking to die for Sin, that men might ſecurely live in it, that on the contrary the Death of *Chriſt* was particularly intended as an Engine to batter down the Kingdom of Sin and Satan, and to bring men effectually unto God and Righteouſneſs, as the Scripture plainly witneſſeth, 1 *Pet.* 2. 24. *His own ſelf bare our Sins in his Body on the Tree,*

Tree, that we, being dead to Sin, might live to Righteouſneſs. The Death of *Chriſt* conducing to this great End not only as it was Exemplary, and Hieroglyphically inſtructed us that we ought to *take up*
1 Pet. 4.1. *the Croſs* likewiſe, and *follow our crucified Lord and Saviour, ſuffering in the Fleſh, and ceaſing from Sin*; but alſo as it doth moſt lively demonſtrate to us, God's high Diſpleaſure againſt Sin, and the malignant Nature of it, that could not otherwiſe be expiated than by the Blood of that innocent and immaculate Lamb, the only-begotten Son of God; and laſtly, as the Hope of Pardon and free Remiſſion of Sin in the Blood of Chriſt for the truly Penitent might invite and animate men to chearful and vigorous endeavours againſt Sin.

Others there are that tell us there is indeed ſomething farther aimed at in the Goſpel beſides the bare *Remiſſion of Sins*, but that it is nothing elſe but the *Imputation of an External Righteouſneſs*, or *anothers Inherent Holineſs*, which is ſo completely made ours thereby to all intents and purpoſes, as if we our ſelves had been really and perfectly righteous; and this upon no other Condition or Qualification at all required in us, but only of mere Faith ſcrupulouſly preſcinded from all Holineſs and Sanctification, or the laying hold or apprehending only (as they uſe to phraſe it) of this External and Imputed Righteouſneſs, that is, the merely believing and imagining it to be ours: Which kind of Faith therefore is but the Imagination of an Imagination, or of that which really is not, and, as *Pindar* calls Man, Σκιᾶς ὄναρ, *the very Dream of a Shadow.*

For though this be pretended by ſome to be ſpoken only of *Juſtification* as contradiſtinct from *Sanctification*, the latter of which they conceive muſt by no means have any conditional Influence upon the former; yet it will unavoidably extend to the taking away of the Neceſſity of *Inherent* Righteouſneſs and Holineſs, and all Obligation to it: upon which very account it is ſo highly acceptable, becauſe under a ſpecious ſhew of Modeſty and Humility it doth exceedingly gratifie mens Hypocriſie and Carnality. For he that is thus completely juſtified by the Imputation of a mere External Righteouſneſs, muſt needs have *ipſo facto* a Right and Title thereby to Heaven and Happineſs without Holineſs; for *Rom.* 8. 30. *whom he juſtifieth, them he alſo glorifieth.* Neither can any thing be required inherently in them, where all *Inherency* is perfectly ſupplied by *Imputation.* And though it be pretended that *Sanctification* will ſpontaneouſly follow after by way of *Gratitude*; yet this is like to prove but a very ſlippery Hold, where it is believed that *Gratitude* it ſelf, as well as all other Graces, is already in them by Imputation. Neither can it be reaſonably thought that true Holineſs ſhould ſpring by way of *Gratitude* or *Ingenuity* from ſuch a Principle of Carnality as makes men ſo well contented with a mere Imaginary Righteouſneſs.

But this Opinion, as it makes God in Juſtifying to pronounce a falſe Sentence, and to conceive of things otherwiſe than they are, and to do that which himſelf hath declared to be abominable, *to juſtifie the wicked* (in a forenſick ſence) and as it is irreconcilable to
Prov. 17. 15. thoſe many Scriptures that aſſure us *God will render to every man according to his Works*; ſo it alſo takes away the Neceſſity of *Chriſt's* Meritorious and Propitiatory Sacrifice for the Remiſſion of Sins: for where

where a complete Righteouſneſs is imputed, there is no Sin at all to be pardoned. And laſtly, it vainly ſuppoſes *Righteouſneſs* and *Holineſs* to be mere Phantaſtical and Imaginary things; for otherwiſe it were no more poſſible that a Wicked man ſhould be made Righteous by another's Righteouſneſs imputed, than that a Sick man ſhould be made Whole by another's imputed Health. *If a Brother or Siſter be naked and deſtitute of daily food, and one of you ſay unto them, Depart in peace, be you warmed, and be you filled; notwithſtanding you give them not thoſe things which are needfull for the body; what doth it profit?* James 2. 15, 16. *Even ſo what doth it profit, my Brethren, if a man ſay he hath Faith,* (or imputed Righteouſneſs) *and have not Works?* (that is, real and inherent Righteouſneſs, or inward Regeneration) *can ſuch a Faith* (that is, Imagination or Imputation) *ſave him?* Certainly no more than mere words can cloath a naked man's Back, or feed a hungry man's Belly, or warm and thaw him whoſe Blood is frozen and congealed in his veins. Nay it is no more poſſible for a man to be made *Holy*, than to be made *Happy*, by mere Imputation, which latter few men would be contented withal; and, were it not for their Hypocriſie, they would be as little contented with the former; and it would as little pleaſe them to be *Opinione tantùm Juſti*, as *Opinione tantùm Beati*, to uſe *Tully*'s expreſſion againſt the *Epicureans*. Nay, ſince it is moſt certain that the greateſt part of our *Happineſs* conſiſteth in *Righteouſneſs and Holineſs*, it will unavoidably follow, that if we have no other than an *Imputative Righteouſneſs*, we can have no other than an *Imputative Happineſs*, and a mere Imaginary Heaven, which will little pleaſe us when we feel our ſelves to be in a true and real Hell.

But it is not our intention here to quarrel about Words and Phraſes, as if *Chriſt*'s meritorious Satisfaction might not be ſaid to be *Imputed* to thoſe that repent and believe the Goſpel, for Remiſſion of Sins; much leſs to deny what the Holy Scripture plainly aſſerts, True and living *Faith*, that *worketh by Love*, which is the very Eſſence of the New Creature, or Regenerate Nature, λογίζεσθαι εἰς δικαιοσύνην, *to be imputed* or *accounted for Righteouſneſs* under the Goſpel-diſpenſation, where God will not proceed according to Legal Rigour and Severity with his fallen Creatures, but according to that *Equity* and Ἐπιείκεια which the Philoſopher tells us is the *trueſt Juſtice*. But our onely deſign is, to caution againſt that *Antinomian Errour* which is too often inſinuated under the Notion of *Imputed Righteouſneſs*, as if there were no neceſſity of *Inherent Righteouſneſs* and a *Real Victory over Sin* in order to Salvation, but that an Imputed or Imaginary one might ſerve the turn. Which Errour, ſpringing up very early amongſt the *Gnoſtick*-Chriſtians, S. *John* gives a very ſeaſonable Antidote againſt it, 1 *John* 3. 7. *Little Children, let no man deceive you; he that doth Righteouſneſs is righteous, even as he is righteous:* and in Chap. 2. v. 4. *He that ſaith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* To which purpoſe is that alſo in his firſt Chap. v. 5. *This is the Meſſage which we have heard of him and declare to you, That God is Light, and in him is no darkneſs at all. If we ſay that we have Fellowſhip with him, and walk in darkneſs, we lye, and do not the Truth: But if we walk in the light, as he is in the Light,*

Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. Wherefore the same Apostle in that Epistle tells us of *overcoming the Wicked one*, Chap. 2. 14. and of *overcoming the World*, by our Faith in *Christ*, Chap. 5. 4. And in the *Apocalypse* he propoundeth from *Christ* himself divers remarkable Promises *to him that overcometh*: That *he shall eat of the Tree of life that is in the midst of the Paradise of God*, c. 2. v. 7. That *he shall not be hurt of the Second Death*, v. 11. That *he shall have the hidden Manna, and a white Stone with a new Name written in it, which no man knoweth saving he that receiveth it*, v. 17. That *he will give him the morning Star*, v. 28. That *he shall be cloathed in white Raiment, and his name shall not be blotted out of the Book of Life*, c. 3. v. 5. That *he shall be a Pillar in the Temple of God*, v. 12. and that *he shall sit with Christ in his Throne, as he overcame and sate down with his Father in his Throne*, v. 21. The Condition of all which Promises being *Overcoming*, we may well conclude from thence, that there is a Real and not an Imaginary Victory only to be obtained over the *Power* of Sin as well as the *Guilt* of it.

Nay, it is true and very observable, that those Places which are usually quoted as the Foundation of an Imputed Righteousness in some other sence than what we have before mentioned, are indeed no otherwise to be understood than of a Real Inward Righteousness that is wrought or infused by the Spirit of *Christ*. As that principal one, *Philip.* 3. v. 8. *Yea doubtless, and I count all things loss for the excellency of the Knowledge of Christ Jesus my Lord, —— that I may win him, and be found in him, not having mine own Righteousness which is of the Law, but that which is of the Faith of Christ, the Righteousness which is of God by Faith.* Where *Christ*, whom the Apostle desires *to win* and *to be found in*, and the *Righteousness which is through the Faith of Christ*, and *the Righteousness which is of God through Faith*, are no external Imputed Righteousness, but the real Inward Righteousness of the New Creature wrought by the Spirit of Christ through Faith, which is opposed here to *our own Righteousness*, and *the Righteousness which is of the Law*, that is, the Righteousness of outward Works done by our own Natural power, according to the Letter of the Law, in our Unregenerate state: for so the following words explain the meaning, *That I may know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death; If by any means I might attain to the Resurrection of the dead.* And this same Inward and Real Righteousness is often elsewhere called *Christ*, and the *New man*, that is said to be *in us*, and which we are exhorted to *put on*, not by Conceit or Imagination only, but by real Conformity to his Nature and Participation of his Spirit.

And whereas the Magnifiers of *Free Grace* in an *Antinomian* sence, and the Decriers of *Inherent Righteousness*, commonly conceive that the *Free Grace* of God consists in nothing but either in the *Pardon of Sin and Exemption from Punishment*, or the *Imputation of an External Holiness*, and accounting men *just* freely, without any Condition but only the mere Believing of this that they are so accounted; and that *Faith* is no otherwise considered in the Gospel than in order to the Believing of this Imputation; and that our own *Works*, when they

they are comparatively undervalued to *Grace* and *Faith*, are to be taken for all Inherent Righteouſneſs and Holineſs, even the *New Creature* it ſelf: That all theſe are Errours, as it might be abundantly proved from ſundry other places of Scripture, ſo it may ſufficiently appear from that one, *Epheſ.* 2. v. 4, &c. *God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt, (by Grace ye are ſaved,) and hath raiſed us up together* ——*That in the Ages to come he might ſhew the exceeding riches of his Grace, and his kindneſs towards us in Chriſt Jeſus. For by Grace are ye ſaved through Faith; and that not of your ſelves; it is the gift of God: Not of Works, leſt any man ſhould boaſt. For we are his Workmanſhip, created in Chriſt Jeſus unto good works.* For when we are here ſaid *to be ſaved by Grace*, it is plain that the Apoſtle means by *Saved*, inwardly Quickned and Sanctified: σώζεσθαι (ſaith *Grotius* well here) is *Purgari à Vitiis:* which inward Sanctification is here attributed to God's *Free Grace*, and denied to our ſelves and to *Works*; the meaning whereof is, that it is not effected by our own Works, (whether of outward Morality or Legal Ceremonies) done by our Natural power in the Unregenerate ſtate, but by the quickning and enlivening Spirit of *Chriſt* inwardly creating us a new. And laſtly, *Faith* is plainly made the Inſtrument of this inward Sanctification, that is not wrought by our own Works, but the Grace and Spirit of *Chriſt*. Whence we may well conclude, That the true Object of the Chriſtian *Faith* is not only the *Blood of Chriſt* ſhed upon the Croſs for the Remiſſion of Sin, but alſo the *renewing Spirit of Chriſt* for the inward conquering and mortifying of it, and the quickning or raiſing of us to an Heavenly Life.

And I dare be bold to ſay, that the inward ſenſe of every true and ſincere-hearted Chriſtian in this Point ſpeaks the ſame language with the Scripture. For a true Chriſtian that hath any thing of the Life of God in him, cannot but earneſtly deſire an *inward Healing* of his ſinful Maladies and Diſtempers, and not an *outward Hiding* and *Palliation* of them only. He muſt needs paſſionately long more and more after a new Life and Nature, and the Divine Image to be more fully formed in him; inſomuch that if he might be ſecured from the pains of Hell without it, he could not be fully quieted and ſatisfied therewith. 'Tis not the *Effects and Conſequents of Sin* only, the *External Puniſhment* due unto it, that he deſires to be freed from, but the *Intrinſecal Evil of Sin* it ſelf, the Plague of his own heart. As he often meditates with comfort upon that *Outward Croſs* to which his Saviour's hands and feet were nailed for his Sins; ſo he impatiently deſires alſo to feel the virtue of that *Inward Croſs* of Chriſt, *by which the World may be crucified to him, and he unto the World*; and the Power of *Chriſt's Reſurrection* in him, ſtill to raiſe him farther unto Newneſs of life. Neither will he be more eaſily perſwaded to believe that his ſinful Luſts, the malignity and violence whereof he feels within himſelf, can be conquered *without* him, than that an Army here in *England* can be conquered in *France* or *Spain*. He is ſo deeply ſenſible of the *Real Evil* that is in Sin it ſelf, that he cannot be contented to have it only hiſtrionically triumphed over. And to phanſie himſelf covered all over with a thin veil of mere external Im-

putation, will afford little ſatisfactory Comfort unto him that hungers and thirſts after Righteouſneſs, and is weary and heavy laden with the burthen of Sins, and doth not deſire to have his inward Maladies hid and covered only, but healed and cured. Neither can he be willing to be put off till the hour of Death for a Divorce betwixt his Soul and Sin; nor eaſily perſwaded that though Sin ſhould rule and reign in him all his Life-long, yet the laſt parting grone, that ſhall divide his Soul and Body aſunder, might have ſo great an Efficacy as in a moment alſo to ſeparate all Sin from his Soul.

BUT that we may not ſeem here either to beat the Air in Generals and Uncertainties, or by an indiſcreet zeal to countenance thoſe conceited and high-flown Enthuſiaſts of latter times, that, forgetting that example of Modeſty given us by the bleſſed Apoſtle, [*Not as though I had already attained, or were already perfect* ——*But this one thing I do; forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs towards the Mark,*] boldly arrogate to themſelves ſuch an *Abſolute Perfection*, as would make them not to ſtand in need of any Saviour, nor to be cleanſed by the Blood of the Lamb, which therefore they allegorize into a myſtical ſence; we muſt declare that we ſpeak not here of Inherent Righteouſneſs and a *Victory over Sin* in a *Legal* or *Phariſaical* ſence, but in ſuch an *Evangelical* ſence as yet notwithſtanding is true and real.

Phil. 3. 12.

The Firſt degree whereof is *a Principle of New Life*, infuſed into the Soul by the Spirit of *Chriſt* through Faith, (which the Apoſtle calls *Semen Dei, the Seed of God*) inclining it to love God and Righteouſneſs as a thing correſpondent to its nature, and enabling it to act freely and ingenuouſly in the ways of God, out of a living Law written upon the Heart, and to eſchew Sin as contrary to a vital Principle. For the true Goſpel-Righteouſneſs, which Chriſt came to ſet up in the World, doth not conſiſt merely in outward Works, whether Ceremonial or Moral, done by our own natural power in our Unregenerate ſtate, but in an inward Life and Spirit wrought by God. Which thoſe very Philoſophers ſeemed in a manner to acknowledge, that denied ἀρετὴ to be διδακτόν τι, *that Virtue could be taught* by outward Rules and Precepts like an Art or Trade; and *Ariſtotle* himſelf alſo, when he inclines to think that men are θεᾳ μοίρᾳ ἀγαθοὶ, and that their being Good depends upon ſome extraordinary Divine Influence and Aſſiſtence. Which I the rather take notice of, becauſe ſome late Pretenders to Philoſophy have prophanely derided this Doctrine after this manner, as if it made *good Thoughts* and *virtuous Diſpoſitions* to be *POURED* and *BLOWN into men* by God.

1 John 3. 9.

But there is a Second Degree of Victory over Sin, which every true Chriſtian ought not only to look upon as poſſible, but alſo to endeavour after, and reſtleſly to purſue; which is *ſuch a meaſure of Strength in the Inward man*, and ſuch a degree of Mortification or Crucifixion of our ſinful Luſts, as that a man will not *knowingly* and *deliberately* do any thing that his Conſcience plainly tells him is a Sin, though there be never ſo great Temptations to it.

Whether or no this be that *Evangelical Perfection* which was the Mark

Mark that S. *Paul* preſſed towards, and which he ſeems myſtically to call the *Reſurrection from the Dead*, or any thing farther, I leave it to others to make a Judgment of. But doubtleſs, they that have attained to *ſuch a Principle of new Life*, and *ſuch a meaſure of inward Strength*, as is already mentioned, that is, to the Perfection of *unfeigned Sincerity*, may, notwithſtanding the Irregularities of the firſt Motions, violent Aſſaults and Importunities of Tentations, ſudden Incurſions and Obreptions, Sins of mere Ignorance and Inadvertency, (which are all waſh'd away in the Blood of *Chriſt*) in a true *Evangelical* ſence be ſaid to have attained to a *Victory over Sin*.

Wherefore I demand in the next place, *Why it ſhould be thought impoſſible by the Grace of the Goſpel and the Faith of Chriſt to attain to ſuch a Victory as this is over Sin?* For *Sin* owes its original to nothing elſe but *Ignorance* and *Darkneſs*. Πᾶς ὁ πονηρὸς ἀγνοεῖ, *Every wicked man is Ignorant*. And therefore in that ſence that other Maxim of the *Stoicks* may have ſome Truth alſo, that ἄκοντες ἁμαρτάνει, *Men ſin againſt their will*; becauſe if they knew that thoſe things were indeed ſo hurtful to them, they would never do them. Now we all know how eaſily *Light* conquers *Darkneſs*, and upon its firſt approach makes it flie before it, and like a guilty ſhade ſeek to hide it ſelf from it, by running round about the Earth. And certainly the Light of God ariſing in the Soul can with as much eaſe ſcatter away the night of ſinful Ignorance before it. For Truth hath a cognation with the Soul; and Falſhood, Lies and Impoſtures are no more able to make reſiſtence againſt the Power of Truth breaking forth, than Darkneſs is able to diſpute with Light. Wherefore the Entrance in of Light upon the Soul is half a conqueſt over our Sinful Luſts.

Again, though Sin have had a long and cuſtomary Poſſeſſion in the Soul, yet it has no juſt Title, much leſs a Right of Inheritance in it. For Sin is but a Stranger and Foreigner in the Soul, an Uſurper and Intruder into the Lord's Inheritance. Sin it is no Nature, as St. *Auſtin* and others of the Fathers often inculcate, but an adventitious and extraneous thing; and the true and ancient Nature of the Soul of Man ſuffers violence under it, and is oppreſſed by it. It is nothing elſe but the preternatural ſtate of Rational Beings, and therefore we have no reaſon to think it muſt needs be perpetual and unalterable. Is it a ſtrange thing that a jarring Inſtrument by the hand of a skilful Muſician ſhould ever be ſet in tune again? Doubtleſs, if an Inſtrument of Muſick were a living thing, it would be ſenſible of Harmony as its proper ſtate, and abhor Diſcord and Diſſonancy as a thing preternatural to it. The Soul of Man was Harmonical as God at firſt made it, till Sin, diſordering the Strings and Faculties, put it out of tune and marr'd the Muſick of it: but doubtleſs that great *Harmoſtes* that tunes the whole World, and makes all things keep their Times and Meaſures, is able to ſet this leſſer Inſtrument in tune again. Sin is but a Diſeaſe and Dyſcraſie in the Soul, Righteouſneſs is the Health and natural Complexion of it; and there is a Propenſion in the Nature of every thing to return to its proper ſtate, and to caſt off whatever is heterogeneous to it. And ſome Phyſicians tell us that Medicaments are but ſubſervient to Nature, by removing obſtructions and impediments; but Nature it ſelf and the inward *Archæus* releaſ-

ed and ſet at liberty works the Cure. Bodies when they are bent out of their place. and violently forced out of the natural Poſition of their Parts, have a *Spring* of their own and an inward ſtrong Propenſion to return to their own natural Poſture, which produceth that *Motion of Reſtitution* that Philoſophers endeavour to give a reaſon of. As for example, *Air* may be forced into much a leſſer room than it would naturally expand it ſelf into; but whilſt it is under this Violence, it hath a *Spring* or ſtrong *Conatus* to return to its proper ſtate, (of which ſeveral ingenious Obſervations have been lately publiſhed by a Learned hand.) Now Sin being a violent and preternatural ſtate, and a Sinner's returning to God and Righteouſneſs being *Motus Reſtitutionis & Liberationis*, whereby the Soul is reſtored to its true Freedom and ancient Nature; why ſhould there not be ſuch an *Elater* or *Spring* in the Soul, (quickned and enlivened by Divine Grace) ſuch a natural *Conatus* of returning to its proper ſtate again? Doubtleſs there is, and the Scripture ſeems ſometimes to acknowledge it and call it by the name of *Spirit*, when it ſpeaketh of our free acting in God's ways from an inward Principle. For the *Spirit* is not always to be taken for a Breath or Impulſe from without; but alſo for an inward Propenſion of the Soul, awakened and revived in it, to return to its proper ſtate, as it is Intellectual, and then to act freely in it according to its ancient Nature. For if the *Spirit* were a mere *external Force* acting upon the Soul without the concurrence of an *innate Principle*, then *to be acted by the Spirit* would be a ſtate of Violence to the Soul, which it could not delight always to continue under; whereas the *ſtate of the Spirit*, is a ſtate of Freedom, and not of Violence, as the Apoſtle witneſſeth, when he calls it *the Freedom of the Spirit:* It is the Soul's acting from an inward Spring and Principle of its own Intellectual nature, not by a mere outward Impulſe, like a Boat that is tugged on by Oars or driven by a ſtrong blaſt of Wind. Wherefore the Soul's returning from Sin to Righteouſneſs, which is its Primitive Nature, muſt needs have great advantages, it going on *ſecundo flumine*, according to the genuine Current of its true Intellectual nature, and having beſides the aſſiſtence of a gentle Gale of the Divine Spirit from without to help it forwards.

Why ſhould it be thought ſo great an impoſſibility for men willingly to do that which is agreeable to the Laws of Goodneſs, ſince this is the genuine Nature of the Soul when once it is freed from miſtakes and encumbrances, from that which is heterogeneous and adventitious to it, that cloggs it and oppreſſes it; and every Life and Nature acts freely according to its own Propenſions? Why ſhould it ſeem ſtrange that the *Superiour Faculties* of the Soul ſhould become predominant, ſince they are φύσει δεσποτικαὶ, of a Lordly nature, and made to rule, and the *Inferiour Faculties* of a ſervile temper, and made to be ſubject? Why ſhould it ſeem impoſſible for *Equity*, *Light* and *Reaſon* to be inthroned in the Soul of Man again, and there to command and govern thoſe exorbitant Affections that do ſo lawleſly rebel againſt them? For if ſome grave Commanders and Generals have been able by the majeſty of their very Looks to huſh and ſilence a diſorderly and mutinous Rout of Soldiers; certainly *Reaſon* re-enthroned

throned in her majeſtick Seat, and re-inveſted with her ancient Power and Authority, which is natural and not uſurped, would much more eaſily be able to check and control the tumultuous Rabble of Luſts and Paſſions in us.

Doubtleſs God hath no other Deſign upon us in Religion and the Goſpel of his Son than what is for our good, and to reſtore us to the Rectitude and Perfection of our own Beings: Wherefore he ſeeks to redeem and call off our Affections from the periſhing Vanities of this World, which being ſo infinitely below us do debaſe and pollute our Spirits; wherefore he would not have us to addict ourſelves wholly to the Gratifications of our *lower Faculties*, which are but the *Brute* in us, but he would have the beſt in us to be uppermoſt, *the Man* to rule the *Brute*, and the τὸ Θεῖον, that that is of God in us, to rule our Manly and Rational Faculties. He would not have us, *Narciſſus*-like, to be always courting our own Shadow in the Stream; for, according to the ancient *Democritical* Philoſophy, this whole viſible World is nothing elſe but mere extended Bulk, and hath nothing real in it but *Atomes* or *Particles* of a different Magnitude, diverſly placed and agitated in a continual Whirlpool. But all the Colour, Beauty and Varniſh, all that which charms and bewitches us in theſe Objects without us, is nothing but the Vital Senſations and Reliſhes of our own Souls. This gives all the Paint and Luſtre to thoſe Beauties which we court and fall in love withal without us, which are otherwiſe as devoid of Reality and as phantaſtical as the Colours of the Rainbow. So that this *Outward World* is not unfitly compared to *an inchanted Palace*, which ſeems indeed mighty pleaſing and raviſhing to our deluded Senſe, whereas all is but imaginary and a mere preſtigious ſhow. Thoſe things which we are enamoured with, thinking them to be without us, being nothing but the vital Energies of our own Spirits.. In a word, God would have Man to be a living Temple for himſelf to dwell in, and his Faculties Inſtruments to be uſed and employed by him; which need not be thought impoſſible, if that be true which Philoſophy tells us, that there is *Cognatio quædam* a certain near *Kindred* and *Alliance* between the Soul and God.

Laſtly, we muſt obſerve, though this inward Victory over Sin be no otherwiſe to be effected than by the Spirit of *Chriſt* through Faith, and by a Divine Operation in us, ſo that in a certain ſence we may be ſaid to be *Paſſive* thereunto; yet notwithſtanding we muſt not dream any ſuch thing, as if our *Active* Cooperation and Concurrence were not alſo neceſſarily required thereunto. For as there is a Spirit of God in Nature which produceth Vegetables and Minerals, which humane Art and Induſtry could never be able to effect, namely that *Spiritus intus alens* which the Poet ſpeaks of, which yet notwithſtanding doth not work *abſolutely*, *unconditionately* and *omnipotently*, but requireth certain preparations, Conditions and Diſpoſitions in the Matter which it works upon; (For unleſs the Huſbandman plow the Ground and ſow the Seed, the Spirit of God in Nature will not give any increaſe:) In like manner the Scripture tells us that the Divine Spirit of Grace doth not work *abſolutely*, *unconditionately* and *irreſiſtibly* in the Souls of men, but requireth certain

tain Preparations, Conditions and Cooperations in us; forasmuch as it may both be *quenched*, and *stirred up* or *excited*, in us. And indeed unless we *plow up the Fallow-ground of our hearts, and sow to our selves in Righteousness*, (as the Prophet speaks) by our earnest endeavours; we cannot expect thot the Divine Spirit of Grace will showr down that Heavenly increase upon us. Wherefore if we would attain to *a Victory over Sin* by the Spirit of *Christ*, we must endeavour to *fight a good Fight, and run a good Race*, and to *enter in at the strait gate*, that so overcoming we may receive the Crown of Life.

And thus much shall suffice to have spoken at this time concerning the first Particular, *The Victory over Sin.*

I Shall now proceed to speak something briefly to the *Two* other *Victories* that remain, which are attainable also by *Christ*, *over the Law* and *Death.*

And the *Law* may be considered two manner of ways. First, *as an outward Covenant of Works* that pronounceth Death and Condemnation to all that do not yield absolute and entire Obedience to what-ever is therein commanded; and which imposed also with the same Severity a multitude of outward *Ceremonial Observations*, which had no intrinsecal Goodness at all in them, but kept men in a state of Bondage and Servility. Now the *Law* in this sence, as it is an *outward Letter* and *Covenant of Works*, is already conquered externally for us by *Christ*'s Death upon the Cross, *Galat.* 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written, cursed is every one that hangeth on a Tree; That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the Promise of the Spirit through Faith.* And he hath thereby freed us also from our Obligation to those Commandments that were *not good*, having *broken down the Middle-wall of Partition that was betwixt* Jew and Gentile, *abolishing in his flesh the Enmity, even the Law of Commandments*, Ephes. 2. 14, 15. *And blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his Cross*, Colos. 2. 14.

Ezek. 20. 25.

Secondly, The *Law* is sometimes also considered in Scripture *as an inward State of Mind*, wrought by the Law and Truth of God, whether written outwardly in the Letter of the Scripture, or inwardly in the Conscience, prevailing only so far as to beget a Conviction of mens Duty and of the wrath of God against Sin, but not enabling them with inward strength and power to do what is commanded, willingly, out of a Love of it. It is such a State, when men are only Passive to God's Law, and unwillingly subject to it (as an Enemy) for fear of Wrath and Vengeance. And this must needs be a state of miserable Bondage and Servility, Distraction and Perplexity of mind; when men are at once strongly convinced of the Wrath of God against Sin, and yet under the power of their Lusts haling and dragging of them to the commission of it It is that state (as I conceive) which S. *Paul* describes, *Rom.* 7. after this manner; *The Law is Spiritual, but I am Carnal, sold under Sin: for that which I do, I allow not;*

not; for what I would, that do I not, but what I hate, that do I. And again, *I see another Law in my Members warring against my Mind, and bringing me into Captivity under the Law of Sin. O wretched man that I am! who shall deliver me from this body of death?* Now from the *Law* in this sence, that is, from the Bondage and Servility of the Legal state, we are not delivered, nor made Conquerors by what *Christ* did outwardly upon the Cross, as some imagine; as if he had there purchased for us an Indulgence to sin without control: but by the inward working of his Holy Spirit, freeing us from the Power and Bondage of Sin, and unbewitching us from the Love of it.

Wherefore there is a double Freedom from this *Legal* state to be taken notice of; a *True* and a *False Freedom*; which I cannot better explain than by using the Apostle's own Similitude in the beginning of the 7. Chap. *Know ye not, Brethren, that the Law hath dominion over a man as long as he liveth?* (or rather *as long as* It, that is, *the Law, liveth?*) *For the Woman which hath an Husband is bound by the Law to her Husband so long as he liveth; but if her Husband be dead, she is loosed from the Law of the Husband. So then, if while her Husband liveth she be married to another man, she shall be called an Adulteress: but if her Husband be dead, she is free from that Law; so that she is no Adultereß though she be married to another man.* Where the *Law* is compared to an *Husband*; and *one that is under the Law*, or *in a Legal state*, to a *Woman that hath an Husband.* And as there are two ways by which a Woman may be freed from her Husband; The one, if she break loose from him whilst he yet liveth, contrary to the Laws of Wedlock, and marry to another man; which is an undue and unlawful Freedom, for then she is justly stiled an *Adultereß*; Another, if she stay till her Husband be dead, and then, being free from the Law of her Husband, does lawfully marry to another man: In like manner there are two ways by which men may be freed from the *Law*, as it is *an inward state of Bondage and Servility.* The first is, when men do illegally and unlawfully break loose from the *Law*, which is their *Husband*, whilst he is yet alive and ought to have Dominion over them, and marry themselves to another Husband; which Husband's name is *Carnal Liberty* or *Licentiousneß*, too often mis-called in these latter Times by the name of *Christian Liberty:* and such as these may well be stiled in the Scripture-language *Adulterers* and *Adultereßes.* But there is another Freedom from the Law, which is a due and just Freedom, when we do not make our selves free before the time, violently breaking loose from it; but when we stay till the Law, which is our Husband, is dead, and the Compulsory power of it taken away by the Mortification of our Lusts and Affections, and so marry another Husband, which is *Christ* or *the Spirit of Righteousneß* Rom. 8. 2. *The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death.*

Wherefore there are *Three general states of Men*, in order to God and Religion, that may be here taken notice of. The *First* is of those that are *alive to Sin, and dead to the Law.* This the Apostle speaks of *Rom.* 7. 9. *I was alive without the Law once.* These are those whose Consciences are not yet considerably awakened to any Sense of their Duty, nor to the Discrimination of Good and Evil; but sin freely

without

without any check or control, without any disquieting Remorse of Conscience.

The *Second* is, when men are at once alive both to the Law and Sin, to the Conviction of the one, and the Power and Love of the other; both these struggling together within the Bowels of the Soul, checking and controlling one another. This is a *broken, confounded* and *shatter'd* state; and these in the Apostles language are said to be *Slain by the Law. I was alive without the Law once; but when the Commandment came, Sin revived, and I died: And the Commandment which was ordained to life, I found to be unto death. For Sin taking occasion by the Commandment, deceived me, and by it slew me.* Here is no Peace, Rest nor Comfort to be had in this state, mens Souls being distracted and divided by an intestine and civil War, between the *Law of the Mind* and the *Law of the Members* conflicting with one another.

Wherefore the *Third* state is, when men are *dead both to the Law and Sin*, and *alive unto God and Righteousness; the Law of the Spirit of Life freeing them from the Law of Sin and Death.* In the *First* of these *Three* states, which is the most wretched and deplorable of all, we are *Sin's Free-men*, that is, free to commit Sin without check or control. In the *Second* we are *Bondmen to God and Righteousness*, and serve God out of a Principle of Fear, and according to an outward Rule only; Children of *Hagar* the Bond-maid, and of the Letter. In the *Third* we are *God's freemen* and Sons, and serve him in the Newness of the Spirit, out of a Love to God and Righteousness; Children of the New Testament and of *Sarah* the Free-woman.

Wherefore here are *Two Mistakes* or *Errors* to be taken notice of, that defeat and disapoint the Design of *Christ* in giving us *Victory over the Law.* The *First* is of those that we have already mentioned, that seek to themselves a Freedome from the Bondage of the Law otherwise than by *Christ* and the *Spirit of Righteousness*, namely, in a way of Carnal Liberty and Licentiousness, whereby, in stead of being *Bondmen to God and Righteousness*, they become perfect *Free-men to Sin and Wickedness*, which is the most deplorable Thraldom in the World. Wherefore these men, in stead of going forward from the *Second* state unto higher Perfection, wheel back again unto the *First*: just as if the Children of *Israel*, after they had been brought out of *Egypt* and travelled a while in the Desert of *Arabia*, where the *Law* was given, instead of entring into *Canaan*, should have wheeled back into *Egypt*, and then, enjoying the Garlick and Onions and Flesh-pots thereof, should perswade themselves this was indeed the true *Land of Promise that floweth with Milk and Honey.* And there is very great danger, lest when men have been tired out by wandring a long time in the dry and barren Wilderness of the *Law*, where they cannot enjoy the pleasure of Sin as formerly, and yet have not arrived to the relish and love of Righteousness, by reason of their Impatience they should at last make more haste than good speed, being seduced by some false shows of *Freedom* that are very tempting to such weary Travellers, and promise much comfort and refreshment to them, inviting them to sit down under their shadow: Such as are a *Self-chosen Holiness*, *Ceremonial Righteousness*, *Opinionative*

pinionative Zeal, The *Tree of Knowledge* miſtaken for the *Tree of Life*, High-flown *Enthuſiaſm* and *Seraphicism*, *Epicurizing Philoſophy*, *Antinomian Liberty*, under the pretence of *Free Grace* and a *Goſpel-Spirit*.

The *Second* Miſtake that is here to be heeded is, of thoſe that would by all means perſwade themſelves That there is no higher ſtate of Chriſtian Perfection to be aimed at or hoped for in this Life than this *Legal ſtate*; *That the Good they would do, they do not*; *the Evil they would not do, that they do*; That the *Law of Sin in their Members* ſtill *leads them captive from the Law of their Minds*: having no other Ground at all for this, but a novel Interpretation of one Paragraph in the Epiſtle to the *Romans*, contrary to other expreſs Places of Scripture, and the Sence of all ancient Interpreters: and yet with ſo much zeal, as if it were a principal part of the Goſpel-Faith to believe this, (which is indeed arrant Infidelity) and as if it were no leſs than Preſumption or Impiety to expect a *Living Law written upon our Hearts*. But this is nothing elſe but, in ſtead of ſeeking Liberty out of the Bondage of the Law, to fall in love with our Bonds and Fetters, and plainly to deny the *Victory over the Law* by *Chriſt*, and to affirm that the Goſpel is but the *Miniſtration of a dead and killing Letter*, not of *the Spirit* that *quickneth* and maketh alive.

I Come now in the Third and laſt place to the *Victory over Death*, expreſſed by the *Reſurrection of the Body to Life and Immortality*; which as it was meritoriouſly procured for us by *Chriſt*'s dying upon the Croſs, (his Reſurrection afterward being an aſſured pledge of the ſame to us) ſo it will be really effected at laſt by the ſame Spirit of *Chriſt* that gives us *Victory over Sin* here. Rom. 8. 11. *If the Spirit of him that raiſed up Jeſus dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* As if he ſhould have ſaid, If the Spirit of *Chriſt* dwell in you, regenerating and renewing your Souls, the very ſame Spirit hereafter ſhall alſo immortalize your very Bodies. *Avicen*, the *Mahumetan* Philoſopher, in his *Almahad*, hath a conceit, That the meaning of the *Reſurrection of the Body* is nothing elſe but this, to perſwade Vulgar people, that though they ſeem to periſh when they die and their Bodies rot in the Grave, yet notwithſtanding they ſhall have a real Subſiſtence after Death, by which they ſhall be made capable either of future Happineſs or Miſery: But becauſe the apprehenſions of the Vulgar are ſo groſs, that the Permanency and Immortality of the Soul is too ſubtil a Notion for them who commonly count their *Bodies* for *Themſelves*, and cannot conceive how they ſhould have any Being after Death, unleſs their very *Bodies* ſhould be raiſed up again; therefore, by way of Condeſcenſion to vulgar Underſtandings, the future Permanency and Subſiſtence of the Soul in Prophetical Writings is expreſſed under this Scheme of the *Reſurrection of the Body*, which yet is meant κατ' δόξαν only, and not κατ' ἀλήθειαν. Which conceit how well ſoever it may beſit a *Mahumetan* Philoſopher, I am ſure it no way agrees with the Principles of *Chriſtianity*. The Scripture here and elſewhere aſſuring us that the *Reſurrection of the Bo-*

dy is to be understood plainly and without a Figure; and that the Saints departed this life in the Faith and Fear of *Christ*, shall not be mere Souls without Bodies to all Eternity, as *Avicen*, *Maimonides* and other Philosophers dreamed, but consist of Soul and Body united together. Which Bodies though (as the Doctrine of the Church instructeth us) they shall be both Specifically and Numerically the same with what they were here; yet notwithstanding the Scripture tells us they shall be so changed and altered in respect of their Qualities and Conditions, that in that sence they shall not be the same. V. 36, 37. *Thou fool, that which thou sowest is not quickned except it die: Thou sowest not that Body that shall be, but bare grain, it may chance of Wheat or of some other grain; but God giveth it a Body as it pleaseth him, and to every seed his own Body.* The Apostle here imitating the manner of the *Jews*, who (as appeareth from the * *Talmud*) were wont familiarly to illustrate the business of the *Resurrection of the Body* by the Similitude of *Seed sown into the Ground and springing up again.* Accordingly he goes on, *It is sown in Corruption, it is raised in Incorruption; sown in dishonour, it is raised in glory; sown in weakness, it is raised in power; sown a Natural Body, raised a Spiritual Body.* Which Epithet was used also in this case both by the Philosophers and the *Jews*: for *Hierocles* upon the Golden Verses calls them ὀχήματα πνευματικὰ *Vehicula Spiritualia*, Spiritual Bodies; and R. *Menachem* from the ancient *Cabbalists* חלבושין רוחנין *the Spiritual Clothing.* Lastly, the Apostle concludes thus; *Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit incorruption.* For which cause he tells us elsewhere, that they which do not die must of necessity *be changed.* And indeed if men should be restored after death to such gross, foul and cadaverous Bodies as these are here upon Earth, which is the very Region of Death and Mortality, without any *change* at all; what would this be else but, as *Plotinus* the Philosopher against the *Gnosticks* writes, ἐγείρεσθαι εἰς ἄλλον ὕπνον, *to be raised up to a second Sleep*, or to be entombed again in living Sepulchres? *For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that museth upon many things*, Wisdom 9. 15. Wherefore we must needs explode that old Jewish conceit commonly entertained amongst the *Rabbinical* Writers to this day, That the future Resurrection is to be understood of such *gross and corruptible Bodies* as these are here upon Earth, to eat, drink, marry, and be given in marriage, and (which must needs follow) afterward to die again. *Nachmanides*, in his *Shaar Haggemul*, is the only Jewish Author that ventures to depart from the common rode here, and to abandon this Popular Error of the *Jews*, endeavouring to prove that the Bodies of the Just after the Resurrection shall not eat and drink, but be Glorified Bodies: but * *Abravanel* confutes him with no other Argument than this, *That this was the Doctrine and Opinion of the Christians.* Let us therefore now consider how abundantly God hath provided for us by *Jesus Christ*, both in respect of our *Souls* and of our *Bodies*: Our *Souls*, in freeing us by the Spirit of *Christ* (if we be not wanting to our selves) from the Slavery of Sin and Bondage of the Law, as it is a Letter onely: Our *Bodies*, in that *this Corruptible shall put on Incorruption*, and this

* See *Gemara* in *Chetuboth*, cap. 13. *Em Israel*, num. 50.

* In *Nachalath Avoth*, cap. 4. דעת הנוצרים הוא וכו׳ *This is the very same with the opinion of the Christians that hold that after the Resurrection men shall not eat, drink, marry or be given in marriage, or die again, but continue eternally in those bodies resembling the Heavenly Bodies; and these they vulgarly call Glorified Bodies.*

this Mortal Immortality, and that these *vile Bodies* shall be made like to *Christ's glorious Body*. In both which the complete Salvation of Man consisteth, the Perfection and Happiness both of Soul and Body. For though our Salvation consists chiefly in the former, in the *Victory over Sin*, and in the Renovation of the Mind; yet without the latter which is the *Victory over Death*, and the immortalizing of our Bodies, it would be a very lame and imperfect thing. For Righteousness alone, if it should *malè habitare*, dwell always in such inconvenient houses as these earthly Tabernacles are, how-ever the high-flown *Stoick* may brag, it could not render our condition otherwise than troublesom, solicitous and calamitous. Wherefore the Holy men in Scripture not without cause longed for this future Change. *Rom.* 8. 23. *We grone within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies.* 2 Cor. 5. 2. *In this we grone earnestly, desiring to be clothed upon with our house which is from Heaven.* But there is no obtaining of this future *Victory over Death* and Mortality, except we first get a *Victory over Sin* here. For this is that *Crown of Life* that *Christ*, the First-begotten from the dead, will set upon the Heads of none but those that have here fought a good Fight and overcome. For as Death proceeds only from Sin and disobedience, so the way to conquer Death and to arrive at Life and Immortality is by seeking after an inward Conquest over Sin. For *Righteousness is immortal, Wisd.* 1. 15. and will immortalize the entertainers of it, and, as the *Chaldee* Oracle speaks,

——— ἐκτείνας πυξενὸν νῶν,
Ἔργον ἐπ' ὀσσεβείας ῥῦσὸν ἢ σῶμα σαώσεις.

HAving hitherto shewed what are the great things we hope for by *Christ*, and are to endeavour after, namely, to procure an *Inward and Real Victory over Sin* by the Spirit of *Christ*, that so we may hereafter attain a *Victory over Death and Mortality*; We cannot but take notice, briefly, of some Errours of those that, either pretending the Impossibility of this Inward Victory over Sin, or else hypocritically declining the Combat, make up a certain Religion to themselves out of other things, which are either Impertinent and nothing to the purpose, or else Evil and noxious.

For first, Some (as was intimated before) make to themselves a mere phantastical and imaginary Religion, conceiting that there is nothing at all for them to do, but confidently to believe that all is already done for them, all imputed and accounted to them; that they are dearly beloved of God without any Conditions or Qualifications to make them lovely. But such a Faith as this is nothing else but mere Phancy and carnal Imagination, proceeding from that *natural Self-love* whereby men fondly dote upon themselves, and are apt to think that God loves them as fondly and as partially as they love themselves, tying his Affection to their particular outward Persons, their very Flesh and Blood; hereby making God a Being like unto themselves, that is, wholly acted by arbitrary Self-will, Fondness and Partiality; and perverting the whole Nature and Design of Religion,

which is not mere Phantaſtry and an hiſtrionical Show, but a Real Victory over the real Evil of Sin, without which God can neither take pleaſure in any man's Perſon, nor can there be a poſſibility of being happy, a real turning of the Soul from Darkneſs unto Light, from the Power of Satan unto God.

Again, Some there are that, in ſtead of *Walking in the Narrow way* that *Chriſt* commendeth to us, of ſubduing and mortifying our ſinful Luſts, make to themſelves certain other *Narrow ways* of affected Singularity in things that belong not to Life and Godlineſs, outward Strictneſſes and Severities of their own chuſing and deviſing; and then perſwade themſelves that this is the *Strait gate* and *Narrow way* of *Chriſt* that leadeth unto Life. Whereas theſe are indeed nothing elſe but ſome particular Paths and narrow Slices cut out of the *Broad way*. For though they have an outward and ſeeming Narrowneſs, yet they are ſo broad within, that Camels with their burthens may eaſily paſs through them. Theſe, in ſtead of taking up *Chriſt's Croſs* upon them, make to themſelves certain Croſſes of their own, and then laying them upon their Shoulders and carrying them, pleaſe themſelves with a conceit that they bear the *Croſs of Chriſt*; whereas in truth and reality they are many times too much ſtrangers to that Croſs of his, by which the World ſhould be crucified to them and they unto the World.

Some place all their Religion in endleſs ſcrupuloſities about *Indifferent* things, neglecting in the mean time the τὰ βαρύτερα τῦ νόμυ, *the more weighty things* both *of Law* and Goſpel, and (as our Saviour farther expreſſeth it) διϋλίζοντες τὸν κώνωπα, τὸν δὲ κάμηλον καταπίνοντες, *ſtraining at a Gnat, and ſwallowing a Camel*, that is, being not ſo ſcrupulous as they ought to be about the *Subſtantials* of Religion and a Good life. For as we ought not to place the chief of our Religion in the mere Obſervation of *outward Rites* and *Ceremonies*, whilſt in the mean time we hypocritically neglect the *Morals* and *Subſtantials*; which may deſervedly be branded with the the name of *Superſtition*: So we ought to know that it is *equal Superſtition* to have ſuch an abhorrence of *Indifferent* things, as to make it the main of our Religion to abſtain from them: Both of theſe arguing *equal Ignorance* of the Nature of God, as if he were ſome moroſe, humorous and captious Being; and of that Righteouſneſs which the Kingdom of God conſiſteth in, as if theſe outward and Indifferent things could either hallow or defile our Souls, or as if Salvation and Damnation did depend upon the mere uſing or not uſing of them. The Apoſtle himſelf inſtructeth us that the *Kingdom of God* conſiſteth no more in ἀκροβυστία than in περιτομὴ, no more in *Uncircumciſion* than in *Circumciſion*, that is, no more in *not uſing* outward Ceremonies and Indifferent things than in *uſing* of them. Wherefore the *Negative Superſtition* is equal to the *Poſitive*, and both of them alike call off mens attention from the main things of Religion, by engaging them overmuch in *Small* and *Little things*. But the ſober Chriſtian, that neither places all his Religion in external obſervances, nor yet is ſuperſtitiouſly Anti-ceremonial, as he will think himſelf obliged to have a due regard to the Commands of lawful Authority in Adiaphorous things, and to prefer the Peace and Unity of the Chriſtian Church, and

and the obſervation of the Royal Law of Charity, before the ſatisfaction of any Private Humour or Intereſt; ſo he will be aware of that ἀμέλεια τῆς ἀνθολικῆς which many run into, of baniſhing away all the Solemnity of external Worſhip, the Obſervation of the Lord's Day and of the Chriſtian Sacraments, under the Notion of Ceremonies, quite out of the World. To conclude, Unleſs there be a due and timely regard had to the Commands of lawful Authority in Indifferent things, and to Order, Peace and Unity in the Church, it may eaſily be foreſeen that the Reformed part of Chriſtendom will at length be brought to *Confuſion*, by crumbling into infinite Sects and Diviſion, and then to utter *Ruine*.

Again, Many miſtake the Vices of their natural Complexion for Supernatural and Divine Graces. Some think dull and ſtupid *Melancholy* to be Chriſtian Mortification. Others, that turbulent and fiery *Zeal* is the vigour of the Spirit. Whereas *Zeal* is one of thoſe things that *Ariſtotle* calls τὰ μέσα, *of a middle nature*, neither Good nor Bad in it ſelf, but which, as it is circumſtantiated, may indifferently become either *Vertue* or *Vice*. For there is a πικρὸς ζῆλος, as the Apoſtle calls it, *a bitter Zeal*, which is contrary to all Chriſtian Love and Charity, and is nothing elſe but the Vices of Acerbity, Envy, Malice, Cruelty, tinctur'd and gilded over with a Religious ſhow. And there may be alſo a turbulent and factious Zeal, when men, under a pretence of acting for the Glory of God, violate juſt and lawful Authority, in order to the advancement of their own private Self-intereſt. Indeed there was amongſt the *Jews* a certain Right called *Jus Zelotarum*, or the *Right of Zelots*, whereby private perſons, acted by a Zeal for God, might do immediate execution upon ſome Malefactors, without expecting the Sentence of any Court of Judicature. And ſome conceive that our Saviour by this *Right of Zelots*, did whip the Buyers and Sellers out of the Temple, and overturn the Tables of the Money-changers; becauſe he was never queſtioned by the *Jews* for it. But this was then a Legal and Regular thing, permitted by the publick Laws of that Nation in ſome certain Caſes, yet ſo as that thoſe *Zelots* were afterward accountable to the *Sanhedrin* for what they did. However, a little before the deſtruction of the Temple, as *Joſephus* tells us, there were a Crew of deſperate Miſcreants that, abuſing this Right, and calling themſelves by the name of *Kannain*, i. e. *Zelots*, made a pretence from hence to commit moſt villainous actions. And I wiſh ſome had not too much entertain'd this Opinion, that Private perſons might reform Publick Abuſes, whether belonging to the Eccleſiaſtical or the Civil Polity, without and againſt the conſent of the Supreme Magiſtrate, in a turbulent manner, *Jure Zelotarum, by the Right of Zealots*; nay, and that Actions, that are otherwiſe altogether unwarrantable in themſelves, may notwithſtanding be juſtified *by Zeal for God and good Ends*. But God needs no man's Zeal to promote an *Imaginary Intereſt* of his in the World by doing unjuſt things for him. *Will you ſpeak wickedly for God, or talk deceitfully for him? will you accept his Perſon?* 'Twas the generous Expoſtulation of *Job* with his Friends; and he tells them in the following words, that this was nothing elſe but *to mock God as one man mocketh another*.

True

True Divine Zeal is no *Corybantick* Fury, but a calm and regular Heat, guided and managed by Light and Prudence, and carried out principally neither for nor againſt indifferent Rites and unneceſſary Opinions, but thoſe things that are immutably Good and Fundamental to Chriſtianity; always acknowledging a due Subordination to that Authority Civil and Eccleſiaſtical that is over us.

Laſtly, Some there are whoſe pretence to Religion and the Spirit is founded in nothing elſe but a Faculty of Rhetoricating and extemporizing with Zeal and Fervency, which they take to be nothing leſs than *Divine Inſpiration*, and that which the Scripture calls *Praying in the Holy Ghoſt*, an undoubted Character of a perſon truly Regenerated. Which being a great Deluſion whereby many are hindred from ſeeking after the real effects of the Divine Spirit, by idolizing inſtead thereof that which is merely *Natural*, (if not *Artificial*;) I think it not impertinent here to ſpeak a little of it. And certainly that which is frequently atained to in the very height by perſons groſly hypocritical and debauched can never be concluded to be *Divine Inſpiration*, or to proceed from any higher Principle than mere *Natural Enthuſiaſm*. For there is not only a *Poetical Enthuſiaſm*, of which *Plato* diſcourſeth in his *Ion*, but though *Oratory* be a more ſober thing, a *Rhetorical Enthuſiaſm* alſo, that makes men very eloquent, affectionate and bewitching in their language, beyond what the power of any bare Art and Precepts could enable them unto: inſomuch that both theſe, *Poets* and *Orators*, have oftentimes conceited themſelves to be indeed *divinely inſpired*; as thoſe known Verſes teſtifie.

Eſt Deus in nobis, agitante caleſcimus illo;

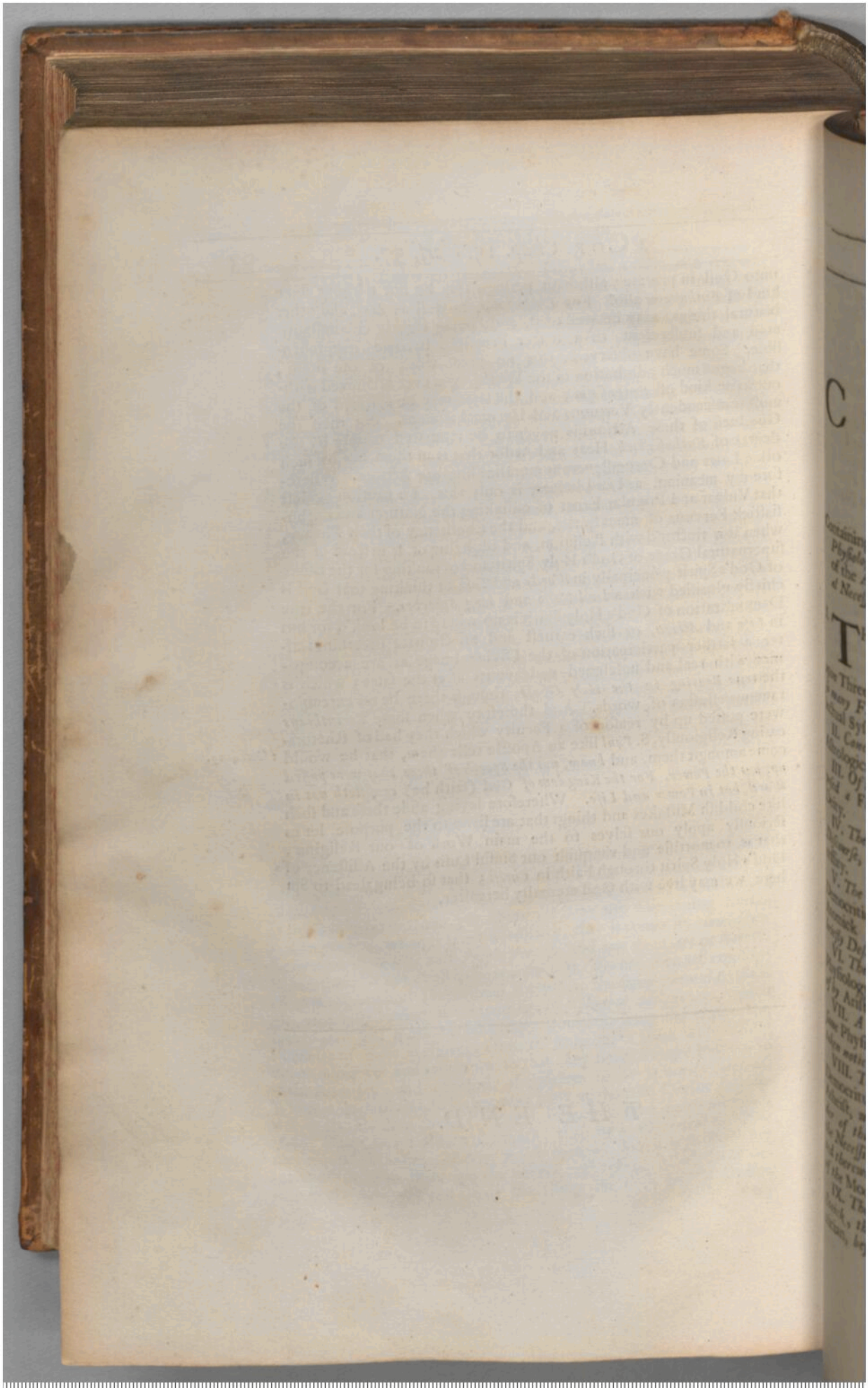
and,

Sedibus æthereis Spiritus ille venit.

And concerning *Orators* the like might be proved, if the time would here permit, by ſundry Teſtimonies: but I ſhall here inſtance only in *Ariſtides*, a famous Orator, who not only ſpeaks poſitively of himſelf as *inſpired* in his *Orations*, but affirms the ſame alſo concerning *Rhetorick* in general, when it is extraordinary, that it comes by *immediate Inſpiration* as *Oracles* and *Prophecies* do, and not from *Art* or *Nature*. Wherefore it is not at all to be wondred at, if when men are employed in Religious and Devotional Exerciſes, the ſame *Natural Enthuſiaſm*, eſpecially having the advantage of *Religious Melancholy*, which makes men ſtill more *Enthuſiaſtical*, ſhould ſo wing and inſpire the Phancies of theſe Religious Orators, as to make them wonderfully fluent, eloquent and rapturous, ſo that they beget ſtrange Paſſions in their Auditors, and conclude themſelves to be *Divinely inſpired*. Whereas notwithſtanding they may have no more of Divine Inſpiration in all this than thoſe *Poets* and *Orators* before mentioned had, that is to ſay, be no otherwiſe inſpired than by a *Rhetorical* or *Hypochondriacal Enthuſiaſm*, that is, *merely Natural*. But it is far from my Intention here to diſparage the ſincere and ardent Affections of devout Souls, naturally and freely breathing out their earneſt Deſires unto

unto God in private; although perhaps this be not without ſome kind of *Enthuſiaſm* alſo. For *Enthuſiaſm*, as well as *Zeal*, and other Natural things, may be well uſed, and, being rightly circumſtantiated and ſubſervient to a better Principle become irreprehenſible. Some have obſerved, that no great work of the Brain, that begot much admiration in the World, was ever atchieved without ſome kind of *Enthuſiaſm*; and the ſame may be affirmed of the moſt tranſcendently Vertuous and Heroical Actions. But then the Goodneſs of theſe Actions is never to be eſtimated merely by the degree of *Enthuſiaſtick* Heat and Ardor that is in them, but by ſuch other Laws and Circumſtances as moralize humane Actions. Wherefore my meaning, as I ſaid before, is only this, To caution againſt that Vulgar and Popular Error of miſtaking the Natural and Enthuſiaſtick Fervour of mens ſpirits, and the Ebulliency of their Phancy, when it is tinctur'd with Religion, and idolizing of it inſtead of the ſupernatural Grace of God's Holy Spirit; and of looking for the Effect of God's Spirit principally in *Words* and *Talk*, or thinking that God is chiefly glorified with a *loud Noiſe* and *long Speeches*. For the true Demonſtration of God's Holy Spirit is no-where to be look'd for but in *Life* and *Action*, or ſuch earneſt and affectionate breathings after a farther participation of the Divine Image as are accompanied with real and unfeigned endeavours after the ſame; which is the true *Praying in the Holy Ghoſt*, though there be no extemporaneous effuſion of words. And therefore when ſome *Corinthians* were puffed up by reaſon of a Faculty which they had of Rhetoricating Religiouſly, S. *Paul* like an Apoſtle tells them, that he would come amongſt them, and *know, not the Speech of them that were puffed up, but the Power. For the Kingdom of God* (ſaith he) *conſiſteth not in Word, but in Power and Life*. Wherefore laying aſide theſe and ſuch like childiſh Miſtakes and things that are little to the purpoſe, let us ſeriouſly apply our ſelves to the main Work of our Religion, that is, to mortifie and vanquiſh our Sinful Luſts by the Aſſiſtence of God's Holy Spirit through Faith in *Chriſt*; that ſo being dead to Sin here, we may live with God eternally hereafter. 1 Cor. 4. 19.

THE END.



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CHAP. III.

An Introduction to the *Confutation* of the *Atheiſtick Grounds*; wherein is contained a particular Account of all the Severall *Forms* of *Atheiſm*, together with a neceſſary *Digreſſion*, concerning a *Plaſtick* or *Artificial Nature.*

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him, in the forementioned Accusation, but certain Ancienter Philosophers, who also were not Atomists, *but Asserters of* Qualities, *or* Hylopathians. Page 123

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XXIX. *That, besides the* Philosophick Atheists, *there have been always in the World* Enthusiastick *and* Fanatick Atheists; *though indeed all* Atheists *may in some sense be said to be both* Enthusiasts *and* Fanaticks, *as being meerly led by an* Ὁρμὴ Ἄλογος, *or* Irrational Impetus. 134

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ture. *What* Atheists *denied the* Eternity *of the World, and what asserted it.* Page 138

XXXIV. *That of these* Four Forms *of* Atheism, *the* Atomick *or* Democritical, *and the* Hylozoick *or* Stratonical, *are the Principal: which* Two *being once confuted, all* Atheism *will be confuted.* 142

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2. *That if no* Plastick Artificial Nature *be admitted, then one of these two things must be concluded; That either all things come to pass by* Fortuitous Mechanism *or* Material Necessity (*the Motion of Matter Unguided*) *or else that God doth* Αὐτεργεῖν ἅπαντα doe all things Himself Immediately and Miraculously; *framing the Body of every Gnat and Fly, as it were, with his own hands: forasmuch as* Divine Laws *and* Commands *cannot execute themselves, nor be alone the proper* Efficient Causes *of things in* Nature. 147

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9. *Two* Preeminences *of* Nature *above* Humane Art; *First, That whereas* Humane Art *acts upon the Matter without, Cumbersomely or Moliminously, and in a way of Tumult or Hurlyburly; Nature, acting upon the same from Within more Commandingly, doth its work* Easily, Cleverly *and* Silently. Humane Art *acteth on Matter* Mechanically, *but* Nature Vitally *and* Magically. 155

10. *The Second* Preeminence *of* Nature, *That whereas* Human Artists *are often to seek and at a loss, Anxiously Consult and Deliberate, and upon Second thoughts Mend their former work;* Nature *is never to seek or Unresolved what to doe, nor doth she ever Repent of what she hath done, and thereupon correct her Former Course.* Human Artists *themselves Consult not as* Artists, *but always for want of* Art; *and therefore* Nature, *though never Consulting nor Deliberating, may notwithstanding act* Artificially *and for* Ends. *Concluded, that what is by us called* Nature, *is Really the* Divine Art. 156

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13. *Proved that there may be such a thing as acteth* Artificially, *though it self do not comprehend that* Art *and* Reason *by which its* Motions *are Governed. First from* Musical Habits; *the* Dancer *resembles the* Artificial Life of Nature. 157

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16. *Whether this* Energy *of the* Plastick Nature, *be to be called* Cogitation *or no, Nothing but a* Logomachy, *or Contention about Words. Granted that what moves Matter* Vitally, *must needs do it by some* Energy *of its own, distinct from* Local Motion; *but that there may be a* Simple Vital Energy, *without that* Duplicity *which is in* Synæsthesis, *or clear and express* Consciousness. *Nevertheless, that the* Energy of Nature, *may be called, a certain* Drousie, Unawakened, *or* Astonished Cogitation. 159

17. *Severall Instances which render it probable, that there may be a* Vital Energy *without* Synæsthesis, *clear and express* Con-sense *or* Consciousness. 160

18. *Wherefore the* Plastick Nature, *acting neither* Knowingly *nor* Phantastically, *must needs act* Fatally, Magically *and* Sympathetically. *The Divine*

Laws *and* Fate, *as to Matter, not meer* Cogitation *in the Mind of God, but an* Energetick *and* Effectual Principle *in it. And this* Plastick Nature, *the True and Proper* Fate of Matter, *or of the Corporeal World. What* Magick *is, and that* Nature *which acteth* Fatally, *acteth also* Magically *and* Sympathetically. P. 161

19. *That* Nature, *though it be the* Divine Art, *or* Fate, *yet for all that, is neither a* God, *nor* Goddess, *but a Low and Imperfect* Creature, *it acting* Artificially *and* Rationally, *no otherwise than Compounded Forms of Letters, when Printing Coherent Philosophick Sense; nor for* Ends, *than a Saw or Hatchet in the hands of a skillfull Mechanick. The* Plastick *and* Vegetative Life *of* Nature, *the Lowest of all* Lives, *and Inferiour to the* Sensitive. *A* Higher Providence, *than that of the* Plastick Nature, *governing the Corporeal World it self.* ibid.

20. *Notwithstanding which, forasmuch as the* Plastick Nature *is a* Life, *it must needs be* Incorporeal. *One and the self same thing, having in it an entire* Model *and Platform of the Whole, and acting upon several Distant parts of Matter, cannot be a* Body. *And though* Aristotle *himself do no where declare this* Nature *to be either* Corporeal *or* Incorporeal, *(which he neither clearly doth concerning the* Rational Soul, *) and his Followers commonly take it to be* Corporeal, *yet, according to the Genuine Principles of that Philosophy, must it needs be otherwise.* 165

21. *The* Plastick Nature *being* Incorporeal *must either be a* Lower Power *lodged in* Souls, *which are also Conscious, Sensitive or Rational; or else a distinct* Substantial Life *by it Self, and* Inferiour Soul. *That the* Platonists *affirm Both; with* Aristotle's *agreeable Determination; That* Nature *is* either Part of a Soul, *or* not without Soul. ibid.

22. *The* Plastick Nature *as to the Bodies of Animals, a* Part, *or* Lower Power, *of their respective Souls. That the* Phænomena *prove a* Plastick Nature *or* Archeus *in* Animals; *to make which a distinct thing from the* Soul, *would be to Multiply Entities without Necessity. The Soul endued with a* Plastick Nature, *the Chief* Formatrix *of its own Body, the contribution of other Causes not excluded.* 166

23. *That, besides the* Plastick *in Particular* Animals, *Forming them as so many* Little Worlds, *there is a* General Plastick *or* Artificial Nature *in the Whole Corporeal Universe, which likewise, according to* Aristotle, *is either a* Part *and* Lower Power *of a Conscious* Mundane Soul, *or else something depending thereon.* 167

24. *That no less according to* Aristotle, *than* Plato *and* Socrates, *Our selves partake of* Life *from the* Life *of the* Universe, *as well as we do of Heat and Cold from the Heat and Cold of the Universe. From whence it appears, that* Aristotle *also held the* World's Animation, *which is further Undeniably proved. An Answer to Two the most considerable Places in that Philosopher objected to the contrary. That* Aristotle's *First* Immoveable Mover *was no* Soul, *but a* Perfect Intellect abstract *from* Matter, *which he supposed to move onely as a* Final Cause, *or as* Being Loved; *and besides this, a* Mundane Soul *and* Plastick Nature *to move the Heavens* Efficiently. *Neither* Aristotle's Nature *nor* Mundane Soul *the Supreme* Deity. *However, though there be no such* Mundane Soul, *as both* Plato *and* Aristotle *conceived, yet may there be notwithstanding, a* Plastick *or* Artificial Nature *depending upon a Higher* Intellectual Principle. 168

25. *No Impossibility of other* Particular Plasticks; *and though it be not reasonable to think every Plant, Herb and Pile of Grass, to have a* Plastick *or* Vegetative Soul *of its own, nor the* Earth *to be an* Animal, *yet may there possibly be one* Plastick Artificial Nature *presiding over the* Whole Terraqueous Globe, *by which Vegetables may be severally organized and framed, and all things performed, which transcend the Power of* Fortuitous Mechanism. 171

26. *Our* Second Undertaking, *which was to Show, How grosly those* Atheists *(who acknowledge this* Artificial Plastick Nature,

Nature, *without* Animality,) Misunderstand *it, and* Abuse the Notion, *to make a* Counterfeit God Almighty, *or* Numen *of it*; *to the exclusion of the* True Deity. *First, In their Supposing, That to be the* First *and* Highest Principle *of the Universe, which is the* Last *and* Lowest *of all* Lives, *a thing as Essentially Derivative from, and Dependent upon, a* Higher Intellectual Principle, *as the* Echo *on the* Original Voice. *Secondly, In their making* Sense *and* Reason *in* Animals *to emerge out of a* Senseless Life *of* Nature, *by the meer* Modification *and* Organization *of* Matter. *That no* Duplication *of* Corporeal Organs *can ever make* One Single Inconscious Life *to advance into* Redoubled Consciousness *and* Self-Enjoyment. *Thirdly, In attributing (some of them)* Perfect Knowledge *and* Understanding *to this* Life of Nature, *which yet themselves suppose to be devoid of all* Animal Sense *and* Consciousness. *Lastly, In making this* Plastick Life of Nature *to be meerly* Corporeal: *The* Hylozoists *contending, That it is but an* Inadequate Conception *of Body as the onely* Substance, *and fondly dreaming that the* Vulgar Notion *of a* God, *is Nothing but such an* Inadequate Conception *of the* Matter *of the whole Universe, Mistaken for an* Entire Substance *by it self the Cause of all things. And thus far the* Digression. 172

XXXVIII. *That though the Confutation of the* Atheistick Grounds, *according to the Laws of Method, ought to have been reserved for the last part of this Discourse, yet we, having reason to violate those Laws, crave the Reader's Pardon for this Preposterousness. A considerable Observation of* Plato's, *That it is not onely* Gross Sensuality *which inclines men to* Atheize, *but also an Affectation of seeming Wiser than the Generality of mankind. As likewise, that the* Atheists *making such Pretence to* Wit, *it is a seasonable and proper Undertaking, to Evince, that they Fumble in all their Ratiocinations. And we hope to make it appear, that the* Atheists *are no* Conjurers: *and that all* Forms *of* Atheism *are* Nonsense *and* Impossibility. Page 174

CHAP. IV.

The *Idea* of God declared, in way of *Answer* to the First *Atheistick Argument*; and the *Grand Objection* against the *Naturality* of this *Idea* (as Essentially including *Unity* or *Onelineſs* in it) from the *Pagan Polytheism*, removed. Proved, That the Intelligent Pagans Generally acknowledged *One Supreme Deity*. A fuller Explication of whose *Polytheism* and *Idolatry* intended; in order to the better giving an Accompt of *Christianity*.

I. *THE either Stupid* Insensibility, *or Gross* Impudence *of* Atheists, *in denying the Word* God *to have any Signification; or that there is any other* Idea *answering to it, besides the meer* Phantasm *of the* Sound. *The Disease called by the Philosopher,* Ἀπολίθωσις τῆς νοητικῆς, *The* Petrification, *or* Dead Insensibility, of the Mind. 192

II. *That the* Atheists *themselves must needs have an* Idea *of* God *in their Minds, or otherwise, when they deny his* Existence, *they should deny the* Existence *of* Nothing. *That they have also the same* Idea *of him in Generall with the* Theists; *the One Denying the very same thing which the Others Affirm.* 194

III. *A* Lemma *or* Preparatory Proposition *to the* Idea *of* God, *That though some things be* Made *or* Generated, *yet it is not possible that all things should be* Made, *but something must of necessity* Exist of it Self *from* Eternity Unmade, *and be the* Cause *of those other things that are* Made. ibid.

IV. *The Two most Opposite* Opinions *concerning what was* Self-Existent *from* Eternity, *or* Unmade, *and the* Cause *of all other things* Made; *One, That it was Nothing but* Senseless Matter, *the* Most Imperfect *of all things. The Other, That it was Something* Most Perfect, *and*

therefore Conſciouſly Intellectual. *The Aſſerters of this Latter opinion*, Theiſts, *in a Strict and Proper Senſe*; *of the Former*, Atheiſts. *So that the* Idea of God *in Generall is* A Perfect Conſciouſly Underſtanding Being, (*or* Mind,) Self-Exiſtent *from* Eternity, *and the* Cauſe of all other things. Page 194, 195.

V. *Obſervable, That the* Atheiſts, *who deny a* God *according to the* True Idea *of him, do Notwithſtanding often Abuſe the Word, calling* Senſleſs Matter *by that name*; *they meaning Nothing elſe thereby but onely a* Firſt Principle, *or* Self-Exiſtent Unmade thing: *according to which* Notion *of the word* God, *there can be no ſuch thing at all as an* Atheiſt, *no man being able to perſuade himſelf, That all things ſprung from* Nothing. 195

VI. *In order to a more Punctual Declaration of this* Divine Idea, *the Opinion of thoſe taken notice of who ſuppoſe* Two Self-Exiſtent Unmade Principles, God *and* Matter: *according to which, God not the* Principle of all things, *nor the* Sole Principle, *but onely the* Chief. 196, 197.

VII. *Theſe* Materiarians, Imperfect *and* Miſtaken Theiſts. *Not* Atheiſts, *becauſe they ſuppoſe the World* Made *and* Governed *by an* Animaliſh, Sentient *and* Underſtanding Nature; *whereas no* Atheiſts *acknowledge* Conſcious Animality *to be a* Firſt Principle, *but conclude it to be all* Generable *and* Corruptible: *Nor yet* Genuine Theiſts, *becauſe they acknowledge not* Omnipotence *in the full Extent thereof. A* Latitude *therefore in* Theiſm; *and none to be condemned for* Abſolute Atheiſts, *but ſuch as deny an* Eternal Unmade Mind *the Framer and Governour of the whole World.* 198, 199.

VIII. *An* Abſolutely Perfect Being, *the moſt Compendious* Idea of God: *Which Includeth in it, not onely* Neceſſary Exiſtence, *and* Conſcious Intellectuality, *but alſo* Omni-Cauſality, Omnipotence, *or* Infinite Power. *Wherefore* God *the Sole* Principle *of all things, and* Cauſe *of* Matter. *The True Notion of* Infinite Power. *And that Pagans commonly acknowledged* Omnipotence, *or* Infinite Power, *to be included in the* Idea of God. Page 200, 201.

IX. *That* Abſolute Perfection *implies yet ſomething more than* Knowledge *and* Power. *A* Vaticination *in mens Minds, of a* Higher Good *than either. That, according to* Ariſtotle, God is better than Knowledge; *and hath* Morality *in his* Nature, *wherein alſo his Chief Happineſs conſiſteth. This borrowed from* Plato, *to whom the* Higheſt Perfection, *and* Supreme Deity, *is* Goodneſs *it ſelf Subſtantiall, above* Knowledge *and* Intellect. *Agreeably with which, the Scripture makes* God, *and the* Supreme Good, Love. *This not to be underſtood of a Soft, Fond, and Partiall* Love; *God being rightly called alſo, an* Impartial Law, *and the* Meaſure *of all things.* Atheiſts *alſo ſuppoſe* Goodneſs *to be included in the* Idea of that God *whoſe* Exiſtence *they deny. This* Idea *here more largely declared.* 202, 203, &c.

X. *That this forementioned* Idea *of* God, *Eſſentially Includeth* Unity, Onelineſs, *or* Solitariety *in it: ſince there cannot poſſibly be more than One* Abſolutely Supreme, *One* Cauſe of All things, *One* Omnipotent, *and One* Infinitely Perfect. Epicurus *and his Followers profeſſedly denyed a* God *according to this* Notion *of him.* 207

XI. *The Grand* Objection *againſt the* Idea of God, *as thus Eſſentially Including* Onelineſs *and* Singularity *in it, from the* Polytheiſm *of all Nations formerly*, (*the* Jews *excepted*) *and of all the Wiſeſt men, and Philoſophers. From whence it is Inferred, that this* Idea of God, *is not* Natural, *but* Artificial, *and owes its Original, to Laws and Arbitrary Inſtitutions onely. An Enquiry therefore here to be made concerning the True Senſe of the* Pagan Polytheiſm: *the Objectors ſecurely taking it for granted, that the* Pagan Polytheiſts *univerſally aſſerted* Many, Unmade, Self-Exiſtent, Intellectual Beings, *and* Independent Deities, *as ſo many* Partial Cauſes *of the World.* 208, 209.

XII. *The* Irrationality *of which Opinion, and its manifeſt Repugnancy to the Phæno-*

Phænomena, *render it leſs probable to have been the Belief of all the* Pagan Polytheiſts. Page 210

XIII. *That the* Pagan Deities *were not all of them Univerſally look'd upon as ſo many* Unmade, Self-Exiſtent Beings, *Unqueſtionably Evident from hence*; *Becauſe they Generally held a* Theogonia, *or* Generation of Gods. *This Point of the* Pagan Theology *inſiſted upon by* Herodotus, *the moſt ancient* Proſaick Greek *Writer. In whom the meaning of that Queſtion*, Whether the Gods were Generated, *or* Exiſted all from Eternity, *ſeems to have been the ſame with this of* Plato's, Whether the World were Made *or* Unmade. 211

Certain alſo, that amongſt the Heſiodian Gods, *there was either but One* Self-Exiſtent, *or elſe None at all.* Heſiod's Love *ſuppoſed to be the* Eternal God, *or the* Active Principle *of the Univerſe.* 212

That the Valentinian Thirty Gods *or* Æons (*having the greateſt appearance of* Independent Deities) *were all derived from One* Self-Originated Being, *called* Bythus, *or an* Unfathomable Depth. 213

That, beſides the Manichæans, *ſome* Pagans *did indeed acknowledge a* Ditheiſm, *or* Duplicity *of* Unmade Gods, *One the Principle of* Good, *the Other of* Evil. (*Which the neareſt Approach, that can be found, to the ſuppoſed* Polytheiſm.) Plutarchus Chæronenſis, *One or the Chief of theſe*; *though not ſo commonly taken notice of by Learned men. His Reaſons for this Opinion Propoſed.* 213, &c.

Plutarch's *Pretence, That this was the Generall Perſwaſion of all the Ancient Philoſophers and Pagan Nations. His Grounds, for Imputing it to* Plato, *Examined and Confuted.* 218, &c.

The True Accompt of the Platonick Origin of Evils, *from the* Neceſſity of Imperfect things. 220

Pythagoras, *and other Philoſophers, Purged likewiſe from this Imputation.* 221

That the Egyptians *probably did but* Perſonate Evil, (*the Confuſion, and Alternate Viciſſitude of things in this Lower World,*) *by* Typhon. *The onely Queſtion concerning the* Arimanius *of the* Perſian Magi. *This, Whether a* Self-Exiſtent Principle, *or no, Diſputed.* Page 222

Plutarch *and* Atticus, *the onely Profeſſed Aſſerters of this* Doctrine *among the* Greek Philoſophers; (*beſides* Numenius *in* Chalcidius) *Who therefore probably, the Perſons Cenſured for it by* Athanaſius. 223, 224

Ariſtotle's *Exploſion and Confutation of* πολλαὶ ἀρχαὶ, Many Principles. 225

That a better Judgment may be made of the Pagan Deities, *a* General Survey *of them. They all Reduced to* Five Heads; The Souls of men Deceaſed or Hero's, The Animated Stars and Elements, Dæmons, Accidents *and* Things *of* Nature Perſonated, *And laſtly*, ſeveral Perſonal Names, *given to* One Supreme God, *according to the* ſeveral Manifeſtations *of his Power and Providence in the World*; *miſtaken, for ſo many* Subſtantial Deities, *or* Self-exiſtent Minds. 226, &c.

Pagans *acknowledging* Omnipotence, *muſt needs ſuppoſe* One Sovereign Numen. Fauſtus *the Manichæan his Conceit, that the* Jews *and* Chriſtians Paganized, *in the* Opinion *of* Monarchy. *With* S. Auſtin's *Judgment of the* Pagans thereupon. 231, 232

XIV. *Concluded, That the* Pagan Polytheiſm, *muſt be underſtood of* Created Intellectual Beings, Superiour to men, Religiouſly Worſhipped. *So that the* Pagans *held, both* Many Gods, *and* One God, *in different ſenſes*; Many Inferiour Deities, *ſubordinate to* One Supreme. *Thus* Onatus *the* Pythagorean *in* Stobæus. *The* Pagans Creed, *in* Maximus Tyrius; One God the King and Father of all, *and* Many Gods the Sons of God. *The* Pagan Theogonia, *thus to be underſtood, of* Many Gods *Produced by* One God. 233, 234

This Pagan Theogonia, *Really one and the ſame thing with the* Coſmogonia. Plato's Coſmogonia *a* Theogonia. 234, &c.

Heſiod's Theogonia, *the* Coſmogonia. 238

The Perſians *and* Egyptians *in like manner,*

manner, holding a Cosmogonia, *called it a* Theogonia. Page 239
This Pagan Theogonia, *how by some mistaken.* ibid.
Both this Theogonia, *and* Cosmogonia *of the Ancient* Pagans, *to be understood of a* Temporary Production. ibid.
That Plato *Really asserted the* Newness *or* Beginning *of the* World. 240,241
Amongst the Pagans, *Two sorts of* Theogonists, Atheistick *and* Divine. Plato *a* Divine Theogonist. 242, 243
Other Pagan Theogonists, Theists, *or asserters of* One Unmade Deity. 244, 245, &c.
These Divine Theogonists *also, made* Chaos *and* Night *senior to the Gods; that is, to the* Generated *ones.* 248
The Orphick Cabbala *of the Worlds Production, from* Chaos (*or* Night) *and* Love; *Originally* Mosaical. 249
Other Pagan Theists *neither* Theogonists *nor* Cosmogonists: *they holding the* Eternity *of the World, and of the* Gods: *as* Aristotle *and the Junior* Platonists. 250, &c.
These notwithstanding acknowledged all their Eternal Gods *save One, to be* γενητὰς, *that is, to have been Derived from that* One; *and that there was in this sense, but* εἷς Θεὸς ἀγένητος, One *onely* Unmade, *or* Self-existent God. 253, 254
Necessary here to shew, how the Pagans *did put a difference, betwixt the* One Supreme Unmade Deity, *and their other* Many Inferiour Generated Gods. 255
This done, both by Proper Names, *and* Appellatives *emphatically used,* 256, &c.
Θεοὶ *or* Gods, *often put for* Inferiour Gods *onely, in way of distinction from the* Supreme. 261
Τὸ Θεῖον, *and* Τὸ Δαιμόνιον *also, the* Supreme Deity. 263
Other Full and Emphatical Descriptions *of the* Supreme God, *amongst the* Pagans. 264, 265
XV. *Further Evidence of this, that the Intelligent* Pagan Polytheists, *held onely a* Plurality *of* Inferiour Deities *subordinate to* One Supreme. *First, because after the Emersion of* Christianity *and its conteſt with* Paganism, *no* Pagan *ever asserted* Many Independent Deities, *but all professed to acknowledge* One Sovereign *or* Supreme. Page 265
Apollonius Tyanæus, *set up amongst the* Pagans *for a* Rival *with our Saviour* Christ. 266, &c.
He, though styled by Vopiscus *a true Friend of the Gods, and though a stout Champion for the* Pagan Polytheism, *yet a professed acknowledger of* One Supreme Deity. 269, 270
Celsus *the First publick Writer against* Christianity, *and a zealous* Polytheist; *notwithstanding freely declareth for* One First *and* Greatest Omnipotent God. ib.
The next and most Eminent Champion for the Pagan *Cause,* Porphyrius, *an undoubted asserter of* One Supreme Deity. *Who in* Proclus *not onely oppoſeth that* Evil Principle *of* Plutarch *and* Atticus, *but also contendeth, that even* Matter *it self was derived from* One Perfect Being. 271
Hierocles *the next Eminent Antagonist of* Christianity, *and Champion for the* Pagan Gods, *did in the close of his* Philalethes, (*as we learn from* Lactantius) *highly Celebrate the Praises of the* One Supreme God, *the Parent of all things.* 271, &c.
Julian *the Emperour, a zealous contender for the Restitution of* Paganism, *plainly derived all his Gods from* One. 274, 275
This true of all the other Opposers of Christianity, *as* Iamblichus, Syrianus, Proclus, Simplicius, &c. Maximus Madaurensis *a* Pagan *Philosopher in S.* Austine, *his profession of* One Sovereign Numen *above all the Gods. The same also the sense of* Longinianus. 275, 276
The Pagans *in* Arnobius *universally disclaim the Opinion of* Many Unmade Deities, *and profess the Belief of an* Omnipotent God. 276, 277
These Pagans *acknowledged by others of the Fathers also, to have held* One Sovereign Numen. 279, &c.
But of this more afterwards, when we speak of the Arians.

XVI. *That*

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XVI. *That this was no Refinement or Interpolation of* Paganism, *made after* Christianity *(as might be suspected) but that the Doctrine of the most Ancient* Pagan Theologers, *and greatest Promoters of* Polytheism, *was consonant hereunto: which will be proved from unsuspected Writings.* Page 281

Concerning the Sibylline Oracles, *Two Extreams.* 282, &c.

That Zoroaster *the Chief Promoter of* Polytheism *in the East, Professed the acknowledgment of* One Sovereign Deity, *(and that not the* Sun *neither, but the maker thereof) proved from* Eubulus *in* Porphyry. 285, 286

Zoroasters Supreme God Oromasdes. 287

Of the Triplasian Mithras. 288

The Magick, *or* Chaldaick Trinity. 289

The Zoroastrian Trinity, Oromasdes, Mithras *and* Arimanes. *Thus the Persian* Arimanes, *no* Substantial Evil Principle, *or Independent God.* 290

Concerning the Reputed Magick *or* Chaldaick Oracles. 292, 293

XVII. *That* Orpheus, *Commonly called by the Greeks, The* Theologer, *and the Father of the* Grecanick Polytheism, *clearly asserted* One Supreme Numen. *The* History *of* Orpheus, *not a meer Romance.* 294, 295

Whether Orpheus *were the Father of the* Poems *called* Orphical. 296, 297

Orpheus *his* Polytheism. 298

That Orpheus *notwithstanding, asserted a* Divine Monarchy; *Proved from* Orphick *Verses, Recorded by* Pagans. *There being other* Orphick *Verses, Counterfeit.* 300, 301

In what sense Orpheus *and other Mystical* Theologers *amongst the* Pagans, *called God* Ἀρρενόθηλυν, Hermaphrodite, *or of both* Sexes, Male *and* Female *together.* 304

Orpheus *his Recantation of his* Polytheism *a Fable; He at the same time acknowledging, both* One Unmade God, *and* Many Generated Gods *and* Goddesses. 305

That besides the Opinion of Monarchy, *a* Trinity *of* Divine Hypostases *subordinate, was also another Part of the* Orphick Cabbala. Orpheus *his* Trinity, Phanes, Uranus, *and* Chronus. Page 306

The Grand Arcanum *of the* Orphick Theology, *that* God is All things; *but in a different sense from the* Stoicks. 306, 307

God's being All; *made a Foundation of* Pagan Polytheism *and* Idolatry. 308

XVIII. *That the* Egyptians *themselves, the most* Polytheistical *of all Nations, had an Acknowledgment amongst them of* One Supreme Deity. *The* Egyptians *the First* Polytheists. *That the* Greeks *and* Europeans *derived their Gods from them, and as* Herodotus *affirmeth, their very Names too. A Conjecture that* Ἀθηνᾶ *of the* Greeks *was* Νηΐθ *or* Νειθάς, *the* Tutelar God *of the City* Sais; *a Colony whereof the* Athenians *are said to have been. And that* Neptune *the* Roman *Sea-god, was derived from the* Egyptian Nephthus, *signifying the Maritime parts. Of the* Egyptians *worshipping Brute Animals.* 309, 310

Notwithstanding this multifarious Polytheism *and* Idolatry *of the* Egyptians, *that they had an Acknowledgment of* One Supreme God, *probable First, from that great Fame which they had for their Wisedom.* Egypt *a* School of Literature *before* Greece. 311

The Egyptians, *though Attributing more Antiquity to the World than they ought, yet of all Nations the most constant Asserters of the* Cosmogonia *or* Novity *and* Beginning *of the World: Nor did they think the World to have been made by Chance, as the* Epicureans; Simplicius *calling the* Mosaick History *of the Creation, an* Egyptian Fable. 312, 313

That besides the Pure and Mixt Mathematicks, the Egyptians *had another Higher* Philosophy, *appears from hence; because they were the first Asserters of the* Immortality *and* Transmigration *of Souls, which* Pythagoras *from them derived into* Greece. *Certain therefore, that the* Egyptians *held* Incorporeal Substance. 313, 314

That the Egyptians *besides their* Vulgar

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gar *and* Fabulous, *had another* Arcane *and* Recondite Theology. *Their* Sphinges, *and* Harpocrates, *or* Sigalions, *in their Temples.* Page 314, 315

This Arcane Theology *of the* Egyptians, *concealed from the Vulgar two manner of ways, by* Allegories *and* Hieroglyphicks. *This doubtless a kind of* Metaphysicks *concerning God, as* One Perfect Being the Original of all things. 316

An Objection from Chæremon, (*cited by* Porphyrius, *in an Epistle to* Anebo *an* Egyptian *Priest,*) *fully answered by* Iamblichus *in the Person of* Abammo, *in his* Egyptian Mysteries. 317, 318

That Monarchy was an Essential Part of the Arcane *and* True Theology *of the* Egyptians, *may be proved from the* Trismegistick Writings; *though not all Genuine;* (*as the* Pœmander, *and Sermon in the Mount concerning Regeneration*) *Because though they had been all Forged by* Christians *never so much, yet being divulged in those Ancient times, they must needs have something of Truth in them; this at least, That the* Egyptians *acknowledged* One Supreme Deity, *or otherwise they would have been presently Exploded.* 319, 320

That Casaubon, *from the Detection of Forgery in two or three at most of these* Trismegistick Books, *does not Reasonably infer them to have been all* Christian Cheats: *those also not Excepted, that have been cited by Ancient Fathers, but since lost.* 320, 321

That there was one Theuth *or* Thoth, (*called by the* Greeks Hermes) *an Inventor of Letters and Sciences amongst the Ancient* Egyptians, *not reasonably to be doubted. Besides whom, there is said to have been a* Second Hermes, *sirnamed* Trismegist, *who left many Volumes of* Philosophy *and* Theology *behind him, that were committed to the Custody of the Priests.* 321, &c.

Other Books also written by Egyptian *Priests, in several Ages successively, called* Hermaical, (*as* Iamblichus *informeth us*) *because Entitled* (Pro more) *to* Hermes, *as the* President of Learning. 322

That some of those old Hermaick Books *remained in the Custody of the* Egyptian *Priests, till the times of* Clemens Alexandrinus. Page 323

Hermaick Books *taken notice of formerly, not onely by* Christians, *but also by* Pagans *and* Philosophers. Iamblichus *his Testimony of them, that they did Really contain* Hermaical Opinions, *or* Egyptian Learning. *Fifteen of these* Hermaick Books *published together at* Athens *before S.* Cyril's *time.* 324, 325

All the Philosophy *of the Present* Hermaick Books *not meerly* Grecanick, *as* Casaubon *affirmeth.* That Nothing perisheth; *old* Egyptian Philosophy, *derived by* Pythagoras, *together with the* Transmigration *of Souls, into* Greece. 326, 327

The Asclepian Dialogue, *or* Perfect Oration, (*said to have been translated into* Latin *by* Apuleius) *vindicated from being a* Christian Forgery. 328

An answer to two Objections made against it; the latter whereof from a Prophecy *taken notice of by S.* Austin; *That the* Temples *of the* Egyptian *Gods, should shortly be* full of the Sepulchres *of dead men.* ibid.

Petavius *his further Suspicion of Forgery, because as* Lactantius *and S.* Austin *have affirmed, the* Christian Logos *is herein called a* Second God, *and the* First begotten Son of God. *The Answer, that* Lactantius *and S.* Austin *were clearly Mistaken, this being there affirmed onely of the* Visible *and* Sensible World. 329, 330

That besides the Asclepian Dialogue, *others of the present* Trismegistick Books, *contain* Egyptian Doctrine. *Nor can they be all proved to be* Spurious *and* Counterfeit. *This the rather insisted on, for the Vindication of the Ancient Fathers.* 331, 332

Proved that the Egyptians, *besides their* Many Gods *acknowledged* One First Supreme, *and* Universal Deity, *from the Testimonies of* Plutarch, Horus Apollo, Iamblichus, (*affirming that* Hermes *derived all things, even* Matter *it self, from* One Divine Principle) *lastly of* Damascius

Damaſcius *declaring that the* Egyptian *Philoſophers at that time, had found in the Writings of the Ancients, That they held* One Principle of all things, *Praiſed under the name of the* Unknown Darkneſs. Page 334, &c.

The ſame thing Proved from their Vulgar Religion *and* Theology; Hammon *being a proper Name for the* Supreme God *amongſt them; and therefore Styled the* Egyptian Jupiter. 337

Though this word Hammon *were probably at firſt the ſame with* Ham *or* Cham *the Son of* Noah, *yet will not this hinder, but that it might be uſed afterwards by the* Egyptians *for the* Supreme God. 338

The Egyptian *God* Hammon, *neither confined by them to the* Sun, *nor to the* Corporeal World, *but according to the Notation of the word in the* Egyptian Language, *a* Hidden *and* Inviſible Deity. *This farther confirmed from the Teſtimony of* Iamblichus. 339

This Egyptian Hammon *more than once taken notice of in Scripture.* 339, 340

That the Egyptians *acknowledged one* Univerſal Numen, *further proved from that Famous Inſcription upon the* Saitick Temple, I Am all that Was, Is, and Shall be, *and* my Veil no Mortal hath ever yet Uncovered. *That this cannot be Underſtood of* Senſeleſs Matter, *nor of the* Corporeal Univerſe, *but of a* Divine Mind *or Wiſedom diffuſing it ſelf thorough all. The* Peplum *or* Veil *caſt over the Statue, as well of the* Saitick *as* Athenian Minerva; *Hieroglyphically ſignified the* Inviſibility *and* Incomprehenſibility *of the* Deity *which is* Veiled *in its works. From what* Proclus *addeth to this Inſcription beyond* Plutarch, *And the* Sun was the Fruit which I produced; *Evident, that this was a* Demiurgical Deity, *the* Creatour *of the Sun and of the World.* 341, 342

How that paſſage of Hecatæus *in* Plutarch *is to be Underſtood, That the* Egyptians *ſuppoſed the* Firſt God, *and the* Univerſe, *to be the ſame, viz. Becauſe the* Supreme Deity *diffuſeth it ſelf thorough all things.* Τὸ πᾶν *a Name of God alſo amongſt the* Greek *Philoſophers.* 343

That Pan *to the* Arcadians *and other Vulgar* Greeks, *was not the* Corporeal World, *as* Senſeleſs *and* Inanimate, *but as proceeding from an* Intellectual Principle *diffuſing it ſelf through all; from* Macrobius *and* Phornutus. Socrates *his Prayer to* Pan, *as the* Supreme God, *in* Plato's Phædrus. Page 343, 344

Our Saviour Chriſt *called the* Great Pan *by Demons.* 345

How the old Egyptian Theology, *That* God is All things, *is every where inſiſted upon in the* Triſmegiſtick Writings. 346, 347

That the Supreme God *was ſometimes worſhipped by the* Egyptians *under other Proper Perſonal names, as* Iſis, Oſiris, *and* Serapis, *&c.* 349, *&c.*

Recorded in Euſebius, *from* Porphyrius, *that the* Egyptians *acknowledged one* Intellectual Demiurgus, *or Maker of the* World, *under the name of* Cneph, *whom they pictured, putting forth an* Egg *out of his* Mouth. *This* Cneph *ſaid to have produced another God, whom the* Egyptians *called* Phtha, *the* Greeks, Vulcan; *the* Soul of the World, *and* Artificial Plaſtick Nature. *The Teſtimony of* Plutarch, *That the* Thebaites *worſhipped onely* One Eternal *and* Immortal God *under this name of* Cneph. 412

Thus, according to Apuleius, *the* Egyptians *worſhipped One and the ſame* Supreme God *under many different* Names *and* Notions. ibid.

Probable, that the Egyptians *diſtinguiſhed* Hypoſtaſes *in the* Deity *alſo.* Kircherus *his* Egyptian Hieroglyphick *of the* Trinity. *An Intimation in* Iamblichus *of an* Egyptian Trinity, Eicton, Emeph, *or* Hemphta, (*which is the ſame with* Cneph,) *and* Phtha. 413

The Doctrine of, God's being All, *made by the* Egyptians *a Foundation of* Polytheiſm *and* Idolatry, *they being led hereby to* Perſonate *and* Deify *the ſeveral Parts of the World, and Things of Nature*; (*which in the Language of the* Aſclepian Dialogue, *is, To call* God *by the* name of every thing, *or* every thing *by the* name of God,) *the wiſe amongſt them nevertheleſs underſtanding, that all was*

was but one Simple Deity, *worshipped by Piece-Meale. This* Allegorically *signified by* Osiris *his being dismembred and cut in pieces by* Typhon, *and then made up One again by* Isis. Page 354, 355

XIX. *That the* Poets *many ways deprav'd the* Pagan Theology, *and made it to have a more* Aristocratical Appearance. 355, &c.

Notwithstanding which, they did not really assert Many Self-Existent *and* Independent Gods, *but* One onely Unmade; *and all the rest* Generated *or* Created. Homer's Gods *not all* Eternal *and* Unmade, *but* Generated *out of the* Ocean; *that is, a Watry* Chaos. Homer's Theogonia, *as well as* Hesiod's, *the* Cosmogonia; *and his Generation of Gods, the same thing with the Production or* Creation of the World. 357, 358

Nevertheless, Homer *distinguished, from all those Generated Gods, One Unmade God, the* Father, *or Creatour, of them, and of the World.* 359

Homer *thus understood by the Pagans themselves; as* Plutarch, Proclus, *and* Aristotle. 359, 360

Though Hesiod's Gods, *properly so called, were all of them* Generated, *yet did He suppose also* One Unmade God, *the* Maker *of them, and of the World.* 360, 361

Pindar *likewise, a* Divine Theogonist; *an Asserter of* One Unmade Deity (*and no more*) *the Cause of all things; yet nevertheless of* Many Generated Gods *besides His* One God *to be* worshipped *far above* all the other Gods. 361, 362

The Suspicion which Aristotle *sometime had of* Hesiod, *and* Plato *of* Homer, *seems to have proceeded from their not Understanding that* Mosaick Cabbala, *followed by them both, of the World's being* Made *out of a* Watery Chaos. 362

That famous Passage of Sophocles, *concerning* One God *the* Maker of Heaven, Earth, and Seas, (*cited by so many Ancient Fathers*) *defended as genuine.* 363

Clear places in the extant Tragedies *of* Euripides *to the same purpose; with other remarkable ones cited out of his now inextant* Tragedies: *Besides the Testimonies of other* Greek *Poets.* 363, &c.

The Consent of Latine *Poets also, in the* Monarchy *of the whole.* Page 365

XX. *After the* Poets *of the* Pagans, *their* Philosophers *considered. That* Epicurus *was the onely reputed* Philosopher, *who pretending to acknowledge* Gods, *yet professedly opposed* Monarchy, *and verbally asserted a* Multitude *of* Eternal Unmade Deities, *but such as had Nothing to doe, either with the Making or Governing of the World. He therefore clearly to be reckoned amongst the* Atheists. *All the* Pagan Philosophers *who were* Theists, (*a few* Ditheists *excepted*) *Universally asserted a* Mundane Monarchy. 369, 370.

Pythagoras, *a* Polytheist *as much as the other* Pagans, *nevertheless a plain Acknowledger of one* One Supreme God, *the* Maker *of the Universe.* 371

Pythagoras *his* Dyad, *no* Evil God *or* Demon Self-existent, *as* Plutarch *supposed.* 372

But this Dyad *of his, whether* Matter *or no, derived from a* Monad, *One Simple Unity, the Cause of all things.* 372, 373

That Pythagoras, *acknowledging a* Trinity *of* Divine Hypostases, *did therefore sometimes describe God as a* Monad, *sometimes as a* Mind, *and sometimes as the* Soul of the World. 373

The Pythagorick Monad *and* First God, *the same with the* Orphick Love, *Seniour to* Japhet *and* Saturn, *and the* Oldest *of all the Gods, a Substantial thing. But that* Love *which* Plato *would have to be the* Youngest *of the Gods,* (*the* Daughter of *Penia, or* Indigency, *and a* Parturient *thing,*) *Nothing but a* Creaturely affection *in* Souls, Personated *and* Deified. Parmenides *his* Love, *the First Created God, or* Lower Soul *of the World; before whose Production,* Necessity *is said to have reigned; that is, the* Necessity *of* Material Motions *undirected for* Ends, *and* Good. 374, 375.

That Pythagoras *called the* Supreme Deity, *not onely a* Monad, *but a* Tetrad *or* Tetractys *also. The Reasons for this given, from the Mysteries in the* Number Four,

Four, *trifling*. *More probability of a late Conjecture, that the* Pythagorick Tetractys, *was the* Hebrew Tetragrammaton, *not altogether unknown to the* Hetrurians *and* Latins. Page 375, 376

Xenophanes *a plain Asserter both of* Many Gods, *and of* One God, *called by him*, One and All. Simplicius *his clear Testimony for this* Theosophy *of* Xenophanes, *out of* Theophrastus. Xenophanes *misrepresented by* Aristotle, *as an Asserter of a* Spherical Corporeal God. 377, 378

Heraclitus, *though a Cloudy and Confounded* Philosopher, *and one who could not conceive of any thing* Incorporeal, *yet both a hearty* Moralist, *and a zealous Asserter of One* Supreme Deity. 378, 379

The Ionick Philosophers *before* Anaxagoras, *being all of them* Corporealists, *and some of them* Atheists; *that* Anaxagoras *was the* First *who asserted an* Incorporeal Mind *to be a* Principle, *and though not the* Cause *of* Matter, *yet of* Motion, *and of the* Regularity *of things*. *The World, according to him, not* Eternal, *but* Made, *and out of* Pre-Existent Similar Atoms, *and that not by* Chance, *but by* Mind *or* God. *This* Mind *of his, purely* Incorporeal, *as appeareth from his own words, cited by* Simplicius. 380

Probable, that Anaxagoras *admitted none of the* Inferiour Pagan Gods. *He Condemned by the Vulgar for an* Atheist, *because he* Ungodded the Stars, *denying their* Animation, *and affirming the* Sun *to be but a* Mass of Fire, *and the* Moon *an* Earth. *This disliked also by* Plato, *as that which in those times would dispose men to* Atheism. 381

Anaxagoras *farther Censured, both by* Plato *and* Aristotle, *because though asserting* Mind *to be a* Principle, *he made much more use of* Material *than of* Mental *and* Final Causes; *which was looked upon by them as an* Atheistick Tang *in him*. *Nevertheless* Anaxagoras *a better* Theist *than those* Christian Philosophers *of later times, who quite banish all* Mental Causality *from the World*. 382, 383

XXI. Parmenides *his acknowledgment of One God the* Cause of Gods. *Which* Supreme Deity, *by* Parmenides *styled*, One-All-Immovable. *That this is not to be taken* Physically, *but* Metaphysically *and* Theologically; *Proved at large*. *The First Principle of all, to these Ancients*, One, *a Simple Unity or Monad*. *This said to be* All, *because virtually Containing* All, *and Distributed into* All; *or because All things are distinctly displayed from it*. *Lastly, the same said to be* Immovable, *and* Indivisible, *and without* Magnitude, *to distinguish it from the* Corporeal Universe. Page 383, &c.

Ἓν τὸ πᾶν, One All, *taken in different Senses; by* Parmenides *and* Xenophanes, *&c.* Divinely, *for the* Supreme Deity, *(One most Simple Being the Original of all things:) but by others in* Aristotle, Atheistically, *as if all things were but One and the same* Matter *diversly Modified*. *But the One-All of these Latter, not* Immoveable, *but* Moveable; *it being nothing else but Body; whereas the One-All-Immoveable, is an* Incorporeal Deity. *This does* Aristotle, *in his* Metaphysicks, *close with, as good* Divinity, *That there is one* Incorporeal Immoveable Principle *of all things*. Simplicius *his Observation, That though divers* Philosophers *maintained a* Plurality *or* Infinity *of* Moveable Principles, *yet none ever asserted more than* One Immoveable. 385, 386

Parmenides *in* Plato *distinguishes three* Divine Hypostases, *The First whereof called by him*, Ἓν τὸ πᾶν, One-All; *the Second*, Ἓν πάντα, One All things; *and the Third*, Ἓν καὶ πάντα, One and All things. 386, &c.

But that Parmenides *by his* One-All-Immoveable *really understood the* Supreme Deity, *yet farther unquestionably evident from the Verses cited out of him by* Simplicius; *Wherein there is also attributed thereunto a* Standing Eternity, *or* Duration, *different from that of* Time. 383

The onely Difference betwixt Parmenides *and* Melissus, *that the Former called his*, One-All-Immoveable, Finite; *the Latter*, Infinite; *this in Words rather than Reality*: *The* Disagreeing A-

greement *of these two* Philosophers *fully declared by* Simplicius. Melissus *his Language more agreeable with our present* Theology. *Though* Anaximander's Infinite *were nothing but* Sensless Matter, *yet* Melissus *his* Infinite *was the* True Deity. Page 389

That Zeno Eleates, *by his* One-All-Immoveable, *meant not the* Corporeal World *neither, no more than* Melissus, Parmenides, *and* Xenophanes; *but the* Deity; *evident from* Aristotle. Zeno's *Demonstration of* One God, *from the* Idea *of a most* Powerfull *and* Perfect Being, *in the same* Aristotle. 390

Empedocles *his* First Principle *of All things*, Τὸ Ἕν, *or a* Unity *likewise*, *besides which he supposed* Contention *and* Friendship *to be the Principles of all* Created Beings; *not onely Plants, Brutes, and Men, but* Gods *also*. 391, &c.

Empedocles *his Original of all the Evill both of Humane Soul and Demons, from this* Νεῖκος, Discord *and* Contention, *together with the Ill use of their* Liberty. 393

XXII. *The Doctrine of divers other* Pythagoreans *also the same; as* Philolaus, Archytas, Ocellus, Aristæus, *&c.* Timæus Locrus *his* God *the* Creatour of Gods. Onatus *his Many* Gods, *and his One* God, *the* Coryphæus *of the* Gods. Euclides Megarensis *his* One the Very Good. Antisthenes *his Many* Popular Gods, *but One* Natural God. Diogenes Sinopensis *his* God *that* Filleth all things. 393, &c.

XXIII. *That* Socrates *asserted* One Supreme God *undenyable from* Xenophon. 398, 399

But that he disclaimed all the other Inferiour Gods *of the* Pagans, *and died, as a Martyr, for* One onely God, *in this Sense, a Vulgar Errour.* 400

What the Impiety imputed to him by his Adversaries, appeareth from Plato's Euthyphro, *viz. That he freely and openly Condemned those Fables of the Gods wherein Wicked and Unjust Actions were imputed to them.* 401

That Plato *really asserted One onely* God *and no more, a Vulgar Errour likewise; and that Thirteenth Epistle to* Dionysius, *wherein he declared himself, to be Serious onely when he began his Epistles with* God, *and not with* Gods, (*though exstant in* Eusebius *his time,*) *Spurious and Supposititious. He worshipping the Sun and other Stars also* (*supposed to be animated*) *as* Inferiour Gods. Page 402

Nevertheless, Undeniably evident, that Plato *was no* Polyarchist, *but a* Monarchist, *no Asserter of* Many Independent Gods, *or* Principles, *but of* One Original *of all things*; One First God, One Greatest God, One Maker of the World and of the Gods. 403, 404

In what Sense the Supreme God, *to* Plato, *the* Cause *and* Producer of Himself; (*out of* Plotinus) *and this notion not onely entertained by* Seneca *and* Plotinus, *but also by* Lactantius, *That* Plato *really asserted a* Trinity *of* Universal Divine Hypostases, *that have the Nature of Principles. The* First Hypostasis *in* Plato's *Trinity properly* Αὐτόθεος, *The* Original Deity, *the* Cause and King *of all things: which also said by him to be* Ἐπέκεινα τὸ ὄντος, *or* Ὑπερούσιος, Above Essence. 407

Xenophon, *though with other* Pagans, *he acknowledged a* Plurality of Gods, *yet a plain Asserter also of* One Supreme *and* Universal Numen. 408

XXIV. Aristotle *a frequent Acknowledger of* Many Gods. *And whether he believed any* Demons *or no, which he sometimes mentions* (*though sparingly*) *and insinuates them to be a kind of* Aerial Animals, *more* Immortal than Men; *yet did he unquestionably look upon the* Starrs, *or their* Intelligences, *as* Gods. 408, &c.

Notwithstanding which, Aristotle *doth not onely often speak of* God Singularly, *and of the* Divinity Emphatically, *but also professedly opposes that* Imaginary Opinion *of* Many Independent Principles, *or* Unmade Deities. *He confuting the same from the Phenomena or the Compages of the World, which is not* ἐπεισοδιώδης, *but all* Uniform, *and agreeably Conspiring in to one Harmony.* 410, 411

Aristotle's Supreme Deity, *the First* Immo-

Immoveable Mover. *The difference here betwixt* Plato, *and* Aristotle; Plato's Original of Motion, *a* Self-moving Soul, Aristotle's *an* Immoveable Mind. *But this Difference not so great as at first sight it seems; because* Aristotle's Immoveable Mind, *doth not Move the Heavens* Efficiently, *but onely* Finally, *or* As being Loved. *Besides which, he must needs suppose, another* immediate Mover, *which could be nothing, but a* Soul *of them.* Page 412

Aristotle's Immoveable Mind, *not onely the* Cause *of* Motion, *but also of* Well *and* Fit; *all the Order, Pulchritude and Harmony, that is in the world Called therefore by* Aristotle, *the* Separate Good *thereof. This together with* Nature, *(its Subordinate Instrument) the* Efficient Cause *of the whole* Mundane System: *which however* Co-eternal *with it, yet is, in Order of Nature,* Junior *to it.* 413, 414

Aristotle *and other* Ancients, *when they affirm* Mind *to have been the* Cause *of all things, Understood it thus, That all things were made by an* Absolute Wisedom, *and after the* Best Manner. *The Divine Will according to them, not a meer Arbitrary, Humoursome, and Fortuitous thing, but* Decency *and* Fitness *it self.* 415

From this passage of Aristotle's, *That the* Divinity is either God, or the Work of God; *Evident, that he supposed All the* Gods, *to have been derived from* One, *and therefore his* Intelligences *of the* Sphears. 415

That according to Aristotle, *this* Speculation *of the* Deity, *constitutes a Particular Science by it self, distinct from* Physiology *and* Geometry: *the Former whereof* (Physiology) *is Conversant about what was* Inseparable *and* Movable, *the Second* (Geometry) *about things* Immovable, *but not Really* Separable, *but the Third and Last* (*which is* Theology) *about that which is both* Immovable *and* Separable, *an* Incorporeal Deity. 416

Four Chief Points *of* Aristotle's Theology *or* Metaphysicks, *concerning* God; *First, that though all things are not* Eternal *and* Unmade, *yet something must needs be such, as likewise* Incorruptible, *or otherwise all might come to Nothing. Secondly, that God is an* Incorporeal Substance, *separate from* Sensibles, Indivisible *and devoid of* Parts *and* Magnitude. *Thirdly, that the* Divine Intellect, *is the same with its* Intelligibles, *or conteineth them all within it self; because the* Divine Mind, *being Senior to all things, and* Architectonical *of the World, could not then look abroad for its Objects without it self. The contrary to which supposed by* Atheists. *Lastly, that God being an* Immovable Substance; *his* Act *and* Energy *is his* Essence; *from whence* Aristotle *would infer the* Eternity *of the* World. Page 416, 417

Aristotle's Creed *and* Religion *contained in these Two Articles, first* That there is a Divinity which comprehends the whole Nature, *or* Universe. *And Secondly, that besides this,* There are other Particular Inferiour Gods; *But that all other things, in the Religion of the* Pagans, *were Fabulously superadded hereunto for Political Ends.* 417

Speusippus, Xenocrates *and* Theophrastus, Monarchists. 418

XXV. *The* Stoicks *no better* Metaphysicians *than* Heraclitus, *in whose footsteps they trode, admitting of no* Incorporeal Substance. *The* Qualities *of the Mind also, to these* Stoicks, Bodies. 419, 420

But the Stoicks, *not therefore* Atheists; *they supposing an* Eternal Unmade Mind, *(though lodged in* Matter) *the* Maker *of the whole* Mundane System. 420

The Stoical Argumentations *for a God not Inconsiderable, and what they were.* 421, 422

The Stoical God, *not a meer* Plastick *and* Methodical, *but an* Intellectual Fire. *The World according to them, not a* Plant, *but* Animal; *and* Jupiter *the* Soul *thereof. From the supposed* Oneliness *of which* Jupiter, *they would sometimes inferre, the* Singularity *of the* World: (Plutarch *on the Contrary affirming, that though there were* Fifty, *or*

an Hundred Worlds, *yet would there be for all that, but one* Zeus *or* Jupiter.) 423

Nevertheless the Stoicks *as* Polytheistical *as any Sect. But so, as that they supposed all their Gods save One, to be not Onely* Native, *but also* Mortal; *made out of that* One, *and resolved into that* One *again: these Gods, being all* Melted *into* Jupiter, *in the* Conflagration. 424, 425

Wherefore during the Intervals *of Successive Worlds, the* Stoicks *acknowledged but one* Solitary Deity, *and no more*; Jupiter *being then left all alone, and the other Gods Swallowed up into him. Who therefore not onely, the* Creatour *of all the other Gods, but also the* Decreatour *of them.* 425, 426

The Stoicks *notwithstanding this,* Religious Worshippers *of their* Many Gods; *and thereby sometime derogated from the Honour of the* Supreme, *by sharing his* Sovereignty *amongst them.* 426, 427

Nevertheless, the Supreme God, *praised and extolled by them far above all the other Gods; and acknowledged to be the* Sole Maker *of the World.* 427, &c.

Their Professing Subjection to his Laws as their greatest Liberty. 430

And to submit their Wills to his Will in every thing, so as to know no other Will, *but the* Will *of* Jupiter. ibid.

Their Pretending to Look to God, *and to doe nothing without a* Reference to him; *as also to Trust in him and Rely upon him.* 431

Their Praising him as the Authour of all Good. ibid.

Their Addressing their Devotions to him Alone, without the conjunction of any other God; *and particularly imploring his Assistence against* Temptations. 432

Cleanthes *his Excellent and Devout Hymn, to the* Supreme God. 433

XXVI. Cicero, *though affecting to write in the way of the* New Academy, *yet no* Sceptick *as to* Theism. *Nor was he an Asserter of* Many Independent Deities. Cicero's *Gods (the* Makers *of the* World) *the same with* Plato's Eternal Gods, *or* Trinity *of* Divine Hypostases *Subordinate. This Language, the* Pagans *in* S. Cyrill, *would Justifie, from that of the Scripture,* Let us make Man. Page 434, 435, &c.

Varro's Threefold Theology, *The* Fabulous, *the* Natural, *and the* Civil *or* Popular; *agreeably to* Scævola *the* Pontifex, *his* Three *Sorts of* Gods, Poetical, Philosophical, *and* Political. *The* Former *condemned by him as* False, *the* Second, *though* True, *said to be above the Capacity of the Vulgar: and therefore a Necessity, of a* Third *or* Middle *betwixt both; Because many things True in Religion, not fit for the Vulgar to know.* Varro's Supreme Numen, *the great* Soul *or* Mind *of the whole World: his Inferiour Gods, Parts of the World Animated. Image-Worship Condemned by him, as disagreeable to the* Natural Theology. 438, 439

Seneca *a* Pagan Polytheist, *but plain asserter of* One Supreme Numen, *excellently described by him. That in his Book of Superstition (now lost) he did as freely Censure the* Civil Theology *of the* Romans, *as* Varro *had done the* Fabulous *or* Theatrical. 440

Quintilian, Pliny, Apuleius, *their clear acknowledgments of* One Sovereign Universal Deity. Symmachus, (*a great stickler for* Paganism) *his Assertion, That it was One and the Same thing, which was Worshipped in all* Religions, *though in different ways.* 440, 441

The Writer De Mundo, *though not* Aristotle, *yet a* Pagan. *His* Cause that conteineth All things, *and God from whom all things are. Which Passage being left out in* Apuleius *his* Latin Version, *gives occasion of suspicion, that he was infected with* Plutarch's Ditheism, *or at least held* Matter to be Unmade. 442

Plutarch *a Priest of* Apollo, *however unluckily ingaged in those Two False Opinions, of an* Evil Principle, *and* Matter Unmade, *yet a Maintainer of One Sole Principle of all* Good. 443

Dio Chrysostomus *a* Sophist, *his clear Testimony,* βασιλεύεσθαι τὸ ὅλον, *That* the whole World *was* under a Kingly Government *or* Monarchy. ibid.

Galen's

Galen's *True Hymn to the praise of him that made us, in his Book* De usu Partium. Page 444

Maximus Tyrius *his short Account of his own Religion*; One Supreme God, the Monarch of the whole World, and Three Subordinate Ranks of Inferiour Gods, the Sons and Friends of God, and his Ministers in the Government of the World. Page 444, 445

A most full and Excellent Description of the Supreme God *in* Aristides *his First Oration or* Hymn to Jupiter, *wherein he affirmeth, all the several kinds of Gods, to be but a Defluxion and Derivation from* Jupiter. 445, 446

All the Latter Philosophers after Christianity, *(though maintainers of the* Worlds Eternity, *yet) agreed in One* Supreme Deity, *the Cause of* this World, *and of the other Gods. Excellent Speculations in them concerning the* Deity, *especially* Plotinus; *who though deriving* Matter *and all from* One Divine Principle, *yet was a Contender for Many Gods; he supposing, the* Grandeur *and* Majesty *of the* Supreme God, *to be declared by the* Multitude of Gods *under him.* Themistius; *That the Same* Supreme God, *was worshipped by* Pagans, Christians, *and all Nations, though in different Forms; and that* God *was delighted with this* Variety of Religions. 446, 447

The full Testimony of S. Cyril, *That the Greek Philosophers universally acknowledged* One God, the Maker of the Universe, *from whom* were produced into Being, certain other Gods, *both* Intelligible *and* Sensible. ibid.

XXVII. *This not onely the Opinion of Philosophers and Learned men, but also the General Belief of the Vulgar amongst the* Pagans. *A Judgment of the Vulgar and Generality, to be made from the* Poets. Dio Chrysost. *his Affirmation, That all the* Poets acknowledged One First and Greatest God the Father of all the Rational Kind, and the King thereof. 447

The Testimony of Aristotle, That all men acknowledged Kingship or Monarchy amongst the Gods: *of* Maximus Tyrius, *That notwithstanding so great a Discrepancy of Opinion in other things, yet throughout all the Gentile World, as well the* Unlearned *as* Learned *did universally agree in this, That there was* One God the King and Father of all, *and* Many Gods the Sons of that One God: *Of* Dio Chrysostomus *also to the same purpose; he intimating likewise that of the two, the acknowledgment of the* One Supreme God, *was more General than that of the* Many Inferiour Gods. 448, Page 449

That the sense of the Vulgar Pagans *herein is further evident from hence, because all Nations had their several* Proper Names *for the* One Supreme God; *as the* Romans Jupiter, *the* Greeks Zeus, *the* Africans *and* Arabians Hammon, *the* Scythians Pappæus, *the* Babylonians Bel, *&c.* 449

True, that Origen, *though allowing* Christians *to use the Appellative Names for* God *in the Languages of the several Nations, yet accounted it unlawfull for them to call him by those* Proper Names; *because not onely given to* Idols, *but also contaminated with wicked Rites and Fables: according to which, they should be judged rather the Names of a* Dæmon *than of a* God. *Notwithstanding which, he does not deny, those* Pagans *ever to have meant the* Supreme God *by them, but often acknowledge the same. But* Lactantius *indeed denies the* Capitoline Jupiter *to be the* Supreme God, *and that for two Reasons. First, because he was not worshipped without the* Partnership *of* Minerva *and* Juno, *his* Daughter *and* Wife. *Granted here, that there was a Mixture of the* Fabulous *or* Poetical Theology *with the* Natural *to make up the* Civil. *But that Wise men understood these to be but* Three *several* Names *or* Notions *of* One Supreme God. *This confirmed from* Macrobius. Page 450

Vossius *his Conjecture, that in this* Capitoline Trinity *there was a further* Mystery *aimed at, of Three* Divine Hypostases. *This* Roman Trinity *derived from the* Samothracian Cabiri. *Which word*

word being Hebraical, *gives Cauſe to ſuſpect this Tradition of a* Trinity *amongſt the* Pagans, *to have ſprung from the* Hebrews. Page 451

Lactantius *his Second Reaſon, Becauſe* Jupiter *being* Juvans Pater, *was a name below the* Dignity *of the* Supreme God. *The Anſwer, that the true* Etymon *thereof was* Jovis Pater, *the* Hebrew Tetragrammaton. ibid.

That the Capitoline Jupiter *was the* Supreme God, *evident from thoſe Titles of* Optimus, Maximus; *and of* Omnipotens *by the Pontifices in their Publick Sacrifices.* Seneca's *Teſtimony that the ancient* Hetrurians, *by* Jupiter *meant the* Mind *and* Spirit, Maker *and* Governour *of the whole World. The Roman Souldiers Acclamation in* Marcus Aurelius *his German Expedition,* (To Jove the God of Gods, who alone is Powerfull) *according to* Tertullian, *a Teſtimony to the* Chriſtians God. 452, 453

That as the Learned Pagans in their Writings, ſo likewiſe the Vulgar in their common Speech, when moſt ſerious, often uſed the word God, Singularly *and* Emphatically, *for the* Supreme, *proved from* Tertullian, Minutius Felix, *and* Lactantius: *together with the Teſtimony of* Proclus, *that the* One Supreme God, *was more univerſally believed throughout the World than the* Many Gods. 453, 454

That Kyrie Eleeſon, *was anciently a* Pagan Litany *to the* Supreme God, *proved from* Arianus. *The* Supreme God *often called by the* Pagans *alſo* Κύριος, *or* the Lord. 454, 455

That even the moſt ſottiſhly Superſtitious, Idolatrous, and Polytheiſtical amongſt the Pagans, *did notwithſtanding generally acknowledge* One Supreme Deity; *fully atteſted and elegantly declared by* Aurelius Prudentius *in his* Apotheoſis. Page 455

However ſome of the Ancient Pagans *were ſaid to have acknowledged none but* Viſible *and* Corporeal Gods, *yet as they conceived theſe to be endued with* Life *and* Underſtanding, *ſo did they ſuppoſe* One Supreme *amongſt them, as either the whole* Heaven *or* Æther Animated, *or the ſubtle* Fiery Subſtance *that pervadeth all things, the God of the* Heracliticks *and* Stoicks; *or the* Sun *the* Cleanthæan God. Page 455, 456

Though Macrobius *refer ſo many of the* Pagan Gods *to the* Sun, *and doubtleſs himſelf lookt upon it as a* Great God, *yet does he deny it to be* Omnipotentiſſimum Deum, *the* Moſt Omnipotent God of all; *he aſſerting a* Trinity of Divine Hypoſtaſes *Superiour to it, in the* Platonick *way.* 456, 457

That the Perſians *themſelves, the moſt Notorious* Sun-worſhippers, *did notwithſtanding acknowledge a* Deity *Superiour to it, and the* Maker *thereof; proved from* Eubulus. *As alſo that the* Perſians Countrey-Jupiter, *was not the* Sun, *confirmed from* Herodotus, Xenophon, Plutarch, *and* Curtius. Cyrus *his* Lord God of Heaven, who commanded him to build him a houſe at Jeruſalem; *the ſame with the* God of the Jews. 458

That as (beſides the Scythians) *the* Ethiopians *in* Strabo, *and other* Barbarian *Nations, anciently acknowledged* One Sovereign Deity; *ſo is this the Belief of the generality of the* Pagan *World to this very day.* 458, 459

XXVIII. *Beſides* Themiſtius *and* Symmachus, *aſſerting One and the ſame Thing to be worſhipped in all* Religions, *though after different ways, and that* God Almighty *was not diſpleaſed with this Variety of his Worſhip;* Plutarch's *Memorable* Teſtimony, *That as the ſame* Sun, Moon, *and* Stars, *are common to all, ſo were the ſame* Gods. *And that not onely the* Egyptians, *but alſo all other* Pagan *Nations worſhipped One* Reaſon *and* Providence *ordering all: together with its* Inferiour Subſervient Powers *and* Miniſters, *though with different Rites and Symbols.* 459, 460

Titus Livius *alſo of the ſame Perſwaſion, That the* Same Immortal Gods *were Worſhipped every where (namely* One Supreme, *and his* Inferiour Miniſters) *however the Diverſity of Rites, made them ſeem Different.* 460

Two Egyptian Philoſophers, Heraiſcus *and* Aſclepiades, *profeſſedly inſiſting upon the ſame thing, not onely as to the* Egyptians

gyptians, *but also the other* Pagan *Nations: the Latter of them,* (Asclepiades) *having written a Book Entitled,* The Symphony *or* Harmony of all Theologies or Religions, *To wit, in these Two Fundamentalls, That there is* One Supreme God, *and besides him,* Other Inferiour Gods, his Subservient Ministers *to be worshipped. From whence* Symmachus, *and other* Pagans *concluded, That the Differences of Religion were not to be scrupulously stood upon, but every man ought to worship God according to the* Law *and* Religion of his own Country. *The* Pagans Sense *thus declared by* Stobæus, *That the* Multitude of Gods, is the work of the Demiurgus, *made by* Him together with the World. Page 461

XXIX. *That the* Pagan Theists, *must needs acknowledge* One Supreme Deity, *further Evident from hence; Because they generally believed the whole World to be* One Animal, Actuated *and* Governed *by* One Soul. *To deny the Worlds* Animation, *and to be an* Atheist; *all one, in the sense of the* Ancient Pagans. *Against* Gassendus, *that* Epicurus *denyed the* Worlds Animation, *upon no other account, but onely because he denyed a* Providential Deity. *This whole* Animated World, *or the* Soul *thereof, to the* Stoicks, *and others, The* Πρῶτος Θεὸς, *The* First and Highest God. 462

Other Pagan Theologers, *who though asserting likewise, the* Worlds Animation, *and a* Mundane Soul, *yet would not allow this to be the* Supreme Deity, *they conceiving the* First *and* Highest God, *to be no* Soul, *but an* Abstract *and* Immoveable Mind *Superiour to it. And to these, the* Animated World *and* Mundane Soul, *but* Δεύτερος Θεὸς, A Second God. 463

But the Generality of those who went Higher than the Soul of the World, *acknowledged also a Principle Superior to* Mind or Intellect, *called,* Τὸ Ἕν and Τ' Ἀγαθὸν, *The* One, *and* The Good: *and so asserted, a* Trinity of Divine Hypostases Subordinate, Monad, Mind, *and* Soul. *So that the* Animated World *or* Soul *thereof, was to some of these, but* Τρίτος Θεὸς, *The* Third God. ibid.

The Pagans, *whether holding* Soul, *or* Mind, *or* Monad, *to be the Highest, acknowledged onely* One *in each of those severall Kinds, as the* Head *of all; and so always reduced the Multiplicity of things to a* Unity, *or under a* Monarchy. 464

Observed, That to the Pagan Theologers *Universally, the World was no Dead Thing, or meer* Machin and Automaton, *but had* Life *or* Soul *diffused thorough it all: Those being taxed by* Aristotle *as* Atheists, *who made the world to consist of nothing, but* Monads *or* Atoms, Dead *and* Inanimate. *Nor was it quite Cut off from the* Supreme Deity, *how much soever Elevated above the same: the Forementioned* Trinity, *of* Monad, Mind, *and* Soul, *being supposed to be most intimately united together, and indeed all but* One Entire Divinity; Displayed in the World, and Supporting the same. 464, 465

XXX. *The Sense of the* Hebrews *in this* Controversy. *That according to* Philo, *the* Pagan Polytheism *consisted not in worshipping* Many Independent Gods, *and* Partial Creators *of the World, but besides the* One Supreme, *other* Created Beings Superior to men. 465, 466

That the same also, was the Sense of Flavius Josephus, *according to whom, This the* Doctrine *of* Abraham; *That the* Supreme God *was alone to be* Religiously Worshipped, *and no Created thing with him.* Aristæus *his Assertion in* Josephus, *That the* Jews *and* Greeks *worshipped one and the same* Supreme God, *called by the* Greeks Zene, *as giving Life to all.* 466, 467

The Latter Rabbinical Writers, *generally of this Perswasion, That the* Pagans *acknowledging* One Supreme *and* Universal Numen, *worshipped all their* Other Gods, *as his* Ministers, *or as* Mediators *and* Intercessors *betwixt him and them. And this Condemned by them for* עבודה זרה Strange Worship *or* Idolatry. *The first Commandment thus interpreted by* Maimonides, *and* Baal Ikkarim; *Thou* shalt not set up besides me, *any* Inferiour Gods *as* Media-

Mediators, *nor* Religiously Worship *my* Ministers *or* Attendants. *The Miscarriage of* Solomon *and other* Kings *of* Israel *and* Judah, *This, That believing the Existence of the* One Supreme God, *they thought it was for his Honour that his* Ministers *also should be worshipped.* Abravanel *his* Ten Species *of* Idolatry, *all of them but so* Many several Modes *of* Creature-Worship; *and no mention amongst them made, of many* Independent Gods. Page 467, &c.

Certain Places of Scripture *also, Interpreted by* Rabbinical Writers *to this purpose; That the* Pagan Nations *generally acknowledged*, One Sovereign Numen. 469, 470

The Jews, *though agreeing with the* Greeks, *and other* Pagans *in this, That the* Stars *were all* Animated, *nevertheless denyed them any* Religious Worship. 470, 471

XXXI. *This same thing, plainly confirmed, from the* New Testament; *That the* Gentiles *or* Pagans, *however* Polytheists *and* Idolaters, *were not Unacquainted with the* True God. *First from the* Epistle *to the* Romans, *where that which is* Knowable of God, *is said to have been manifest amongst the* Pagans; *and they to have* Known God, *though they did not* Glorify him as God, but hold the Truth in Unrighteousness; *by reason of their* Polytheism *and* Idolatry (*or* Image Worship) *The Latter of which, accounted by the* Jews *the greatest* Enormity *of the* Pagans, *as is proved from* Philo: *and this the Reason, why their* Polytheism, *called also* Idolatry. *Plainly declared by S.* Paul, *that the* Pagan Superstition *consisted not in worshipping* Many Independent Gods *and* Creators, *but in joyning Creature-worship some way or other, with the worship of the* Creator. Πῶς τὸν Κτίσαντα *How to be Understood; and in what Sense, the* Pagans, *though acknowledging the* Creator, *might be said to have Worshipped the* Creature, beyond him. 471, 472

Again, from S. Pauls Oration *to the* Athenians, *where their* Unknown God, *is said to be* that same God, *whom S.* Paul Preached, Who made the World and all things in it. *And these* Athenian Pagans *are affirmed* Δεισιδαίμων, Religiously *and* Devoutly *to* Worship this True God. Page 473, 474

Lastly, that Aratus *his* Zeus *was the* True God, whose Offspring our Souls are; *Proved not onely from the Context of that* Poet *himself, undeniably, and from the Scholiast upon him, but also from S.* Pauls *Positive Affirmation. Nor was* Aratus *Singular in this; That Ancient Prayer of the* Athenians, *Commended by M.* Antoninus *for its Simplicity,* (Ὑσον ὕσον ὦ φίλε Ζεῦ, Rain Rain, *O* Gracious Jupiter &c.) *no otherwise to be understood. And how that other Passage of S.* Paul, That in the Wisedom of God, the World by Wisedom knew not God, *does not at all Clash herewith.* 475, 476

XXXII. *In order to a Fuller Explication of the* Pagan Theology, *and making it the better appear, that the* Polytheism *thereof, was not Contradictious to the acknowledgment of* One Supreme Omnipotent Numen; Three Things *to be Considered. First, That much of their* Polytheism *was but* Seeming *and* Phantasticall *onely, and really nothing but the* Polyonymy of One God. *Secondly*, *That their* Reall *and* Naturall Polytheism, *consisted onely in Religiously Worshipping, besides this* One Supreme Universall Numen, *Many other* Particular *and* Inferiour Created Beings; *as* Animated Stars, Demons, *and* Hero's. *Thirdly, That they Worshipping both the* Supreme *and* Inferiour Gods, *in* Statues, Images, *and* Symbols; *these were also* Images, *and* Symbols; *these were also sometimes Abusively called* Gods. *To one or other of which* Three Heads, *all the* Pagan Polytheism, *Referrible.* 477

For the better perswading, That much of the Pagan Polytheism, *was Really no thing, but the* Polyonymy of One Supreme God, *or the Worshipping him under several* Personall Names; *to be Remembred again, what was before Suggested; That the* Pagan Nations *Generally, besides their* Vulgar, *had another more* Arcane Theology, *which was the* Theology of Wise men *and of* Truth. *That is;*

is; *beſides both their* Fabulous *and* Poeticall, *their* Politicall *and* Civil Theology, *they had another* Natural *and* Philoſophick *one. This Diſtinction of the* Vulgar and Civil Theology, *from the* Natural *and* Reall, *owned by the* Greeks *Generally, and amongſt the* Latins, *by* Scævola *the Pontifex*, Varro, Cicero, Seneca, *and others.* ibid.

That the Civil Theology *of the* Pagans, *differed from the* Natural *and* Reall, *by a certain Mixture of* Fabuloſity *in it. Of the* Romans *ſuffering the* Statue *of* Jupiters Nurſe, *to be kept in the very Capitol, as a* Religious Monument. *Jupiters* Nativity, *or his having a* Father *and a* Mother, Atheiſtically Fabulous; Poets *themſelves acknowledging ſo much of the* Natural *and* True Teology, *That* Jupiter *being the* Father of Gods and Men, *the* Maker of the whole World, *was himſelf* Eternall *and* Unmade. 478

That the Civil *as well as Poeticall* Theology, *had ſome appearance of* Many Independent Deities *alſo*; *they making* Severall Supreme, *in their ſeverall Territories and Functions*; *One* Chief *for one thing, and another for another. But according to the* Naturall *and* Philoſophick Theology, *the* Theology *of* Wiſe men *and of* Truth, *all theſe but* Poeticall, Commentitious, Fictitious, *and* Phantaſtick Gods; *ſuch as had no diſtinct* Subſtantiall Eſſences *of their own*; *and therefore Really to be accounted nothing elſe, but ſeverall* Names *or* Notions *of* One Supreme God. 478, 479

Certain, that the Egyptians *had ſeverall* Proper and Perſonal Names, *for that* One Supreme Univerſal Numen, *that Comprehends the whole World, according to ſeveral* Notions *of it or its ſeveral* Powers: *as* Ammon, Phtha, Oſiris, Neith, Cneph; *to which may be added,* Serapis *and* Iſis *too. Beſides* Iamblichus, Damaſcius *his Teſtimony alſo to this purpoſe*; *concerning the* Egyptian Theology. *This the* Pattern *of the other, eſpecially* European Theologies, *the* Greek *and* Roman. 479, 480

That the Greeks *and* Romans *alſo, often Made* More Gods of One; *or affected a* Polyonymy *of the* Same Gods; *Evident from thoſe many* Proper *and* Perſonal Names *beſtowed, Firſt upon the* Sun, (*of which* Macrobius) *who therefore had this Epithet of* πολυώνυμος *given to him*; *and then upon the* Moon, *Styled alſo* Polyonymous, *as well as her Brother the Sun*; *and Laſtly upon the* Earth, *famous likewiſe, for her* Many Names; *as* Veſta, Cybele, Ceres, Proſerpina, Ops, *&c. Wherefore not at all to be Doubted, but that the* Supreme God, *or* Sovereign Numen *of the whole World, was much more* Polyonymous. *This* Title *given to him alſo, as well as to* Apollo *in* Heſychius. *He thus Invoked by* Cleanthes. Zeno, *the Writer* De Mundo, Seneca, Macrobius, *clearly confirm the ſame.* Maximus Madaurenſis *in S.*Auſtin, *his full acknowledgment thereof.* Page 480, 481

The Firſt Inſtances *of the* Polyonymy *of the* Supreme God, *amongſt the* Pagans, *in ſuch Names as theſe*; Βασιλεὺς, Ὕπατος Πολιεὺς, Μειλίχιος, Φίλιος, Ξένιος, Σωτὴρ, &c. *And amongſt the Latins*, Victor, Invictus, Opitulus, Stator, Tigillus, Centupeda, Almus, Ruminus, *&c. Again*, Ἀνάγκη, Εἱμαρμένη, Πεπρωμένη, Μοῖρα, Ἀδράστεια, *all ſeveral* Names *of the* One Supreme God, *as likewiſe were* Clotho, Lacheſis, *and* Atropos, *in the Writer* De Mundo. *And amongſt the Latins, not onely* Fate, *but alſo* Nature, *and* Fortune *too, as* Cicero *and* Seneca *affirm.* 482

But beſides theſe, there were other Proper Names *of the* Supreme God, *which had a greater ſhew and appearance of ſo many* Several Gods, *they having their* Peculiar Temples, *and ſeveral* Appropriated Rites of Worſhip. *And Firſt, ſuch as ſignifie the* Deity, *according to its more* Univerſal Nature. *As for example,* Pan; *which not the* Corporeal World Inanimate *or endued with a* Senſleſs Nature *onely, but a* Rational *or* Intellectual Principle *diſplaying it ſelf in Matter, framing the World Harmoniouſly, and being in a manner* All things. *This alſo the* Univerſal Paſtor *and* Shepherd, *of all Mankind.* 483

Again Janus; *Firſt Invoked by the* Romans

Romans *in their Sacrifices, and never omitted. The most* Ancient God, *and* First Beginning *of all things. Described by* Ovid, Martial, *and others, as a* Universal Numen. *Concluded by S.* Austin, *to be the* Same with Jupiter, *the* Soul *or* Mind *of the whole* World. *The word* Janus *probably derived from* Ζανὸς, *the* Ætolian Jupiter. Page 483, 484

Genius *also, one of the* Twenty Select Roman Gods, *according to* Festus, *a* Universal Numen: *that God who is the* Begetter *of* All things. *And according to* Varro *in S.* Austine, *the same with* Jupiter. 484, 485

That Chronos *or* Saturn, *no particular* Deity; *but a* Universal Numen *also, which Comprehends the* whole nature of the World, *affirmed by* Dionysius Halicarnass. *The word* Saturn Hetrurian (*and Originally from the* Hebrew סתר) *signifies* Hidden; *called by the Latins* Deus Latius, *the* Hidden God; *whence* Italy Latium, *and the Italians Latins; as Worshippers of this* Hidden God, *or the* Occult Principle *of all things. This according to* Varro, *He that Produceth out of himself, the* Hidden Seeds *and* Forms *of all things, and Swalloweth them up into himself again; which, the* Devouring *of his* Male Children. *This* Sinus quidam Naturæ, &c. *a* Certain Inward and deep Recess of Nature, containing all things *within it self; as God was sometimes Defined by the* Pagans. *This to S.* Austin, *the same with* Jupiter; *as likewise was* Cœlus *or* Uranus, *in the old Inscription, and therefore another Name of God too. The* Poetick Theology, *of* Jupiters *being the* Son of Saturn, *and* Saturn *the* Son of Cœlus; *an Intimation* (*according to* Plato) *of a* Trinity *of* Divine Hypostases Universal. 485, 486

Though Minerva *or* Athena, *were sometimes confined to a narrower Sense, yet was it often taken, for a* Name of God *also, according to his* Universal Notion; *it being to* Athenagoras *the* Divine Wisedom, displaying it self through all things. *This excellently described by* Aristides, *as the* First Begotten Off-spring of the Original Deity, *or the* Second Divine Hypostasis, *by which all things were made; agreeably with the* Christian Theology. Page 486, 487

Aphrodite Urania, *or the* Heavenly Venus; *another name of God also according to his* Universal Notion; *it being the same with that* Love *which* Orpheus, *and other Philosophers in* Aristotle, *made the* First Original of all things. Plato's *Distinction of an* Elder, *and a* Younger Venus: *The Former, the* Daughter of Uranus, *without a* Mother, *or the* Heavenly Venus; *said to be* Senior *to* Japhet *and* Saturn. *The Latter, afterwards begotten from* Jupiter *and the* Nymph Dione, *the* Vulgar Venus. Urania, *or the* Heavenly Venus, *called by the* Oriental *Nations,* Mylitta; *that is, the* Mother of all things. *Temples in* Pausanias *Dedicated to this* Heavenly Venus. *This described by* Æschylus, Euripides, *and* Ovid, *as the* Supreme Deity, *and the* Creator of all the Gods. *God Almighty also, thus described, as a* Heavenly Venus *or* Love, *by* Sev. Boetius. *To this* Urania *or* Heavenly Venus, *another* Venus *in* Pausanias *near a kin; called* Ἀποστροφία *or* Verticordia; *As Conversive of mens Minds upwards, from Unchast Love, or Unclean Lust.* 488, 489

Though Vulcan, *according to the Common Notion of him, a* Special God, *yet had he sometimes a more* Universal Consideration. Zeno *in* Laertius, *that the* Supreme God is called Vulcan *as* Acting in the Artificiall Fire of Nature. *Thus the* Soul *of the World, styled by the* Ægyptians Phtha; *which as* Iamblichus *tells us, was the same with the Greeks* Hephæstus, *or* Vulcan. 489, 490

Besides all which Names of the Supreme God, Seneca *informs us, that he was sometimes called also,* Liber Pater, because the Parent of all things; *sometimes* Hercules, *because his* Force is Unconquerable; *and sometimes* Mercury, *as being* Reason, Number, Order *and* Knowledge. 490

But besides this Polyonymy *of God, there according to his* Universal Notion; *there were other* Dii Speciales, *or* Speciall Gods *also, amongst the* Pagans; *which likewise were*

were really but Several Names of One *and the same* Supreme Deity, *variè utentis sua Poteſtate*, (*as* Seneca Writeth) diverſly uſing his Power, *in Particular Caſes, and in the ſeveral Parts of the World. Thus* Jupiter, Neptune, *and* Pluto, (*miſtaken by ſome Chriſtians, for a* Trinity of Independent Gods) *though* Three Civil Gods, *yet were they Really, but One and the Same* Natural *and* Philoſophick God; *as Acting in thoſe* Three Parts *of the World; the Heaven, the Sea, the Earth and Hell.* Pluto *in* Plato's Cratylus *a* Name *for* That Part of Divine Providence, *which is exerciſed in the* Government *of* Separate Souls *after Death. This Styled by Virgil, the* Stygian Jupiter. *But to others,* Pluto *together with* Ceres, *the Manifeſtation of the* Deity, *in this whole* Terreſtrial Globe. *The* Celeſtial *and* Terreſtrial Jupiter, *but* One God. Zeus *and* Hades *one and the ſame to* Orpheus. Euripides *doubtfull, whether God ſhould be Invoked, by the Name of* Zeus *or* Hades. Hermeſianax *the* Colophonian Poet, *makes* Pluto *the Firſt of thoſe Many Names of God,* Synonymous *with* Zeus. Page 490, 491

Neptune *alſo, another* Special God, *a name of the* Supreme Deity, *as Acting in the Seas onely. This affirmed by* Xenocrates *in* Stobæus, Zeno *in* Laertius, Balbus *and* Cotta *in* Cicero, *and alſo by* Maximus Tyrius. 492

The Statue of Jupiter *with* Three Eyes, *in* Pauſanias; *ſignifying that according to the* Natural Theology, *it was* One and the Same God, *Ruling in thoſe* Three Several Parts *of the World, the Heaven, the Sea, and the Earth; that was called by* Three Names, Jupiter, Neptune, *and* Pluto. *Wherefore ſince* Proſerpina *and* Ceres *are the ſame with* Pluto; *and* Salacia *with* Neptune; *Concluded, that all theſe, though* Several Poetical *and* Political Gods; *yet were but One and the Same* Natural *and* Philoſophick God. 492, 493

Juno *alſo, another* Special God, *a name of the* Supreme Deity *as Acting in the* Aire. *Thus* Xenocrates *and* Zeno. *The* Pagans *in S.* Auſtin; *that God in the* Æther *is called* Jupiter, *in the* Aire Juno. *So* Minerva *likewiſe, when taken for a* Special God, *a name of the* Supreme God, *according to that Particular Conſideration of him, as* Acting in the Higher Æther. *From whence, S.* Auſtin *diſputeth againſt the* Pagans. Maximus Tyrius, *of theſe and many other* Gods *of the* Pagans; *that they were but* θεῖα ὀνόματα, Divine Names. Page 493, 494

Yet Many other Special Gods, *amongſt the* Pagans, *which alſo were really nothing but* Divine Names; *or Names of* God *as variouſly* exerciſing *his* Power, *or beſtowing* Several Gifts; *as in Corn and Fruit,* Ceres, *in Wine* Bacchus, *in Medicine* Æſculapius, *in Traffick* Mercury, *in War* Mars, *in Governing the Winds* Æolus, *&c.* 494

That not onely Philoſophers, *did thus interpret, the Many* Poetical *and* Political Gods, *into One and the Same* Natural God; *but the* Poets *themſelves alſo, ſometimes openly broached this more* Arcane Free *and* True Theology; *as* Hermeſianax *amongſt the Greeks, and* Valerius Soranus *amongſt the Latins.* 494, 495

That S. Auſtin *making a large* Enumeration *of the other* Special Gods, *amongſt the* Pagans, *affirmeth of them Univerſally, That according to the Senſe of the* Pagan Doctors, *they were but one* Natural God, *and all Really the ſame with* Jupiter. 495, 496

Apuleius *in his Book* De Deo Socratis, *either not rightly underſtood by that Learned and Induſtrius Philologer,* G. I. Voſſius, *or elſe not ſufficiently attended to. His deſign there, plainly to reduce the* Pagans Civil Theology, *into a Conformity with the* Natural *and* Philoſophick; *which he doth as a* Platoniſt, *by making the* Dii Conſentes *of the Romans, and their other* Inviſible Gods, *to be all of them, Nothing, but the* Divine Ideas; *and ſo the Off-ſpring of one* Higheſt God. *An occaſion for this Phancy, given by* Plato, *where he calls his* Ideas Animals. *Nor was* Apuleius *Singular herein;* Julian *in his Book againſt the* Chriſtians, *going the very ſame way; and no otherwiſe underſtood*

derſtood by S. Cyril, than as to make the Inviſible Gods, worſhipped by the Pagans, to be the Divine Ideas. A Phancy of the ſame Julian, who oppoſed the Incarnation of the Eternal Word, that Æſculapius was firſt of all the Idea of the Medicinal Art, Generated by the Supreme God, in the Intelligible World; which afterwards, by the Vivifick Influence of the Sun, was Incarnated, and appeared in Humane Form about Epidaurus. And that this Pagan Doctrine, Older than Chriſtiany; proved out of Philo; writing of a Sun, and Moon, Intelligible; as well as Senſible, Religiouſly worſhipped by the Pagans: That is, the Ideas of the Archetypal World. And thus were theſe Ideas of the Divine Intellect, νοητοὶ θεοὶ, Intelligible Gods, to Plotinus alſo. Page 496, &c. 501

Wherefore Julian, Apuleius, and thoſe others, who thus made all the Pagan Inviſible Gods, to be nothing elſe but the Divine Ideas, the Patterns of Things in the Archetypal World; ſuppoſed them not to be ſo many Independent Deities, nor Really Diſtinct Subſtances, Separate from one another, but onely ſo many Partiall Conſiderations of One God. Julian before affirming them, ἐξ αὐτοῦ γεγονέναι αὐτὰς, συνυπάρχειν τε καὶ ἐυυπάρχειν αὐτῷ. As to have been Generated out of him; ſo alſo to Coexiſt with him, and Inexiſt in him. 501, 502

That the Pagans appointed ſome Particular God or Goddeſs by Name, to preſide over Every thing; (there Being μηδὲν ἄθεον Nothing at all without a God to them) appeareth from that Catalogue, of their Ignoble or Petty Gods, Collected by S. Auſtine out of Varro. Now it is Incredible; that they ſhould think all theſe to be ſo many Single Subſtantiall Spirits, of each Sex, Really Exiſting apart in the World; they muſt therefore needs take them, to be ſo many Partiall Conſiderations of the Deity, either in the way of the more High-flown Platoniſts, as his Ideas Exemplarily and Vertually containing all things; or elſe in that more Common and eaſie way of the Generality; as ſo many Several Denominations of him, according to the Several Manifeſtations of his Power and Providence; or as the Pagans in Euſebius declare themſelves, thoſe Several Vertues and Powers, of the Supreme God, themſelves Perſonated and Deified. Which yet becauſe, they were not executed, without the Subſervient Miniſtery of Created Spirits, Angels or Demons, appointed to preſide over ſuch things; therefore might theſe alſo Collectively taken, be included under them. Page 502, 503

But for the fuller clearing of this Point, that the Pagan Polytheiſm, was in great part Nothing but the Polyonymy of one God; Two Things here to be taken notice of. Firſt that the Pagan Theology Univerſally, Suppoſed God to be Diffuſed thorough all, to Permeate and Pervade all, and Intimately to Act all. Thus Horus Apollo of the Egyptians. Thus among the Greeks, Diogenes the Cynick, Ariſtotle, the Italick, and Stoicall Philoſophers. Thus the Indian Brachmans before Strabo. Thus alſo the Latin Poets; and Seneca, Quintilian, Apuleius, and Servius, beſides others. 503, 504

That Anaxagoras and Plato alſo, though neither of them Confounded God with the World, but affirmed him to be Unmingled with any thing; yet Concluded him in like manner, to Permeate and Pervade all things. Plato's Etymology of δίκαιον, as taken for a Name of God, to this purpoſe in his Cratylus. Where a Fragment of Heraclitus, and his Deſcription of God agreeably hereunto; a moſt Subtle and Swift Subſtance, that Permeates and Paſſes through every thing, by which all things are made. But Plato diſclaiming this Corporeity of the Deity, will neither have it Fire nor Heat; but a Perfect Mind that Paſſes through all things Unmixedly. 505

Wherefore no wonder, if the Pagans ſuppoſing God to be Diffuſed thorough all things, called him in the Several Parts of the World, and Things of Nature, by ſeveral Names, as in the Earth Ceres, in the Sea Neptune, &c. This accompt of the Pagan Polytheiſm given by Paulus Oroſius, That whilſt they believed, God to be in Many things, they indiſcreetly made Many Gods of Him. 505, 506

Further

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Further to be obſerved, That many of the Pagan Theologers; *ſeemed to go yet a* Strain higher, *they ſuppoſing* God *not onely to* Pervade all things, *but alſo to* Be himſelf all things. *That the Ancient* Egyptian Theology *ran ſo high, Evident from the* Saitick Inſcription. *A ſtrong Tang hereof in* Æſchylus; *as alſo in* Lucan. *Neither was this proper to thoſe, who held God to be the* Soul of the World, *but the Language alſo of thoſe other more Refined* Philoſophers, Xenophanes, Parmenides, *&c. they affirming* God, *to be* One and All. *With which agreeth, the Authour of the* Aſclepian Dialogue, *that God is,* Unus omnia, One all things; *and that before things were made, he did then* κρύπτειν Hide them, *or* Occultly contain them all, within himſelf. *In like manner* Orpheus. Page 506, 507

This not onely a further Ground of the Polyonymy of One God, *according to the* Various Manifeſtations *of himſelf in the World, but alſo of another* Strange Phænomenon *in the* Pagan Theology, *their* Perſonating *the* Inanimate Parts *of the World, and* Natures of things, *and beſtowing the Names of* Gods *and* Goddeſſes *upon them. Thus* Moſchopulus *before cited, and* Arnobius. *This* Plutarch *thinks to have been done at firſt, Metonymically onely, the Effects of the* Gods, *being called* Gods; *as the Books of* Plato, Plato. *And thus far not diſliked by him. But himſelf complaineth, that afterwards, it was carried on further by* Superſtitious Religioniſts, *and not without great* Impiety. *Nevertheleſs that* Inanimate Subſtances *and the* Natures of things, *were formerly Deifyed, by the* Ancient Pagans, *otherwiſe than* Metonymically, *proved from* Cicero, Philo *and* Plato. *For they ſuppoſing* God, *to* Pervade all things, *and to be* All things, *did therefore look upon every thing as* Sacred *or* Divine; *and* Theologize the Parts of the World and Natures of Things; *Titularly making them,* Gods *and* Goddeſſes. *But eſpecially ſuch things, as wherein* Humane Utility *was moſt concerned; and which had moſt of Wonder in them.* 507, 510

This properly, the Phyſiological Theology *of the* Pagans, *their* Perſonating *and* Deifying *the* Natures of things, *and* Inanimate Subſtances. *That the Ancient* Poetick Fables *of the* Gods *were many of them in their firſt and true meaning, thus* Phyſiologically Allegorical, *and not meer* Herology, *affirmed againſt* Euſebius. Zeno, Cleanthes *and* Chryſippus, *Famous for thus* Allegorizing the Fables of the Gods. Chryſippus his Allegorizing *an* Obſcene Picture *of* Jupiter *and* Juno *in* Samos. Plato *though no Friend to theſe* Poetick Fables, *yet confeſſes ſome of them to have contained* Allegories *in them: the ſame doth alſo* Dionyſius Halicarnaſſæus: *and* Cicero *likewiſe, who affirmeth, this* Perſonating *and* Deifying *the* Natures of things, *to have* filled the World with Superſtition. Page 510, 512

Againſt Euſebius *again, That the whole* Theology *of the* Pagans, *conſiſted not in thus* Deifying the Natures of things, *and* Inanimate Bodies; *becauſe he that acknowledgeth no* Animant God, *acknowledges no God at all, but is a downright* Atheiſt. 512

Neither ought this Phyſiological Theology *of the* Pagans, *that conſiſted in* Perſonating *and* Deifying the Natures of things *and* Inanimate Bodies, *to be Confounded, with that* Natural *and* Philoſophical Theology *of* Varro, Scævola *and others, which admitted of no other, but* Animant Gods, *and ſuch as* Really Exiſted *in Nature: for which Cauſe it was called* Natural, *in oppoſition to the* Fictitious *and* Phantaſtick, Poetick Gods. 512

S. Auſtin's *juſt Cenſure and Condemnation of the* Pagans, *for their thus* Theologizing of Phyſiology, *or* Fictitiouſly Perſonating and Deifying the Natures of things. 512, 513

But though the Pagans *did thus verbally Perſonate and Deifie the* things of Nature, *yet did not the Intelligent amongſt them, therefore account theſe* True and Proper Gods. Cotta *in* Cicero, *Though we call Corn* Ceres, *and Wine* Bacchus, *yet was there never any one ſo* mad, *as to take that for a* God, *which himſelf feeds upon and devours. The* Pagans *really accounted*

counted that onely for a God, *by the Invoking whereof, they might expect benefit to themselves; and therefore* Nothing Inanimate. *This proved from* Plato, Aristotle, Lucretius, Cicero, *and* Plutarch. *Wherefore these* Natures of things Deified, *but* Fictitious *and* Phantastick Gods. *Nor can any other sense be made of them than this, that they were really but so many several* Names *of one* Supreme God, *as severally manifested in his works: according to that* Egyptian Theology, *That God may be called* by the Name of every thing, *or* every thing by the Name of God. *With which agreeth* Seneca, *That there* may be as many Names of God, *as there are* Gifts and Effects of his: *and the Writer* De Mundo, *That* God may be Denominated from every Nature, he being the Cause of all things. Page 513, 515

Wherefore these Deified Natures of things, *were not directly worshipped by the* Intelligent Pagans, *but onely* Relatively *to the* Supreme God, *or in way of* Complication *with him onely: and so not so much Themselves, as God worshipped in them. The* Pagans *Pretence, that they did not look upon the world with such Eyes as* Oxen *and* Horses *do, but with* Religious Eyes, *so as to see God in every thing. They therefore worshipped the* Invisible Deity, *in the* Visible manifestations *of himself; God and the World together. This sometimes called* Pan *and* Jupiter. *Thus was the* whole World *said to be the* Greatest God, *and the* Circle *of the* Heavens *worshipped by the* Persians; *not as Inanimate Matter, but as the Visible manifestation of the* Deity, *displayed from it, and pervaded by it. When the* Roman *Sea-Captains Sacrificed to the Waves, their worship intended to that God, who* Stilleth the Waves, *and* Quieteth *the Billows.* 515, 516

These Pagans *also apprehended a Necessity of permitting men to worship the* Invisible God *in his* Visible Works. *This account given by them in* Eusebius. Plato *himself approved of worshipping the* Invisible God *in the Sun, Moon, and Stars, as his Visible Images. And though* Maximus Tyrius *would have men endeavour, to rise above the Starry Heavens, and all Visible things, yet does he allow the weaker, to worship God in his* Progeny. *And* Socrates *perswades* Euthydemus *to be contented herewith. Besides which, some* Pagans *worshipping the* Elements, *directed their Intention to the* Spirits of those Elements, *as* Julian *in* Ammianus (*these being supposed also to be Animated*) *or else to those* Dæmons, *whom they conceived to inhabit them, or preside over them.* Page 516, 518

XXXIII. *Further to be observed, That amongst those* Natures of things, *some were meerly* Accidental, *as* Hope, Love, Desire, Memory, Truth, Vertue, Piety, Faith, Justice, Concord, Clemency, Victory, Echo, Night. *According to which, the vulgar* Athenians *supposed S.* Paul *to have* Deified Anastasis, *or made a* Goddess *of the* Resurrection, *as well as a* God *of* Jesus. *Vices also sometimes thus* Deified *by them, as* Contumely, *and* Impudence, (*to whom were Temples dedicated at* Athens) *though to the end that these things might be* Deprecated. *These* Accidents *sometimes* Deified *under Counterfeit Proper Names, as Pleasure under the name of* Volupia, *and* Lubentina Venus; *Time under the name of* Chronos *or* Saturn; Prudence *or* Wisedom, *under the names of* Athena *or* Minerva: *against which* Origen *in his answer to* Celsus. Cicero *himself allowed of Dedicating Temples to Mind, Vertue, Piety, Faith,* 518, 520 &c.

But such Accidents *and* Affections *of Things* Deifyed, *could not possibly be Accounted* True *and* Proper Gods, *they having not* ὑπόστασιν καὶ ἕξιν, *any* Reall Subsistence, *or* Substantiall Essence *of their own. And thus does* Origen *again dispute against* Minerva's Godship, *as* Tropologized *into* Prudence. *As he doth also elsewhere, upon the same Ground, against that of* Memory *the* Mother *of the* Muses, *and that of the* Graces: *he concluding, these and such like therefore, to be nothing but* Figments *of the* Greeks, *they being* Things Personated, *and* Feigned *with*

Humane

Humane Members. *Thus the* Pagans *condemned by* Prudentius *alſo, for* Feigning Things Incorporeal, with Counterfeit Members. *Theſe* Gods *plainly Exploded by* Cotta, *or* Cicero *in diſguiſe; as having onely* Vim Rerum, *but not* Deorum, *the* Force of Things, *but not* of Gods in them; *or being but* Naturæ Rerum, *and not* Figuræ Deorum. Page 520, 521

Wherefore the True meaning of theſe Deified Natures *of* Things *could be no other then this, that* God *was to be acknowledged and worſhipped in* All things; *or, as the* Pagans *themſelves declare it, that the* Force of every thing was, *both* governed by God, *and* it ſelf Divine. Pliny *of this* Breaking *and* Crumbling of the Deity into Parts, *Every one Worſhipping that* in God, *and* for a God, *which himſelf moſt ſtood in need of. This dividing of the* Simple Deity, *and Worſhipping it Brokenly by parcells and piecemeal, as manifeſted in all the Several Things of Nature, and Parts of the world, Juſtly Cenſured, and Elegantly Perſtringed, by* Prudentius *againſt* Symmachus. *Where* Prudentius *grants, that* Symmachus, *who declared, that it* was One thing which all worſhipped; *when he ſacrificed to Victory, did ſacrifice to* God Almighty, *under that* Partiall Notion, *as the* Giver of Victory. *This in the* Egyptian Allegory, Oſiris Mangled, *and* Cut in pieces *by* Typhon. Victory *and* Vertue, *as well as* Neptune, Mars, *and* Bellona, *but ſeveral names or Notions of* Jupiter, *in the* Prologue *of* Plautus his Amphitryo. 521, 522

Voſſius *his opinion, that theſe* Deified Accidents, *and* Natures *of* Things, *as well as the other* Pagan Inviſible Gods, *were commonly lookt upon by the Vulgar, as ſo many* Single Subſtantiall Minds, *or* Spirits Created by the Supreme God, *and appointed to preſide over thoſe ſeveral things reſpectively. Where it is acknowledged: that neither the* Political, *nor the* Poetical Gods *of the* Pagans, *were taken ſo much as by the Vulgar, for ſo many* Independent Deities. 523, 524

Probable, that by theſe Gods, *the* Wiſer Pagans *ſometimes underſtood,* Demons *in* Generall, *or* Collectively; *that is, whoſoever they were that were appointed to preſide over thoſe ſeveral Things, or diſpenſe them. As* Æolus *in* Arrianus, *ſeems to be taken for the* Demons *appointed by* God Almighty *to preſide over the* Winds. Page 524, 525

Lactantius *his Reaſon, why the* Conſentes *and* Select Gods, *vulgarly worſhipped by the* Romans, *could not be* Single Demons *or* Angels. 525

And from Ariſtotle's *Obſervation, againſt* Zeno, *That according to* Law *or* Civil Theology, *One God was chief for one thing, and another for another; Concluded, that theſe* Political Gods *were not properly the* Subſervient Miniſters *of the* Supreme; *and therefore could be nothing, but ſeveral* Names *and* Notions *of* One Natural God, *according to his Various* Powers *and* Effects. 525, 526

And thus does Voſſius *himſelf afterwards confeſs, That, according to the* Natural Theology, *all the* Pagan Gods *were but* Several Denominations of one God. *Where notwithſtanding this Learned and Induſtrious* Philologer, *ſeems to take the* Natural *and* Philoſophick Theology, *for the* Phyſiological, *he making the* God thereof, *the* Nature of things. *Whereas the* Natural Theology, *was the* True and Real, *and* Philoſophical, *oppoſed both to the* Fictions *of the* Poets, *and the* Inſtitutes *of* Law-makers *and* Politicians. *As* Varro *affirmeth, that in Cities thoſe things were Worſhipped and believed, according to Falſe Opinions, which had no* Nature, *nor* Real Subſiſtence, *neither in the World, nor without it. The* God *of the* Pagans *not the* Nature of things, *which could be the* Numen *of none but of* Atheiſts; *but an* Underſtanding Being, *the* Great Mind, *or* Soul *of the* whole World, *pervading all things. Thus unqueſtionably true, that the Many* Poetical and Political Gods, *were but ſeveral* Names *or* Notions, *of* One Natural, Real, *and* True God. *Beſides which, there were other* Inferiour Miniſters *of this* Supreme God, *acknowledged to be the* Inſtruments

of his Providence, *and Religiously worshipped also. A brief, but full accompt, of the* Pagans Natural Theology, *set down by* Prudentius. Page 526, 527

And when the more high-flown Pagans *referred these* Poetical *and* Political Gods *to the* Divine Idea's, *or* Patterns of things *in the* Archetypal World; *which besides the* Platonists, *the* Egyptians *in* Celsus *are said to have done, making the* Brute Animals *worshipped by them, but* Symbols of the Eternal Idea's; *They hereby made these* Gods *to be but so many* Partiall Considerations *of* One God *neither, as being* All things, *or Containing in himself the* Causes of all things; *as* Julian *himself declareth in his Sixth Oration.* 527, 528

An Anacephalæosis, *That much of the* Pagan Polytheism, *was but the* Polyonymy *of* One God; *he being worshipped under* several Names. *First, according to several* General Notions *of him*; *as of* Janus, Genius, Saturn, Minerva, Urania, *or the* Heavenly Venus, *or* Love, *and others before declared. So also of* Summanus, *according to S.* Austin, *and* Themis, *afterwards to be mentioned.* 528, 529

And Secondly, according to other more Particular Notions *of him*, (*in their* Special Gods) *as Acting in some* Parts *of the world onely, or exercising some* Particular Powers. 529, 530

And Lastly, as Pervading All things, *and* Being All things, *or the* Cause of All things, *he was thereupon called by the Name of Every thing, or Every thing by* his Name. *The* Pagans *in S.* Austin; *That their* Ancestors *were not so sottish, as not to understand, that those* Things of Nature *were but* Divine Gifts, *and not* Themselves Gods. *And the* Pagans *in* Eusebius; *That the* Invisible God, *the Cause of* All things, *ought to be worshipped in his* Visible Effects, *wherein he hath displayed himself.* 530

Though the Two former Kinds *of these* Gods *onely, called by* Athanasius Poetical *and* Fictitious, *he opposing them to those of the* Third sort, *that were* Natural *and* Real things; *yet may these also be well called* Poetical, Fictitious, *and* Phantastical Gods *too*; *because though themselves were* Real things, *Existing in* Nature, *yet was their* Personation, *and* Deification, *meer* Fiction, Fancy *and* Poetry. *And accordingly, were they before called by* Origen Ἑλλήνων ἀναπλάσματα, *meer* Figments of the Greeks. Page 530, 531

XXXIV. *Of those* Pagans *who supposed the* Supreme God *to be the* Whole Animated World. *Hitherto shewed, that even the most Refined of the* Pagans *agreed in these* Two things. *First, in* Breaking *and* Crumbling *the* One Simple Deity, *and multiplying it into* Many Gods; *or* Parcelling *it out into* several Particular Notions, *according to its several* Powers *and* Virtues. (Πολυώνυμον *being, to these* Pagans, *the same thing with* Πολυδύναμον.) *And then, in* Theologizing the whole World, Personating *and* Deifying *the* Natures *of* Things, Accidents, *and* Inanimate Bodies. *They supposing* God *to* Pervade all things, *and* Himself *to be in a manner* All things: *Therefore every thing to the* Religious, Sacred *and* Divine; *and* God *to be Worshipped* in All. 531, 532

We shall now add, that both those forementioned Principles, *of* God's Pervading all things, *and his* Being all things, *were carried on farther, by those* Pagan Theologers, *who had no* higher Notion *of the* Supreme Deity *then as the* Soul of the World. *For First, Whereas the more* Refined Pagans *supposed God to* Pervade all things Unmixedly; *These* Mingled *and* Confounded *him with the whole* World. *Some of them supposing him also to be a* Subtile Body. 532, 533

Again, Whereas the other more Sublimated Pagans *affirmed* God *so to* be All, *as nevertheless to be* something also Above all; *These concluded him, to be nothing Higher then the* Animated World. 533

And though they supposed, that as well in this Mundane Animal, *as in other* Animals, *there was something* Principal *and* Hegemonical, (*whether the* Sun, *or* Æther, *or* Fire,) *which therefore was* Emphatically *called* God; *yet did they conceive the whole Matter thereof to be* Animated, *and*

and ſo to be All God. *Not barely as Matter, but by reaſon of the* Soul *thereof.* Page 534, 535

Now if the Whole World Animated *be the* Supreme God, *then muſt all the* Parts *and* Members *of the World be the* Parts *and* Members *of* One God; *but not themſelves therefore properly ſo* Many Gods. *This affirmed by* Origen, *as the* True Senſe *of theſe* Pagans, *againſt that unwary Aſſertion of* Celſus, *That If the* Whole were God, then muſt the ſeveral Parts thereof needs be Gods. 535

Wherefore though theſe Pagans Deified *the* Parts of the World *and* Natures of Things, *as well as the* Powers of the Mundane Soul; *yet did not the Intelligent amongſt them Worſhip them ſeverally, as ſo many* True and Proper Gods, *but onely as the* Parts *and* Members *of one* Great Animal *or* God; *or rather Worſhip the great* Mundane Soul (*the Life of the whole World*) *in them all. This proved from S.* Auſtin. 536, 537

The ſame plainly declared alſo by the Pagans *in* Athanaſius, *That not the* Divided Parts *of the World were by them accounted ſo many* ſeveral Gods, *but the Whole, made up of them All,* One God; *which yet might be worſhipped in its* ſeveral Parts. 537

The Pagans *being thus divided, as to their Opinions, concerning the* Natural *and* True Theology; *ſome of them Worſhipped the* World *as the* Body of God, *but others only as his* Image *or* Temple. *Thus* Plutarch, *though diſliking the* Deifying *of* Inanimate Things, *did notwithſtanding approve of Worſhipping* God in the Whole World, *as his moſt* Sacred Temple. *And the* Perſian Magi, *allowing of no* Artificiall Temples, *made with mens hands, Worſhipped God* ſub Dio, *and upon the* Tops of Mountains, *as conceiving the* Whole World *to be his* Natural Temple. *For the ſame Reaſon did they condemn alſo* Artificiall Statues *and* Images, *concluding Fire, Earth, and Water, and the like Parts of the World, to be the* Natural Images of the Deity. *Thus* Dino *in* Clemens Alexandrinus. *This Differenſe amongſt the* Pagan Theologers *noted by* Macrobius. *Thus were all the* Pagans World-Worſhippers, *in different Senſes: but not as a* Dead *and* Inanimate Thing, *but either as the* Body of God, *or elſe as his* Temple *or* Image. Page 537, 539

Furthermore, the Pagans *Univerſally acknowledging the World to be an* Animal, *thoſe of them who ſuppoſed it not to be the* Firſt and Higheſt God, *conceived it to be either a* Second, *or elſe a* Third God; *and ſo Worſhipped it, not onely as a* Temple *or* Image, *but alſo as the* Son *of the* Firſt God. Celſus *pretended the* Chriſtians *to have called their* Jeſus, *the* Son of God, *in Imitation of theſe* Pagans, *who ſtyled the World ſo.* 539, 540

Thus have we made it fully to appear, That, according to the Saying of Antiſthenes, *the Many* Popular Gods *of the* Pagans *were but* One and the Same Natural God; *or, according to that of* Euclides, *their* Many Gods *were but* Many Names. *So that neither their* Poetical, *nor yet their* Political Theology, *was lookt upon by them as* True and Natural. 540

Nevertheleſs, the Wiſer Pagans *generally concluded, that there ought to be another* Theology, *beſides the* Natural, *fitly Calculated for the* Vulgar, *and having a* Mixture *of* Falſehood *and* Fabuloſity *in it.* Varro *and* Scævola *agreed, that the Vulgar being Uncapable of the* True and Natural Theology, *it was expedient for them to be* Deceived in their Religion. Strabo *alſo, that the Vulgar cannot by* Philoſophick Reaſon, *and* Truth, *be carried on to* Piety; *but this muſt be done by* Superſtition, *and by the help of* Fables, *and* Prodigious Relations. *The ſame and* Prodigious Relations. *The ſame partly acknowledged by* Syneſius *for true.* Plato *alſo; That it is* Hard to find out God, *but* Impoſſible to declare him to the Vulgar; *and therefore a neceſſity of a* Civil Theology, *diſtinct from the* Natural *and* Philoſophical. 540, 542

XXXV. *We come now to the next thing Propoſed, That, beſides this* Seeming and Phantaſtick Polytheiſm *of the* Pagans, *which was nothing but the* Polyonymy of One God, *they had another* Reall Polytheiſm, *even in their* Natural *and* Philoſophick

ſophick Theology *it ſelf*. *But this not of* Self-exiſtent Gods, *but* Generated *or* Created ones onely. *Thus, according to* Plutarch, One Higheſt Unmade God, *is the* Maker *and* Father *of all the other* Gods, *Generated or Derived from him. And* Proclus *concludes, All the Gods to* derive their Godſhip from the Firſt God; *who therefore is the* Fountain of the Godhead. Page 542, 543

Theſe Inferiour Pagan Gods, *ſtyled by* Ammianus Marcellinus, Subſtantiall Powers, *in way of oppoſition to thoſe other* Poetical *and* Political Gods, *that were not* Subſtantiall *or* Reall, *but onely ſeveral* Names *or* Notions *of* One Supreme God. *Thoſe* Subſtantiall Powers (*as* Divination *and* Propheey *was by them imparted to men*) *ſaid to be all Subject to that* One Sovereign Deity, *called* Themis, *placed by* Pagan Theologers *in the* Throne of Jupiter. *This* Themis *alſo another* Name *or* Notion *of the* Supreme God, *beſides thoſe before mentioned.* Poetry *and* Phantaſtry *intermingled by the* Pagans *with their* Natural *or* Philoſophick Theology. 543, 544

Thus the Pagans *held both* One God, *and* Many Gods, *in different Senſes.* Onatus *and* Plotinus, *That the* Majeſty of the Supreme God *conſiſteth, in having* Multitudes of Gods *Dependent on him, and Ruled by him; and that the Honour done to them, redounds to him. The* Gods *of the* Oriental Pagans, *not meer* Dead Statues *and* Images, *but* Living Underſtanding Beings, *Repreſented by them. That* Chriſtians *aſſerted no* Solitary Deity, *as* Pagans *pretended, but agreed with this of* Seneca, *That* God hath Generated, *or* Created, innumerable Underſtanding Beings Superiour to Men, *Miniſters of his Kingdom; The onely difference being this, that they gave them no* Religious Worſhip: *Out of* Lactantius. 544, 546

XXXVI. *That beſides the* Inferiour Gods, *generally received by all the* Pagans; (*namely*, Animated Stars, Demons, *and* Heroes) *the more refined of them, who accounted not the* Animated World *the* Supreme Deity, *acknowledged a* Trinity *of* Divine Hypoſtaſes, *Superiour to them all. Which Doctrine affirmed by* Plotinus *to have been very Ancient, and no* Invention of Plato's. Page 546

Parmenides *an Aſſerter of a* Trinity, *long before* Plato. *This imputed to the* Pythagoreans, *by* Moderatus *in* Simplicius, *and* Iamblichus *in* Proclus. *Before* Pythagoras, Orpheus *had his* Trinity, Phanes, Uranus, *and* Chronus; *the ſame with* Plato's Three Kings or Principles. *Probable, that* Pythagoras *and* Orpheus *derived the ſame from the* Theology *of the* Egyptian Hermes. *Some Footſteps of ſuch a* Trinity, *in the* Mithraick Myſteries, *amongſt the* Perſians, *and the* Zoroaſtrian Cabala. *The ſame expreſly declared in the* Magick *or* Chaldaick Oracles. *A* Trinity of Gods *worſhipped Anciently by the* Samothracians, *and called by an* Hebrew *name* Cabiri, *the* Mighty Gods. *From thence the* Roman Capitoline Trinity *derived; The Second whereof,* Minerva, *or the* Divine Wiſedom. *The* Ternary, *a Number uſed by the* Pagans, *in their* Religious Rites, *as* Myſterious. 546, 547

It being no way Probable, that ſuch a Trinity *of* Divine Hypoſtaſes *ſhould have ſprung from* Humane Wit, *we may reaſonably aſſent to what* Proclus *affirmeth, that it was at firſt* Θεοπαράδοτος Θεολογία, *a* Theology of Divine Tradition *or* Revelation: *As having been firſt Imparted to the* Hebrews, *and from them communicated to other* Nations. *Nevertheleſs, as this* Divine Cabbala *was but little underſtood by theſe* Pagans; *ſo was it by many of them* Depraved *and* Adulterated. 547, 548

This called Univerſally by them, a Trinity of Gods; *or a* Firſt, Second, *and* Third God: *by ſome a* Trinity of Cauſes, *and of* Principles, *and of* Opificers. *The Tradition of the* Three Gods, *in* Proclus, *Ancient and Famous.* Numenius, *his* Three Gods, *called by him, the* Father, *the* Son, *and the* Nephew, (*or* Grandſon.) Nous *or* Intellect, *to* Plotinus, *a* Second God: *as alſo the* World *an* Image *of all the* Three Gods. Plotinus

tinus *and* Porphyrius, *their ſuppoſed* Ecſtatick Union *with the* Firſt *of theſe* Three Gods. Page 548, 549

That Philo, *a Religious* Jew, *and Zealous Oppoſer of the* Pagan Polytheiſm, *called, notwithſtanding, the* Divine Word *alſo, a* Second God. *This not agreeable to the* Principles of Chriſtianity. *Nevertheleſs S.* Auſtin *partly excuſes this Language in the* Pagans. 549, 550

And They perhaps the more excuſable, becauſe they ſometimes called alſo thoſe Three Hypoſtaſes, *taken all together, the* Firſt God. 551

Nor was this Trinity *of* Divine Hypoſtaſes *Ill-Languaged onely by the* Pagans, *but alſo the* Cabbala *thereof much* Depraved *and* Adulterated, *by ſome* Platoniſts *and* Pythagoreans. *As Firſt, ſuch as made the* World *to be the* Third God. *Such a* Trinity, *a Confounding of* God *and* Creature *together.* 551, 552

And that this an Adulterated Notion *of the* Trinity, *evident from hence; becauſe no Reaſon why theſe* Philoſophers *ſhould ſtop here, ſince the* Sun, Moon *and* Stars, *and their other* Generated Gods, *differ not in* Kind, *but onely in* Degree, *from the* World. 552

Neither will this excuſe them, that they underſtood this chiefly of the Soul of the World; *Since if there were ſuch a* Mundane Soul, *as together with the World made up One* Animal, *this it ſelf muſt needs be a* Creature *alſo.* ibid.

This probably the Reaſon, why Philo, *though acknowledging the* Divine Word, *as a* Second God, *and* Second Cauſe, *yet no-where ſpeaketh of a* Third God; *leſt he ſhould thereby ſeem to* Deify *the whole* Created World. *Though he call* God *alſo, in ſome Senſe, the* Soul of the World *too, (whether meaning thereby his* Firſt, *or his* Second God.) *So that* Philo *ſeems to have acknowledged onely a* Duality, *and not a* Trinity, *of* Divine Hypoſtaſes. 552, 553

Another Depravation *of this* Παραδοσις Θεολογια, Theology of Divine Tradition, *or* Cabbala of the Trinity, *That ſome of theſe* Platoniſts *and* Pythagoreans, *concluding all thoſe ſeveral* Idea's *of the* Divine Intellect, *or* Archetypall World, *to be ſo many diſtinct* Subſtances, Animals, *and* Gods; *have thereby made their* Second Hypoſtaſis, *not One, but a Heap of* Innumerable Gods *and* Hypoſtaſes; *and conſequently deſtroyed their* Trinity. Page 553

Though Philo *again here* Platonized *ſo far, as to ſuppoſe an* Incorporeal Heaven *and* Earth, *and an* Intelligible Sun, Moon, *and* Stars, *to have been made before the* Corporeal *and* Senſible; *yet does he no-where declare them to be ſo many diſtinct* Subſtances *and* Animals; *much leſs* Gods; *but on the contrary cenſures that for* Pagan Idolatry. *This Pretence of worſhipping the* Divine Idea's, *in all* Senſible things, *that which gave Sanctuary and Protection to the Foulеſt and Sottiſheſt of all the* Pagan Idolatries; *The* Egyptians *worſhipping* Brute Animals *thus, and the* Greeks, *the Parts of the* World Inanimate, *and* Natures of Things. 554

A Third Depravation *or* Adulteration *of the* Divine Cabbala *of the* Trinity, *by* Proclus *and other latter* Platoniſts, *aſſerting an innumerable Company of* Henades, Particular Unities, *Superiour to the* Firſt Nous, *or* Intellect, *their* Second Hypoſtaſis; *as alſo innumerable* Noes, Subſtantiall Minds *or* Intellects, *Superiour to the* Firſt Pſyche, *their* Third Hypoſtaſis. 555

Theſe Noes *ſeem to be aſſerted by* Plotinus *alſo; as likewiſe the* Henades *and* Agathotetes *were by* Simplicius. 555, 556

A Swarm of Innumerable Pagan Gods *from hence; beſides their* Intelligible Gods, *or* Idea's, *Particular* Henades *and* Noes, Unities *and* Intellects. ibid.

Now ſince theſe Particular Henades *and* Noes *of theirs muſt needs be* Creatures; *the* Trinity *of* Proclus *and ſuch others, nothing but a* Scale *or* Ladder *of* Nature, *wherein* God *and the* Creature *are* Confounded *together; the* Juncture *or* Commiſſure *betwixt them being no-where diſcernible; as if they differ'd onely in Degrees: A groſs Miſtake and* Adulteration

ration *of the* Ancient Cabbala *of the* Trinity. Page 556, 557

This that Platonick, *or rather* Pseudo-Platonick Trinity, *by us opposed to the* Christian; viz. *such a* Trinity, *as confounds the* Differences *betwixt* God *and the* Creature; *bringing the* Deity, *by degrees, down lower and lower, and at length scattering it into all the* Animated Parts *of the World*; *A* Foundation *for* Infinite Polytheism, Cosmolatry *or* World-Idolatry, *and* Creature-Worship. *Hence the* Platonists *and* Pythagoreans, *the Fittest men to be* Champions *for* Paganism *against* Christianity. 557, 558

Concerning the Christian Trinity, *Three things to be Observed. First, that it is not a* Trinity *of meer* Names *and* Words, *nor* Logicall Notions, *or* Inadequate Conceptions *of God*; *this Doctrine having been condemned by the* Christian Church, *in* Sabellius *and others*; *but a* Trinity *of* Hypostases, Subsistences, *or* Persons. 558, 559

The Second thing Observable in the Christian Trinity, *That though the* Second Hypostasis *thereof were Begotten from the* First, *and the* Third *Proceedeth both from the* First *and* Second; *yet neither of them* Creatures. *First, because not made* ἐξ οὐκ ὄντων, *or from an* Antecedent Non-existence *brought forth into Being, but both of them* Coeternall *with the* Father. *Secondly, because all* Necessarily existent, *and* Un-Annihilable. *Thirdly, because all of them* Universall, *or* Infinite, *and* Creatours *of all other* Particular Beings. 559

The Third Observable as to the Christian Trinity, *That the* Three Hypostases *thereof are all Truly and Really* One God; *not onely by Reason of* Agreement of Will, *but also of a* Mutuall περιχώρησις and ἀνύπαρξις, Permeation *of each other, and* Inexistence. *Though no Instance of the like* Unity *to be found elsewhere in* Nature; *yet since two distinct Substances, Corporeal, and Incorporeal, make one Man and Person in our Selves*; *much more may* Three Divine Hypostases *be* One God. ibid.

Though much of Mystery *in the* Christian Trinity, *yet nothing of plain Contradiction to Reason therein*; *that is, no* Nonsense, *and* Impossibility. *The Ill Design of those, who represent the* Christian Trinity *as absolutely Contradictious to* Reason, *that they may thereby* debauch *mens Understandings, and make them swallow down other things which unquestionably are such.* Page 560

The Christian Trinity *much more agreeable to Reason, then the* Pseudo-Platonick, *in the* Three Particulars *before mentioned. First, its making their* Third Hypostasis *the* Animated World, *or* Mundane Soul. *Which, not onely too great a Leap betwixt the* Second *and* Third, *but also a gross Debasement of the* Deity, *and* Confounding it with the Creature; *and a Foundation for* World-Idolatry, *and worshipping* Inanimate Things, *as* Parts *and* Members of God. ibid.

God to Origen, *but Quasi Anima Mundi*, As it were the Soul of the World, *and not Truly and Properly such. All the Perfection of this* Notion *to be attributed to God, but not the* Imperfection *thereof.* 560, 561

Certain, that according to the more refined Platonists, *their* Third Divine Hypostasis, *not a* Mundane, *but* Supra-mundane Soul, *and the* δημιουργὸς *or* Opificer *of the* whole World. *So to* Amelius, Porphyrius, *and* Plotinus. *A* Double Soul *of the World to* Plato *likewise. The* Third Hypostasis, *to these, no* Creature, *but a* Creatour. 562

So in their Second Particular, (whereby the forementioned Pseudo-Platonick Trinity, *no* Trinity) *its making all the* Idea's *and* Archetypal Paradigms *of things, so many* Hypostases, Animals, *and* Gods. *This a Monstrous Extravagancy. Not to be doubted, but that* Plato *well understood these* Idea's *to be Nothing but* Noemata, *or Conceptions of the* Divine Mind, *existing no-where apart by themselves*; *however called* ἰδέαι, Essences *or* Substances, *because not such* Accidental *and* Evanid *things as our* Hucidental Thoughts *are, they being the* Stanmane *and* Eternall Objects *of all* Science: *As also* ζῶα, *or* Animals; *to signify that they*

they were not meer Dead Forms, as Pictures upon Paper, or Carved Statues. And thus did not onely Amelius understand S. John, concerning the Logos, Whatsoever was made was Life in him, but also divers of the Ancient Fathers, Greek and Latin. This Deifying of Idea's, but a Piece of Pagan Poetry. Page 562, 563

Lastly, whereas Proclus and others intermingle many Particular Gods, with those Three Universal Hypostases, as Henades and Agathotetes, Unities and Goodnesses, Substantiall above the First Intellect; and Noes, Particular Minds or Intellects, above the First Soul; This Hypothesis of theirs, altogether Irrationall and Absurd; there being Nothing Essentially Goodness, Wisedom, and Sanctity, but the Three Divine Hypostases, all other Beings having onely a Participation thereof. Thus Origen expressly; who therefore acknowledgeth no higher Rank of Created Beings, then such as the Platonists call Souls, that are Self-moveable, Vitally Unitable to Bodies, and Peccable. With whom agreeth S. Jerome, and others of the Fathers, That God is the onely Impeccable Being; but all Understanding Creatures, Free-willed, and Lapsable. 564, 565

An Opinion of Simplicius, that even in that Rank of Beings called Souls (though not Essentially Immutable, but Self-moveable) some are of so high a Pitch, as that they can never Degenerate, nor Sink or Fall into Vicious Habits. Insomuch that he makes a Question whether Proœresis belong to them or no. 565, 566

But whatever is to be thought of this, Origen too far in the other Extream, in denying any other Ranks of Souls above Humane; and supposing all the Difference, that is now betwixt the highest Angels, and Men, to have proceeded only from their Merits, and different uses of their Free Will; his Reason being this, because God would be otherwise a Prosopoleptes or Accepter of Persons. This also Extended by him to the Soul of our Saviour Christ; as not Partially chosen to that Dignity, but for its Faithfull adherence to the Divine Word in a Præexistent State; which he would prove from Scripture. But if a Rank of Souls below Humane, and Specifically differing from them, as Origen himself confesses those of Brutes to be; no reason why there might not also be other Ranks or Species Superiour to them. Page 566, 567

But least of all can we assent to Origen, when from this Principle, That all Souls are Essentially endued with Free Will, and therefore in their Nature Peccable, he infers those Endless Circuits of Souls, Upwards and Downwards, and consequently denies them any Fixed State of Holiness and Happiness by Divine Grace: an Assertion contrary to the Tenour and Promises of the Gospell. Thus perhaps that to be understood, That Christ brought Life and Immortality to Light thorough the Gospell: not as if he were the First who taught the Soul's Immortality, a thing believed before by the Pharisaick Jews, and Generality of Pagans; but because these held their Endless Transmigrations and Circuits, therefore was he the first who brought everlasting Life and Happiness to Light. 567, 568

That Origen, a man well skilled in the Platonick Learning, and so much addicted to the Dogmata thereof, would never have gone so far into that other Extreme had there been any Solidity of Reason, for either those Henades, or Noes, of the Latter Platonists. This Opinion all one, as if a Christian should suppose, besides the First Person, or Father, a Multitude of Particular Paternities, Superiour to the Second Person; and also besides the One Son, or Word, a Multitude of Particular Sons or Words, Superiour to the Third, the Holy Ghost. This plainly to make a Breach upon the Deity, and to introduce a company of such Creaturely Gods, as imply a Contradiction in their very Notion. 568

Lastly, this not the Catholick Doctrine of the Platonick School neither, but a Private Opinion onely of some late Doctours. No Footsteps of those Henades and Agathotetes to be found any-where in Plato; nor yet in Plotinus. This Language

guage *little Older then* Proclus. *Nor does* Plato *ſpeak of any* Abſtract *or* Separate Mind, *ſave onely One: His* Second things *about the Second, being* Idea's; *as his* Thirds *about the Third* Created Beings. Plotinus *alſo doubtfull and ſtaggering about theſe* Noes, *he ſeeming ſometimes to make them but the* Heads *or* Summities *of* Souls. *Wherefore this* Pſeudo-Platonick Trinity *to be Exploded, as* Confounding *the Differences betwixt* God *and the* Creature. *Whereas the* Chriſtian Trinity Homogeneall, *all* Deity *or* Creatour; *all other things being ſuppoſed to be the* Creatures *of thoſe* Three Hypoſtaſes, *and produced by their Joynt-Concurrence and Influence; they being all Really but* One God. Page 568, 570

Nevertheleſs, theſe forementioned Depravations *and* Adulterations *of that* Divine Cabbala *of the* Trinity, *not to be charged upon* Plato *himſelf, nor all the other* Ancient Platoniſts *and* Pythagoreans; *ſome of which approached ſo near to the* Chriſtian Trinity, *as to make their* Three Hypoſtaſes *all truly* Divine, *and* Creatours, *other things being the* Creatures *of them.* ibid.

Firſt therefore, Plato *himſelf, in his* Timæus, *carefully diſtinguiſheth betwixt* God *and the* Creature, *and determineth the bounds of each, after this manner. That the* Firſt, *is that which* Always Is, and was never Made; *the* Second, *that which is* Made and had a Beginning, *but truely* Is not. *His meaning here perverted by* Junior Platoniſts, *whom* Boetius *alſo followed. Where* Plato *takes it for granted, That whatſoever hath a* Temporary *and* Succeſſive Duration, *had a Beginning; and whatſoever had no Beginning, hath no* Succeſſive, *but* Permanent Duration; *and ſo concludes, That whatſoever is* Eternall, *is* God; *but whatſoever exiſts in Time, and hath a Beginning,* Creature. 570, 572

Now to Plato, *more* Eternall Gods *then* One. *Which not* Idea's *or* Noemata, *but true* Subſtantiall Things; *his* Firſt, Second, *and* Third, *in his Epiſtle to* Dionyſius, *or* Trinity *of* Divine Hypoſtaſes, *the* Makers *or* Creatours *of the* whole World. Cicero's Gods, *by whoſe Providence the World and all its Parts were framed.* Page 572, 573

The Second Hypoſtaſis *in* Plato's Trinity, *to wit,* Mind *or* Intellect, *unqueſtionably* Eternal, *and without* Beginning. *The ſame affirmed by* Plotinus *alſo, of the* Third Hypoſtaſis, *or* Pſyche, *called the* Word of the Second, *as the* Second, *the* Word of the Firſt. Porphyrius *his Teſtimony to this purpoſe in S.* Cyril; *where alſo* Mind, *or the* Second Divine Hypoſtaſis, (*though ſaid to have been Begotten from the Firſt, yet*) *called* αὐτοπάτωρ, *and* αὐτογένητος, Its Own-Parent, *and its* Own-Offſpring, *and ſaid to have ſprung out* αὐτογόνως, Self-begottenly. Page 573, 574.

This Myſterious Riddle *expounded out of* Plotinus. *The plain meaning thereof no more then this, That though this* Second Hypoſtaſis *proceeded from the* Firſt, *yet was it not produced by it after a* Creaturely manner, *nor Arbitrariouſly by* Will *and* Choice, *but in way of* Natural *and* Neceſſary Emanation. *Thus have ſome* Chriſtians *ventured to call the* Logos, αὐτόθεον, *and* Ex ſeipſo Deum, God from himſelf. 574, 575

Dionyſius Petavius, *having declared the Doctrine of* Arius, *that the* Father *was the onely* Eternal God, *and the* Son, *or* Word, *a* Creature, *made in Time, and out of Nothing; Concludes it undeniably manifeſt from hence, that* Arius *was a* German, True, *and* Genuine Platoniſt. *Whereas it is moſt certain from hence, that* Arius *was no* Platoniſt *at all; and that* Petavius *himſelf did not well underſtand the* Platonick Doctrine. *Had* Plato *denied the* Eternity *of his* Second Hypoſtaſis, *called* Nous, *he muſt have denied the* Eternity *of* Wiſedom *and* Underſtanding *it ſelf; this being to him that* Wiſedom *by which* God *himſelf is* Wiſe, *and whereby he made the World. With which agreeth alſo* Athanaſius; *Our* Lord is Wiſedom, *and not* Second to any other Wiſedom: *and,* The Father of the Word is not himſelf Word: *and,* That was not Word and Wiſedom, which produced Word and Wiſedom. *This in oppoſition to* Arius,

Arius, *who maintained Another* Word *and* Wiſedom, *Senior to that* Word *and* Wiſedom *in* Chriſt. *Theſe* Platoniſts, *ſo far from denying the* Eternity of the Word, *that they rather attributed too much to it, in making it* Self-begotten. *Wherefore* Plato, *aſſerting the* Eternity *of his* Second Hypoſtaſis, Nous *or* Logos, *and not of the World, did thereby, according to* Athanaſius *his own Doctrine, make it to be no* Creature. Page 575

Nor is there any force at all in that Teſtimony of Macrobius, *cited by* Petavius, *to the contrary, wherein the* Firſt Hypoſtaſis *is ſaid to have* Created Mind *from it ſelf, and the* Second *to have* Created Soul; *becauſe theſe* Ancient Pagans *did not confine the word* Creare, *to ſuch a narrow ſenſe as* Chriſtians *commonly do; but uſed it generally for all manner of Production.* Petavius *his miſtake, chiefly from that* Spurious Trinity *of the latter* Platoniſts, *whoſe* Third God *is by themſelves called* πoίημα, a Creature. *But this not the* Doctrine *of the* Ancients. 576

Nevertheleſs, ſome more Reaſon to doubt, whether Plato's Third Hypoſtaſis *were* Eternal, *becauſe in his* Timæus, *he Generates the* Mundane Soul. *This Controverſy decided, by ſuppoſing a* Double Pſyche, ἐγκόσμιον, *and* ὑπερκόσμιον, a Mundane, *and* Supra-Mundane Soul; *the firſt of theſe called by* Plotinus, *a* Heavenly Venus, *and a* Separate Soul. *Wherefore though the* Lower Venus, *or* Mundane Soul, *according to* Plato, *made in Time together with the World; yet the* Higher Divine Soul, *or* Heavenly Venus, *the Son of* Chronus *without a Mother, his* Third Hypoſtaſis, Eternal, *and without Beginning.* 576, 577

This further Evident from hence, Becauſe Plato *in his Epiſtle to* Dionyſius, *affirmeth as well of the* Second, *and* Third, *as of the* Firſt, *that in all thoſe things that are Cognate to our* Humane Soul, (*or* Creaturely) *there is* οὐδὲν πρὸς, Nothing like thereunto. 577

Secondly, The Three Hypoſtaſes *of* Plato's Trinity, *not onely all* Eternall, *but alſo* Neceſſarily Exiſtent, *and* Abſolutely Unannihilable. *Nor could the* Firſt *any more Exiſt without the* Second *and* Third, *then the* Sun *without its* Primary Light, *and* Secundary Splendor. *Theſe according to* Plotinus, *the* Three Principles *of the* Univerſe, *ſo that there could be neither More, nor Fewer. They alſo who called the* Second, Autopator, *ſignified thereby, the* Neceſſity *of its* Exiſtence. 577, 578

Thirdly, Theſe Three Platonick Hypoſtaſes, *as* Eternall, *and* Neceſſary, *ſo likewiſe* Univerſal, *or* Comprehenſive *of the* Whole World, *that is,* Infinite *and* Omnipotent. *Therefore called* Principles, *and* Cauſes, *and* Opificers. *Though* Nous *or* Mind *vulgarly look upon as the Higheſt Principle of all things, yet* Plato *ſet before it, One* Moſt Simple Good. *When* Nous *ſaid by* Plato, *to be* γνῶσις, *of the* Same Kind, *with the* Firſt Cauſe *of all things; this all one as if he had affirmed it to be* ὁμοούσιον, Co-Eſſential *or* Conſubſtantial *with it.* Pag. 578, 579

Plato's Third Hypoſtaſis, Pſyche, *or the* Superiour Mundane Soul, *called by him* Zeus, *from* ζῆν, *as alſo the* Cauſe *and* Fountain of Life, *and the* Prince *and* King of all things. *And when ſaid to be* ἔκγονος, *the* Offſpring *of the* Higheſt Mind, *thereby made* Conſubſtantiall *with it alſo. So that* Plato's whole Trinity Homoouſian. 579

Though by the Demiurgus *or* Opificer, Plato *commonly meant the* Second Hypoſtaſis, Mind *or* Intellect; *yet* Atticus, Amelius, Plotinus *and others, called the* Third *or the* Higher Pſyche *alſo, by that Name. Wherefore according to the* Genuine Platonick, *and* Parmenidian Trinity, *all the* Three Hypoſtaſes Joynt-Creatours *of the whole World. Thus* Ficinus *often, and* Proclus. Porphyrius *his Affirmation, that the* Deity *according to* Plato, *Extends to* Three Hypoſtaſes. Ibid.

Certain therefore, that Arius *did not* Platonize, *but rather* Athanaſius *and the* Nicene *Fathers; who notwithſtanding made not* Plato, *but the* Scriptures, *their* Foundation. *The* Genuine Trinity *of* Plato *and* Parmenides, *a Middle betwixt that of* Sabellius, *and that of* Arius: *it being neither a* Trinity *of* Words *and* Names, *as the Former; nor an* Heteroouſious Trinity, *a Confuſed* Jumble *of* God *and* Creature *together; but* Homoouſious *and* Homogeneall: *all* Eternall, Neceſſarily Exiſtent, Infinite *or* Omnipotent, *and* Creatour. 579, 580

But that it may yet more fully appear, how far the moſt refined Platonick *and* Parmenidian Trinity, *does either Agree or Diſagree, with the* Scripture *and* Chriſtian Doctrine, *Two things further to be Obſerved concerning it.* Firſt, *that the* Platoniſts Univerſally *aſſerted an* Eſſentiall Dependence *of their* Second *and* Third Hypoſtaſes *upon the* Firſt, *as alſo a* Graduall Subordination *in them. Thus* Plotinus; Chronos, *or the* Second Hypoſtaſis, *is in a* Middle State *betwixt his* Father who is Greater, *and his* Son who is Inferiour. *And that in this* Eternal Generation *or* Emanation, *no Progreſs Upward, but all Downward, and a Graduall Deſcent.* 580, 581

More of the Dependence *and* Graduall Subordination *of the* Second *and* Third Hypoſtaſes *of the* Platonick Trinity, *to the* Firſt. *Each following* Hypoſtaſis *called* ἔκγονος, *and* πάντος, *and*

and εἰκὼν, *and* ἔκθυτον, *and* μίμημα *of that before it.* Philo's *Offensive Expression, That the* Logos, *or* Word, is the Shadow of God. *This* Gradation *commonly Illustrated by the* ἀπαύγασμα *or* ἀπαύγασμα, *the* Effulgency *or* Out-shining Splendor of the Sun. Page 581, 582

The same further manifested, from the several Distinctive Characters, *given to each* Hypostasis, *in the* True Platonick *or* Parmenidian Trinity. *The* First, ὃν πρὸ πάντων, One before all things; *The* Second, ὃν πάντα, One All things, *as to their* Distinct Idea's; *The* Third, ὃν καὶ πάντα, One Really producing All things. *The* First, Unity and Goodness Essentiall; *the* Second, Understanding and Wisedom; *the* Third, Self-Active Love and Power. *The* First *or* Father ἀνεπέκτατος, Above Action: *The* Second *or* Son *the* Demiurgus, *The Maker or contriving Architect of the World, but an* Immovable Nature: *The* Third *a* Movable Deity; *and the* Immediate Governour *of the whole World.* Amelius *his Distinction of them into* τὸν ὄντα, τὸν ἕκαστα, τὸν οὐρανόν. 582, 583

The greatest Difficulty in the distinctive Characters *of these* Three Platonick Hypostases; *That* Understanding, Reason, *and* Wisedom, *should be made Peculiar to the* Second, *as if the* First *were therefore devoid of* Mind, Reason *and* Wisedom. *This an* Arcanum *of the* Platonick *and* Pythagorick Theology: *That whereas* Anaxagoras, Aristotle, *and the Vulgar, make* Mind *and* Understanding, *the* Oldest *of all* things, *and the* Highest Principle *in the* Universe; *this supposes* Mind, Knowledge, *and* Wisedom, *to be, not the* First, *but* Second. *Partly because there is* Multiplicity *in* Knowledge, *but there must be* Unity *before* Multiplicity. *And partly because there must be* Νοητὸν *before* Νοῦς, *An* Object *or* Intelligible *before* Intellect. *As also, because* Intellection, *or* Knowledge, *is not the* Highest Good, *or* Happiness, *and therefore to be some* Substantiall thing, *in order of* Nature Superiour *to* Mind. *Hence concluded, that the* Supreme Deity *is* Better then Logos, Reason, Word, or Intellect. *That not* Logos, *from whence* Logos is derived. *Thus* Philo; *The* God *before* Reason or Word, *better then* all the Rationall Nature. *But this Difficulty common to* Platonism, *with* Christianity; *which likewise makes* Word *or* Reason *and* Wisedom, *not the* First, *but* Second Hypostasis. *Thus does* Athanasius *denie that there is any* Word, Reason, *or* Wisedom, *before the* Son of God. *What then? Is the* First Hypostasis *therefore* ἄνους *and* ἄλογος, *Devoid of* Reason *and* Mind? Plotinus *his Attempts to answer this; That the* First *hath* φῶς ἁπλοῦν, *A* Simple Light, *different from that* Multiform Light *of* Knowledge. *Again, That the* First *is* Νόησις αὐτὴ, Intelligence it self, *and therefore* Superiour *to* Intellect, *or that which* hath Intellection. (*For* ἡ νόησις ἡ νοεῖ, Intelligence it self doth not Understand.) *Besides which, another Attempt also to salve this* Difficulty. Page 583, 586

The Ground of this Platonick Dependence *and* Subordination *in the* Divine Hypostases; *Because there is but* One Fountain of the Godhead; *so that the* Second *must needs differ from the* First, *as the* ἀπαύγασμα *from the* φῶς, *The* Splendor from the Sun. 586, 587

Though the Second Hypostasis *said to have been Begotten, from the* First; *yet this not to be taken for such a* Generation, *as that of Men, where Three Men, (Father, Son, and Grandson) all Adult, have no Essential* Dependence *upon one another, nor* Gradual Subordination. *This but an* Imperfect Generation. 587

Furthermore, the Platonists *would recommend this their* Gradation *in the* Deity, *or* Subordination *of* Hypostases, *from hence, Because by this meant, not so great a* Leap *or* Jump *in the* Creation, *as otherwise there must be; nor the* Whole Deity screwed up *to such a* Disproportionate Height, *as would render it Uncapable of having any* Intercourse *with the* Lower World. *Were the whole* Deity, *either* One Simple Monade, *or else an* Immovable Mind, *it could have no such* Liberty of Will *as is commonly attributed to it, nor be* Affectible *with any thing here below; nor indeed any fitter Object for mens Devotion, then an* Adamantine Rock. *Whereas all the* Phænomena *of the* Deity *salvable by this* Platonick Gradation. 587, 588

As also according to this Hypothesis, *some reasonable satisfaction to be given, why just so many Divine* Hypostases, *and neither Fewer, nor More.* 588

The Second *thing to be Observed, concerning the* Genuine Platonick, *or* Parmenidian Trinity; *That though the* Hypostases *thereof be called* Three Natures, *and* Three Principles, *and* Three Opificers, *and* Three Gods; *yet they all Really make up but* One Divinity. *For the World, being Created by all* Three, *and yet having but* One Creation, *they must needs be all* One Creatour. Porphyrius *in S.* Cyril *explicitly, That, according to* Plato, *the* Essence of the Deity extendeth to Three Hypostases. 588, 589

Platonists *further adde, That were it not for this* Essential Dependence, *and* Subordination, *must needs be the* Three Divine Hypostases *and no more* One God, Three Co-ordinate Gods; *then Three Men are One Man, or Three Suns One Sun. Whereas the Sun, its Splendor, and Derivative Light, may all well be accounted* One and the same Thing. 589, 590

These Platonists *therefore suppose, so close a* Union,

Union, *and ſo near a* Conjunction, *betwixt their* Three Hypoſtaſes; *as no where elſe to be found in Nature.* Plotinus, *That there is* Nothing between them, *and That they are Onely* Not the very ſame. *They acknowledge alſo, their* Perichoreſis *or* Mutuall Inexiſtence. *The* Three Hypoſtaſes One Divinity *to the* Platoniſts, *in the ſame manner, as the* Centre, Radious Diſtance Immovable, *and* Movable Circumference of a Sphear, *all* One Sphear. *The First* Infinite Goodneſs, *the Second* Infinite Wiſedom, *the Third* Infinite Active Love, *and* Power Subſtantiall. Page 590, 591

From this full Account of the True *and* Genuine Platonick Trinity, *its both Agreement and Diſagreement with the* Chriſtian, *Plainly appeareth. Firſt, its* Agreement *in the Three* Fundamentall things *before mentioned; and conſequently its Diſcrepance from* Arianiſm. 591, 592

Secondly, its Diſagreement *notwithſtanding, from the Now-received Doctrine, in that it ſuppoſes the* Three Hypoſtaſes *not to have* One *and the* ſame Singular Eſſence, *nor yet an Abſolute* Co-Equality, *but a* Graduall Subordination, *and* Eſſentiall Dependence. *Upon which account, ſaid by ſome, to* Symbolize with Arianiſm, *however different from it in the Main Point.* 592

Beſides which, the beſt of the Platoniſts, *ſometimes Guilty of* Extravagant Expreſſions. Plotinus *his* ἀχρειότης καὶ ἀμετρία, *That our* Humane Soul *is of the* ſame Species *with the* Mundane Soul, *or* Third Hypoſtaſis; *That being but the* Elder Siſter. *Which indeed is to make it* Co-Eſſentiall *or* Conſubſtantiall *with us Men, as S.* Auſtine *underſtood it. This a Foundation for* Creature-Worſhip *or* Idolatry. *Why the* Arians *by* Conſtantine *called* Porphyrianiſts. *But this Doctrine, as Repugnant to* Plato, *ſo elſewhere Contradicted by* Plotinus *himſelf.* 593, 594

That notwithſtanding, a Platonick Chriſtian *would* Apologize *for* Plato *and the Genuine* Pythagoreans, *after this manner. Firſt, That having no Scriptures, Councills, nor Creeds, to direct them in the Darkneſs of this Myſtery, and to guide their Language, they the more excuſable, if not always* Uniform, *and ſometimes* Extravagant. *More to be wondred at, that they ſhould approach ſo near the* Chriſtian Truth. 594, 595

And for their Gradual Subordination *of* Hypoſtaſes, *and* Dependence *of the* Second *and* Third *upon the* Firſt; *That theſe* Platoniſts *herein the more excuſable, becauſe the Majority of* Chriſtian *Doctors, for the firſt Three* Centuries, *ſeem to have aſſerted the ſame.* 595, 596

The Platonick Chriſtians *further* Apologie; *That the* Platoniſts *Intention in Subordinating their* Three Hypoſtaſes, *onely to exclude a* Plurality *of* Co-ordinate Independent Gods. *That none of* Plato's Three Hypoſtaſes, *Creatures, but that the Eſſence of the* Godhead *belongeth to them All; they being all* Eternal, Neceſſarily Exiſtent, Infinite, *or* Omnipotent, *and* Creatours. *Therefore in the ſenſe of the* Nicene *Councill,* Conſubſtantiall *and* Co-equall. *The Eſſence of the* Godhead, *wherein all the* Three Hypoſtaſes *agree, as well to the Fathers, as* Platoniſts, Generall *and* Univerſall. Page 596, 597

Beſides which, the Genuine Platoniſts *would acknowledge alſo, all their* Three Hypoſtaſes *to be* Homoouſian, Co-eſſentiall *or* Conſubſtantiall, *yet in a further Senſe, as making up* One Entire Divinity: *As the Root, Stock, and Branches,* Co-eſſentiall *to a Vine. The* Trinity *not ſo* Undivided, *as if* Three *were not* Three *in it. The* Inequality *and* Subordination *in the* Platonick Trinity, *within the* Deity *it ſelf onely, and in the Relation of the* Hypoſtaſes *to one another; they being* ad extrà *all* One *and the* ſame God, *Joyntly Concurring in the ſame Actions, and in that reſpect, devoid of* Inequality. 597, 598

Furthermore, the Platonick Chriſtian *would urge, That according to the Principles of* Chriſtianity *it ſelf, there muſt needs be ſome* Dependence *and* Subordination *in theſe* Hypoſtaſes, *in their Relation to one another; a* Priority *and* Poſteriority *of* Order *and* Dignity: *That which is Originally of it Self, having ſome kind of* Priority *and* Superiority, *over that which is wholly* Derived *from it. The* Second *and* Third Hypoſtaſes, *not ſo* Omnipotent *as the* Firſt, *becauſe not able to Beget or Produce that. Hence the Firſt ſtyled by* Macrobius, *the* Moſt Omnipotent of all. *Sundry paſſages in Scripture, favouring this* Hypotheſis, *as alſo* Orthodox Fathers. Athanaſius *his Reſemblances to the* Originall Light *and the* Secondary Splendor; *to the Fountain and the Stream, the Root and the Branch, the Water and the Vapour. The* Equality *aſſerted by the* Orthodox, *in way of oppoſition to the* Arian Inequality, *of* God *and* Creature; *That they* Equally God, *or* Uncreated. *Notwithſtanding which, ſome* Inequality *amongſt them allowed by* Petavius *and others, as This* God, *and That* Perſon. 599, 600

However, no neceſſity of any more Inequality *and* Subordination *in the* Platonick, *then in the* Chriſtian Trinity; *they being but* Infinite Goodneſs, *and* Infinite Wiſedom, *and* Infinite Active Love, *and* Power Subſtantiall. *Another* Hypotheſis *of ſome* Platoniſts, *hinted by S.* Auſtine *out of* Porphyry, *which makes the* Third Hypoſtaſis *a* Myddle *betwixt the* Firſt

and Second; and implies, not so much a Gradation, as a Circulation in the Trinity. Page 600, 601

As for the Platonists supposing their Three Hypostases (though One Entire Divinity) to have their Distinct Singular Essences, without which they conceive they could be nothing but Three Names; the Platonick Christian would make this Apology; That the Orthodox Fathers themselves were generally of this perswasion, That the Essence of the Godhead wherein all the Three Persons agree, not One Singular, but onely One Common or Universal Essence. Their Distinction to this purpose, betwixt οὐσία and ὑπόστασις: that the former was Common or Generical, the latter Singular or Individual. Theodoret, Basil, and many others. Petavius his acknowledgement, that the Greeks Universally agreed herein. 601, 602

The Opinion of Gregory Nyssen, Cyril, Damascen, and others; That the Persons of the Trinity no otherwaies One, then as Three Individuals under the same Species, or as Three Men agree in the same common Humanity. These the Chief Asserters of an Absolute, Independent, and Un-subordinate Co-equality. This the onely fault that S. Cyril finds in the Platonists, that they did not assert such a Consubstantiality. Whereas this Trinity, Tritheism: the Three Persons thereof being no more One God, then Three Men are One Man, However this certain, that these Fathers did not suppose the Three Hypostases of the Trinity to have all the same Singular Essence. Another Extream, that sprung up afterwards in the room of the former Tritheism, and owned by no other Authority, then of a Lateran Councill. 603, 604

And that this Sameness of Singular Essence was not asserted by the Nicene Fathers, and first Opposers of Arius; First, clearly acknowledged by Petavius. 604, 605

But this further Evident from hence; Because the same Orthodox Fathers, who opposed Arianism, did also condemn Sabellianism; which asserted, Father, Son, and Holy Ghost, to be but One Hypostasis, that is, to have but One and the same Singular Essence; and consequently acknowledged no other Trinity then of Names or Words. 605

It appeareth also from hence, Because the Word Homoousios had never any other Sense, then to signify the Agreement of things Numerically differing, in some Common and General Nature or Essence. S. Basil, That the same thing is not Homoousious, Co-essential, or Consubstantial with it self; but always One thing with another. Τὸ ὁμοούσιον the same with συγγένεια in Plotinus. So also in Athanasius, he affirming the Branches to be Homoousious and Congenerous with the Root. Besides which, ὁμογενὴς, ὁμοειδὴς, and ὁμοφυὴς, used by Athanasius, and others, as Synonymous with ὁμοούσιος. None of which words signify an Identity of Singular Essence, but General or Universal onely. The Council of Chalcedon, That our Saviour Christ as to his Humanity, was Homoousious or Consubstantial with us Men. Thus does Athanasius deny, the Son or Word, as such, to be Homoousious or Consubstantial with Creatures; as also he affirmeth men to be Consubstantial with one another, every Son Consubstantial and Co-essential with his Father. Page 605, 606

Moreover the Sense of the Nicene Fathers, in their Consubstantiality, may more fully appear from the Doctrine of Arius opposed by them; which made the Son a Creature, and therefore (as Athanasius writeth) ἀνόμοιον or ἀλλοεινόμενον, of a different Essence or Substance from the Father. Proved clearly from Athanasius, that by the Consubstantiality of the Word, was meant no more then its being not a Creature, or Uncreated. 606, 608

Further Proof, out of Athanasius, that by Consubstantiality, is not meant a Sameness of Singular, but onely of General Essence. As also out of S. Austine. 608, 611

Lastly, That the Homoousian Fathers did not assert against Arius, a Sameness of Singular Essence, evident from their Disclaiming those two other words, Ταυτούσιον and Μονοούσιον, (as having a Sabellian Sense in them,) the former by Epiphanius, the latter by Athanasius. So that they who asserted the Son to be Homoousious, Consubstantial with the Father, denied him to be Monoousious or Tautoousious, that is, to have the same Singular Essence. 612, 613

From all these Considerations, concluded by the Platonick Christian, That as the Genuine Trinity of Plato agreed with that of the Orthodox Christians, in being not Heteroousian, but Homoousian, Co-essential or Consubstantial; not made up of God and Creature, but all Homogeneal of Uncreated, or Creatour: so did the Trinity of the First Orthodox Anti-Arians herein agree with the Platonick Trinity; that it was not Monoousian, or Tautoousian, One and the same Singular Essence, under Three Names or Notions onely; but really Three Hypostases or Persons. 612

Nevertheless, here remaineth a Question to be Answered; Whether Athanasius, the Nicene Fathers, and all the First Anti-Arians did therefore assert the same thing with Greg. Nyssen, Cyril, and others, That the Three Persons in the Trinity, were but Three Co-ordinate Individuals, under the same Species, having onely a Specifick Unity or Identity; (besides a Specifick Unity or Identity in the Consent of Will) or that they all agree in the Uncre-

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Uncreated Nature *onely. This Grosly asserted in the* Dialogues of the Trinity, *Vulgarly Imputed to* Athanasius; *and to that purpose also, That* Three Men *are not* Three Men, *but onely then, when they Dissent from one another in Will and Opinion. But these* Dialogues Pseudepigraphous. *Nevertheless to be Granted, that* Athanasius *himself, in that Book of the* Common Essence *of the* Persons, *seems to lay something too much Stresse upon this* Common Nature, Essence, *or* Substance, *of the* Three Persons, *as to the making of them all but* One God. *However, it is certain he does not there rely upon that alone; and elsewhere acknowledgeth it to be insufficient. The true Reason, why* Athanasius *laid so great a Stresse upon the* Homoousiotes, *not because this alone would make them* One God, *but because they could not possibly be* One God *without it. For if the* Father *be* Uncreated, *and the* Son *a* Creature, *then can they not both be* One God. *Several Passages of* Athanasius *Cited to this purpose. Those Expressions in him of* One Godhead, *and the* Sameness *of the* Godhead, *and One* Essence *or* Substance *in the* Trinity, *not so to be understood, as if the* Three Persons *were but several* Names, Notions, *or* Modes *of* One Thing. Page 612, 616

Wherefore though Athanasius *lay his Foundation in this* αὐτὸ ὅπερ, Common Specifick Unity *of the* Persons, *(which is their* Consubstantiality,*) in order to their being* One God; *yet does he superadde other* Considerations *also thereunto. At first of all this, That they are not* Three Principles, *but onely* One; *the* Essence *of the* Father *being the* Root *and* Fountain *of the* Son *and* Spirit: *and the* Three Hypostases, *gathered together under* One Head. *Where* Athanasius *implies, That were they perfectly* Co-ordinate *and* Independent, *they would not be* One, *but* Three Gods. 616

In the next place, he further addeth; That these Three Hypostases *are not* Three Separated Disjoined Things, *but* Indivisibly United; *as the* Splendor *is* Indivisible *from the* Sun, *and* Wisedom *from him that is* Wise. *That neither of these Persons could be without the other; nor any thing come between them: they so immediately Conjoyned together, as that there is a kind of* συνέχεια *or* Continuity *betwixt them.* 616, 617

Thirdly, Athanasius *goes yet higher; affirming these* Three Hypostases, *not onely to be* Indivisibly Conjoyned, *but also to have a* Mutual Inexistence *in each other. This afterwards called an* Emperichoretis. *That of our* Saviour, I am in the Father, and the Father in me, *therefore Quarrelled at by the* Arians, *because they conceived of* Things Incorporeal, *after a* Corporeal manner. *That the* Godhead *of the* Son, *is the* Godhead *of the* Father; *and the* Father exercises a Providence over all, in the Son. Page 617, 619

Lastly, Athanasius *also in Sundry Places, supposes the* Three Divine Hypostases *to make up one* Entire Divinity; *as the* Fountain *and the* Stream *make up one* entire River; *the* Root, Stock, *and* Branches, *one* entire Tree. *Accordingly the word* Homoousios *used by* Athanasius, *in a further Sense, not onely to signify things Agreeing in one* Common *and* General Essence, *but also such as* Essentially Concurr *to the making up of One Entire thing. That the* Three Hypostases *do Outwardly, or* Ad extrà, *produce all,* ἀδιαιρέτως, One and the self-same Action; *the* Father, *By the* Word, *In the* Holy Spirit, *doing all things. That all this Doctrine of* Athanasius *would have been readily assented to by* Plato *and his* Genuine Followers. *The* Platonick Christian *therefore Concludeth, That there is no such Real Difference, betwixt the* Genuine Platonick Trinity, *and that of the First* Orthodox Anti-Arian Fathers, *as some conceive. From which notwithstanding that* Tritheistick Trinity, *of S.* Greg. Nyssen, Cyril, *and others, of* Three Co-ordinate Individuals *under the same* Species, *(as* Three Men*) seems to have been a* Deviation. 619, 620

Hitherto the Platonick Christians Apology, *for the* Genuine Platonick Trinity; *or Endeavour to reconcile it with the Doctrine of the* Ancient Church: *Where nothing is asserted by our selves, but all Submitted to the Judgement of the Learned in these Matters. And whatsoever in* Plato's Trinity *shall be found Discrepant from the sense of the First* Orthodox Anti-Arian Fathers, *utterly disclaimed by us.* Athanasius *a great Instrument of* Divine Providence, *for preserving the* Christian Church *from Lapsing into a kind of* Paganick *and* Idolatrous Christianity. ibid.

The Reason of this Apology, *for the* Genuine Platonick Trinity; *Because it is against the Interest of* Christianity, *that this should be made more Discrepant from the* Christian, *then indeed it is. Moreover certain, that this* Genuine Platonick Trinity *was* Anti-Arian; *or rather the* Arian, Anti-Platonick. *Wherefore* Socrates *wondered, that* Georgius *and* Timotheus Presbyters, *should adhere to the* Arian Faction; *when one of them was accounted much a* Platonist, *the other an* Origenist. 620, 621

Furthermore, Platonick Pagans *after* Christianity, *highly approved of the* Beginning of S. John's Gospell, *concerning the* Logos, *as exactly agreeing with their* Platonick Doctrine. *Thus* Amelius *in* Eusebius, *and others. A* Platonist *in S.* Austine, *That it deserved to be writ in* Golden Letters, *and set up in some* Eminent places, *in every* Christian Church. *But that*

which is most of all Considerable, to Justify the Apology, *The generality of* Christian Fathers, *before and after the* Nicene Councill, *look'd upon this* Platonick Trinity, *if not as really the Same thing with the* Christian, *yet as approaching so near thereunto, that it differed chiefly in Circumstances, or Manner of Expression. Thus* Justin Martyr, Clemens Alexandrinus, Origen, *S.* Cyprian, *or the Author of the Book* De Spiritu Sancto, Eusebius Cæsarienſis; *and, which is most of all to the purpose,* Athanasius *himself; he giving a* Signal Testimony *thereunto. To which may be added, S.* Austine, *and* Theodoret. *S.* Cyril, *though blaming the* Platonick Subordination, *(Himself supposing the* Trinity *to be* Three Co-ordinate Individuals, *under the same* Specifick Nature *of the* Godhead *) yet acknowledges that* Plato *was* not altogether ignorant of the Truth, &c. *But that* Plato's Subordination, *of his* Second Hypostasis *to the* First, *was not (as the* Arian *) of a* Creature *to the* Creatour; *already made unquestionably Evident.* Page 621, 625

Wherefore a Wonderfull Providence of Almighty God here to be taken notice of; That this Doctrine, *of a* Trinity *of* Divine Hypostases, *should be entertained in the* Pagan World *before* Christianity, *as it were to prepare a way for the Reception of it amongst the Learned. Which the* Junior Platonists *were so sensible of, that besides their other Adulterations of the* Platonick Trinity *before mentioned, (for the Countenancing of their* Polytheism *and* Idolatry *) they at length Innovated and Altered the whole* Cabbala; *now no longer acknowledging a* Trinity, *but at least a* Quaternity *of* Divine Hypostases, *namely, before and besides the* Trinity, *another* Hypostasis *superiour thereunto, and standing alone by it self. This first started by* Iamblichus, *carried on by* Proclus, *taken notice of by S.* Cyril: *besides which,* Proclus *also added other* Phantastick Trinities *of his own.* 625, 627

Another Advantage of this Platonick Trinity, *extending to the present time; perhaps not Unintended also by Divine Providence, to abate the Confidence of those Conceited Wits, who so boldly decry the* Trinity *for* Non-sense, *Absolute* Contradiction to Reason, *and* Impossibility; *when they shall find, that the Best and Freest Wits amongst the* Pagans, *though having no Scripture-Revelation to impose upon them, were yet fond of this* Hypothesis. 627

And now it sufficiently appears, That the Ancient Platonists *and* Pythagoreans, *were not to be taxed for* Polytheists *and* Idolaters, *in giving* Religious Worship *to their* Three Divine Hypostases. *One grand Design of* Christianity, *to free the World from* Idolatry *and* Creature-Worship: *And this the reason, why the* Ancient Fathers *so zealously opposed* Arianism, *because it thwarted that Design; it* Paganizing *and* Idolatrizing *that, which was intended for the* Unpaganizing of the World. *One Remarkable Passage of* Athanasius *to this purpose.* Page 627, 629

Where First Observable, That Athanasius *expresly affirmeth the* Pagans *to have Worshipped* onely One Uncreated, *and* Many Created Gods. *Thus* Greg. Naz. *That there was but* One Divinity *amongst the* Pagans *also. And* Irenæus, *That they* attributed the first place of the Deity to One Supreme God, *the* Maker *of this* Universe. *And Secondly, That to* Athanasius, *and all those other* Fathers, *who charged the* Arians *with* Idolatry, *this was supposed not to consist in Worshipping Many* Independent, *and* Self-Existent Gods, *but in giving* Religious Worship *to* Creatures: *As the* Arians *gave a Religious Worship to the* Son *or* Word, *supposed by themselves to be but a* Creature. 629, 630

But if Arians *guilty of* Polytheism *or* Idolatry, *for bestowing* Religious Worship *upon the* Son, *or* Word, *as a* Creature, *(though the Chief of* Creatures, *and that by which all others were Made) much more they guilty hereof, who* Religiously worshipped *other* Inferiour Beings. Athanasius; *That no* Creature *the Object of* Religious Worship, *and That the* Orthodox *worshipped the* Divinity, *in the* Humanity *of our* Saviour Christ. Nestorius *branded with the name of a* Man-worshipper. *Some suppose That necessary to* Idolatry, *which is Impossible; to Worship more then One, as* Omnipotent, *or with* Mental Latria. 630, 632

And now have we sufficiently Answered the Objection *against the* Naturality of the Idea of God, *as including* Onelinesse *in it; from the* Pagan Polytheism. *What farther here intended concerning the same, (as a Foundation for our* Defence *of* Christianity *) differred, to make room for a* Confutation *of all the* Atheistick Arguments.

CHAP. V.

A Particular Confutation of all the *Atheistick Grounds.*

THE *First* Atheistick Argument; *That* there is no Idea of God. *That in Answer to this, The* Idea of God *hath been already declared: viz. A Perfect* Understanding Being, Unmade, *or* Self-Existent *from* Eternity, *and the* Cause of all other Things. *In which, No thing* Unconceivable, *nor* Contradictious. *That these Confounded* Atheists *themselves, who deny that*

that there is any Idea of God *at all, muſt notwithſtanding of neceſſity ſuppoſe the contrary; becauſe otherwiſe, denying his* Exiſtence, *they ſhould deny the* Exiſtence *of* Nothing. *And that they agree alſo with* Theiſts *in the ſame* Idea; *The one denying the* Exiſtence *of that, which the other Aſſerteth, That an* Underſtanding Nature *is the* Original *of all things. This* Idea of God, *as containing* Onelineſs *and* Singularity *in it, not onely largely Defended and made good againſt that* Objection *from the* Pagan Polytheiſm; *but alſo Proved, that the* Generality of Mankind *have a* Natural Prolepſis *or* Anticipation *in their Minds, concerning the* Real and Actual Exiſtence *of ſuch a Being.* Atheiſts *but* Monſters, *and* Anomalies *of mankind. This a ſufficient Confutation of the Firſt* Atheiſtick Argument. Page 633, 634

Nevertheleſs, That Atheiſts *may not Pretend, any of their Strength to be Concealed; all their* Particular Exceptions *againſt the* Idea of God *here Declared, being Five. Their* Firſt Exception, *That we can have no* Idea *nor* Thought *of any thing not* Subject to Senſe; *much leſs any* Evidence of the Exiſtence thereof. *The* Anſwer. *Firſt, That whereas the* Atheiſts *ſuppoſe* Senſe *to be the* Onely Knowledge, *or at leaſt* Original Knowledge; Senſe *as ſuch is not* Knowledge, *or* Underſtanding; *becauſe if it were, then every one that ſees* Light *and* Colours, *or feels* Heat *and* Cold, *would underſtand* Light *and* Colours, Heat *and* Cold. *Plainly proved alſo, from that* Atomick Philoſophy, *(which the* Epicurean Atheiſts *ſo much pretend to,) That there is a* Higher Faculty *of the Soul, which Judges of* Senſe, *detects the* Phantaſtry *thereof, reſolves* Senſible Things *into* Intelligible Principles, &c. *No Paſſion able to make a Judgement, either of it ſelf, or of other things. The* Confounded Democritus *himſelf, ſometimes acknowledged* Senſe *to be but* Seeming *and* Phantaſy, *and not to reach to the* Abſolute Truth *and* Reality *of* Things. *He therefore Exploded* Qualities *out of the Rank of* Entities, *becauſe* Unintelligible; *concluding them to be but our Own* Phantaſms. *Undeniably Evident, that we have* Idea's, Notions, *and* Thoughts, *of many things that never were in* Senſe, *and whereof we have no* Genuine Phantaſms. Atheiſts *attend not to their own* Cogitations. *That* Opinion, *That there is Nothing in the* Underſtanding *which was not before in* Senſe, Falſe *and* Atheiſtical. *Men having a* Notion *of a* Perfect Underſtanding Being, *the* Cauſe of all things, *as the* Object *of their* Devotion; *the* Atheiſts *notwithſtanding, would here Perſwade them that they have none, and that the thing is a* Non-Entity, *meerly becauſe they have no* Senſible Idea, *or* Phantaſm *thereof. And ſo may they as well prove, not onely* Reaſon *and* Underſtanding, Appetite *and* Volition, *to be* Non-Entities; *but alſo* Phancy *and* Senſe *it ſelf; neither of theſe falling under* Senſe, *but onely the* Objects *of them. Were God indeed* Corporeal, *as ſome miſtaken* Theiſts *ſuppoſe, yet his* Eſſence *chiefly conſiſting in* Mind *and* Underſtanding, *this of him could not poſſibly be ſubject to* Senſe. *But that there is alſo* Subſtance Incorporeal, *which therefore in its own Nature is* Inſenſible, *and that the* Deity *is ſuch, will be elſewhere* Demonſtrated. Page 634, 637

Though the Evidence *of* Singular Bodies Exiſting, *depend upon the Information of* Senſe; *yet the* Certainty *of this very* Evidence, *not from* Senſe *alone, but a* Complication *of* Reaſon *and* Underſtanding *with it.* Senſe Phantaſtical, *not reaching to the* Abſolute Truth *of things; and obnoxious to* Deluſion. *Our own* Imaginations, *taken for* Senſations *and* Realities, *in* Sleep, *and by* Melancholized perſons *when awake.* Atomick Atheiſts *themſelves, aſſert the* Exiſtence *of ſuch things as they have no* Senſe *of;* Atoms, Membranes, *or* Exuvious Images *of* Bodies, *nay* Incorporeal Space. *If the* Exiſtence *of Nothing, to be acknowledged, which falls not under* Senſe, *then not the* Exiſtence *of* Soul *and* Mind. God *the* Great Mind, *that Rules the whole* Univerſe; *whence our* Imperfect Minds *derived. The* Exiſtence *of that* God, *whom* no Eye can ſee, Demonſtrated *by* Reaſon *from his* Effects. 637, 638

The Second Atheiſtick Pretence *againſt the* Idea of God, *and his* Exiſtence; *from* Theiſts *own acknowledging Him to be* Incomprehenſible; *from whence they infer him to be a* Non-Entity. *Here perhaps it may be Granted, in a right Senſe, that whatſoever is altogether* Unconceivable, *is either in It ſelf, or at leaſt to Us,* Nothing. *How that of* Protagoras, *That* Every man is the meaſure of all things to himſelf, in *his* Senſe falſe. *Whatſoever any man's ſhallow underſtanding cannot clearly comprehend, not therefore to be preſently expunged out of the* Catalogue of Beings. *Nevertheleſs according to* Ariſtotle, *the* Soul *and* Mind *in a manner* All things. *This a* Cryſtalline Globe, *or* Notional World, *that hath ſome* Image *in it of whatſoever is contained in the* Real Globe *of* Being. 638

But this Abſolutely Falſe; That whatſoever cannot be fully Comprehended by us, is therefore utterly Unconceivable, *and conſequently* Nothing. *For we cannot fully* Comprehend Our ſelves, *nor have ſuch an* Adequate Conception *of any* Subſtance, *as perfectly to Maſter and Conquer the ſame. That of the* Scepticks *ſo far True, That there is Something* Incomprehenſible *in the* Eſſence *of Every thing; even of* Body *it ſelf.*

self. *Truth* Bigger *then our* Minds. *Proper to* God Almighty, *(who alone is wise) perfectly to* Comprehend *the* Essences *of all things. But it follows not from hence, that therefore we have no* Idea *nor* Conception *at all of any thing. We may have a* Notion *or* Idea *of a* Perfect Being, *though we cannot fully Comprehend the same by Our* Imperfect Minds; *as we may* See *and* Touch *a Mountain, though we cannot Enclasp it all round within our* Arms. *This therefore a* False Theorem *of the* Atheists, *That whatsoever cannot be fully* Comprehended *by Mens Imperfect Understandings, is an* Absolute Non-Entity. Page 638, 639

Though God more Incomprehensible *then other Things, because of his* Transcendent Perfection; *yet hath he also more of* Conceptibility: *as the Sun, though dazling our Sight, yet hath more of* Visibility, *also, then any other Object. The* Dark Incomprehensibility *of the* Deity, *like the Azure Obscurity of the Transparent* Æther, *not any thing* Absolutely *in it self, but onely* Relative *to us.* 639, 640

This Incomprehensibility *of the* Deity *so far from being an Argument against its* Existence, *that certain, on the Contrary, were there Nothing* Incomprehensible *to our* Imperfect Minds, *there could be* no God. *Every thing Apprehended by some* Internal Congruity. *The Scantness and Imperfection of our* Narrow Understandings, *must needs make them* Asymmetral *or* Incommensurate *to what* Absolutely Perfect. 640

Nature *it self Intimates, That there is Something* Vastly Bigger *then our* Mind *and* Thoughts, *by those* Passions Implanted *in us, of* Devout Veneration, Adoration, *and* Admiration, *with* Ecstasie *and* Pleasing Horrour. *That of the* Deity *which cannot enter into the Narrow Vessels of our Minds, must be otherwise apprehended, by their being* Plunged *into it, or* Swallowed *up and* Lost *in it. We have a* Notion *or* Conception *of a* Perfect Being, *though we cannot fully Comprehend the same; because our selves being Imperfect, must needs be Incommensurate thereunto. Thus no Reason at all, in the* Second Atheistick Pretence, *against the* Idea *of* God, *and his* Existence; *from his* Confessed Incomprehensibility. ibid.

The Third *follows, That* Infinity, supposed to be Essentiall to the Deity, *is a thing Perfectly* Unconceivable, *and therefore an* Impossibility, *and* Non-Entity. *Some Passages of a* Modern Writer *to this purpose. The meaning of them. That there is Nothing of* Philosophick Truth in the Idea or Attributes of God, *nor any other Sense in the words, then onely to signify the* Veneration *and* Astonishment *of mens own* Minds. *That the word* Infinite, *signifies Nothing in the Thing it self so called, but onely the* Inability *of our* Understandings, *and* Admiration. *And since* God *by* Theists *is denied to be* Finite, *but cannot be* Infinite, *therefore an* Unconceivable Nothing. *Thus another Learned Well-willer to* Atheism, *That we have no* Idea *of* Infinite, *and therefore not of* God. *Which in the Language of* Atheists, *all one as to say, that He is a* Non-Entity. Page 640, 641

Answer. This Argument, *That there can be nothing* Infinite, *and therefore no* God; *proper to the* Modern *and* Neoterick Atheists *onely; but Repugnant to the Sense of the* Ancients. Anaximander's Ἄπειρον Infinite Matter, *though* Melissus *his* Ἄπειρον *the* True Deity. *Formerly both* Theists *and* Atheists *agreed in this; That there must be Something or other* Infinite, *either an* Infinite Mind, *or* Infinite Matter. *The ancient* Atheists *also asserted, a* Numericall Infinity *of Worlds. Thus do* Atheists *Confute or Contradict* Atheists. 641, 642

That the Modern Atheists *do no less Contradict Plain Reason also, and their very Selves, then they do their* Predecessours, *when they would disprove a* God *from hence, Because there can be Nothing* Infinite. *For First, Certain, that there was something or other* Infinite in Duration, *or* Eternal without Beginning: *Because, If there had been once* Nothing, *there could never have been Any thing. But hardly any* Atheists *can be so Sottish, as in good earnest to think there was once* Nothing *at all, but afterward* Senseless Matter Happened *to Be. Notorious Impudence in them, who assert the* Eternity of Matter, *to make this an* Argument *against the* Existence *of a* God; *Because Infinite* Duration *without Beginning, an* Impossibility. 642, 643

A Concession to the Atheists *of these Two Things; That we neither have a* Phantasm *of any* Infinite, *because there was never any in* Sense; *and that* Infinity *is not fully* Comprehensible *by* Finite Understandings *neither. But since,* Mathematically *Certain, That* there was something Infinite *in* Duration, *Demonstrated from hence, against* Atheists, *That there is Something* Really Existing, *which we have neither any* Phantasm *of, nor yet can fully* Comprehend *in our* Minds. ibid.

Further Granted, That as for Infinity of Number, Magnitude, *and* Time *without beginning; as we have no* Phantasm *nor full* Comprehension *of them, so have we neither any* Intelligible Idea, Notion *or* Conception: *From whence it may be Concluded, That they are* Non-Entities. *Number* Infinite *in* Aristotle, *onely in a* Negative Sense, *because we can never come to an End thereof by* Addition. *For which very Reason also, there cannot possibly be any* Number Positively Infinite, *since One or More may always*

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always be Added. *No Magnitude so* Great *neither, but that a* Greater *may be Supposed. By* Infinite Space, *to be Understood, Nothing but a* Possibility *of more and more* Body, *further and further* Infinitely, *by Divine Power; or that the World could never be made so* Great, *as that God was not able to make it still* Greater. *This* Potential Infinity, *or* Indefinity *of* Body, *seems to be mistaken, for an* Actual Infinity *of* Space. *Lastly, no* Infinity of Time Past, *because then there must needs be* Time Past, *which never was* Present. *An* Argument *of a* Modern Writer. *Reason therefore Concludes, neither the* World *nor* Time, *to have been* Infinite *in* Past Duration. Page 643, 644

Here will the Atheist *think he has got a Great Advantage, for disproving the* Existence of a God; *They who thus take away the* Eternity of the World, *taking away also the* Eternity of a God. *As if God could not be* Eternal *otherwise, then by a* Successive Flux *of* Infinite Time. *But we say, that this affordeth a* Demonstration of a God; *Because since both the* World *and* Time *had a Beginning; there must of necessity be Something, whose Duration is not* Successive, *but* Permanent, *which was the* Creatour *of them both. Wherefore the* Atheists *can here onely make* Grimaces, *and Quibble upon* Nunc-Stans; *as if this* Standing Eternity *of the* Deity, *were nothing but a Pitifull* Moment *of* Time Standing still; *and as if all* Duration *must needs be the same with ours,* &c. 644, 645

Concluded, That Infinite *and* Eternal, *are not Words which signify Nothing in the thing it self, but onely the* Idle Progress *of our* Minds, *or our own* Ignorance, Stupid Astonishment, *and* Veneration: *not meer Attributes of* Honour *and* Complement, *but* Attributes *belonging to the* Deity, *(and that alone) of the most* Philosophick Truth. *And though we have no* Adequate Comprehension *thereof, yet must we have some* Notion *of that, which we can Demonstrate to belong to Something.* 645, 646

But the Thing which the Atheists *Principally Quarrel with, is* Infinite Power, *or* Omnipotence; *which they pretend also to be utterly* Unconceivable, *and* Impossible, *and a* Name of Nothing. *Where indeed our* Modern Atheists *have the joint Suffrage of the Ancients also, who concerned themselves in Nothing more, then Disproving* Omnipotence, *or* Infinite Power. ib.

This Omnipotence, *either Wilfully or Ignorantly Misrepresented by* Atheists, *as if it were a* Power of doing things Contradictious. *An* Irony *of a* Modern Atheist; *That God could* turn a Tree into a Syllogism. *The Absurd Doctrine of* Cartesius; *That God could have made* Twice two, not to have been Four; *or the* Three Angles of a Triangle, *not to be Equal to* two Right. *This to make one* Attribute *of the* Deity *Devour and Destroy another;* Infinite Will *and* Power, Infinite Understanding *and* Wisedom. *To suppose God to* Understand *and be* Wise, *onely by* Will, *Really to give him no* Understanding *at all. God not so* Omnipotent, *as that he can destroy the* Intelligible Natures *of things; which were to Baffle and Befool his own* Wisedom. Infinite Power, *That which can doe all that is* Possible; *that is,* Conceivable, *or Implies no* Contradiction. *The very* Essence *of* Possibility, Conceptibility. *And thus all the Ancient* Theists. *Absurd for* Atheists *to say, that a Power of doing Nothing but what is* Conceivable, *is* Unconceivable. ibid. 646

But because Atheists *look upon* Infinity *as such a* Mormo, *we shall take off the* Vizard *from it; by declaring, That it is Really nothing else but* Perfection. Infinite Understanding *and* Knowledge, Perfect Understanding *without any* Defect, *and the* Knowledge *of all things* Knowable. Infinite Power, Perfect Power; *or a* Power *of doing all things* Possible. Infinite Duration, Perfection *of* Essence. *Because* Infinity, Perfection; *therefore Nothing which includeth any thing of* Imperfection *in the* Essence *of it, can be truly and properly* Infinite; *as* Number, Magnitude, *and* Time: *all which can but Counterfeit* Infinity. *Nothing One way* Infinite, *which is not so Every way, or a* Perfect Being. 647, 648

Now, That we have an Idea *of* Perfection, *plain from that of* Imperfection. Perfection *First in Order of Nature, as the Rule and Measure. This not the want of* Imperfection, *but* Imperfection *the want of* Perfection. *A* Scale *or* Ladder *of* Perfections *in Nature, Perceived by means of that* Idea, *which we have of a* Being Absolutely Perfect, *the Measure of them. Without which, we could not take notice of* Imperfection, *in the most* Perfect *of all those things which we ever had Sense of.* Boëtius; *That whatsoever is* Imperfect *in any kind, Implies something* in that kind Perfect, *from whence it was derived. And that the* Nature of things *took not Beginning, from any thing* Incompleat *and* Imperfect; *but descended downward, from what was* Absolutely Perfect, *by steps and degrees, Lower and Lower.* 648

Wherefore since Infinite, *the same with* Perfect; *we having a* Notion *of the* Latter, *must needs have of the* Former. *And though the Word* Infinite *be* Negative, *yet is the* Sense Positive. Finite *the* Negation *of* Infinite, *as which in order of Nature is before it, and not* Infinite *of* Finite. *However, in things Uncapable of* True Infinity; Infinity *being here a meer*

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Imaginary *thing and* Non-Entity, *can be onely conceived by the* Negation of Finite, *as* Nothing *is, by the* Negation of Something. *An* Infinite Being, *Nothing but a* Perfect Being, *such as never* Was Not, *and could produce all things* Possible, *or* Conceivable. Page 648, 649

The Fourth Atheistick Pretence *against the* Idea *of* God; *That it is an* Arbitrarious Complement *of* Contradictious Notions. *Where First we deny not, but that as some* Religionists *Extend the* Divine Power *to things* Contradictious, *so may others compound* Contradictions *together in the* Nature *of the* Deity. *But it does not follow from thence, that* Theology *it self is therefore* Contradictious, *no more then that* Philosophy *is so, because some* Philosophers *also hold* Contradictious *things: Or that Nothing is* Absolutely True, *neither in* Divinity, *nor* Philosophy, *but all* Seeming, *and* Phantastical; *according to the* Protagorean Doctrine. 649, 650

But though it be True, That whatsoever really Implies a Contradiction, *is a* Non-Entity; *yet is this Rule Obnoxious to much* Abuse, *when whatsoever mens shallow Understandings cannot reach to, is therefore presently cried down by them, as an* Impossibility *or* Nothing. *As when the* Atheists, *and* Materialists, *explode* Incorporeal Substance *upon this Pretence; or make it onely an* Attribute of Honour, *expressing the* Veneration *of* Mens Minds, *but signifying* Nothing in Nature, *nor having any* Philosophick Truth. *But the* Atheists *true meaning in this* Objection, *and what kind of* Contradictions *they are, which they impute to all* Theology, *may appear from a Passage of a* Modern Writer: *Namely, such as these; when God is said to Perceive* Sensible Things, *and yet to have no* Organs *of* Sense; *as also to* Understand, *and yet to have no* Brains. *The Un-disguised meaning of the Writer, That* Religion *is not* Philosophy, *but* Law, *and all meer* Arbitrary Constitution; *nor God a Subject of* Philosophy, *as all Real Things are; he being no* True Inhabitant *of the World or Heaven, but onely of mens* Brains *and* Phancies; *and his* Attributes *signifying neither* True *nor* False, *nor any thing in* Nature, *but onely mens* Reverence *and* Devotion, *towards what they Fear. And so may any thing be said of God, no matter what, so it be agreeable to* Civil Law. *But when men mistake* Attributes of Honour, *for* Attributes of Philosophick Truth; *that is, when they will suppose such a thing as a* God *Really to* Exist; *then is all* Absurd Nonsense *and* Contradiction. *God's* Understanding *without* Brains, *no* Contradiction. 650, 651

Certain, That no Simple Idea, *as of a* Triangle, *or a* Square, *can be* Contradictious *to it self; much less can the* Idea *of a* Perfect Being, *the most* Simple *of all. This indeed Pregnant of many* Attributes, *which if* Contradictious, *would render the whole a* Non-Entity; *but all the* Genuine Attributes *of the* Deity, *as* Demonstrable *of a* Perfect Being, *as the* Properties *of a* Triangle, *or a* Square; *and therefore can neither be* Contradictious *to it, nor one another.* Page 652

Nay, the Genuine Attributes *of the* Deity, *not onely not* Contradictious, *but also all* Necessarily Connected together. ibid.

In Truth, All the Attributes *of the* Deity, *but so many* Partial *and* Inadequate Conceptions *of One and the Same* Perfect Being, *taken into our Minds, as it were, by Piece-meal.* ibid.

The Idea *of God, neither* Fictitious, *nor* Factitious. *Nothing* Arbitrarious *in it; but a most* Natural *and* Simple Idea, *to which not the Least can be Added, nor any thing Detracted from it. Nevertheless, may there be different Apprehensions concerning God; every one that hath a* Notion *of a* Perfect Being, *not Understanding all that Belongeth to it; no more then of a* Triangle, *or of a* Sphear. ibid. 653

Concluded therefore, That the Attributes *of God,* No Confounded Non-sense of Religiously Astonished Minds, *huddling up together all* Imaginable Attributes *of* Honour, Courtship, *and* Complement; *but the* Attributes *of* Necessary Philosophick Truth: *and such as do not onely speak the* Devotion *of mens* Hearts, *but also declare the* Reall Nature *of the thing. Here the Wit of a* Modern Atheistick Writer, *ill placed. (Though no doubt, but some, either out of* Superstition, *or* Ignorance, *may Attribute such things to the* Deity, *as are* Incongruous *to its Nature.) Thus the* Fourth Atheistick Pretence, *against the* Idea *of God, Confuted.* 653, 654

In the next place, The Atheists *think themselves concerned, to give an Account of this* Unquestionable Phænomenon; *the General* Persuasion *of the* Existence *of a God, in the Minds of men, and their* Propensity to Religion; *whence this should come, if there were no* Reall Object *for it in* Nature. *And this they would doe by Imputing it, partly to the* Confounded Nonsense *of* Astonished Minds, *and partly to the* Imposture *of* Politicians. *Or else to these* Three Things; *To* Mens Fear; *and to their* Ignorance *of* Causes; *and to the* Fiction *of* Law-Makers *and* Civil Sovereigns. 654

The First of these Atheistick Origins of Religion; *That Mankind by reason of their* Natural Solicitude *and* Imbecillity, *are in continual* Solicitude *and* Fear *concerning* Future Events, *and their* Good *and* Evil Fortune. *And this* Passion *of* Fear *raises*

raises up in them for an Object to it self, *a most* Affrightfull Phantasm; *of An* Invisible Understanding Being, Omnipotent, &c. *They afterwards Standing in awe of this their own* Imagination, *and* Tremblingly Worshipping the Creature *of their own* Fear *and* Phancy. Page 654

The Second Atheistick Origin of Theism and Religion; *That Men having a* Naturall Curiosity, *to Enquire into the* Causes of things, *wheresoever they can discover no* Visible *and* Naturall Causes, *are prone to Feign* Causes Invisible *and* Supernatural. *As* Anaxagoras *said, never to have betaken himself to a* God, *but onely when he was at a loss for* Necessary Materiall Causes. *Wherefore no wonder if the Generality of* Mankind, *being Ignorant of the Causes of all or most Things, have betaken themselves to a* God, *as to a* Refuge *and* Sanctuary *for their* Ignorance. 654,655

These *two* Accounts *of the* Phænomenon of Religion; *from mens* Fear *and* Solicitude *and from their* Ignorance of Causes *and* Curiosity; *Joyned together by a Modern* Writer. *As if the* Deity *were but a* Mormo *or* Bugbear, *raised up by mens* Fear, *in the* Darkness *of their* Ignorance *of* Causes. *The Opinion of other* Ghosts *and* Spirits *also, deduced from the same* Originall. *Mens taking things* Casuall *for* Prognosticks, *and being so addicted to Omens, Portents, Prophecies,* &c. *From a* Phantastick *and* Timorous Supposition, *That the things of the World are not disposed of by* Nature, *but by* some Understanding Person. 655

But lest these Two Accounts of the Phænomenon *of* Religion, *should prove Insufficient; the* Atheists *superadde a* Third, *Imputing it also to the* Fiction *and* Imposture *of Civill* Soveraigns; *who perceiving an advantage to be made from hence, for the better keeping men in Subjection, have thereupon* Dextrously laid hold of mens Fear and Ignorance; *and Cherished those* Seeds *of* Religion *in them, from the Infirmities of their Nature: Confirming their Belief of* Ghosts *and* Spirits, *Miracles, Prodigies, and Oracles, by* Tales, *publickly Allowed and Recommended. And that Religion might be every way Obsequious to their Designs; have perswaded the People, that Themselves were but the* Interpreters *of the* Gods, *from whom they Received their* Laws. Religion *an* Engin of State; *to keep men busily Employed; Entertain their Minds; render them* Tame *and* Gentle, *apt for* Subjection *and* Society. 655, 656

All this not the Invention *of* Modern Atheists. *But an* Old Atheistick Cabbal; *That the* Gods made by Fear. Lucretius; *That the* Causes *of* Religion, Terrour *of* Mind *and* Darkness: *and that the* Empire of the Gods *owes all its Being to mens* Ignorance of Causes, *as also, that the* Opinion *of* Ghosts *proceeded from mens not knowing how to distinguish their* Dreams, *& other Frightfull* Phancies, *from* Sensations. 656, 657

An Old Atheistick *Surmize also; That* Religion *a* Political Invention. *Thus* Cicero. *The* Atheists *in* Plato, *That the Gods are not by* Nature, *but by* Art *and* Laws onely. Critias, *one of the Thirty Tyrants of* Athens, *his Poem to this purpose.* 657, 658

That the Folly *and* Falsness *of these* Three Atheistick Pretences, *for the* Origin *of* Religion, *will be fully Manifested. First, As to that of* Fear *and* Phancy. *Such an* Excess of Fear, *as makes any one constantly Believe the* Existence *of that, for which no manner of Ground, neither in* Sense *nor* Reason, *highly tending also to his own Disquiet; Nothing less then* Distraction. *Wherefore, the generality of mankind here affirmed by* Atheists, *to be* Frighted *out of their* Wits, *and* Distempered *in their brains; onely a few of themselves, who have escaped this* Fanick Terrour, *remaining* Sober *or in* their Right Senses. *The* Sobriety *of* Atheists, *nothing but* Dull Stupidity, *and* Dead Incredulity; *they Believing onely what they can* See *or* Feel. 658

True, That there is a Religious Fear, Consequent *upon the* Belief *of a* God; *as also that the* Sense *of a* Deity, *is often awakened in mens Minds, by their* Fears *and* Dangers. *But* Religion *no* Creature of Fear. *None lesse Solicitous about their* Good *and* Evill Fortune, *then the* Pious *and* Vertuous, *who place not their Chief Happiness in things* Aliene, *but onely in the Right Use of their* own Will. *Whereas the* Good *of* Atheists, *wholly in things* Obnoxious *to* Fortune. *The* Timorous Complexion *of* Atheists; *from building all their* Politicks *and* Justice *upon the* Foundation of Fear. 658, 659

The Atheists Grand Errour *here; That the* Deity, *according to the generall* Sense *of Mankind, Nothing but a* Terriculum, *a* Formidable, Hurtfull *and* Undesirable *thing. Whereas men every where agree, in that* Divine Attribute *of* Goodness *and* Benignity. ibid.

Φθονερὸν τὸ Δαιμόνιον, *in the worst Sense, taken by none but a few Ill-natured Men; painting out the Deity according to their own Likeness. This condemned by* Aristotle *in the* Poets, (*he calling them therefore* Liars) *by* Plutarch *in* Herodotus, *as spoken* Universally; Plutarch *himself restraining the Sense thereof to his* Evill Principle. Plato's *ascribing the* World *to the Divine Goodness: who therefore made all things most like* Himself. *The true meaning of this* Proverb; *That the* Deity *affecteth to* Humble *and* Abase *the Pride of men.* Lucretius *his* Hidden Force, *that hath as it were a Spite to all* Overswelling Greatnesses; *could be no other then the* Deity. *Those*

amongst Christians, *who make the worst Representation of* God, *yet Phansy him* Kind *and* Gracious *to Themselves.* Page 659, 660

True, that Religion *often expressed by the* Fear of God. Fear, Prima Mensura Deitatis, *the* First Impression *that* Religion *makes upon men in this Lapsed State. But this not* a Fear *of* God, *as* Mischievous *and* Hurtfull, *nor yet as a meer* Arbitrary Being, *but as* Just, *and an* Impartiall Punisher *of* Wickedness. Lucretius *his acknowledging, mens* Fear of God *to be conjoyned with a* Conscience *of* Duty. *A Naturall* Discrimination *of* Good *and* Evill, *with a Sense of an* Impartiall Justice, *presiding over the World, and both* Rewarding *and* Punishing. *The* Fear of God, *as either a* Hurtfull, *or* Arbitrary and Tyrannicall Being, (*which must needs be joyned with something of* Hatred) *not* Religion, *but* Superstition. *Fear, Faith, and Love;* Three Steps *and* Degrees *of* Religion, *to the* Son of Sirach. *Faith better Defined in* Scripture, *then by any* Scholasticks. *God such a Being, as if he were not, Nothing more to be Wished for.* 660, 661

The Reason *why* Atheists *thus mistake the* Notion of God, *as a Thing onely to be* Feared, *and consequently* Hated; *from their own* Ill Nature *and* Vice. *The latter disposing them so much to think, that there is no* Difference *of* Good *and* Evill *by* Nature, *but onely by* Law; *which* Law *Contrary to* Nature, *as* Restraint *to* Liberty. *Hence their denying all* Naturall Charity, *and Acknowledging no* Benevolence, *or* Good Will, *but what arises from* Imbecillity, Indigency, *and* Fear. *Their Friendship at best no other, then* Mercatura Utilitatum. *Wherefore if there were an* Omnipotent Deity, *this* (*according to the* Atheistick Hypothesis) *could not have so much, as that* Spurious Love *or* Benevolence *to any thing, because standing in* Need *of* Nothing, *and* Devoid *of* Fear. *Thus* Cotta *in* Cicero. *All this asserted also, by a late* Pretender *to* Politicks; *He adding thereunto, that God hath no other* Right of Commanding, *then his* Irresistible Power: *nor men any* Obligation *to* obey *him, but onely from their* Imbecillity *and* Fear, *or because they* cannot Resist *him. Thus do* Atheists *Transform the* Deity *into a* Monstrous Shape; *an* Omnipotent Being *that hath neither* Benevolence *nor* Justice *in him. This indeed a* Mormo *or* Bugbear. 661, 662

But as this a false Representation *of* Theism; *so the* Atheistick Scene *of things, most* Uncomfortable, Hopeless, *and* Dismall; *upon severall Accounts. True, that no* Spightfull Designs *in* Senseless Atoms; *in which Regard,* Plutarch *Preferred, even this* Atheistick Hypothesis, *before that of an* Omnipotent Mischievous Being. *However, no* Faith, *nor* Hope *neither, in* Senseless Atoms. Epicurus *his* Confession, *that it was better to believe the* Fable *of the* Gods, *then that* Materiall Necessity *of all things, asserted by the other* Atheistick Physiologers, *before himself. But he not at all mending the Matter, by his supposed* Free Will. *The* Panick Fear *of the* Epicureans, *of the Frame of Heaven's* Cracking, *and this* Compilement *of* Atoms *being dissolved into a* Chaos. Atheists *running from* Fear, *plunge themselves into* Fear. Atheism, *rather then* Theism, *from the* Imposture *of* Fear, Distrust, *and* Disbelief *of Good. But* Vice *afterwards prevailing in them, makes them Desire, there should be No* God. Page 663, 664

Thus the Atheists, *who derive the* Origin of Religion *from* Fear, *First put an* Affrightfull Vizard *upon the* Deity, *and then conclude it to be but a* Mormo *or* Bugbear, *the Creature of* Fear *and* Phancy. *More likely of the Two, that the* Opinion *of a* God, *sprung from* Hope of Good, *then* Fear of Evill; *but neither of these True, it owing its Being to the* Imposture *of no* Passion, *but supported by the Strongest and clearest* Reason. *Nevertheless a* Naturall Prolepsis, *or* Anticipation *of a* God *also, in mens Minds,* Preventing Reason. *This called by* Plato *and* Aristotle, *a* Vaticination. 664, 665

The Second Atheistick Pretence, *to* salve *the* Phænomenon *of* Religion, *from the* Ignorance of Causes, *and mens innate* Curiosity, (*Upon which Account the* Deity *said by them, to be nothing but an* Asylum of Ignorance, *or the* Sanctuary of Fools,) *next to be Confuted.* 665

That the Atheists, *both* Modern *and* Ancient, *here commonly Complicate these Two together,* Fear, *and* Ignorance of Causes; *making* Theism *the* Spawn *of both*: *as the* Fear *of Children in the* Dark, *raises* Bugbears *and* Spectres. Epicurus *his Reason, why he took such great pains in the Study of* Physiology; *that by finding out the* Naturall Causes *of things, he might free men from the* Terrour of a God, *that would otherwise Assault their Minds.* ibid.

The Atheists *thus Dabbling in* Physiology; *and finding out* Materiall Causes *for some of those* Phænomena, *which the unskilfull Vulgar salve onely from a* Deity; *therefore Confident, that* Religion *had no other* Originall, *then this* Ignorance of Causes: *as also, that* Nature, *or* Matter,

Matter, *does all things alone without a* God. *But we shall make it manifest, That* Philosophy *and the* True Knowledge of Causes *Lead to a* Deity; *and that* Atheism; *from* Ignorance of Causes, *and want of* Philosophy. Page 665, 666

For First, No Atheist, *who derives all from Senseless Matter, can possibly assign any* Cause *of* Himself, *his own* Soul *or* Mind: *it being Impossible, that* Life *and* Sense *should be* Naturally *produced, from what* Dead *and* Senseless; *or from* Magnitudes, Figures, Sites, *and* Motions. *An* Atheistick Objection, *nothing to the purpose; That* Laughing *and* Crying things *are made out of* Not-Laughing *and* Crying Principles: *because these result from the* Mechanism *of the* Body. *The* Hylozoists *never able neither, to produce* Animal Sense, *and* Consciousness, *out of what* Senseless *and* Inconscious. *The* Atheists, *supposing their own* Life *and* Understanding, *and all the* Wisedom *that is in the World, to have sprung, meerly from* Senseless Matter, *and* Fortuitous Motion; *Grossely* Ignorant of Causes. *The* Philosophy *of* Our Selves, *and* True Knowledge *of the* Cause *of our own* Soul *and* Mind, *brings to* God. Page 666, 667

Again, Atheists Ignorant *of the* Cause of Motion, *by which they suppose all things done: this* Phænomenon *being no way* Salvable, *according to their* Principles. *First, undeniably certain, That* Motion *not* Essential *to all* Body *or* Matter *as such, because then there could have been no* Mundane System, *no* Sun, Moon, Earth, &c. *All things being continually* Torn in Pieces, *and Nothing* Cohering. *Certain also, That* Dead *and* Senseless Matter, *such as that of* Anaximander, Democritus, *and* Epicurus, *cannot* Move *it self* Spontaneously, *by* Will *or* Appetite. *The* Hylozoists *further considered elsewhere.* Democritus *could assign no other* Cause *of* Motion, *then this, That one* Body moved *another from* Eternity *Infinitely; without any* First Cause *or* Mover. *Thus also a* Modern Writer. *To Assert an* Infinite Progress *in the* Causes of Motion, *according to* Aristotle, *to assign no* Cause *thereof at all.* Epicurus, *though an* Exploder of Qualities, *forced here to fly to an* Occult Quality, *of* Gravity. *Which, as Absurd in Infinite Space, and without any* Centre of Rest; *so indeed nothing but to make his own* Ignorance, *and* He Knows not Why, *to be a* Cause. *The* Motion of Body, *from the* Activity *of something* Incorporeal. *Though* Motion *taken for* Translation, *be a* Mode of Matter; *yet as it is taken for the* Vis Movens, *a* Mode, *or* Energy, *of Something that is* Incorporeal, *and* Self-Active. *The* Motion *of the whole* Corporeal Universe, *Originally from the* Deity. *Thus the* Ignorance *of the* Cause *of* Motion, *another* Ground of Atheism. Page 667, 669

Thirdly. The Atheists *also* Ignorant *of the* Cause *of that* Grand Phænomenon, *the* τὸ εὖ ἕνεκα, *the* Regular and Artificial Frame *of the* Mundane System, *and of the Bodies of Animals; together with the* Harmony *of all. They who boast they can give* Causes *of all things, without a God, able to give no* Cause *of this, but onely, that it* Happened by Chance *so to be. This, either to make the* Absence of a Cause, *a* Cause; (Chance *being but the* Absence *of an* Intending Cause) *or their Own very* Ignorance *of the* Cause, *and* They Know not Why, *to be a* Cause; *or to make* One Contrary, *the* Cause *of* Another; (Confusion *of* Order *and* Harmony, Chance *of* Art *and* Skill,) *or Lastly, to deny it to have any* Cause *at all, since they deny an* Intending Cause. 669

But here the Atheists *make several* Pretences, *for this their* Ignorance. *First, That the World is not so* Well Made, *but that it might have been much Better; and many* Flaws *to be found therein: whereas a God, or Perfect Being, would have* Bungled *in* Nothing, *but have made all things after the* Best manner. *But this a* Twelfth Atheistick Argumentation, *and the* Confutation *thereof to be expelled afterward. Reasons why some* Modern Theists *give* Atheists *so much advantage here, as to acknowledge Things be* Ill Made; *whilst the* Ancient Pagan Theists *stood their Ground, and generously maintained, that* Mind *being the* Maker *of all things, and not* Blind Fortune *or* Chance, *nor* Arbitrary Will, *and* Irrational Humane Omnipotent; *the* Τὸ βέλτιστον, *That which is* Absolutely the Best, *in order to the* Good *of the* Whole, (*so far as the Necessity of things would admit*) *the* Measure *and* Rule *of* Nature, *and* Providence. 669, 670

Again, the Atomick *and* Epicurean Atheists *Pretend, That though many things serve for* Uses, *yet it does not therefore follow, that they were made* Intentionally *for those* Uses; *because things that* Happen by Chance, *may have* Uses Consequent. *Thus* Lucretius, *and the old* Atheistick Philosophers *before* Aristotle, *of the Parts of the Bodies of Animals, and all other things. The* Answer, *That when things consist of many Parts, all* Artificially *Proportioned together, with much Curiosity, as for example the* Eye; *no man who considers the* Anatomy *thereof, and its whole Structure, can reasonably conclude, that it* Happened *so to be made; and the* Use of Seeing Followed: *but that it was made Intentionally for the* Use of Seeing. *But to maintain, that not onely* Eyes *Happened to be so made, and the* Use of Seeing Followed, *but also* Ears, *and a* Mouth, *and* Feet, *and* Hands,

and all the other parts Organical and Similar, (without any of which, the Whole would be Inept or Uſeleſs) all their ſeveral Uſes, *Un-Intended, following*; *Groſs* Inſenſibility, *and* Stupidity. *Galen of the* Uſe of Parts. Page 671, 672

Democritus *his Dotages*; *Countenanced alſo by* Carteſius *His Book of* Meteors, *(firſt written with deſign to* Salve *all thoſe* Phænomena without a God,) *but Unſucceſsfully. Nevertheleſs we acknowledge, That* God *and* Nature *doe all things in the moſt* Frugal *and* Compendious *way*; *and that the* Mechanick Powers *are taken in, ſo far as they will ſerviceably comply with the* Intellectual Platform. *But Nature not* Mechanical *and* Fortuitous *onely, but alſo* Vital *and* Artificial; *the* Archeus *of the whole* World. ibid.

Again, Atheiſts *further* Pretend, *That though it may well ſeem ſtrange, that* Matter Fortuitouſly Moved, *ſhould, at the very Firſt, fall into ſuch a* Regularity *and* Harmony, *as is now in the World*; *yet not at all ſtrange, that* Atoms, *moving from all Eternity, and making all manner of* Combinations *and* Contextures, *and trying all* Experiments, *ſhould after innumerable other* Inept, *and* Diſcongruous Forms, *at length fall into ſuch a* Syſtem *as This. They ſay therefore, That the* Earth, *at firſt, brought forth divers* Monſtrous *and* Irregular Shapes *of* Animals; *ſome wanting* Feet, *ſome* Hands, *ſome without a* Mouth, &c. *to which the* Ancients *added* Centaurs, Scylla's, *and* Chimæra's; *mixtly* Boviform, *and* Hominiform Animals. *Though* Epicurus, *aſhamed to own theſe, would ſeem to exclude them, but without Reaſon. But becauſe we have now no ſuch* Irregular Shapes *Produced out of the* Earth, *they ſay that the Reaſon is, becauſe none could Continue and Propagate their kind by* Generation, *but onely ſuch as Happened to be fitly made. Thus* Epicurus, *and the* Atheiſts *before* Ariſtotle. *They alſo adde hereunto, their* Infinite Worlds; *amongſt which they Pretend, not one of a Thouſand, or of Ten thouſand, hath ſo much Regularity in it as this of ours. Laſtly, they Preſage likewiſe, that this World of ours ſhall not always continue ſuch, but after a while fall into* Confuſion *and* Diſorder again; *and then may we have* Centaurs, Scylla's, and Chimæra's *as before.* 672, 674

Nevertheleſs, becauſe this Univerſal *and* Conſtant Regularity *of things, for ſo many Ages together, is ſo* Puzzling; *they would perſwade us, that the* Senſleſs Atoms, *Playing and Toying up and down, from* Eternity, *without any Care or Thought; were at length* Taught, *by the Neceſſity of things, and driven to a kind of* Trade *or* Habit *of* Artificialneſs *and* Methodicalneſs. 674. 675

To all which Atheiſtick Pretences *Replied. Firſt, That this an* Idle Dream, *or* Impudent Forgery, *That there was once an* Inept Mundane Syſtem; *and in this World of ours all manner of* Irregular Shapes *of* Animals: *not onely becauſe no* Tradition *of any ſuch thing*; *but alſo becauſe no* Reaſon *poſſibly to be given, why ſuch ſhould not be Produced out of the Earth ſtill, though they could not Continue long. That alſo Another* Atheiſtick Dream, *That in this World of ours, all will quickly fall into* Confuſion *and* Nonſenſe *again. And as their* Infinite Worlds, *an* Impoſſibility, *ſo their Aſſertion of the* Irregularity *of the ſuppoſed other* Worlds, *well enough Anſwered, by a Contrary Aſſertion*; *That were every* Planet *a* Habitable Earth, *and every* Fixed Star, *a* Sun, *having all more or fewer ſuch* Habitable Planets *moving round about them, and none of them* Deſert *or* Un-inhabited; *there would not be found ſo much as one* Ridiculous *or* Inept Syſtem *amongſt them all*; *the* Divine Act *being* Infinite. Page 675

Again, That the Fortuitous Motions *of* Senſleſs Atoms, *ſhould in length of Time grow* Artificial, *and contract a* Habit *or* Trade *of* Acting *as* Regularly, *as if directed by perfect* Art *and* Wiſedome; This Atheiſtick Fanaticiſm. 675, 676

No more Poſſible, That Dead *and* Senſleſs Matter, Fortuitouſly Moved, *ſhould at length be* Taught, *and* Neceſſitated *by it ſelf, to produce this* Artificial Syſtem *of the World*; *then that a dozen or more Perſons, unskilled in Muſick, and ſtriking the Strings as it* Happened, *ſhould at length be* Taught, *and* Neceſſitated *to fall into* Exquiſite Harmony; *Or that the Letters in the Writings of* Plato *and* Ariſtotle, *though having ſo much* Philoſophick Senſe, *ſhould have been all Scribbled at randome. More* Philoſophy *in the* Great Volume *of the* World, *then in all* Ariſtotle's *and* Plato's *Works*; *and more of* Harmony, *then in any* Artificial Compoſition *of* Vocall Muſick. *That the* Divine Art *and* Wiſedom, *hath printed ſuch a* Signature *of it ſelf upon the* Matter *of the* Whole World, *as* Fortune *and* Chance *could never* Counterfeit. 676, 677

But in the next place, the Atheiſts *will for all this undertake to* Demonſtrate, *That things could not Poſſibly be made by any* Intending Cauſe, *for* Ends *and* Uſes; *as* Eyes for Seeing, Ears for Hearing; *from hence, Becauſe things were all in Order of* Time, *as well as* Nature, *before their* Uſes. *This Argument ſeriouſly propounded by* Lucretius *in this manner*; *If* Eyes *were made for the* Uſe *of* Seeing, *then, of neceſſity, muſt* Seeing *have been before* Eyes; *But therefore could there was no* Seeing *before* Eyes; *therefore could not* Eyes *be made for the ſake of* Seeing. 677, 678

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Evident, that the Logick *of these* Atheists, *differs from that of all other* Mortalls; *according to which, the* End *for which any thing is designedly made, is onely in* Intention First, *but in* Execution Last. *True, that Men are Commonly excited, from Experience of things, and Sense of their Wants, to* Excogitate Means *and* Remedies: *but it doth not therefore follow, that the* Maker *of the* World *could not have a* Preventive Knowledge *of whatsoever would be* Usefull *for Animals, and so make them Bodies Intentionally for those Uses. That Argument ought to be thus framed: Whatsoever is made Intentionally for any* End, *as the Eye for that of Seeing; that End must needs be in the* Knowledge *and* Intention *of the* Maker, *before the* Actual Existence *of that which is made for it; But there could be no* Knowledge *of Seeing before there were* Eyes; *Therefore Eyes could not be made* Intentionally *for the sake of* Seeing. Page 678

This the True Scope *of the Premised* Atheistick Argument, *however disguised by them in the first* Propounding. *The Ground thereof, Because they take it for granted, That all* Knowledge *is derived from* Sense, *or from the Things* Known, Pre-Existing *without the* Knower. *And here does* Lucretius *Triumph. The Controversy therefore at last resolved into this; Whether all* Knowledge *be in its own Nature,* Junior *to* Things; *for if so, it must be Granted, that the World could not be Made by any* Antecedent Knowledge. *But this afterwards fully* Confuted; *and* Proved, *That* Knowledge *is not, in its own Nature,* Ectypall, *but* Archetypall; *and that* Knowledge *was* Older then the World, *and the* Maker thereof. 679

But Atheists *will Except* against the Proving of a God, *from the* Regular *and* Artificiall *frame of things; That it is unreasonable to think, there should be no* Cause in Nature, *for the* Common Phænomena *thereof; but a* God *thus Introduced to salve them. Which also, to suppose the world* Bungled *and* Botcht *up. That* Nature *is the* Cause *of* Naturall things, *Which* Nature *doth not* Intend, *nor* Act *for* Ends. *Wherefore the Opinion of* Finall Causality *for things in* Nature, *but an* Idolum Specûs. *Therefore rightly banished, by* Democritus, *out of* Physiology. 679, 680

The Answer: *Two* Extreams *here to be avoided, One of the* Atomick Atheists, *who derive all things from the* Fortuitous Motion *of* Sensless Matter; *Another of* Bigoticall Religionists, *who will have* God *to doe all things Himself Immediately, without any* Nature. *The Middle betwixt both, That there is not onely a* Mechanicall *and* Fortuitous, *but also an* Artificiall Nature, *Subservient to the* Deity, *as the* Manuary Opificer, *and* Drudging Executioner *thereof. True, that some Philosophers have absurdly attributed their own* Properties *or* Animal Idiopathies *to* Inanimate Bodies. *Nevertheless, this no* Idol *of the* Cave *or* Den, *to suppose the* System *of the* World *to have been framed by an* Understanding Being, *according to whose Direction,* Nature, *though not it self* Intending, Acteth. Balbus *his Description of this* Artificiall Nature *in* Cicero. *That there could be no* Mind *in us, were there none in the* Universe. *That of* Aristotle *True, That there is more of* Art *in some things of* Nature, *then in any thing Made by* Men. *Now the Causes of* Artificiall things, *as a* House *or* Clock, *cannot be declared, without* Intention for Ends. *This Excellently pursued by* Aristotle. *No more can the* Things *of* Nature *be rightly Understood, or the* Causes *of them fully Assigned, meerly from* Matter *and* Motion, *without* Intention *or* Mind. *They who banish* Finall *or* Mentall Causality *from Philosophy, look upon the* Things of Nature, *with no other* Eyes *then* Oxen *and* Horses. *Some pitifull Attempts of the* Ancient Atheists, *to salve the* Phænomena *of* Animals, *without* Mentall Causality. Democritus *and* Epicurus *so cautious, as never to pretend, to give an* Account *of the* Formation *of the* Fœtus. Aristotle's *Judgement here to be Preferred before that of* Democritus. Page 680, 683

But nothing more Strange, then that these Atheists *should be justified in this their* Ignorance, *by* Professed Theists *and* Christians; *who* Atomizing *likewise, in their* Physiology, *contend that this whole* Mundane System, *resulted onely from the* Necessary *and* Unguided Motion *of* Matter, *either Turned Round in a* Vortex, *or Jumbled in a* Chaos, *without the Direction of any* Mind. *These* Mechanick Theists *more* Immodest *then the* Atomick Atheists *themselves; they supposing these their* Atoms, *though* Fortuitously *moved, yet never to have produced any* Inept System, *or* Incongruous Forms; *but from the very first, all along, to have Ranged themselves so Orderly, as that they could not have done it better, had they been directed by a* Perfect Mind. *They quite take away that Argument for a God, from the* Phænomena, *and that* Artificiall Frame *of things, leaving onely some* Metaphysicall Arguments; *which though never so good, yet by reason of their* Subtlety, *cannot doe so much* Execution. *The* Atheists *Gratified to see the* Cause *of* Theism *thus betrayed, by its professed* Friends; *and the Grand* Argument *for the same, totally* Slurred *by them.* 683, 684

As this, Great Insensibility *of* Mind, *to look upon the Things of Nature with no other Eyes then*

then Brute Animals do; ſo are there Sundry Phænomena, partly Above the Mechanick Powers, and partly Contrary to the ſame, which therefore can never be Salved, without Mentall and Finall Cauſality. As in Animals, the Motion of the Diaphragma in Reſpiration; the Syſtole and Diaſtole of the Heart (Being a Muſcular Conſtriction and Relaxation.) To which might be added others in the Macrocoſm: as the Interſection of the Planes of the Equator and Ecliptick; or the Earth's Diurnall Motion upon an Axis not Parallell with that of its Annual. Carteſius his Confeſſion, that according to Mechanick Principles, theſe ſhould continually come nearer and nearer together; which ſince they have not done, Finall or Mentall Cauſality here to be acknowledged; and becauſe it was Beſt it ſhould be ſo. But the Greateſt Phænomenon of this kind, the Formation and Organization of Animals; which theſe Mechaniſts never able to give any Account of. Of that Poſthumous Piece of Carteſius, De la Formation Du Fœtus. Page 684,685

Pretended, That to aſſign Finall Cauſes, is to preſume our ſelves to be as Wiſe as God Almighty, or to be Privy to his Counſells. But the Queſtion, not Whether we can always reach to the Ends of God Almighty, or know what is Abſolutely Beſt in every Caſe, and accordingly Conclude things therefore to be ſo; but Whether any thing in the World be made for Ends, otherwiſe then would have reſulted from the Fortuitous Motion of Matter. No Preſumption, nor Intruſion into the Secrets of God Almighty, to ſay, that Eyes were made by him Intentionally for the ſake of Seeing. Anaxagoras his Abſurd Aphoriſm, That Man was therefore the moſt Solert of all Animals, becauſe he Chanced to have Hands. Far more Reaſonable to think, (as Ariſtotle concludeth) That becauſe Man was the wiſeſt of all Animals, therefore he had Hands given him. More proper to give Pipes, to one that hath Muſicall skill, then upon him that hath Pipes, to beſtow Muſicall skill. 685

In the Laſt place, The Mechanick Theiſts Pretend, and that with ſome more plauſibility, That it is below the Dignity of God Almighty, to perform all thoſe Mean and Triviall Offices of Nature, Himſelf Immediatly. This Anſwered again; That though the Divine Wiſedom, it ſelf Contrived the Syſtem of the whole, for Ends; yet is there an Artificial Nature under him, as his Inferiour Miniſter and Executioner. Proclus his Deſcription hereof. This Nature to Proclus, a God or Goddeſs; but onely as the Bodies of the Animated Stars were called Gods, becauſe the Statues of the Gods. 685, 686

That we cannot otherwiſe Conclude, concerning theſe Mechanick Theiſts, who derive all things in the Mundane Syſtem, from the Neceſſary Motions of Senſleſs Matter, without the Direction of any Mind or God; but that they are Imperfect Theiſts, or have a certain Tang of the Atheiſtick Enthuſiaſm, (the Spirit of Infidelity) hanging about them. Page 687

But theſe Mechanick Theiſts Counterbalane'd by another ſort of Atheiſts, not Fortuitous nor Mechanicall; namely the Hylozoiſts; who acknowledge the works of Nature to be the works of Underſtanding, and deride Democritus his Rough and Hooky Atoms, devoid of Life; they attributing Life to all Matter as ſuch, and concluding the Vulgar Notion of a God, to be but an Inadequate Conception of Matter, its Energetick Nature being taken alone by it ſelf as a Compleat Subſtance. Theſe Hylozoiſts, never able to ſatisfy that Phænomenon, of the One Agreeing and Conſpiring Harmony throughout the whole Univerſe: every Atom of Matter, according to them, being a Diſtinct Percipient; and theſe Unable to confer Notions with One another. 687

Nor can the other Coſmo-Plaſtick Atheiſts (to whom the whole World, but one Huge Plant or Vegetable, Endued with a Spermatick, Artificiall Nature, Orderly diſpoſing the whole, without Senſe or Underſtanding,) doe any thing towards the Salving of This, or any other Phænomena: it being Impoſſible, That there ſhould be any ſuch Regular Nature, otherwiſe then as Derived from, and Depending on, a Perfect Mind. ibid.

Beſides theſe Three Phænomena, of Cogitation, Motion, and the Artificial Frame of things, with the Conſpiring Harmony of the Whole, (no way Salvable by Atheiſts) Here further Added, That thoſe who aſſerted the Novity of the World, could not poſſibly give an Account neither, of the Firſt Beginning of Men, and other Animals, not now Generated out of Putrefaction. Ariſtotle ſometimes doubtfull and ſtaggering concerning the World's Eternity. Men and all other Animals not produced at firſt by Chance, either as Worms out of Putrefaction, or out of Eggs, or Wombs, growing out of the Earth; Becauſe no Reaſon to be given, why Chance ſhould not as well produce the ſame out of the Earth ſtill. Epicurus his vain Pretence, that the Earth, as a Child-bearing Woman, was now grown Effete and Barren. Moreover, Men and Animals, whether firſt Generated out of Putrefaction, or excluded out of Wombs or Egge-ſhells, ſuppoſed by theſe Atheiſts themſelves, to have been produced in a Tender, Infant-like State, ſo that they could neither ſupply themſelves with nouriſhment, nor defend themſelves from harms. A Dream of Epicurus, That

That the Earth *sent forth* streams *of* Milk *after those her* New-born Infants *and* Nurslings; *Confuted by* Critolaus *in* Philo. *Another* Precarious Supposition *or* Figment *of* Epicurus; *That then no* immoderate *Heats nor Colds, nor any blustering Winds.* Anaximander's *way of* Salving *this* Difficulty; *That Men were first generated and nourished in the bellies of Fishes, till able to shift for themselves; and then disgorged upon dry land.* Atheists *swallow any thing, rather then a* God. Page 688, 689

Wherefore here being Dignus Vindice Nodus, *a* Θεὸς ἀπὸ μηχανῆς, *Reasonably introduced, in the* Mosaick Cabbala, *to* solve *the same. It appearing, from all Circumstances put together, that this whole* Phænomenon *surpasses, not onely the* Mechanick, *but also the* Plastick Powers; *there being much of* Discretion *therein. However, not denied, but that the* Ministery *of Spirits (Created before* Man, *and other* Terrestrial Animals) *might be here made use of. As in* Plato, *after the* Creation *of* Immortal Souls, *by the* Supreme God, *the Framing of* Mortal Bodies *is committed to* Junior Gods. 689,690

Furthermore, Atheists no more able to Salve *that* ordinary Phænomenon, *of the* Conservation of Species, *by the Difference of* Sexes, *and a due Proportion of Number, kept up between* Males *and* Females. *Here a Providence also, Superiour, as well to the* Plastick, *as* Mechanick Nature. ibid.

Lastly, Other Phænomena, *as* Real, *though not* Physical; *which Atheists cannot possibly* Salve, *and therefore do commonly Deny; as of* Natural Justice *or* Honesty, *and* Obligation; *the Foundation of* Politicks, *and the* Mathematicks *of* Religion. *And of* Liberty *of Will, not onely That of* Fortuitous Self-determination, *when an equal* Eligibility *of* Objects; *but also That which makes men* deserve Commendation *and* Blame. *These not commonly distinguished, as they Ought.* Epicurus *his endeavour to* Salve Liberty of Will, *from Atoms* Declining *Uncertainly from the* Perpendicular, *meer* Madness *and* Frenzy. 690,691

And now have we already Preventively Confuted the Third Atheistick Pretence, *to Salve the* Phænomenon of Theism, *from the* Fiction *and* Imposture *of* Politicians; *we having proved, That* Philosophy, *and the true* Knowledg of Causes, *inferre the Existence of a God. Nevertheless this to be here further* Answered. 691

That States-men *and* Politicians *could not have made such use of* Religion, *as sometimes they have done, had it been a meer* Cheat *and* Figment *of their own. Civil Sovereigns in all the distant places of the World, could not have so universally conspired, in this one Piece of* State-craft *or* Cozenage: *nor yet have been able, to possess the Minds of men every-where with such a constant Awe and Dread of an* Invisible Nothing. *The World would long since have discovered this* Cheat, *and suspected a Plot upon their* Liberty, *in the* Fiction of a God; *at least Governours themselves would have understood it; many of which notwithstanding as much awed with the Fear of this* Invisible Nothing, *as any Others. Other* Cheats *and* Juggles, *when once Detected, no longer Practised. But Religion now as much in Credit as ever, though so long since Decried by* Atheists, *for a* Political Cheat. *That* Christianity, *a Religion Founded in no* Humane Policy, *prevailed over the* Craft *and* Power *of all* Civill Sovereigns, *and Conquered the* Persecuting World, *by Suffering Deaths and Martyrdoms. This Presignified by the* Prophetick Spirit. Page 691, 692

Had the Idea *of* God, *been an* Arbitrarious Figment, *not conceivable, how men should have universally agreed in the same, and the Attributes belonging thereunto: (This Argument used by* Sextus:) *Nor that Civil Sovereigns themselves should so universally have* Jumped *in it.* 692,693

Furthermore; Not Conceivable, how this Thought *or* Idea *of a God should have been Formed by any, had it been the* Idea of Nothing. *The* Superficialness of Atheists, *in Pretending, that* Politicians, *by telling men of Such a thing, put the* Idea *into their Minds. No* Notions, *or* Idea's, *put into mens minds by* Words, *but onely the* Phantasms of the Sounds. *Though all* Learning *be not* Remembrance; *yet is all* Humane Teaching, *but* Maieutical *or* Obstetricious; *not the* Filling of the Soul *as a Vessel, by Pouring into it from without; but the* Kindling of it *from within. Words signifie nothing, to him that cannot raise up within himself the* Notions, *or* Idea's, *correspondent to them. However, the Difficulty still remains; How* States-men *themselves, or the first* Inventer *of this* Cheat, *could have framed any* Notion *at all of a* Non-Entity. 693,694

Here the Atheists *Pretend, That there is a* Feigning *Power in the Soul, whereby it can make* Idea's *and* Conceptions *of* Non-Entities; *as of a* Golden Mountain, *or a* Centaur: *and that by this, an* Idea *of God might be framed, though there be no* such Thing. *Answer; That all the* Feigning Power *of the Soul, consisteth onely in* Compounding Idea's *of things, that Really Exist Apart, but not in that* Conjunction. *The Mind cannot make any* New Conceptive Cogitation, *which was not Before; as the* Painter *or* Limner *cannot Feign* Colours. *Moreover, the whole of these* Fictitious Idea's, *though it have no* Actual, *yet hath*

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hath it a Possible Entity. *The* Deity *it Self, though it could Create a World out of Nothing, yet can it not* Create *more* Cogitation *or* Conception, *then* Is, *or was alwayt contained in its own* Mind *from* Eternity; *nor frame a* Positive Idea *of that, which hath no* Possible Entity. Page 694, 695

The Idea of God, *no* Compilement *or* Aggregation *of things, that Exist Severally, apart in the World; because then it would be a meer* Arbitrarious thing, *and what* Every one *Pleased, the contrary whereunto hath been before manifested.* 695

Again; Some Attributes *of the* Deity, *nowhere else to be found in the whole World; and therefore must be* Absolute Non-Entities, *were there no* God. *Here the* Painter *must Feign* Colours, *and Create* New Cogitation, *out of* Nothing. ibid.

Lastly, Upon Supposition, That there is no God, *it is Impossible not onely, that there should be any for the Future, but also, that there should ever have been any; whereas all* Fictitious Idea's *must have a* Possible Entity, *since otherwise they would be* Unconceivable, *and No* Idea's. ibid.

Wherefore some Atheists *will further Pretend; That besides this* Power *of* Compounding *things together, the* Soul *hath another* Ampliating, *or* Amplifying Power; *by both which together, though there be no* God Existing, *nor yet Possible; the* Idea *of him might be* Fictitiously Made: *those* Attributes *which are nowhere else to be found, arising by way of* Amplification *or* Augmentation *of Something found in* Men. 695, 696

Answer, *First, That according to the Principles of these* Atheists, *that all our* Conceptions *are nothing but* Passions *from* Objects without; *there cannot Possibly be any such* Amplifying Power *in the* Soul, *whereby it could make* More then Is. *Thus* Protagoras *in* Plato; No man can Conceive any thing, but what he suffers. *Here also, (as* Sextus *Intimateth,) the* Atheists *guilty of that* Fallacy, *called a* Circle *or* Diallelus. *For having First undiscernedly made the* Idea of Imperfection, *from* Perfection; *they then goe about again, to make the* Idea of Perfection, *out of* Imperfection. *That men have a* Notion of Perfection, *by which, as a* Rule, *they Judge things to be* Imperfect; *Evident from that Direction given by all* Theologers, *To Conceive* of God, *in way of* Remotion *or* Abstraction *of all* Imperfection. *Lastly,* Finite Things *added together, can never make up* Infinite; *as more and more* Time *backward, can never reach to* Eternity *without Beginning.* God *differs from* Imperfect things, *not in* Degree, *but* Kind. *As for* Infinite Space, *said to consist of* Parts Finite; *we certain of no more then this, that the* Finite World *might have been made* Bigger *and* Bigger Infinitely; *for which very* Cause, *it could never be* Actually Infinite. Gassendus *his* Objection, *That the* Idea *of an* Infinite God, *might as well be Feigned, as that of* Infinite Worlds. *But* Infinite Worlds, *are but* Words *or* Notions *ill Put together, or Combined;* Infinity *being a* Real Thing *in* Nature, *but* Misapplied, *it being Proper onely to the* Deity. Page 696, 697

The Conclusion; That since the Soul *can neither* Make *the* Idea *of* Infinite, *by* Amplification *of* Finite; *nor* Feign *or* Create *any* New Cogitation, *which was not before; nor make a* Positive Idea, *of a* Non-Entity; *certain, that the* Idea *of* God, *no* Fictitious Thing. 697

Further made Evident, That Religion *not the* Figment of Civil Sovereigns. Obligation *in* Conscience, *the* Foundation *of all* Civil Right *and* Authority. Covenants *without this, Nothing but* Words *and* Breath. Obligation, *not from* Laws *neither; but before them; or otherwise they could not Oblige. Lastly, This derived, not from* Utility *neither. Were* Obligation *to* Civil Obedience *Made by men's* Private Utility, *then could it be* Dissolved *by the Same. Wherefore if* Religion, *a* Fiction *or* Imposture; Civil Sovereignty *must needs be so too.* 697, 698

Had Religion *been a* Fiction of Politicians, *they would then have made it every way* Pliable, *and* Flexible; *since otherwise it would not Serve their Turn, nor consist with their* Infinite Right. 698

But Religion *in its own Nature, a* Stiff, Inflexible thing, *as also* Justice, *it being not* Factitious, *or* Made by Will. *There may therefore be a Contradiction, betwixt the Laws of God, and of Men; and in this case does Religion conclude, That* God *ought to be* Obeyed, rather then Men. *For this Cause,* Atheistick Politicians *of Latter times, declare against* Religion *as* Inconsistent *with* Civil Sovereignty; *It destroying* Infinite Right, *Introducing* Private Judgment, *or* Conscience, *and a* Fear *Greater then that of the* Leviathan; *to wit, of him who can Inflict* Eternal Punishments. Senseless Matter *the* Atheists Natural God; *the* Leviathan *or* Civil Sovereign, *his* Artificial One. *Religion thus disowned and disclaimed by* Politicians, *as Inconsistent with* Civil Power, *could not be the* Creature *of* Political Art. *Thus all the* Three Atheistick Pretences, *to* Salve *the* Phænomenon *of* Religion; *from* Fear, Ignorance *of* Causes, *and* Fiction *of* Politicians; *fully Confuted.* 698, 700

But because, besides those Ordinary Phænomena, *before mentioned, there are certain other* Extraordinary ones, *that cannot be* Salved *by* Atheists,

Atheists, *which therefore they will impute, Partly to* Mens Fear *and* Ignorance, *and Partly to the* Fiction *and* Imposture *of* Civil Governours, (*viz.* Apparitions, Miracles, *and* Prophecies;) *the* Reality *of these, here also to be briefly* Vindicated. Page 700

First, as for Apparitions; *Though much of* Fabulosity *in these Relations, yet unquestionably something of* Truth. Atheists *imputing these things to mens mistaking their* Dreams *and* Phancies *for* Sensations, *Contradict their own* Fundamental Principle, *That* Sense *is the onely* Criterion *of* Truth; *as also Derogate more from* Humane Testimony, *then they ought.* ibid.

That some Atheists *Sensible hereof, have acknowledged the* Reality of Apparitions, *concluding them nevertheless to be the Meer* Creatures of Imagination; *as if a* Strong Phancy *could produce* Real Substances, *or* Objects of Sense. *The* Fanaticism *of* Atheists, *who will rather Believe the greatest* Impossibilities, *then endanger the* Being of a God. Invisible Ghosts Permanent, *easily introduce* One Supreme Ghost *of the whole* World. 700, 701

Democritus *yet further Convinced; That there were* Invisible Beings Superiour *to Men, Independent upon Imagination, and* Permanent; (*called by him* Idols) *but having nothing* Immortal *in them; and therefore that a* God *could be no more proved from the Existence of them, then of Men. Granted by him, that there were, not onely* Terrestrial, *but also* Aerial *and* Æthereal Animals; *and that all those* Vast Regions *of the* Universe *above, were not* Desert *and* Uninhabited. *Here something of the* Fathers, *asserting* Angels *to have* Bodies: *but more afterwards.* 701, 702

To this Phænomenon *of* Apparitions, *may be added those Two others, of* Witches *and* Demoniacks; *both of these proving, That* Spirits *are not* Phancies, *nor* Inhabitants of mens Brains *onely, but of the* World: *as also, That there are some* Impure Spirits, *a Confirmation of the* Truth of Christianity. *The* Confident Exploders *of* Witchcraft, *suspicable for* Atheism. *As for* Demoniacks *or* Energumeni, *certain from* Josephus, *That the* Jews *did not take these* Demons *or* Devils, *for* Bodily Diseases; *but* Real Substances, *possessing the* Bodies of Men. *Nor probable, that they supposed, as the* Gnosticks *afterward, all Diseases to be the* Infestation *of* Evil Spirits; *nor yet, (as some think,) all* Demoniacks *to be* Mad-men. *But when there were any* Unusual *and* Extraordinary Symptoms, *in any* Bodily Distemper, *but especially that of* Madness, *they supposing this to be* Supernatural, *imputed it to the* Infestation *of some* Devil. *Thus also the* Greeks. 702, 704

That Demoniacks *and* Energumeni, *are a* Real Phænomenon; *and that there are such also in these Times of ours, Asserted by* Fernelius *and* Sennertus. *Such* Maniacal Persons, *as not onely discover* Secrets, *but also speak* Languages, *which they had never learnt, Unquestionably* Demoniacks *or* Energumeni. *That there have been such in the Times since our* Saviour, *proved out of* Psellus; *as also from* Fernelius. *This for the Vindication of* Christianity, *against those who suspect the Scripture-*Demoniacks *for* Figments. Page 704, 706

The Second Extraordinary Phænomenon *Proposed; That of* Miracles, *and* Effects Supernatural. *That there have been such things amongst the* Pagans, *and since the Times of* Christianity *too; Evident from their* Records. *But more Instances of these in* Scripture. 706

Two Sorts *of* Miracles. First, *Such as, though they cannot be done by* Ordinary Causes, *yet may be effected by the* Natural Power *of* Invisible Spirits, Angels, *or* Demons. *As* Illiterate Demoniacks, *speaking* Greek. *Such amongst the* Pagans *that* Miracle of the Whetstone, *cut in two with a Razour.* Secondly, *Such as transcend the* Natural Power *of all* Second Causes, *and* Created Beings. 706, 707

That late Politico-Theological Treatise, *denying both these Sorts of* Miracles; *Inconsiderable, and not deserving here a* Confutation. 707

Supposed in Deut. *That* Miracles *of the* Former sort, *might be done by* False Prophets, *in Confirmation of* Idolatry. *Wherefore* Miracles alone, *not sufficient to confirm every* Doctrine. ibid.

Accordingly in the New Testament *do we read, of* Τέρατα Ψεύδους Lying Miracles; *that is,* Miracles *done in* Confirmation of a Lie, *and by the* Power of Satan, &c. *God permitting it, in way of* Probation *of some, and* Punishment *of others.* Miracles *done for the promoting of* Creature-Worship *or* Idolatry, *instead of* Justifying *the same, themselves Condemned by it.* 708

Had the Miracles *of our* Saviour *been all of the* Former Kind *onely, yet ought the* Jews, *according to* Moses Law, *to have acknowledged him for a* True Prophet, *he coming in the* Name of the Lord, *and not Exhorting to* Idolatry. *Supposed in* Deut. *That God would not Permit* False Prophets *to doe* Miracles, *save onely in the Case of* Idolatry; *or when the* Doctrine *is discoverable to be* False *by the Light of* Nature; *because that would be an* Invincible Temptation. *Our* Saviour, *That* Eximious Prophet *foretold, by whom* God *would again reveal his Will to the World; and no more out of* Flaming Fire. *Nevertheless some* Miracles *of our* Saviour Christ's

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Christ's *such also, as could be done onely by the* Power of God Almighty. Page 708, 709

All Miracles *evince* Spirits; *to disbelieve which is, to disbelieve* Sense, *or Unreasonably to Derogate from* Humane Testimony. *Had the* Gentiles *entertained the* Faith of Christ, *without* Miracles, *This it self would have been a* Great Miracle. 709

The Last Extraordinary Phænomenon, Divination *or* Prophecy. *This also evinces* Spirits, (*called* Gods *by the* Pagans:) *and thus that of theirs True*; If Divination, then Gods. 710

Two Sorts *of* Predictions *likewise, as of* Miracles. *First, such as might proceed from the* Natural Presageing Power *of* Created Spirits. *Such* Predictions *acknowledged by* Democritus, *upon account of his* Idols. *Not so much* Contingency *in* Humane Actions, *by reason of* Mens Liberty of Will, *as some suppose.* 710, 711

Another Sort of Predictions *of* Future Events, *Imputable onely to the* Supernatural Prescience *of* God Almighty. Epicurus *his Pretence, That* Divination *took away* Liberty of Will; *either as* Supposing, *or* Making *a* Necessity. *Some* Theists *also denying the* Prescience *of* God Almighty, *upon the same Account. Certain, That no* Created Being *can foreknow* Future Events, *otherwise then in their* Causes. *Wherefore* Predictions *of such* Events, *as had no* Necessary Antecedent Causes, *Evince a* God. 711, 712

That there is Foreknowledge *of* Future Events, Unforeknowable to Men; *formerly the general* Perswasion *of Mankind.* Oracles *and* Predictions *amongst the* Pagans, *which Evince* Spirits; *as that of* Actius Navius. *Most of the* Pagan Oracles, *from the* Natural Presageing Power *of* Demons. *Nevertheless some* Instances *of* Predictions *of a higher kind amongst them; as that of* Vectius Valens, *and the* Sibyls. *Thus* Balaam, Divinely *assisted to* Predict *our* Saviour. 712, 713

Scriptures *Triumphing over* Pagan Oracles. Predictions *concerning our Saviour* Christ, *and the* Conversion *of the* Gentiles. *Amongst which that remarkable one, of the* Seventy Weeks. 713, 714

Other Predictions *concerning the* Fates of Kingdoms, *and of the* Church. Daniel's Fourth Ten-Horned Beast, *the* Roman Empire. *This* Prophecy *of* Daniel's, *carried on further in the* Apocalyps. *Both of them* Prophetick Calendars *of* Times, *to the End of the World.* ibid.

That this Phænomenon *of* Scripture-Prophecies, *cannot Possibly be Imputed by* Atheists, *as some others, to* Fear, *or* Ignorance *of* Causes, *or to the* Fiction of Politicians. *They not onely Evince a* Deity, *but also the* Truth of Christianity. *To this Purpose, of more Use to us, who now live, then the* Miracles *themselves Recorded in Scripture.* Page 714, 715

These Five Extraordinary Phænomena, *all of them evince,* Spirits *to be no* Fancies, *but* Substantiall Inhabitants *of the* World; *from whence a* God *may be Inferred. Some of them,* Immediately *prove a* Deity. ibid.

Here have we not onely fully Confuted all the Atheistick Pretences *from the* Idea of God, *but also by the way, already Proposed several* Substantiall Arguments *for a* Deity. *The Existence whereof will now be further proved from its very* Idea. ibid.

True, That some of the Ancient Theists *themselves, Declare* God *Not to be* Demonstrable. *Thus* Alexander Aphrodis. Clemens Alexand. *But their meaning therein no more then this, That* God *cannot be* Demonstrated à Priori, *from any* Antecedent Necessary Cause. *Not follow from hence, That therefore no* Certainty, *or* Knowledge *of the* Existence *of a* God; *but onely* Conjectural Probability, Faith, *and* Opinion. *We may have a* Certain Knowledge *of things, the doin whereof cannot be* Demonstrated à Priori; *as,* That there was Something or other Eternal, without Beginning. *Whensoever a thing is Necessarily Inferred, from what is altogether* Undeniable, *this may be called a* Demonstration. *Many* Geometricall Demonstrations *such; or of the on onely.* 715, 716

A Sceptical Position *of* Cartesius; *That there can be no Certainty of any thing, no not of* Geometrical Theorems, *nor* Common Notions; *before we be Certain of the* Existence *of a* God, *Essentially Good, who therefore cannot Deceive. From whence it would follow, That neither* Atheists, *nor such* Theists, *as assert an* Arbitrary Deity, *can ever be certain of any thing; as That,* Two and Two are Four. 716, 717

However some appearance of Piety in this Assertion; *yet is it a Foundation of* Eternal Scepticism, *both as to all other things, and the* Existence of a God. *That* Cartesius *here went Round in a Circle, proving the* Existence of a God, *from our* Faculties; *and then the* Truth *of our* Faculties, *from the* Existence of a God; *and consequently Proved nothing. If it be possible, that our* Faculties *might be False, then must we confess it possible, that there may be* no God; *and Consequently remain for ever* Sceptical *about it.* ibid.

Wherefore a Necessity of Exploding *and* Confuting *this* New Sceptical Hypothesis, *of the* Possibility *of our* Faculties *being so made, as to Deceive us, in all our* Clearest Perceptions. Omnipotence *it self cannot make any thing to be Indifferently* True *or* False. Truth *not* Factitious. *As*

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As to the Universal Theorems *of* Abstract Science, *the* Measure *of* Truth, *no* Forrein *or* Extraneous thing, *but onely our own* Clear *and* Distinct Perception. *Here whatsoever is* Clearly Perceived, Is. *The very* Essence *of* Truth, Perceptibility. *Granted by all, That there can be no* False Knowledge *or* Understanding. *The* Perception *of the* Understanding, *never* False, *but onely* Obscure. *Not* Nature *that Erreth in us, but* We Our selves, *in Assenting to things not* Clearly Perceived. *Conclusion; That* Omnipotence *cannot* Create *any* Understanding Faculties, *so as to have as* Clear *and* Distinct Conceptions *of all* Falshoods *and* Non-Entities, *as of* Truths: *because whatsoever is* Clearly *and* Distinctly Perceived, *hath therefore an* Entity; *and* Omnipotence *it self (to speak with Reverence) cannot make* Nothing, *to be* Something, *or* Something Nothing. *This no more, then That it cannot doe* Things Contradictious. Conception *the* Measure of Power. Page 717, 719

True, That Sense as such, is but Phantastical *and* Relative: *and were there no other* Perception, *all* Truth *would be* Private, Relative, *and* Seeming; *none* Absolute. *This probably the Reason, why some have suspected the same of* Knowledge *also. But* Mind *and* Understanding *reaches beyond* Phancy *and* Appearance, *to the* Absoluteness *of* Things. *It hath the* Criterion *of* Truth *within it self.* 719, 720

Objected; *That this an* Arrogance, *for* Creatures *to Pretend to an* Absolute Certainty *of any thing.* Answer; *That* God *alone is* Ignorant *of Nothing, and* Infallible *in All things: but no* Derogation *from the* Deity, *to suppose, that he should make* Created Minds *such, as to have a* Certainty of Something; *as the* Whole to be Greater then the Part, *and the like: since otherwise they would be but a meer* Mockery. *Congruous to think, that* God *hath made Men so, as that they may Possibly attain to some Certainty of his own* Existence. Origen, *That* Knowledge is the onely thing that hath Certainty in it. 720, 721

Having now some Firm Ground or Footing to stand upon; a Certainty *of* Common Notions, *without which nothing could be proved by* Reason; *we shall endeavour by means hereof, to* Demonstrate *the* Existence *of a* God *from his* Idea. ibid.

Cartesius *his Undertaking to doe this with* Mathematical Evidence; *as this* Idea *includeth in it* Necessary Existence. *This Argument hitherto not so Successfull, it being by many concluded to be a* Sophism. *That we shall impartially set down all that we can, both For it, and Against it; leaving others to make a Judgment.* 721

First, Against *the* Cartesian Demonstration *of a* God. *That because we can frame an* Idea *of a* Necessarily Existent Being, *it does not at all follow, that* It Is; *since we can frame* Idea's *of things, that Never* Were, *nor* Will *be. Nothing to be gathered from hence, but onely that it is* Not Impossible. *Again, from this* Idea, *Including* Necessary Existence, *nothing else Inferrible, but That, what hath no* Necessary Existence, *is not* Perfect; *and, That if there be a* Perfect Being, *its* Existence *always was, and will be* Necessary: *but not* Absolutely, *That it doth* Exist. *A* Fallacy, *when from the* Necessity *of* Existence *affirmed onely* Hypothetically, *the* Conclusion *is made* Absolutely. *Though a* Perfect Being, Must Exist Necessarily; *yet not therefore follow, that it* Must *and* Doth Exist. *The Latter a thing Indemonstrable.* Page 721, 723

For *the* Cartesian Demonstration *of a* God. *As from the* Notion *of a thing* Impossible, *we conclude, That it never* Was *nor* Will be; *and of that which hath a* Contingent Schesis *to* Existence, *That it* Might be, *or* Might not be; *so from that which hath* Necessary Existence *in its Nature, That it* Actually Is. *The force of the* Argumentation, *not meerly* Hypotheticall, *If there be a* Perfect Being, *then is its* Existence Necessary; *because this supposes, that a* Necessary Existent Being, *is* Contingent *to be, or not to be: which a Contradiction. The* Absurdity *of this will better appear, if instead of* Necessary Existence, *we put in* Actuall. *No* Theists *can otherwise prove, that a* God, *though supposed to* Exist, *might not* Happen *by* Chance *to Be. Nevertheless* God, *or a* Perfect Being, *not here* Demonstrated à Priori, *when from its own* Idea. *The Reader left to make a Judgment.* 723, 724

A Progymnasma, *or* Prælusory Attempt, *towards the proving of a* God *from his* Idea, *as including* Necessary Existence. *First, From our having an* Idea *of a* Perfect Being, *Implying no manner of* Contradiction *in it, it follows, that such a thing is* Possible. *And from that* Necessary Existence *Included in this* Idea, *added to the* Possibility *thereof, it further follows, that it* Actually Is. *A* Necessary Existent Being, *if* Possible, Is; *because upon the supposition of its* Non-Existence, *it would be* Impossible *for it, ever to have been. Not so in* Contingent things. *A* Perfect Being, *is either* Impossible *to have* Been, *or else it* Is. *Were* God Possible, *and yet* Not, *He would not be a* Necessary, *but* Contingent Being. *However no Stress laid upon this.* 724, 725

Another Plainer Argument, *for the* Existence of a God, *from his* Idea. *Whatsoever we can frame an* Idea *of in our* Minds, *implying no* Contradiction, *this* either Actually Is, *or else*

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if it Be Not, *it* Poſſible to Be. But if God Be Not, *he is* not Poſſible to Be. *Therefore He* Is. *The Major before Proved, That we cannot have an* Idea *of any thing, which hath neither* Actuall *nor* Poſſible Exiſtence. Page 725

A Further Ratiocination *from the* Idea *of* God, *as including* Neceſſary Exiſtence, *by certain Steps. Firſt, Certain, that* ſomething *or* other *did Exiſt of It ſelf from* Eternity, *without Beginning. Again, Whatſoever did Exiſt of It ſelf from Eternity, did ſo Exiſt* Naturally *and* Neceſſarily, *and therefore there is a* Neceſſary Exiſtent Being. *Thirdly, Nothing could Exiſt of It ſelf from* Eternity Naturally *and* Neceſſarily, *but what contained* Neceſſary Self-Exiſtence *in its* Nature. *Laſtly, A* Perfect Being, *and nothing elſe, containeth* Neceſſary Exiſtence *in its Nature. Therefore* It Is. *An Appendix to this* Argument; *That no* Temporary Succeſſive *Being, could be from* Eternity *without Beginning. This Proved before.* 725, 726

Again, The Controverſie *betwixt* Atheiſts *and* Theiſts, *Firſt* Clearly Stated *from the* Idea *of* God, *and then Satisfactorily* Decided. Premiſed; *That as every thing was not* Made, *ſo neither was every thing* Unmade. Atheiſts *agree in both. The State of the* Controverſie *betwixt* Theiſts *and* Atheiſts; *Whether that which being it ſelf* Unmade, *was the* Cauſe *of all other things* Made, *were the* Moſt Perfect, *or the* Moſt Imperfect Being. *A certain kind of* Atheiſtick Theiſm, *or* Theogoniſm, *which acknowledging a* God, *or* Soul of the World, *preſiding over the Whole, ſuppoſed him notwithſtanding, to have Emerged out of* Night *and* Chaos; *that is, to have been* Generated *out of* Senſleſs Matter. 726, 728

The Controverſie *thus* Stated, *eaſily* Decided. *Certain, That* Leſſer Perfection *may be derived from* Greater, *or from that which is* Abſolutely Perfect; *but* Impoſſible, *That* Greater Perfection, *and* Higher *Degrees of* Entity, *ſhould riſe out of* Leſſer *and* Lower. *Things did not* Aſcend, *but* Deſcend. *That* Life *and* Senſe *may* Naturally *riſe from the meer* Modification *of* Dead *and* Senſleſs Matter; *as alſo* Reaſon *and* Underſtanding *from* Senſe; *the* Philoſophy *of the* Kingdom *of* Darkneſs. *The* Hylozoiſts *ſo Senſible of this, that there muſt be ſome* Subſtantial Unmade Life *and* Underſtanding; *that* Atheizing, *they thought it Neceſſary to Attribute* Life *and* Underſtanding *to all* Matter, *as ſuch. This Argument, a* Demonſtration *of the* Impoſſibility of Atheiſm. 728, 729

The Controverſie *again more* Particularly Stated, *from the* Idea *of* God, *as including* Mind *and* Underſtanding *in it.* Viz. *Whether all* Mind *were* Made *or* Generated *out of* Senſeleſs Matter; *or Whether there were an* Eternal Unmade Mind, *the Maker of all. This the Doctrine of* Theiſts, *That* Mind the Oldeſt of all things; *of* Atheiſts, *That it is a* Poſtnate *thing,* Younger *then the* World, *and an* Umbratile Image *of* Real Beings. Page 729

The Controverſie *thus Stated, again Decided. Though it does not follow, That if once there had been no* Corporeal World *or* Matter, *there could never have been any; yet is it certain, That if once there had been no* Life *nor* Mind, *there could never have been any* Life *or* Mind. *Our* Imperfect Minds, *not Of Themſelves from Eternity, and therefore Derived from a* Perfect Unmade Mind. 729, 730

That Atheiſts *think, their chief ſtrength to lie here, in their Diſproving a* God, *from the* Nature *of* Underſtanding *and* Knowledge. *According to them,* Things *made* Knowledge, *and not* Knowledge Things. *All* Mind *and* Underſtanding, *the* Creature *of* Senſibles, *and a* Phantaſtick Image *of them: and therefore no* Mind *their* Creatour. *Thus does a Modern Writer conclude, That* Knowledge *and* Underſtanding *is not to be Attributed to* God, *becauſe it implieth* Dependence *upon Things without; which is all one as if he ſhould have ſaid, That* Senſleſs Matter *is the moſt* Perfect *of all things, and the* Higheſt Numen. 730

A Compendious Confutation of the Premiſed Atheiſtick Principles. Knowledge *not the* Activity *of* Senſibles *upon the* Knower, *and his* Paſſions. Senſible *things themſelves, not* Known *by the* Paſſion, *or* Phancy *of* Senſe. Knowledge *not from the* Force *of the* Thing Known, *but of the* Knower. *Beſides* Phantaſms *of* Singular Bodies, Intelligible Idea's *Univerſal. A late* Atheiſtick Paradox, *That* Univerſals, *nothing but* Names. Axiomatical Truths *in Abſtract Sciences no* Paſſion *from* Bodies *by* Senſe, *nor yet gathered by* Induction *from Many Singulars; we at once Perceiving it Impoſſible, that they ſhould be otherwiſe. An Ingenious* Obſervation *of* Ariſtotle's; *That could it be* Perceived *by* Senſe, *the Three* Angles *of a Triangle to be* Equal *to Two* Right; *yet would not this be* Science, *or* Knowledge, *Properly ſo called: which is of* Univerſals *Firſt, and from thence deſcends to* Singulars. 730, 732

Again, We have Conceptions of things Incorporeal, *as alſo of ſuch* Corporeals *as never did Exiſt, and whoſe Accuracy* Senſe *could not reach to: as a* Perfect ſtraight Line, *and* Plain Superficies, *an Exact* Triangle, Circle, *or* Sphear. *That we have a Power of framing* Idea's *of Things that never were nor will be, but onely* Poſſible. 732

Inferred from hence, That Humane Science *it*

it self, not the meer Image *and* Creature *of* Singular *Sensibles, but* Proleptical *to them, and in order of Nature Before them. But since there must be* Νοητὰ, *before* Νοῆς, Intelligibles, *before* Intellection; *the onely true Account of* Knowledge *and its* Original, *is from a* Perfect Omnipotent Being, *Comprehending it self, and the Extent of its own Power, or the* Possibilities *of* all things, *their* Relations *and* Immutable Truths. *And of this one* Perfect Mind, *all* Imperfect Minds Partake. Page 732, 733

Knowledge *therefore in the Nature of it, supposeth the Existence of a* Perfect Omnipotent Being, *as its* Νοητὸν, *or* Intelligible. *This* Comprehending *it self, the First* Original Knowledge, *a* Mind *before the* World, *and all* Sensibles, *not* Ectypall, *but Archetypall, and the Framer of all. Wherefore not* Atheism, *but* Theism, Demonstrable *from* Knowledge *and* Understanding. 733, 734

This further Confirmed from hence; Because there are Eternal Verities, *such as were never* Made, *nor had any* Beginning. *That the* Diagonial *of a* Square, *Incommensurable to the* Sides, *an* Eternal Truth *to* Aristotle. Justin Martyr's αἰώνια δίκαια, *or* Eternal Moralls, Geometrical Truths, *not* Made *by any man's* Thinking, *but before all Men; as also before the* World *and* Matter *it self.* 734

Now if there be Eternal Verities, *the* Simple Reasons *and* Intelligible Essences *of* Things, *must needs be* Eternal *likewise. These called by* Plato, *Things* that Always Are, *but were* never Made, Ingenerable *and* Incorruptible. *However* Aristotle *quarrels with* Plato's Idea's, *yet does he also agree with him in this, That the* Forms *or* Species *of things, were* Eternal, *and* Never Made; *and that there is No* Generation *of them; and that there are other things besides* Sensibles, *the* Immutable Objects *of* Science. *Certain, That there could be no* Immutable Science, *were there no other* Objects *of the Mind, but* Sensibles. *The Objects of* Geometrical Science, *no* Material Triangles, Squares, &c. *These, by* Aristotle, *said to be* No where. *The* Intelligible Natures *of things to* Philo, *the most* Necessary Essences. 735, 736

Now if there be Eternal Truths, *and* Intelligibles, *whose* Existence *also is* Necessary; *since these can be no where but in a* Mind; *there must be an* Eternal, Necessarily Existing Mind, *Comprehending all these* Idea's *and* Truths *at once, or Being them. Which no other, then the* Mind of a Perfect Omnipotent Being, *Comprehending it self, and all* Possibilities *of things, the Extent of its own Power.* 736, 737

Wherefore there can be but One *onely* Original Mind; *which all other* Minds Partake of. *Hence* Idea's, *or* Notions, *exactly alike in several men; and* Truths Indivisibly the Same. *Because their* Minds *all* Stamped *with the same* Original Seal. Themistius; *That One man could not Teach Another, were there not the same Notion both in the* Learner *and* Teacher. *Nor could men confer together as they doe, were there not* One Mind, *that All* Partaked of. *That* Anti-Monarchical Opinion, *of Many* Understanding *Beings* Eternal, *and* Independent; *Confuted. And now have we not onely asserted the* Idea *of* God, *and Confuted all the* Atheistick Pretences *against it, but also from this* Idea, *Demonstrated his* Existence. Page 737, 738

SECT. II.

A Confutation *of the* Second Atheistick Argument, *Against* Omnipotence *and* Divine Creation; *That* Nothing can by any Power whatsoever, be Made out of Nothing. *In* Answer *to which,* Three things *to be Insisted on. First, That* De Nihilo Nihil, Nothing out of Nothing, *is in some Sense an* Axiome *of Unquestionable* Truth, *but then makes Nothing against* Theism, *or* Divine Creation. *Secondly, That* Nothing out of Nothing, *in the Sense of the* Atheistick Objectors, viz. *That* Nothing *which* once was Not, *could by* any Power whatsoever, *be brought into* Being, *is Absolutely* False; *and that if it were True, it would make no more against* Theism, *then it doth against* Atheism. *Lastly, That from this very* Axiome, Nothing from Nothing, *in the* True Sense *thereof, the* Absolute Impossibility *of* Atheism *is* Demonstrable. 738

De Nihilo Nihil, Nothing from Nothing, *in some Sense, is a* Common Notion *of Unquestionable Truth. For First, Certain, That Nothing which once was Not, could ever* Of It Self *come into Being; or, That Nothing* can take beginning *of* Existence *from* It self; *or, That Nothing can be* Made or Produced, *without an* Efficient Cause. *From whence Demonstrated, That there* was never Nothing; *or, That* every thing *was not* Made, *but* Something did Exist *of* It Self from Eternity, Unmade, *or* Underived *from any thing else.* 738, 739

Again, Certain also, That Nothing *could* be Efficiently Produced *by what hath not at least* Equal Perfection, *and a* Sufficient Active *or* Productive Power. *That of an Effect, which Transcends the Perfection of its* supposed Cause, *must* Come from Nothing, *or be* Made without a Cause. *Nor can any thing be Produced by another, though having* Equal Perfection, *unless it have also a* Sufficient Active *or* Productive

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ductive Power. *Hence Certain, That were there once no* Motion *at all in the world, and no other* Subſtance *beſides* Body, *which had no* Self-Moving Power, *there could never Poſſibly be any* Motion *or* Mutation *to all* Eternity, *for want of a* Sufficient Cauſe, *or* Productive Power. *No* Imperfect Being, *hath a* Productive Power *of any* New Subſtance, *which was not before, but onely of* New Accidents *and* Modifications; *that is, No* Creature *can* Create. *Which Two forementioned* Senſes *reſpect the* Efficient Cauſe. Page 739

Thirdly, Nothing can be Materially Produced *out of* Nothing Præ-Exiſting *or* Inexiſting. *And therefore in all* Natural Generations (*where the* Supernaturall Power *of the* Deity *interpoſes not*) *No* New Reall Entity *or* Subſtance Produced, *which was not Before, but onely* New Modifications *of what* Subſtantially Præ-Exiſted. 739, 740

Nothing *out of* Nothing, *ſo much Inſiſted on by the old* Phyſiologers *before* Ariſtotle, *in this Senſe; commonly miſunderſtood by* Modern Writers, *as if they deſigned thereby, to take away all* Divine Creation *out of* Nothing Præ-Exiſting. *Granted, This to have been the Senſe of the* Stoicks *and of* Plutarch; *He affirming, the* World *to have been no otherwiſe Made by God, then a* Houſe *is by a* Carpenter, *or a* Garment *by a* Tailour. Plutarch *and the* Stoicks *therefore,* Imperfect Theiſts, *but nevertheleſs* Zealous Religioniſts. *But the* Ancient Italick Philoſophers *here Allied onely as* Phyſiologers, *and not as* Theologers, *or* Metaphyſicians; *they not directing themſelves, againſt a* Divine Creation out of Nothing Præ-Exiſting; *but onely contending, That neither in* Naturall Generations, *any new* Reall Entity *was* Created, *nor in* Corruptions, Annihilated; *but onely the* Modifications *of what before* Exiſted, *Changed: or, That No* New Reall Entity *could be* Made *out of* Matter. 740, 741

That this was the True meaning of thoſe Ancient Phyſiologers, *Evident from the* Uſe *which they made of this* Principle, Nothing out of Nothing; *Which Twofold. Firſt, Upon this Foundation, they Endeavoured to eſtabliſh a Peculiar Kind of* Phyſiology, *and ſome* Atomology *or other, either* Similar *or* Diſſimilar; Homœomery *or* Anomœomery. Anaxagoras *from hence concluded, becauſe* Nothing could be Made out of Nothing Præ-Exiſting and Inexiſting, *that therefore there were in every Body,* Similar Atoms, *of all Kinds, out of which, by* Concretions, *and* Secretions, *all* Naturall Generations Made; *ſo that* Bone *was Made out of* Bony Atoms Præ-Exiſting *and* Inexiſting; Fleſh *out of* Fleſhy, *and the like. This the* Anaxagorean Homœomery, *or* Similar Atomology, *built upon this Principle*, Nothing out of Nothing. Page 741, 742

But the Ancient Italicks, *both before and after* Anaxagoras, (*whom* Leucippus, Democritus, *and* Epicurus *here followed*) *with greater Sagacity concluded, from the ſame Principle*, Nothing out of Nothing; *That thoſe* Qualities *and* Forms *of Bodies, Naturally* Generated *and* Corrupted, *were therefore no* Reall Entities, *diſtinct from the* Subſtance of Matter, *but onely* Different Modifications *thereof, Cauſing* Different Phancies *in us; and this an* Anomœomery, *or* Diſſimilar Atomology, *the* Atoms *thereof being Devoid of* Qualities. *Thoſe Simple* Elements *or* Letters (*in* Nature's Alphabet) *out of which, variouſly Combined, theſe* Philoſophers Spelled *out, or* Compounded *all the* Syllables *and* Words (*or Complexions*) *of* Corporeall Things, *Nothing but Figure, Site, Motion, Reſt, and Magnitude of Parts. Were* Qualities *and* Forms, Reall Entities *diſtinct from theſe, and not* Præ-Exiſting, (*as* Anaxagoras *dreamed*) *they muſt then have come from* Nothing, *in* Naturall Generations; *which Impoſſible.* 742, 743

Another Improvement *of this* Principle, Nothing out of Nothing, *made by the* Italick Philoſophers; *That the* Souls *of* Animals, *eſpecially* Humane, *ſince they could not Poſſibly reſult from the meer* Modifications *of Matter, Figure, Site, Motion,* &c. *were not Produced in* Generations, *nor* Annihilated *in* Deaths *and* Corruptions; *but being* Subſtantiall things, *did* Præ *and* Poſt Exiſt. *This ſet down as the Controverſy betwixt* Atheiſts *and* Theiſts, *in* Lucretius; *Whether* Souls were Generated, *or* Inſinuated into Bodies. Generations *and* Corruptions *of* Animals, *to theſe* Pythagoreans, *but* Anagrammatical Tranſpoſitions. *That thoſe* Philoſophers *who aſſerted the* Præ-Exiſtence *and* Ingenerability *of* Souls, *did not therefore Suppoſe them to have been* Self-Exiſtent *and* Uncreated, *but derived them all from the* Deity. *Thus* Proclus, *though maintaining the* Eternity of Souls, *with the* World: *The* Ingenerability of Souls *in* Plato's Timæus, *no more then this, that they were not* Generated *out of* Matter: *and for this Cauſe alſo, were they called* Principles, *in the ſame Senſe, as* Matter *was ſo accounted.* Souls *therefore to* Plato, Created by God, *though not* In *the* Generation of Animals, *but* Before. 743, 745

Saint Auſtine *himſelf, Sometime Staggering and* Sceptical, *in the Point of* Præ-Exiſtence. *That we have a* Philoſophick Certainty *of no more then this, That* Souls *were* Created *by* God, *out of* Nothing Præ-Exiſting, *ſome time or other; either* In Generations, *or* Before *them. That unleſs* Brutes *be meer* Machines, *the Reaſon the ſame alſo, concerning* Brutiſh Souls; *That theſe not* Generated *out of* Matter, *but* Created,

Created, *ſometime or other, by the* Deity; *as well as the* Matter *of their Bodies was.* Page 745

That all theſe Three *Forementioned Particulars, wherein it is* True, *that* Nothing *can Poſſibly* come from Nothing, *are reducible to this One* Generall Propoſition, *That* Nothing can be Cauſed by Nothing; *which will no way claſh with the* Divine Omnipotence *or* Creative Power, *as ſhall be ſhewed afterwards; but Confirm the ſame. But thoſe ſame words,* Nothing out of Nothing, *may carry another Senſe; when that* ἐξ οὐκ ὄντων, Out of Nothing, *is not taken* Cauſally, *but onely to ſignify the* Terminus A Quo, *the* Term From which, *or an* Antecedent Non-Exiſtence: *and then the meaning thereof will be, That* Nothing *which before was* Not, *could afterwards, by any* Power *whatſoever, be brought into* Being. *And this the* Senſe *of the* Democritick *and* Epicurean Objectors; *viz. That no* Reall Entity *can be Made, or Brought out of* Non-Exiſtence *into* Being; *and therefore the* Creative Power *of* Theiſts, *an* Impoſſibility. ibid.

Our Second Undertaking, *in way of Anſwer hereunto; To ſhew That* Nothing out of Nothing, *in this Senſe, is* Falſe; *as alſo That, were it* True, *yet it would make no more againſt* Theiſm, *then it doth againſt* Atheiſm; *and therefore ought not to be uſed by* Atheiſts, *as an Argument againſt a* God. *If this Univerſally True, That* Nothing at all which once was Not, *could* ever be brought into Being, *then could there be no* Making, *nor* Cauſing *at all, no* Motion *nor* Action, Mutation *or* Generation. *But our ſelves have a Power of Producing* New Cogitation *in our* Minds, *and* New Motion *in our* Bodies. *Wherefore* Atheiſts *forced to reſtrain this Propoſition, to* Subſtantialls *onely. And here ſome Deceived with the* Equivocation, *in this* ἐξ οὐκ ὄντων, Out of Nothing; *which may be taken either* Cauſally, *or elſe to ſignify the* Term From Which, *that is, From an* Antecedent Non-Exiſtence; *they confounding both theſe together; whereof the* Firſt *onely* True, *the* Latter Falſe. *Again, Others* Staggered *with the* Plauſibility *of this Propoſition; Partly, becauſe no* Artificiall thing *(as a Houſe or Garment) can be made by Men, but out of* Præ-Exiſting Matter; *and Partly, becauſe Ancient* Phyſiologers *maintained the ſame alſo, concerning* Naturall Generations, *That no* New Reall Entity *or* Subſtance, *could be therein Produced; and Laſtly, becauſe it is certain, that no* Imperfect Created Being, *can* Create *any* New Subſtance: *They being therefore apt to meaſure all Power whatſoever, by theſe* Scantlings. *But as eaſy, for a* Perfect Being *to* Create a World, Matter *and all,* Out of Nothing, *(in this Senſe, that is, out of an* Antecedent Non-Exiſtence,) *as for us to* Create a Thought, *or to* Move a *Finger, or for the Sun to* ſend out Rays. *For an* Imperfect Subſtance *which once was Not, to be brought into Being by God, this not* Impoſſible, *in any of the* Forementioned Senſes. *He having not onely* Infinitely Greater Perfection, *but alſo* Sufficient Productive *or* Emanative Power. *True, That* Infinite Power *cannot doe things in their own Nature* Impoſſible; *but Nothing thus* Impoſſible, *but what* Contradictious: *and though a* Contradiction *for any thing, at the ſame time, to Be and Not Be; yet none at all, for an* Imperfect Being, *(which is in its Nature* Contingent *to* Exiſtence) *after it had Not been, to Be. Wherefore ſince the making of a* Subſtance *to Be, which was not Before, is no way* Contradictious, *nor conſequently, in its own Nature* Impoſſible; *it muſt needs be an* Object of Perfect Power. Page 746, 748

Furthermore, If no Reall Entity *or* Subſtance, *could poſſibly be brought out of* Non-Exiſtence *into* Being; *then muſt the Reaſon hereof be, Becauſe no* Subſtance *can Derive its* Whole Being *from another* Subſtance. *But from hence, it would follow, That whatſoever is* Subſtantiall, *did not onely* Exiſt *from* Eternity, *but alſo* Of It Self, *Independently upon any thing elſe. Whereas, Firſt, The* Præ-Eternity *of* Temporary Beings, *not agreeable to Reaſon: and then, To ſuppoſe* Imperfect Subſtances, *to have* Exiſted Of Themſelves *and* Neceſſarily, *is to ſuppoſe* Something to come from Nothing, *in the Impoſſible Senſe; they having no* Neceſſary Self-Exiſtence *in their Nature. As they who affirm, all* Subſtance *to be* Body, *and no* Body *to be able to* Move it Self, *though ſuppoſing* Motion *to have been from* Eternity; *yet make this* Motion *to* Come from Nothing, *or be* Cauſed by Nothing. *What in its Nature* Contingently Poſſible, *to Be, or Not Be, could not* Exiſt Of It Self; *but muſt Derive its* Being *from Something elſe, which* Neceſſarily Exiſteth. Plato's *Diſtinction therefore, betwixt* Two kinds *of* Subſtances, *muſt needs be admitted,* That which always Is, *and* was never Made; *and,* That which is Made, *or* had a Beginning. 748, 749

Laſtly, If this True, that No Subſtance Makeable *or* Producible; *it would not onely follow from thence, (as the* Epicurean Atheiſt *ſuppoſes) that* Matter, *but alſo that all* Souls, *(at leaſt* Humane) *did* Exiſt Of Themſelves, *from* Eternity, *Independently upon any thing elſe; it being Impoſſible, that* Mind *or* Soul, *ſhould be a* Modification *of* Senſleſs Matter, *or Reſult from* Figures, Sites, Motions, *and* Magnitudes. Humane Souls Subſtantiall, *and therefore, according to this Doctrine, muſt have been* Never Made; *whereas* Atheiſts *ſtiftly deny both their* Præ, *and* Poſt-Exiſtence. *Theſe* Pagan Theiſts,

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who held the Eternity of Humane Minds, *supposed them notwithstanding, to have Depended upon the* Deity, *as their* Cause. *Before Proved*; *That there can be but* One Understanding Being Self-Existent. *If* Humane Souls *Depend upon the* Deity *as their* Cause, *then Doubtless* Matter *also*. Page 749, 750

A Common, but Great Mistake; *That no* Pagan Theist *ever acknowledged any* Creative Power out of Nothing; *or else*, *That God was the* Cause *of any* Substance. Plato's *Definition of* Effective Power, *in General*, *and his Affirmation*, That the Divine Efficiency is that, whereby things are Made, after they had Not been. *Certain*, *That he did not understand this*, *of the* Production of Souls out of Matter, *he supposing them to be Before* Matter, *and therefore Made by God out of* Nothing Præ-Existing. *All* Philosophers, *who held the* Immortality *and* Incorporeity *of the* Soul, *asserted it to have been* Caused by God, *either in* Time, *or from* Eternity. Plutarch's *Singularity here*. *Unquestionable*, *That the* Platonists *supposed*, One Substance *to receive its whole Being from* Another; *in that they derive their* Second Hypostasis *or* Substance, *though* Eternal, *from the* First; *and their* Third *from* Both; *and all* Inferiour Ranks *of* Beings *from all* Three. Plotinus, Porphyrius, Iamblichus, Hierocles, Proclus, *and Others*, *derived* Matter *from the* Deity. *Thus the* Chaldee Oracles; *and the old* Egyptian, *or* Hermaick Theology *also*, *according to* Iamblichus. *Those* Platonists *who supposed the* World *and* Souls Eternal, *conceived them to have received their Being*, *as much from the* Deity, *as if* Made in Time. 750, 752

Having now Disproved this Proposition, Nothing out of Nothing, *in the* Atheistick Sense, viz. *That no Substance was Caused*, *or Derived its Being from Another*; *but whatsoever is* Substantial, *did Exist Of It self from* Eternity, *Independently*; *we are in the next place*, *to make it appear also*, *That were it True*, *it would no more oppose* Theism, *then it doth* Atheism. Falshoods (*though not* Truths) *may Disagree*. Plutarch, *the* Stoicks, *and Others*, *who made God the* Creatour of no Substance, *though not* Genuine, *yet* Zealous Theists. *But the Ancient* Atheists, *both in* Plato *and* Aristotle, Generated *and* Corrupted All things; *that is*, *Produced* All things out of Nothing, *or* Non-Existence, *and* Reduced them into Nothing again; *the bare* Substance *of* Matter *onely Excepted*. *The same done by the* Democritick *and* Epicurean Atheists *themselves*, *the Makers of this* Objection: *though*, *according to the Principles of their own* Atomick Physiology, *it is Impossible*, *that* Life *and* Understanding, Soul *and* Mind, *should be meer* Modifications *of* Matter. *As* Theists *give a* Creative Power *of All*, *out of Nothing*, *to the* Deity; *so do* Atheists, *to* Passive *and* Dead Matter. *Wherefore this can be no Argument against* Theism; *it Equally opposing* Atheism. Page 752, 756

An Anacephalæosis; *wherein Observable*, *That* Cicero *makes* De Nihilo fieri, *and* Sine Causa, To be made out of Nothing, *and* to be made without a Cause, *One and the Self-same thing*; *as also that he doth not Confine this to the* Material Cause *onely*. *Our* Third *and* Last Undertaking; *To Prove that* Atheists *Produce* Real Entities *out of* Nothing, *in the First Impossible Sense*; *that is*, Without a Cause. 756, 757

A Brief Synopsis of Atheism; *That* Matter *being the onely* Substance, *is therefore the onely* Un-made Thing; *and That whatsoever else is in the World*, *besides the* Bare Substance *thereof*, *was* Made out of Matter, *or* Produced *from that alone*. 757

The First Argument; *When* Atheists *affirm*, Matter *to be the onely* Substance, *and all things to be* Made *out of that*; *they Suppose all to be* Made without an Efficient Cause; *which is to bring them from* Nothing, *in an* Impossible Sense. *Though Something may be* Made, *without a* Material Cause Præ-Existing; *yet cannot any thing Possibly be* Made, *without an* Efficient Cause. *Wherefore if there be any thing* Made, *which was Not before*, *there must of Necessity be besides* Matter, *some other* Substance, *as the* Active, Efficient Cause *thereof*. *The* Atheistick Hypothesis *supposes*, *Things to be* Made, *without any* Active *or* Effective Principle. *Whereas the* Epicurean Atheists, *Attribute the* Efficiency *of all to* Local Motion; *and yet deny* Matter *or* Body (*their onely* Substance) *a* Self-moving Power. *They hereby*, *make all the* Motion *that is in the World to have been* Without a Cause, *or to* Come from Nothing; *all* Action, *without an* Agent; *all* Efficiency, *without an* Efficient. 758

Again; *Should we grant these* Atheists, Motion without a Cause; *yet could not* Dead *and* Sensless Matter, *together with* Motion, *ever beget* Life, Sense, *and* Understanding; *because this would be* Something *out of* Nothing, *in way of* Causality: Local Motion, *onely Changing the* Modifications *of* Matter, *as* Figure, Place, Site, *and* Disposition *of* Parts. *Hence also*, *those* Spurious Theists *Confuted*, *who Conclude God to have done no more in the Making of the* World, *then a* Carpenter *doth in the Building of a* House, (*upon this Pretence*, *That* Nothing can be made out of Nothing;) *and yet suppose him*, *to* Make Souls *out of* Dead *and* Sensless Matter, *which is to bring them from* Nothing, *in way of* Causality. 758, 759

Decla-

GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK
Signatur: Leibn. Marg. 137, Stück 2, [172] - -
PUBLIC DOMAIN

Declared before, *That the Ancient* Italicks *and* Pythagoricks, *Proved in this manner*; *That Souls could not possibly be* Generated *out of* Matter; *because* Nothing can come from Nothing, in way of Causality. *The Subterfuge of the* Atheistick Ionicks, *out of* Aristotle; *That* Matter *being the onely* Substance; *and* Life, Sense, *and* Understanding, *Nothing but the* Passions, Affections, *and* Dispositions *thereof*; *the Production of them out of* Matter, *no Production of any new* Reall Entity. Page 759

Answer; Atheists *taking it for granted*, *That there is no other* Substance *besides* Body *or* Matter, *therefore falsly conclude*, Life, Sense, *and* Understanding, *to be* Accidents *or* Modes *of* Matter; *they being indeed*, *the* Modes *or* Attributes *of* Substance Incorporeal *and* Self-Active. *A* Mode, *That which cannot be Conceived*, *without the Thing whereof it is a* Mode; *but* Life *and* Cogitation *may be Conceived*, *without* Corporeal Extension; *and indeed cannot be Conceived with it.* 759, 760

The chief Occasion of this Errour, *from* Qualities *and* Forms; *as*, *Because the* Quality *of* Heat, *and* Form *of* Fire, *may be* Generated *out of* Matter; *therefore* Life, Cogitation, *and* Understanding *also*. *But the* Atomick Atheists *themselves*, *Explode* Qualities, *as things Really distinct from the* Figure, Site, *and* Motion *of Parts*, *for this very reason*, *Because* Nothing can be made out of Nothing Causally. *The Vulgar Opinion of such* Real Qualities *in* Bodies, *onely from mens mistaking their own* Phancies, Apparitions, Passions, Affections, *and* Seemings, *for things* Really Existing *without them*. *That in these* Qualities, *which is distinct from the* Figure, Site, *and* Motion *of Parts*, *not the* Accidents *and* Modifications *of* Matter; *but of Our* own Souls. *The* Atomick Atheists *infinitely Absurd*; *when exploding* Qualities, *because* Nothing can come out of Nothing, *themselves bring* Life, Sense, *and* Understanding, out of Nothing, in way of Causality. *That* Opinion, *That* Cogitation *is Nothing but* Local Motion, *and* Men *themselves meer* Machines, Prodigious Sottishness, *or* Intolerable Impudence. 760, 762

Very Observable here, *That* Epicurus *himself*, *having a Mind to assert* Contingent Liberty, *confesseth*, *that he could not doe this*, *unlesse there were some such thing in the* Principles; *because* Nothing can be made out of Nothing, *or* Caused by Nothing: *and therefore does he Ridiculously feign a* Third Motion of Atoms, *to salve that* Phænomenon *of* Free-Will. *Wherefore he must needs be guilty of an* Impossible Production, *of* Something out of Nothing, *when he brings* Soul *and* Mind, *out of* Dead *and* Sensless Atoms. *Were there no* Substantial *and* Eternal Life *and* Understanding *in the* Universe, *there could none have been ever* Produced; *because it must have come from* Nothing, *or been* Made without a Cause. *That* Dark Philosophy *which Educes*, *not onely* Real Qualities *and* Substantial Forms, *but also* Souls *themselves*, *at least* Sensitive, *out of the* Power of the Matter, *Educes them* Out of Nothing, *or* Makes them without a Cause; *and so prepares a direct way to* Atheism. Page 762, 763

They who suppose Matter, *otherwise then by* Motion, *and by a kind of* Miraculous Efficiency, *to Produce* Souls, *and* Minds, *attribute that* Creative Power *to this* Sensless *and* Unactive Matter, *which themselves deny*, *to a* Perfect Being, *as an* Absolute Impossibility. *Thus have we Demonstrated*, *the* Impossibility *and* Nonsense *of all* Atheism, *from this very* Principle; *That* Nothing *can be made from* Nothing, *or without a* Sufficient Cause. 763, 764

Wherefore, *If no* Middle *betwixt these Two*; *but all things must either Spring from a* God, *or* Matter; *Then is this also a* Demonstration *of the* Truth of Theism, *by* Deduction to Impossible: *Either there is a* God, *or else all things are derived from* Dead *and* Sensless Matter; *But this Latter is Impossible*; *Therefore a* God. *Nevertheless*, *that the* Existence of a God, *may be further Directly Proved also from the same Principle*, *rightly understood*, Nothing out of Nothing Causally, *or* Nothing Caused by Nothing, *neither* Efficiently, *nor* Materially. 764

By these Steps; *First*, *That there was never* Nothing, *but Something or other did Exist Of It Self from Eternity*, *Un-made*, *and Independently upon any thing else*, Mathematically Certain; *from this Principle*, Nothing from Nothing. *Had there been once* Nothing, *there could never have been Anything*. *Again*, *Whatsoever did Exist Of It Self from Eternity*, *must have so Existed* Necessarily, *and not by any* Free-Will *and* Choice. *Certain therefore*, *That there is Something Actually in Being*, *whose Existence Is*, *and always Was* Necessary. *Now that which Exists* Necessarily, *Of It Self*, *must have* Necessity of Existence *in its* Nature; *which Nothing but a* Perfect Being *hath*. *Therefore there Is a* Perfect Being; *and Nothing Else besides this*, *did Exist Of It Self from Eternity*, *but All other things whatsoever* (*whether* Souls *or* Matter) *were Made by it*. *To suppose any thing to Exist Of It Self* Necessarily, *that hath no* Necessary Existence *in its Nature*, *is to suppose that* Necessary Existence *to have* Come from Nothing. 764, 765

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Three Reasons, why some Theists *have been so* Staggering *and* Sceptical *about the* Necessary Self-Existence of Matter. *First, From an* Idiotical Conceit, *That because* Artificiall Things *cannot be made by men, but Out of* Præ-Existent Matter, *therefore Nothing by God, or a Perfect Being, can be otherwise Made. Secondly, Because some of them have supposed* ὕλην ἀΐδιον, *an* Incorporeal Hyle, *or* First Matter Un-made; *an Opinion Older then* Aristotle. *Whereas this Really Nothing, but a* Metaphysical Notion *of the* Potentiality *or* Possibility *of* Things, *respectively to the* Deity. *Lastly, Because some of them have conceived,* Body *and* Space *to be Really the same thing; and* Space *to be* Positively Infinite, Eternal, *and* Necessarily Existent. *But if* Space *be not the* Extension *of the* Deity *it Self, as some suppose; but of* Body, *onely considered* Abstractly, *from This or That, and therefore* Immoveably; *then no sufficient Ground, for the* Positive Infinity, *or the* Indefinity *thereof, as* Cartesius *Imagined: we being certain of no more then this, That be the World and its* Space, *or* Extension, *never so* Great, *yet it might be still* Greater *and* Greater Infinitely; *for which very Cause, it could never be* Positively Infinite. *This* Possibility *of more* Body *and* Space, *further and further* Indefinitely, *or* Without End, *as also its* Eternity, *mistaken, for* Actual Space *and* Distance Positively Infinite *and* Eternall. *Nor is there perhaps any such great Absurdity, in the* Finiteness *of* Actual Space *and* Distance, *(according to this* Hypothesis,) *as some conceive.* Page 765, 766

Moreover, the Existence of a God *may be further proved, from this* Common Notion, Nothing from Nothing Causally; *not onely because were there no God, that* Idea *which we have of a* Perfect Being, *must have* Come from Nothing, *and be the* Conception of Nothing; *but also all the other* Intelligible Idea's *of our* Minds, *must have* Come from Nothing likewise, *they being not Derived from* Sense. *All* Minds, *and their* Intelligible Idea's, *by way of* Participation, *from* One Perfect Omnipotent Being, Comprehending it Self. 766, 767

However, Certain from this Principle, Nothing from Nothing, *or* Nothing Caused by Nothing; *That* Souls *and* Minds *could never have Emerged out of* Dead *and* Senseless Matter; *or from* Figures, Sites, *and* Motions: *and therefore must either have all Existed Of Themselves,* Necessarily *from* Eternity; *or else be Created by the Deity, out of* Nothing Præ-Existing. *Concluded, That the* Existence of a God *is altogether as certain, as That our* Humane Souls *did not all* Exist *from* Eternity, Of themselves, Necessarily. *This is the Second* Atheistick *Argumentation against* Omnipotence *or* Divine Creation, *from that False Principle,* Nothing out of Nothing, *in the* Atheistick *Sense, (which is, That* Nothing *could be brought out of* Non-Existence *into* Being, *or* No Substance *derive its* Whole Being from another Substance; *but all was* Self-Existent *from* Eternity) *abundantly Confuted. It having been Demonstrated, That unless there be a* God, *or a* Perfect Omnipotent Being, *and* Creatour, Something *must have* Come from Nothing *in the* Impossible Sense; *that is, have been* Caused by Nothing, *or* Made without a Cause. Page 767

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THE Six *following* Atheistick Argumentations, *driving at these* Two things, (*The Disproving, First of an* Incorporeal, *and then of a* Corporeal Deity) *next taken all together. In way of Answer to which, Three Things. First, To Confute the* Atheistick Argumentations *against an* Incorporeal Deity, *being the* Third *and* Fourth. *Secondly, To Shew, That from the very* Principles *of the* Atheistick Corporealism, *in their* Fifth *and* Sixth Arguments, Incorporeal Substance *is* Demonstrable. *And Lastly, That therefore the* Two following Atheistick Arguments, *(built upon the Contrary Supposition) are also* Insignificant. 767

Before we come to the Atheistick Arguments, *against an* Incorporeal Deity, Premised; *That though all* Corporealists *be not* Atheists, *yet* Atheists *universally, meer* Corporealists. *Thus* Plato *in his* Sophist; *writing of those who maintained, That* Nature Generated all things without the Direction of any Mind; *affirmeth, That They held,* Body and Substance to be One and the Self-same thing. *From whence it follows, That* Incorporeal Substance, *is* Incorporeal Body, *or* Contradictious Nonsense; *and That whatsoever is not* Body, *is* Nothing. *He likewise addeth, That they who asserted the* Soul *to be a* Body, *but had not the Confidence, to make* Prudence, *and other* Vertues Bodies, (*or* Bodily,) *quite overthrew the* Cause *of* Atheism. Aristotle *also representeth the* Atheistick Hypothesis *thus, That there is but* One Nature, Matter; *and this* Corporeal, (*or endued with* Magnitude) *the onely* Substance; *and all other things, the* Passions *and* Affections *thereof.* 767, 769

In Disproving Incorporeal Substance, *some Difference amongst the* Atheists *themselves. First,*

First, *Those who held a* Vacuum, (*as* Epicurus *and* Democritus, &c.) *though taking it for granted*, *That what is* Un-extended *or* Devoid *of* Magnitude, *is* Nothing; *yet acknowledged a* Double Extended Nature; *the First* Impenetrable *and* Tangible, Body; *the Second* Penetrable *and* Intangible, Space *or* Vacuum; *To them the Onely* Incorporeal. *Their Argument thus*; *Since* Nothing Incorporeal *besides* Space, (*which can neither* Doe *nor* Suffer *any thing*) *therefore no* Incorporeal Deity. *The* Answer. *If* Space *be a* Real Nature, *and yet not* Bodily; *then must it needs be either an* Affection *of* Incorporeal Substance; *or else an* Accident without a Substance. Gassendus *his Officiousness here, to help the* Atheists; *That* Space *is neither* Accident, *nor* Substance, *but a* Middle Nature, *or* Essence *betwixt* Both. *But, whatsoever Is, must either* Subsist by it Self, *or else be an* Attribute, Affection, *or* Mode *of Something that* Subsisteth by it Self. Space, *either the* Extension *of* Body, *or of* Incorporeal Substance, *or of* Nothing: *but* Nothing *cannot be* Extended; *wherefore* Space, *supposed, not to be the* Extension of Body, *must be the* Extension *of an* Incorporeal Substance Infinite, *or the* Deity; *as some* Theists *Assert.* Page 769, 770

Epicurus *his Pretended* Gods, *Such as could neither* Touch, *nor be* Touched, *and had not* Corpus, *but* Quasi Corpus *onely*; *and therefore* Incorporeals *distinct from* Space. *But Granted, that He Colluded or Juggled in this.* 770

Other Atheists *who denied a* Vacuum, *and allowed not* Space *to be a* Nature, *but a meer* Imaginary thing, *the* Phantasm *of a* Body, *or else* Extension *considered* Abstractly, *Argued thus. Whatsoever is* Extended, *is* Body, *or* Bodily; *But whatsoever Is, is* Extended; *Therefore whatsoever Is, is* Body. 770, 771

This Argument against Incorporeal Substance, *Answered Two manner of ways: Some Asserters of* Incorporeal Substance *denying the Minor*, Whatsoever Is, is Extended; *others the Major of it*, Whatsoever is Exended, is Body. *First, The Generality of* Ancient Incorporealists *really maintained*, *That there was* Something Un-Extended, Indistant, Devoid of Quantity, *and of* Magnitude, Without Parts, *and* Indivisible. Plato, *That the* Soul *is before* Longitude, Latitude, *and* Profundity. *He also Denies*, *That whatsoever is* in no Place, *is* Nothing. Aristotle's *First* Immovable Mover *also*, Devoid *of* Magnitude. *So likewise is* Mind, *or That which* Understands, *to him. He also denies* Place, *and* Local Motion *to the* Soul, *otherwise then by* Accident *with the* Body. 771, 773

Philo's Double Substance, Distant *and* Indistant. God *also to him, both* Every-where, (*because his Powers Extend to all things*) *and yet* No-where, *as in a* Place; Place *being Created by him, together with* Bodies. Plotinus *much concerned in this Doctrine. Two Books of his upon this Subject*, *That* One and the same Numerical thing, (*viz.* the Deity) *may be* All, *or the* Whole Every-where. *God to him*, Before all things that are in a Place; *therefore* Wholly *Present to whatsoever Present. This would be prove also from* Natural Instincts. *He Affirmeth likewise, That the* Humane Soul *is* Numerically the Same, *both in the* Hand, *and in the* Foot. Simplicius *his Argument for* Un-Extended Substance; *That* Whatsoever is Self-Moving, *must be* Indivisible *and* Indistant. *His* Affirmation, *That* Souls, Locally Immovable, Move *the* Body *by* Cogitation. Page 773, 775

None more full and express in this, then Porphyrius. *His Assertion, That* were there such an Incorporeal Space, (*as* Democritus *and* Epicurus *supposed*) Mind, *or* God, *could not be* Co-Extended *with it*; *but onely* Body. *The whole Deity*, Indivisibly *and* Indistantly Present, *to every* Part *of* Divisible *and* Distant things. 775, 776

Thus Origen *in his Against* Celsus. *Saint* Austine, *That the* Humane Soul *hath no Dimensions, of* Length, Breadth, *and* Thickness, *and is in it Self* Illocabilis. Boëtius *reckons this amongst the* Common Notions, *known onely to wise men*, *That* Incorporeals *are in* No Place. 776

This therefore no Novel *or* Recent Opinion, *That the* Deity *is not* Part *of it* Here, *and* Part *of it* There, *nor Mensurable by Yards and Poles*; *but the* Whole Undivided, Present to every Part of the World. *But because many Objections against this*; *we shall further Shew, how these* Ancient Incorporealists *endeavoured to Quit themselves of them. The* First Objection; *That to suppose the* Deity, *and other* Incorporeal Substances, Un-Extended, *is to make them* Absolute Parvitudes, *and so* Contemptible things. Plotinus *his Answer*; *That what is* Incorporeal, *not so* Indivisible *as a Little thing*; *either a* Phytical Minimum, *or* Mathematical Point; *for thus* God *could not* Congruere *with the whole* World, *nor the* Soul *with the whole* Body. *Again*, God not so Indivisible, *as the* Least, he being the Greatest of all, *not in* Magnitude, *but* Power. *He so* Indivisible, *as also* Infinite. *This an Errour proceeding from* Sense *and* Imagination; *That what* Un-Extended, *therefore* Little. Incorporeal Substance, *the Whole of which is Present to every Part of* Body, *therefore* Greater then Body. Porphyrius *to the same purpose*, *That God is neither to*

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he look'd upon as the Leaſt, *nor as the* Greateſt, *in a way of* Magnitude. Page 776,778

The Second Objection; *That what neither* Great nor Little, *and poſſeſſes* no Place, *a* Non-Entity. *This according to* Plato, Plotinus, *and* Porphyrius, *a Miſtake, proceeding from mens adhering to* Senſe *and* Imagination. *They* Grant, *That an* Un-Extended Being, *Is* ἀφάντασον Un-Imaginable. Porphyrius, *That* Mind *and* Phancy *are not the ſame, as ſome maintain. That which can either* Doe, *or* Suffer, *not* Nothing, *though it ſwell not out into* Diſtance. Two Kinds *of* Subſtances *to* Plotinus; Bulky Tumours, *and* Un-bulky Active Powers. *Which latter, ſaid by* Simplicius, *to have nevertheleſs a certain* Depth *or* Profundity *in them. Something* ἀφάντασον Un-imaginable, *even in* Body it ſelf. *We cannot Poſſibly* Imagine *the* Sun *of ſuch a* Bigneſs, *as Reaſon Evinces it to be. Urged alſo by* Plotinus, *That an* Un-ſtretcht-Out Duration, *or* Timeleſs Eternity, *as difficult to be Conceived, as an* Un-Extended Subſtance; *and yet muſt this needs be Attributed to the* Deity. 778,781

That God *and* Humane Souls, *no otherwiſe* Incorporeal, *then as* σῶμα λεπτομερὲς, *a* Thin *or* Subtile Body, *Falſe. Becauſe the Difference of Groſſeneſs and Subtilty in* Bodies, *according to* True Philoſophy, *onely from* Motion. *That the moſt* Subtile Body, *may poſſibly be made as* Groſſe *as* Lead *or* Iron; *and the* Groſſeſt, *as* Subtile *as* Æther. *No* Specifick Difference *of* Matter. 781

The Third Argument, *againſt* Un-Extended Subſtance; *That to be All in the Whole, and All in every Part, a* Contradiction, *and* Impoſſibility. *This Granted by* Plotinus *to be* True of Bodies, *or that which is* Extended, *That it cannot be* ὅλον πᾶν· *but* Impoſſible, *that what hath no* Parts, *ſhould be a* Part here, *and a* Part there. *Wherefore the word* ὅλον *(in that,* Whole *in the* Whole, *and* Whole *in* every Part) *to be taken onely in a* Negative Senſe, *for* μὴ μεμερισμένον, Undivided. The Whole Undivided Deity *Every-where; and not a* Part *of it* Here *onely, and a* Part There. 782,783

The Laſt Objection *is againſt the* Illocality *and* Immobility *of* Finite Created Spirits, *and* Humane Souls *onely. That this not onely Abſurd, but alſo Contrary to that Generally* Received Tradition *amongſt* Theiſts, *of* Souls Moving Locally *after Death,* into another Place, *called* Hades. Two Anſwers *of* Plotinus *to this. Firſt, That by* Hades, *may be meant onely the* Inviſible; *or the* Soul's *Acting without the* Body. *Secondly, That if by* Hades, *be Meant a* Worſer place, *the* Soul *may be ſaid to be there, where* its Idol *is. But when this ſame* Philoſopher, *ſuppoſeth the* Soul *(in Good men) to be ſeparable alſo from this* Idol, *he departeth from the Genuine* Cabbala *of his own* School. *That* Souls alwaies united to ſome Body or other. *This aſſerted here by* Porphyrius; *That the* Soul *is never quite naked of all* Body; *and therefore may be ſaid to be there, whereſoever its* Body *is.* Page 784, 785

Some Excerptions *out of* Philoponus; *wherein the* Doctrine *of the* Ancients, *concerning the* Soul's Spirituous *or* Airy Body, *(after Death) is Largely declared.* 785, 787

Intimated here by Philoponus, *That, according to ſome of theſe* Ancients, *the* Soul *hath ſuch a* Spirituous Body *here in this Life, as its* Interiour Indument, *which then adheres to it, when its* Outer Garment *is ſtript off by Death. An Opinion of ſome, That the* Soul *may in this* Spirituous Body, *leave its* Groſſer Body *for ſome time, without* Death. *True, That our* Soul *doth not immediately* Act *upon* Bones *and* Fleſh; *but certain* Thin *and* Subtile Spirits, *the Inſtruments of* Senſe *and* Motion. *Of which* Porphyrius *thus;* The Bloud is the Food of the Spirit, and the Spirit the Vehicle of the Soul. 787, 788

The ſame Philoponus *further Addeth, That according to the* Ancients, *beſides both the* Terreſtrial, *and this* Spirituous *or* Airy Body, *there is yet a* Third kind *of* Body, *peculiar to ſuch as are* Souls, *as are more thoroughly purged after* Death; *called by them a* Luciform, *and* Heavenly, *and* Ætherial, *and* Starre-like Body. *Of this* Proclus *alſo, upon the* Timæus, *(who affirmeth it to be* Un-organized;*) as likewiſe* Hierocles. *This called the* Thin Vehicle *of the* Soul, *in the* Chaldee Oracles, *according to* Pſellus *and* Pletho. *By* Hierocles, *a* Spiritual Body, *in a Senſe agreeable to that of the Scripture: by* Syneſius, *the* Divine Body. *This Diſtinction of* Two Interiour Vehicles, *or* Tunicles *of the* Soul, *beſides the* Terreſtrial Body, *(called by* Plato *the* Oſtreaceous) *no Invention of Latter* Platoniſts *ſince* Chriſtianity; *it being plainly inſiſted upon by* Virgil, *though commonly not Underſtood.* 788, 790

That many of theſe Platoniſts *and* Pythagoreans, *ſuppoſed the* Soul, *in its Firſt* Creation, *when Made pure by* God, *to be Clothed with this* Luciform *and* Heavenly Body; *which alſo did alwaies Inſeparably adhere to it, in its* After-Deſcents, *into the* Aërial *and* Terreſtrial; *though* Fouled *and* Obſcured. *Thus* Pletho. *And the ſame Intimated by* Galen; *when he calls this, the* Firſt Vehicle *of the* Soul. *Hence was it, that beſides the* Moral *and* Intellectual Purgation *of the* Soul, *they recommended alſo, a* Myſtical *or* Teleſtick way *of Purifying the* Ætherial Vehicle, *by* Diet *and* Catharms. *This much Inſiſted on by* Hierocles. *What* Pliny's, Dying

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Dying By Wisedom, *or the* Philosophick Death. Page 790, 792

But this not the Opinion of all, That the Same Numerical Ætherial Body, *always adhereth to the* Soul; *but onely, that it every where either Finds, or Makes a* Body, *suitable to it self. Thus* Porphyrius. Plato *also seems to have been of that Perswasion.* 792, 793

This Affirmed by Hierocles, *to have been the Genuine* Cabbala *of the Ancient* Pythagoreans, *which* Plato *afterwards followed.* Hierocles *his Definition of a Man,* A Rational Soul together with a Cognate Immortal Body; *he declaring, This enlivened* Terrestrial Body, *to be but the* Idol *or* Image *of the* True man, *or an Accession to him. This therefore the* Answer *of the Ancient* Incorporealists, *to that Objection against the* Illocality *and* Immobility *of* Created Incorporeals; *That these being all* Naturally *United to Some* Body *or other, may be thus said to be in a* Place, *and* Locally Moved. *And, That it does not follow, that because* Created Incorporeals *are* Un-extended, *they might therefore inform the whole* Corporeal Universe. 793, 794

That it would be no Impertinent Digression *here, To Compare the forementioned* Pythagorick Cabbala, *with the* Doctrine *of* Christianity; *and to consider their* Agreement *or* Disagreement. *First therefore, A* Clear Agreement *of these most* Religious Philosophers *with* Christianity *in this, That the* Highest Happiness, *and* Perfection *of* Humane Nature, *consisteth not, in a* Separate State *of* Souls, Un-united *to any* Body; *as some High-flown Persons have Conceited. Thus* Plotinus; *who sometimes runs as much into the other Extream, in supposing* Humane Souls *to Animate, not onely the* Bodies of Brutes, *but also of* Plants. *Thus also* Maimonides *amongst the* Jews; *and therefore suspected for denying the* Resurrection. *His* Iggereth Teman, *written purposely to purge himself of this Suspicion. The* Allegorizers *of the* Resurrection, *and of the* Life to come. 794, 795

Again, Christianity *Correspondeth with the* Philosophick Cabbala, *concerning* Humane Souls, *in this, That their* Happiness *consisteth not, in Conjunction with such* Gross Terrestrial Bodies, *as these we now have:* Scripture, *as well as* Philosophy, *complaining of them, as a* Heavy Load, *and* Burthen *to the* Soul; *which therefore not to be taken up again, at the* Resurrection. *Such a* Resurrection *as this, called by* Plotinus, *a* Resurrection to Another Sleep. *The Difference betwixt the* Resurrection-Body, *and this* Present Body, *in Scripture. The* Resurrection-Body *of the Just,* (*as that of the* Philosophick Cabbala) Immortal *and* Eternal; Glorious *and* Lucid; Star-like *and* Spiritual; Heavenly *and* Angelical. *Not this Gross* Fleshly Body, *Guilded and Varnished over in the outside onely, but Changed throughout. This the* Resurrection of Life, *in Scripture, Emphatically called* The Resurrection. *Our* Souls, Strangers *and* Pilgrims *in these* Terrestrial Bodies: *Their proper* Home *and* Country, *the* Heavenly Body. *That the Grossest* Body *that is, according to* Philosophy, *may meerly by Motion be brought into the* Purity *and* Tenuity *of the* Finest Æther. Page 795, 799

But whether Humane Souls *after Death, alwaies United to some* Body, *or else quite Naked from all* Body, *till the* Resurrection; *not so Explicitly determined in* Christianity. Souls *after* Death, Live unto God. *According to* Origen, *This a Priviledge Proper to the* Deity, *to* Live and Act alone, without Vital Union *with any* Body. *If* Natural *to the* Soul, *to* Enliven *a* Body; *then not probable, that it should be kept so long in an* Unnatural State *of* Separation. 799, 800

Again; Probable from Scripture, That wicked Souls *after* Death, *have Punishment of Sense or Pain, besides* Remorse of Conscience: *which not easily Conceivable How they should have, without* Bodies. *Thus* Tertullian. *He adding, That Men have the same* Shape, *or* Effigies, after this Life, *which they had here. Though indeed he drive the business too far, so as to make the* Soul *it self to be a* Body, Figurate *and* Colourate. 800, 801

But Irenæus *plainly supposed, the* Soul *after* Death (*being* Incorporeal) *to be* Adapted to a Body, *such as has the same* Character *and* Figure, *with its* Body *here in this* Life. 801, 802

Origen *also of this Perswasion, That* Souls *after* Death, *have certain* Subtile Bodies, *retaining the same* Characterizing Form, *which their* Terrestrial Bodies *had. His Opinion, That* Apparitions *of the* Dead *are from the* Souls *themselves, surviving, in that which is called a* Luciform Body. *As also that Saint* Thomas *did not doubt, but that the* Body *of a* Soul *departed, might appear, every way like the Former: onely he disbelieved our* Saviour's *appearing in the Same* Solid Body, *which he had before* Death. 802, 804

Our Saviour *telling his* Disciples, *That a* Spirit had no Flesh and Bones, *that is, no* Solid Body, *as himself then had; seems to Imply, them to have* Thinner Bodies, *which they may Visibly Appear in. Thus in* Apollonius, *his* Touch *made the* Sign, *to distinguish a* Ghost Appearing, *from a* Living Man. *Our* Saviour's Body *after his* Resurrection, *according to* Origen,

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Origen, *in a* Middle State, *betwixt This* Groſs *or* Solid Body *of ours, and That of a* Ghoſt. Page 804

A place of Scripture, which as interpreted by the Fathers, *would Naturally Imply, the* Soul *of our* Saviour *after* Death, *not to have been quite Naked* of all Body, *but to have had a* Corporeal Spirit. Moſes *and* Elias, *Viſibly appearing to our* Saviour, *had therefore* True Bodies. 804, 805

That the Regenerate here in this Life, have a certain Earneſt *of their Future Inheritance, (which is, their* Spiritual *or* Heavenly Body) *Gathered from Scripture by* Irenæus, *and* Novatian. *Which* Prælibations *of the* Spiritual Body, *cannot ſo well conſiſt with a* Perfect Separation *from all* Body, *after Death, till the Day of Judgement.* 805, 806

This Opinion of Irenæus, Origen, *and others, ſuppoſed by them, not at all to Claſh with the* Chriſtian Article *of the* Reſurrection. *Nothing in this Point determined by us.* 806

The Laſt thing in the Pythagorick Cabbala, *That* Dæmons *or* Angels, *and indeed all* Created Underſtanding Beings, *conſiſt, as well as* Men, *of* Soul *and* Body, Incorporeal *and* Corporeal, *United together. Thus* Hierocles, *Univerſally of all the* Rational Nature; *and that no* Incorporeal Subſtance, *beſides the* Supreme Deity, *is Compleat, without the* Conjunction of a Body. God *the Onely* Incorporeal *in this Senſe; and not a* Mundane, *but* Supra-Mundane Soul. 806, 808

Origen's *full Agreement with this Old* Pythagorick Cabbala, *That* Rational Creatures *are neither* Body, *nor yet* without Body; *but* Incorporeal Subſtances, *having a* Corporeal Indument. 808, 809

Origen *miſrepreſented by* Huetius, *as aſſerting* Angels *not to* Have Bodies, *but to* Be Bodies: *whereas he plainly acknowledged the* Humane Soul *to be* Incorporeal, *and* Angels *alſo to have* Souls. *He proveth* Incorporeal Creatures, *from the Scriptures; which though themſelves not* Bodies, *yet always* Uſe Bodies. *Whereas the* Deity *is neither* Body, *nor yet clothed with a* Body, *as the Proper* Soul *thereof.* 809, 810

Some of the Fathers, *ſo far from ſuppoſing* Angels *altogether* Incorporeal, *that they ran into the other* Extream, *and concluded them altogether* Corporeal; *that is, to be* All Body, *and Nothing elſe. The* Middle *betwixt both theſe, the* Origenick *and* Pythagorick Hypotheſis, *That they conſiſt of* Incorporeal *and* Corporeal Subſtance, Soul *and* Body *Joyned together. The Generality of the* Ancient Fathers, *for neither of thoſe Extreams. That they did not ſuppoſe* Angels *to be perfectly* Unbodied Spirits; *Evident from their affirming* Devils, *as the* Greek Philoſophers *did* Dæmons, *to be* Delighted *with the* Nidours *of* Sacrifices; *as having their* Vapourous Bodies, *or* Airy Vehicles, *refreſhed thereby. Thus* Porphyrius, *and before him* Celſus. *Amongſt the* Chriſtians, *(beſides* Origen) Juſtin, Athenagoras, Tatianus, &c. *S.* Baſil, *concerning the* Bodies *of* Demons *or* Devils, *being* Nouriſhed *with* Vapours; *not by* Organs, *but throughout their* whole Subſtance. Page 810, 812

Several of the Fathers *plainly aſſerting, both* Devils *and* Angels *to conſiſt of* Soul *and* Body, Incorporeal *and* Corporeal Subſtance, *Joyned together. Saint* Auſtine, Claudianus, Mamertus, Fulgentius, Joannes Theſſalonicenſis; *and* Pſellus, *who* Philoſophizeth *much concerning this.* 812, 814

That ſome of the Ancients, *when they called* Angels Incorporeal, *underſtood Nothing elſe thereby, but onely that they had not* Groſſe, *but* Subtile Bodies. 814, 815

The Fathers, *though herein Happening to Agree with the* Philoſophick Cabbala, *yet ſeemed to have been led thereunto by* Scripture. *As from that of our* Saviour, *They who ſhall obtain the* Reſurrection of the Dead, *ſhall be* ἰσάγγελοι, Equal to the Angels; *that is, according to Saint* Auſtine, *ſhall* have Angelical Bodies. *From that of Saint* Jude, *That* Angels *Sinning, loſt their* Own Proper Dwelling-Houſe; *that is, their* Heavenly Body, *(called* ἰδιοκτήτον *by Saint* Paul) *which made them Fit Inhabitants of the* Heavenly Regions; *and thereupon Caſt down into the* Lower Tartarus; *interpreted by Saint* Auſtine, *to be this* Caliginous Air *or* Atmo-Sphear *of the Earth. Again, From that* Fire *ſaid to have been* Prepared for the Devils: *which being not to be taken* Metaphorically, *therefore (as* Pſellus *concludeth) Implies them to be* Bodied; *becauſe an* Incorporeal Subſtance *alone, and not Vitally United to any* Body, *cannot be* Tormented with Fire. 815, 817

Now if all Created Incorporeals, *Superiour to Men, be* Souls *vitally United to* Bodies, *and never quite Separate from all* Body; *then Probable, that* Humane Souls, *after Death, not quite Naked from all* Body, *as if they could Live and Act compleatly without it; a Priviledge Superiour to that of* Angels, *and proper to the* Deity. *Nor is it at all Conceivable, How* Imperfect Beings *could have* Senſe *and* Imagination *without* Bodies. Origen Contra Celſum, *Our* Soul in its own Nature Incorporeal, *alwaies Standeth in need of a* Body, *ſuitable to the place wherein it is. And* accordingly, Sometimes Putteth Off what it had before; *and* Sometimes *again* Putteth On ſomething New. *Where the following words being vitiated;* Origen's *Genuine Senſe*

Senſe reſtored. Evident that Origen *diſtinguiſheth, the* Τὸ σκῆνος *in S.* Paul, (*Tranſlated,* Tabernacle,) *from the* Earthly Houſe; *he underſtanding by the former, a* Thin Spirituous Body, *which is a Middle betwixt the* Earthly *and the* Heavenly, *and which the* Soul *remaineth ſtill clothed with, after* Death. *This Opinion of* Origen's, *That the* Soul *after* Death, *not quite* Separate *from all* Body, *never reckoned up in the* Catalogue of his Errours. Origen *not Taxed by* Methodius, *for aſſerting* Souls *to* Have Bodies, *but for not aſſerting them to* Be Bodies; *there being no truly* Incorporeall Subſtance, *according to* Methodius, *but the* Deity. *This One of the Extreams mentioned. And the* Origenick Hypotheſis, *to be preferred before that of* Methodius. Page 817, 820

Already Obſerved, That Origen *not* Singular, *in this Opinion concerning* Humane Souls; Irenæus, Philoponus, Joannes Theſſaloniceniſis, Pſellus, *and others, aſſerting the ſame.* S. Auſtine *in his* De Gen. ad Lit. *Granteth, That* Souls after Death *cannot be carried to any* Corporall Places, *nor* Locally Moved, *without a* Body. *Himſelf ſeems to think, the Puniſhment of* Souls, *before the Reſurrection, to be* Phantaſticall. *But gives Liberty of thinking otherwiſe. In his Book* De Civ. D. *He Conceives, that* Origenick Opinion *not Improbable, That ſome* Souls *after* Death, *and before the* Reſurrection, *may Suffer from a certain* Fire, *for the conſuming and burning up of their* Droſs; *which could not be without* Bodies. 820, 822

Hitherto ſhewed, How the Ancient Aſſerters of Unextended Incorporealls, *Anſwered all the Objections made againſt them; but eſpecially that of the* Illocality *and* Immobility *of* Created Incorporealls; *namely, That by thoſe* Bodies, *which they are always* Vitally United *to, they are* Localized, *and made* Capable of Motion; *according to that of* Origen, *The* Soul ſtands in need of a Body for Locall Motions. *Next to be conſidered, their Reaſons for this Aſſertion, of* Unextended *and* Indiſtant Subſtance, *ſo repugnant to* Imagination. 822

That whatſoever Arguments do Evince other Subſtance *beſides* Body, *the Same againſt the* Atheiſts Demonſtrate, *that there is Something* Unextended; *themſelves taking it for granted, that whatſoever is* Extended, *is* Body. *Nevertheleſs, other Arguments propounded by theſe Ancients, to prove directly,* Unextended Subſtance. Plotinus *his* Firſt; *To prove the* Humane Soul *and* Mind *ſuch. Either every Part of an* Extended Soul is Soul; *and of* Mind, Mind; *or* Not. *If the Latter, That* no Part of a Soul, *or* Mind, *is by* it Self Soul, *or* Mind; *then cannot the* Whole, *made up of* all thoſe Parts, be ſuch. *But if* every ſuppoſed Part of a Soul, be Soul, and of a Mind, Mind; *then would* all but One be Superfluous; *or* Every One be the Whole: *which cannot be in* Extended things. Page 822, 824

Again, Plotinus *endeavours to Prove, from the Energies of the* Soul, *that it is* Unextended; *Becauſe it is One and the Same* Indiviſible thing, *that Perceiveth the whole* Senſible Object. *This further purſued; If the* Soul *be* Extended, *then muſt it either be* One Phyſicall Point, *or* More. *Impoſſible That it ſhould be* but One Phyſicall Point. *If therefore* More, *then* muſt every one of thoſe Points, *either* Perceive a Point of the Object, and no more, or elſe the Whole. *If the Former, then can nothing Perceive the Whole, nor compare one Part of it with another: If the Latter, then would every man have innumerable* Perceptions *of the whole Object at once. A* Fourth Suppoſition, *That the whole* Extended Soul, *Perceives both the* Whole Object, *and all the* Parts thereof; (*no Part of this* Soul *having any* Perception *by it Self*) *Not to be Made; Becauſe, the Whole of an* Extended Subſtance, *nothing but All the Parts: and ſo if no Part have any* Perception, *the Whole can have none. Moreover, To ſay, the Whole* Soul *Perceiveth all, and no Part of it any thing, is indeed to acknowledge it* Unextended, *and to have no* Diſtant Parts. 824, 826

Again, This Philoſopher *would prove the ſame thing, from the* Sympathy *or* Homopathy, *which is in* Animals; *it being* One and the Same thing, *that perceives Pain in the Head, and in the Foot; and Comprehends the whole Bulk of the* Body. 826

Laſtly, He diſputes further, from the Rationall Energies. *A* Magnitude could not Underſtand, *what hath no* Magnitude, *and what is* Indiviſible: *whereas we have a* Notion, *not onely of* Latitude Indiviſible *as to Thickneſs, and of* Longitude *as to Breadth, but alſo of a* Mathematicall Point, *every way* Indiviſible. *We have* Notions *of things alſo, that have neither* Magnitude *nor* Site, *&c. Again, all the* Abſtract Eſſences *of things* Indiviſible. *We conceive* Extended things *themſelves,* Unextendedly; *the Thought of a* Mile, *or a* Thouſand Miles Diſtance, *taking up no more room in the* Soul, *then the Thought of an* Inch, *or of a* Mathematicall Point. *Moreover, were that which perceiveth in us, a* Magnitude, *it could not be* Equall to every Senſible, *and alike Perceive things Greater and Leſſer, then it ſelf.* 827, 828

Beſides which they might Argue thus, That we, as we can Conceive Extenſion *without* Cogitation, *and again* Cogitation *without* Extenſion, (*from whence their* Diſtinction *and* Separabili-

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ty *is Inferrible:*) *ſo can we not Conceive* Cogitation *with* Extenſion; *not the Length, Breadth, and Thickneſs of a* Thought; *nor the Half, or a Third, or Twentieth Part thereof*; *nor that it is* Figurate, Round, *or* Angular. Thoughts *therefore muſt be* Non-Entities, *if whatſoever is* Unextended *be* Nothing; *as alſo* Metaphyſicall Truths, *they having neither* Dimenſions, *nor* Figure. *So* Volitions *and* Paſſions, Knowledge *and* Wiſedome *it ſelf*, Juſtice *and* Temperance. *If the things belonging to* Soul *and* Mind, *be* Unextended, *then muſt themſelves be ſo. Again, If* Mind *and* Soul *have* Diſtant Parts, *then could none of them be* One, *but* Many Subſtances. *If* Life *Divided, then a* Half *of it would not be* Life. *Laſtly, no reaſon could be given why they might not be as well Really, as Intellectually* Diviſible. *Nor could a* Theiſt *deny, but that* Divine Power *might* Cleave a Thought, *together with the* Soul *wherein it is, into many Pieces.* Page 828, 829

The Senſe *of the* Ancient Incorporealiſts *therefore this*; *That in Nature, Two kinds of* Subſtances. *The Firſt of them* Paſſive Bulk, *or* Diſtant *and* Extended Subſtance; *Which is all*, One thing without Another; *and therefore as* Many Subſtances, *as* Parts, *into which it can be divided. Eſſentially* Antitypous; *one Magnitude Joyned to another, always Standing without it, and making the Whole ſo much Bigger.* Body *all Outſide, having nothing Within, no* Internall Energy, *nor any* Action *beſides* Locall Motion; *which it is alſo* Paſſive *to.* 829

Were there no other Subſtance *beſides this, there could be no* Motion. Action, Life, Cogitation, Intellection, Volition; *but All would be a* Dead Lump; *nor could any one thing* Penetrate *another. Wherefore* Another Subſtance, *whoſe Character ſome ſpacious, the* Active Nature; Life, Self-Activity, Cogitation: *which no* Mode *or* Accident *of* Extenſion; *it having more of* Entity *in it. Nor are theſe Two,* Extenſion *and* Life, Inadequate Conceptions, *of One and the Same Subſtance. A Thinker a* Monad; *or One* Single Subſtance. *Not Conceiveable, how the Severall Parts of an* Extended Subſtance, *ſhould Joyntly* Concurre *to Produce One and the* Same Thought. 829, 830

The Energies *of theſe* Two Subſtances, *very different. The one Nothing but* Locall Motion, *or* Tranſlation from Place to Place; *a meer* Outſide Thing: *The other* Cogitation, *an* Internall Energy; *or in the* Inſide *of that which* Thinks. *Which* Inſide *of the* Thinking Nature, *hath no Length, Breadth, or Profundity, no* Out-ſwelling Tumour; *becauſe then it would be* Outſide *again. Were a* Cogitative Being Extended, *yet muſt it have beſides this* Extended Outſide, *an* Unextended Inſide. *But One and the Same* Subſtance *cannot be* Extended, *and* Unextended. *Wherefore in this Opinion of* Extended Incorporealls, *a* Complication *of* Two Subſtances, *and a* Confuſion *of them together into One. True nevertheleſs, That all* Finite Incorporeall Subſtance, *is always Naturally united with ſome* Extended Body, *as its* Outſide. Page 831

All Summed up Together. 832

Hitherto the Senſe of the Ancient Aſſerters of Unextended Incorporealls, *repreſented to the beſt Advantage. Nothing Aſſerted by us; but that theſe, and other Arguments, do* Demonſtrate *againſt the* Atheiſts, *ſome* Other Subſtance *beſides* Body: *but whether or no, they Prove this to be* Indiſtant *and* Unextended; *left to others to make a Judgment. The* Atheiſts *who deny this, muſt acknowledge every* Thought, *to be not onely* Mentally, *but alſo* Phyſically Diviſible *and* Separable; *together with the* Soul: *as alſo deny* Internal Energy; *and conſequently make* Cogitation, *Nothing but* Locall Motion: *and Laſtly, Hold That no* Subſtance *can* Co-Exiſt *with Another* Subſtance, *more Inwardly, then by* Juxta-Poſition. 832, 833

This the Firſt Anſwer *to the Forementioned* Atheiſtick Argument *againſt* Incorporeall Subſtance; *made by the* Ancients, *By denying the* Minor; *That though whatſoever is* Extended *be* Body, *yet Every thing is not* Extented. *But the Argument otherwiſe Anſwered, by ſome* Learned Aſſerters *of* Incorporeall Subſtance, *By denying the* Major; *That though every thing be* Extended, *or what* Unextended Nothing; *yet what-ever is* Extended, *is not* Body; *they aſſerting another* Extenſion Incorporeall, *which is both* Penetrable, *and not made up of Parts* Phyſically Separable *from one another*; *to which belongeth* Life, Self-Activity, *and* Cogitation. Probable, *That ſome would Compound both the Forementioned* Hypotheſes *together*; *by ſuppoſing the* Deity *to be altogether* Unextended, *and* Indiviſibly *all every-where*; *but* Souls, *or* Created Incorporealls, *to have an* Unextended Inſide, *Diffuſed, as it were, into an* Extended Outſide. *Our ſelves here onely to Oppoſe* Atheiſts; *and Dogmatize no further, then to Aſſert, what all* Incorporealiſts *agree in, That beſides* Body, *there is Another* Subſtance, *which conſiſteth not of Parts* Really Separable *from one another*; *which is* Penetrable of Body, *and* Self-Active, *and hath an* Internall Energy, *diſtinct from* Locall Motion. *All which is* Demonſtratively *Certain. This the Full* Anſwer *to the Firſt* Atheiſtick Argument, *Againſt* Incorporeal Subſtance; *That either there is Something* Unextended, *or at leaſt* Extended *otherwiſe,*

wise then Body, *so as to be* Penetrable *thereof, and* Indiscerpibly *One with it self, and* Self-Active. Page 833, 834

The Second Atheistick Assault *against* Incorporeall Substance; *By Pretending the Originall of this Mistake, to have sprung from the* Scholastick Essences, *Distinct from the things themselves; and the* Abuse *of* Abstract Names *and* Notions, *they being made to be* Substances *Existing by themselves. For, though the Opinion of* Ghosts *and* Spirits, *(whereof* God *is the Chief) sprung first from* Fear; *yet that these should be* Incorporeall, *could never have entered into the* Minds *of men, had they not been* Enchanted *with these* Abstract Names *and* Separate Essences. 834

The First Generall Reply *to this, That it is all but* Romantick Fiction. *That the Opinion of the* Deity, *sprung not from* Fear, *and That all* Invisible Ghosts *are not* Phancies, *already sufficiently Proved; as also The* Existence *of a* God Demonstrated by Reason. *That* Apparitions *are* Reall Phænomena; *and Reasonable to think, That there may as well be* Invisible Aeriall, *and* Ætheriall; *as there are* Visible Terrestriall Animals. *Sottishness to conclude, That there is no* Understanding Nature, *Superiour to Man.* 834, 835

The Second Particular Reply, *That the Opinion of* Spirits Incorporeall, *sprung not from the* Scholastick Essences, *whether considered* Concretely *as* Universals *onely, or* Abstractly. *No man supposing, these to be Things* Really *and* Substantially Existing *without the* Mind; *either an* Universall Man *and* Universall Horse, *or else* Humanity *and* Equinity: *and that these walk up and down in* Airy Bodies; *they being onely* Noemata, *or the* Intelligible Essences *of Things, as Objects of the* Mind. *These* Essences *of* Things, *said to be* Eternall, *as their* Verities. *The meaning of these* Eternall Essences; *not, That they are so many* Eternall Substances Incorporeall; *but, That* Knowledge is Eternall, *and, That there is an* Eternall Unmade Mind, *that comprehends them; which all other* Minds *Partake of.* 835, 836

Again, That another Atheistick Dream; *That the* Abstract Names *and* Notions *of the* Meer Accidents *of* Bodies, *were* Made Substances Incorporeall; Souls, Minds, *and* Ghosts. Conscious Life, *no* Accident *of* Bodies, *as* Atheists *Suppose; but the* Essentiall Attribute *of Another* Substance, *which* Incorporeall; *as* Magnitude, *or* Extension, *is the* Essentiall Attribute *of* Body. 836

The following Atheistick Arguments *to be dispatched with more Brevity. That the* Four Next, *Fifth, Sixth, Seventh and Eighth, proceed onely upon this Supposition, That there is no Other* Substance *in the World, besides* Body *or* Matter; *and therefore signify* Nothing, *to the* Asserters *of an* Incorporeall Deity. Stoicks, *and the like, onely concerned to Answer them. Nevertheless, From the* Impossibility *of these* Atheistick Corporealisms, *contained in the Fifth, and Sixth, a* Necessity *of* Incorporeall Substance *will be Evinced.* Page 836

Here two Atheistick Corporealisms, *Founded upon these Suppositions, That all is* Body *or* Matter; *and, That* Matter *as such, is devoid of* Life *and* Understanding. *The First in the way of* Qualities *and* Forms, Generable *and* Corruptible, *called the* Hylopathian. *This the most Ancient* Atheistick Form, *as we learn from* Aristotle; *viz. That* Bulky Extension, *the onely* Substantiall *and* Unmade thing, *and all other things, but the* Passions, Qualities, *and* Accidents *thereof*; Makeable *out of it, and* Destroyable *into it. The Consequence from whence; That there is no* Substantiall Unmade Life *and* Understanding: *And, That no* Mind *could be a* God, *or* Creator; *it being all* Accidentall, Factitious, *and* Creature. 836, 837

This Hylopathian Atheism, *called also by us,* Anaximandrian. *Though we are not Ignorant, That* Simplicius *conceives,* Anaximander *to have held an* Homœomery, *or* Similar Atomology, *of* Eternall Unmade Qualities, *as* Anaxagoras *afterwards: onely, that he acknowledged no* Unmade Life *or* Mind, *but* Generated *it all, from the* Fortuitous Commixture *of those* Qualified Atoms. *(Which no Improbable Opinion, though not Certain.) Because however,* Anaximander *supposed* Life *and* Understanding, *to be at least* Secondary Qualities, *and* Accidents of Body, Generable *and* Corruptible. *And not Fit, to multiply* Forms of Atheism. 837

The Second Atheistick Corporealism, *in the way of* Unqualified Atoms, *producing all things, even* Life, *and* Understanding; *from* Figures, Sites, Motions, *and* Magnitudes *of* Parts. *From whence it will also follow, That* Mind *is no* Primordial Thing, *but* Secondary, *Compounded, and Derivative*; Creature, *and no* Creator. *This called* Democritick; *not because* Democritus *was the First Inventer of the* Dissimilar Atomology; *but because he was the First* Atheizer *of it, or the First, who made* Dissimilar Atoms, *the* Principles *of* All *things whatsoever, even of* Life *and* Understanding. ibid.

Not to be Denied, But that from these Two things Granted, That All is Body, *and, That the First* Principles *of* Body *are devoid of* Life *and* Understanding; *it would follow unavoidably, That there is* no God. *Therefore the* Stoicks, *who were* Corporeal Theists, *denied the* Latter; *they*

they ſuppoſing an Underſtanding Fire, Eternal *and* Unmade, *the* Maker *of the whole* Mundane Syſtem. *Truly Obſerved by* Origen, *That this* Corporeal God *of the* Stoicks, *was but by* Accident Incorruptible, *and* Happy; *and onely becauſe Wanting a Deſtroyer. This no Genuine* Theiſm. Page 837, 838

But an Abſolute Impoſſibility, *in both theſe* Atheiſtick Corporealiſms; *not onely, becauſe they ſuppoſe no* Active Principle; *but alſo, becauſe they bring* Life *and* Underſtanding, *that is*, Something, out of Nothing; *or* Make *them* without a Cauſe. *Where the* Atomick Atheiſts, *of the Two, moſt to be Condemned; becauſe ſo groſly Contradicting themſelves. From that* True Principle, *That* Matter *as ſuch, is devoid of* Life *and* Underſtanding; *an* Abſolute Neceſſity *of another* Subſtance Incorporeal, *which is Eſſentially* Vital *and* Intellectual. *That All* Life, *cannot poſſibly be* Factitious *and* Accidental, Generable *and* Corruptible; *but there muſt be* Subſtantial Life; *and alſo* ſome Eternal. 838, 839

The Truth of this Underſtood and Acknowledged by the Hylozoiſts; *That there muſt of Neceſſity be, both* Subſtantial *and* Unmade Life *and* Underſtanding: *who therefore Attribute the ſame to all* Matter *as ſuch; but without* Animality; *which, according to them, is all* Factitious *and* Accidental. *Wherefore, this* Hylozoick Atheiſm *alſo, brings* Conſcious Life *and* Animality *out of* Nothing; *or* Makes *them* without a Cauſe. *The Argument of the* Epicurean Atheiſts, *againſt* Stratoniſm *or* Hylozoiſm, Unanſwerable: *That upon this Suppoſition, there muſt be, in every* Man *and* Animal, *a* Heap *of* Innumerable Percipients, *as many as there are* Atoms *of* Matter; *and ſo no* One Thinker. *The* Pretence *of the* Hylozoiſts, *That all the* Particles *of* Matter, *in every Animal, do* Confederate; Ridiculous, *and* Impoſſible. 839, 840

Thus the Fifth *and* Sixth Atheiſtick Argumentations, *fully Confuted; and from that* True Suppoſition *in them, That* Matter, *as ſuch, is Devoid of* Life *and* Underſtanding, Incorporeal Subſtance *plainly* Demonſtrated: *Which was our* Second Undertaking. 840

The Third *and* Laſt; *That there being Undeniably*, Subſtance Incorporeal, *the* Two *Following* Atheiſtick Argumentations, *(built upon the Suppoſition of the Contrary) altogether Inſignificant. The* Seventh *not properly directed againſt* Theiſm, *but againſt a* Religious kind *of* Atheiſm *or* Theogoniſm; *which ſuppoſed a* God *or* Soul *of the World*, Generated *out of* Senſleſs Matter; *and the Offſpring of* Night *and* Chaos. *A* Sober *and* True Senſe, *of the* World's Animation; *That there is a* Living, Sentient *and* Underſtanding Nature, *Preſiding over the whole World. But the* Senſe *of* Pagan Theiſts, *That the Whole* Corporeall World Animated, *is a* God, *Exploded by us. This Argument therefore being not againſt* Theiſm, *but* Theogoniſm; *the Confutation thereof might be here well Omitted, without any Detriment to our* Cauſe. *But becauſe the denying of a* Living Underſtanding Nature, *preſiding over the World, is* Atheiſticall; *the Ground of this* Aſſertion *briefly Declared*; *That* Life *and* Underſtanding *are* Accidents of Bodies, *reſulting onely from Such a* Contexture of Atoms, *as produce* Fleſh, Bloud, *and* Brains, *in* Bodies Organized; *and, That there is no Reaſon to be found any-where, but onely in* Humane Form: *which alſo Confuted. A* Brutiſh Paſſage, *of a* Modern Writer, *That it is Unconceivable by Men*, How God can Underſtand without Brains. Page 840, 841

The Next, (*which is the* Eighth Atheiſtick Argumentation) *That there can be no* Living Being Immortall, *nor* Perfectly Happy; *built upon that* Falſe Suppoſition *alſo, That all* Life *and* Underſtanding *reſults from a* Contexture of Dead *and* Senſleſs Atoms, *and therefore is* Diſſolvible *and* Annihilable. *But that there is* Life Eſſentiall, *and* Subſtantiall, *which* Naturally Immortall: *as alſo a Neceſſity, of an* Eternall Life, *and* Mind Unmade, *and* Unannihilable; *which* Perfectly Happy. 841, 842

SECT. IV.

THE Epicurean Atheiſts *further Endeavour, to Diſprove* a God, *from the* Phænomena *of* Motion, *and* Cogitation; *in the* Three *Following* Argumentations, *the* Ninth, Tenth, *and* Eleventh. *From* Motion, *thus*; *That from this Principle*, Nothing can move It Self, *but* Whatſoever is Moved, is moved by Another, *it will follow, That there can be no* Firſt Cauſe, *and* Unmoved Mover, *but One thing* Moved *Another, from Eternity* Infinitely; *Becauſe Nothing could* Move Another, *which was not It Self* Firſt Moved *by Something elſe*. 842, 843

Anſwer: *The meaning of this* Axiome; *Not, That* Nothing can Act from It Self, *as the* Atheiſt *Suppoſes*; *he taking it for granted, that every Thing is* Body, *and that all* Action *is* Locall Motion; *but, That no* Body *Reſting, could ever* Locally Move It Self. *A Falſe* Suppoſition *of the* Atheiſts, *and ſome* Cartesians; *That were there but once* Motion *in the* Matter, *this would of it Self continue to all* Eternity. *True, that of* Ariſtotle; *That to make an* Infinite Frō-

Progreſs *in the* Cauſes of Motion, *and no* Firſt Mover; *is all one as to ſay, That there is* No Cauſe at all thereof; *or, That all the* Motion *in the World, is a* Paſſion *without an* Agent, *or Comes from* Nothing. *Clearly Impoſſible, That there ſhould be any* Motion *at all, were there* Nothing Self-Moving *or* Self-Active. Page 843

Wherefore from this Principle, *That no* Body *can* Move It Self, *it follows Undeniably; That there is Some other* Subſtance *in the World beſides* Body, *that hath an* Active Power *of* Moving Body. 843, 844

Another Corollary *from the ſame* Principle; *That there is another Species of* Action, *diſtinct from* Locall Motion, *and which is not* Heterokineſy, *but* Autokineſy. *That the* Action *by which* Local Motion *is firſt Cauſed, could not be it ſelf* Local Motion. *All* Local Motion *Cauſed Originally by* Cogitation. *Thus the* Ninth Atheiſtick Argument *from* Motion *Confuted; and from hence,* That no Body can Move it Self, Demonſtrated, *That there is Something* Incorporeal. *the* Firſt Cauſe of Local Motion, *by* Cogitation. ibid.

But the Atheiſts *further Pretend to Prove, That* Cogitation it ſelf *is* Heterokineſy, *the* Paſſion *of the* Thinker, *and the* Action *of ſome other* External Agent *upon him; Becauſe,* Nothing taketh Beginning from It Self; *and,* No Cogitation can riſe of It Self, without a Cauſe. *That therefore,* Thinking Beings *themſelves are* Machines, *and* Cogitation Local Motion. *And, No* Underſtanding Being, *a* Firſt Cauſe, *nor Perfectly* Happy; *becauſe* Dependent *upon ſomething elſe.* 844, 845

Anſwer. True, *That no* Subſtance taketh Beginning *from it Self; as alſo, That no* Action Cauſeth *it Self. But* Falſe, *That* No Action taketh Beginning *from the* Immediate Agent; *or, That* Nothing can Act otherwiſe, then as Acted upon by Something elſe. Atheiſts *here Affirm onely, what they ſhould Prove, and ſo Beg the Queſtion. If* Nothing Self-Active, *then all the* Motion *and* Action *in the* Univerſe, *muſt* Come from Nothing, *or be* Made without a Cauſe. 845

True *alſo, That our* Humane Cogitations *are frequently occaſioned from* Externall Objects, *and that the* Concatenations *of* Thoughts *and* Phantaſms, *often depend upon* Mechanick Cauſes. *But* Falſe, *That all* Cogitations *are* Obtruded *upon us from without; and, That no* Tranſition *in our* Thoughts, *which was not Before in* Senſe. *The* Humane Soul *a* Principle of Actions, *and therefore alſo of* Cogitations. *This a* Bubbling Fountain of Thoughts. *But that there is ſuch a* Perfect Mind, *as at once Comprehends all* Truth, *and was Before* Senſibles. 845, 846

This a Prodigious Paradox, *and* Falſity of Atheiſts; *That* Cogitation, Local Motion; *and* Thinking Beings, Machines. *Here a* Correction *of what we wrote before,* P. 761, *and a* Change *of our* Opinion, *upon further Conſideration; That not onely a* Modern Writer, *but alſo the Ancient* Atheiſtick Atomiſts, *did conclude,* Cogitation *to be Really nothing elſe but* Local Motion. *Nevertheleſs, theſe men troubled with the* Phancy *of* Cogitation; *which becauſe they cannot make* Local Motion, *they would perſuade us to be no* Reality, *or* Nothing. Atheiſts *aware, That if there be any* Action *beſides* Locall Motion, *there muſt then be ſome other* Subſtance *acknowledged beſides* Body. *They who make* Cogitation Local Motion, *and* Men, Machines, *no more to be diſputed with, then* Senſleſs Machines. Page 846, 847

To Affirm, That no Underſtanding Being *can be* Happy, *nor a* God, *becauſe Dependent upon Something without it; all one as to Affirm, That* Senſleſs Matter *is the Moſt* Perfect *of all things; and, That* Knowledge, *as ſuch, ſpeaking* Imperfection, *is but a* Whiſſling *and* Phantaſtick thing. *But of this more afterwards. Thus the* Tenth Atheiſtick Argument *Confuted.* 847

Another Atheiſtick Argument, *From the* Nature *of* Knowledge *and* Underſtanding. *That the World could not be made by an* Underding Being, *Becauſe there was no* Knowledge *before* Things, *which are the* Objects *of it; and the onely* Things *are* Senſibles, *which* Knowledge *a* Paſſion *from. Therefore all* Mind, *as ſuch, a* Creature, *and none a* Creatour. ibid.

This already fully Anſwered, Page 729, *and ſo forwards. Where Proved, That* Singular Bodies *are not the Onely* Things, *and* Objects *of the* Mind, *but that it containeth its* Intelligibles *within it Self. And, That* Knowledge, *is* Archetypall to the World, *and the* Maker *of All. So the* Exiſtence of a God, Demonſtrable, *from the* Nature *of* Knowledge *and* Underſtanding. 847, 848

That the Atheiſts *can no more* Salve *the* Phænomenon *of* Cogitation, *then that of* Locall Motion; *Evident from their Many* Hallucinations *concerning it; whereof a Catalogue ſubjoyned. Firſt, That all* Life *and* Underſtanding, *a meer* Accidentall thing, Generable *and* Corruptible, *and no* Life *nor* Mind Subſtantiall *or* Eſſentiall. *This before Confuted.* 848

Again, That Life *and* Mind, *no* Simple *and* Primitive Natures, *but* Compounded Syllables *of things; and therefore none* Immortall *nor* Incorruptible. *Anſwer; That* Life *and* Un-

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Understanding *are* Active Powers, *and could never result from meer* Passive Bulk; *nor can any Composition of* Dead *and* Senseless Matter, *possibly beget* Life *and* Understanding. *Though no Necessity, That there should be any* Eternal Unmade Red *or* Green, *because these might be Made out of things not* Red *nor* Green; *nor That there should be* Eternal Motion, *because* Motion *might be produced from a* Self-Active Principle; *nor That there should be any* Eternall Unmade Matter, *because were there none, it might notwithstanding be Created, by a* Perfect Incorporeal Being: *yet an* Absolute Necessity *of* Eternal Unmade Life *and* Mind; *because had there been once none, there could never have been any.* Page 848, 849

Another Atheistick Hallucination, *That there is* Nothing of Self-Activity *in* Cogitation; *nor any thing could* Act *otherwise, then as it is* Made *to* Act *by* Something else. *This to bring all* Action *from* Nothing, *or to suppose it without a* Cause. 849, 850

Another Madness of theirs already mentioned, That Cogitation, Locall Motion; *and* Thinking Beings, Machines. *This Equall* Sottishness *or* Impudence, *as to affirm,* Number *to be* Figure, *&c.* 850

Another Paradox *of the* Epicurean *and* Democritick Atheists, *That* Mentall Cogitation, *as well as* Sensation, *the meer* Passions *of the* Thinker, *and the* Actions *of* Bodies Existing *without him: Some of them supposing* Thoughts, *to be* Caused *by certain* Finer Images, *then* Sensations; *Others, that they are the* Remainders of the Motions of Sense, *formerly made.* Answer: *That* Sensation *it self, is not a meer* Corporeal Passion, *but the* Perception *of a* Passion, *in a way of* Phancy; *much less* Mental Cogitations *such; and least of all* Volitions. 850, 851

But Consentaneously hereunto, these Atheists *Determine, all* Knowledge *and* Understanding, *to be Really the same thing with* Sense. *From whence follow Two* Absurdities. First, *That there can be no such thing as* Errour, *because all* Passion *is* True Passion, *and all* Sense, True Sense; *that is,* True Seeming *and* Appearance. *This Absurdity owned by* Protagoras. Epicurus *Endeavoured to avoid this, but in vain, and contradictiously to his own* Principles. 851, 852

A Second Absurdity *consequent thereupon; That there is no* Absolute Truth *nor* Falsehood, *but all* Knowledge Private *and* Relative, *and nothing but* Opinion. *This freely owned likewise by* Protagoras. *Sometimes also by* Democritus. *Who therefore but a* Blunderer *neither, in the* Atomick Philosophy; *which plainly Supposes a* Higher Faculty *of* Reason *and* Understanding, *that judges of* Sense, *and discovers the* Phantastry *thereof; it reaching to* Absolute Truth. Page 852, 853

Another Atheistick Errour; *That* Singular Bodies *are the onely* Objects *of* Mentall Conception, *as well as of* Sensation. *This imputed by* Aristotle, *to* Democritus *and* Protagoras. *But sufficiently before Confuted.* 853, 854

The better to maintain this Paradox, *Added by a* Modern Atheistick Writer, *as his own Invention; That* Universals *are Nothing else but* Names, *by which Many* Singular Bodies *are called;* Axiomes *or* Propositions, *the* Addition *and* Substraction *of* Names; *and* Syllogistick Reasoning, *the reckoning the Consequences of them: and that therefore besides the* Passions of Sense, *we know Nothing at all of any thing, but onely the* Names *by which it is Called. Whence it would follow, That* Geometricall Truths, *not the same in* Greek *and in* Latine, *&c.* 854

That the Atheists, *according to these premised* Principles, *endeavour to* Depreciate Knowledge *and* Understanding, *as that which speaks no Higher* Perfection, *then is in* Senseless Matter. *Thus the* Atheists *in* Plato, *make it but a* Ludicrous, Umbratile *and* Evanid thing; *the meer* Image *of* Bodies, *the onely* Realities. *Their Design in this, to take away the* Scale, *or* Ladder of Entities. 855, 856

All the Grounds *of this again briefly* Confuted, *and Particularly, that* Opinion *so much favouring* Atheism, *That there is* Nothing in the Understanding, *which was not Before in* Sense; *out of* Boëtius. Just *and* Unjust, *Greater* Realities *in Nature, then* Hard *and* Soft, *&c. Unquestionably, a* Scale *or* Ladder *of* Entities; *and therefore Certain, that the* Order of Things *must be in way of* Descent, *from* Higher Perfection *to* Lower, *and not of* Ascent, *from* Lower *to* Higher. *The* Steps *of this* Ladder *not* Infinite: *the* Foot *thereof,* Inanimate Matter; *the* Head, *a* Perfect Omnipotent Being, *Comprehending in It self all* Possibilities *of Things.* Mind *by Nature* Lord over all; *and* Sovereign King *of* Heaven *and* Earth. 856, 859

The Reason why we so much Insist upon this; Because Atheists *Pretend, not onely to* Salve *the* Phænomenon *of* Cogitation *without a* God; *but also from thence to* Demonstrate *the* Impossibility *of his* Existence. *Though* Modern Writers *not so much aware hereof; yet is the* Controversy *betwixt* Theists *and* Atheists, *thus Stated by* Plato; *Whether* Soul *and* Mind Juniors *to* Senseless Matter, *and the Offspring thereof; or else* Substantiall Things, *and in* Order *of* Nature *Before it. Accordingly* Plato *confuteth* Atheism *no otherwise, then by proving* Soul *not to be* Junior *to* Inanimate Matter, *and*

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and Generated *out of the same. Evident, That* Plato *by* Soul *here understood, not onely the* Mundane Soul, *but also that Whole Rank of* Beings, *called* Soul ; *and, That no* Life *was* Generated *out of* Matter. Page 859, 860

Those professed Christians, *who* Generate Rationall Souls *out of* Sensless Matter, *plain* Betrayers *of the* Cause *of* Theism. 860, 861

Nor is the Case much different, as to others ; who, though they professedly Generate *onely* Sensitive Souls, *yet making the* Rationall, *but meer* Blanks, *which have Nothing in them, but what was* Scribbled *upon them by* Sense ; *and so* Knowledge, *in its own Nature*, Junior *to* Sense *and* Sensibles ; *Highly Gratify the* Atheists *hereby.* 861

If any Life *and* Cogitation *may be* Generated *out of* Dead *and* Sensless Matter, *then can no good Reason be given, why All should not be.* Life *not partly* Accidental, *partly* Substantiall: *but either All* Conscious Life, Accidental, Generable *and* Corruptible ; *or else None at all.* ibid.

The Doctrine of Reall Qualities Generable *and* Corruptible, *favourable to* Atheism *also. And though the* Atheistick Atomists *Explode all the other* Qualities, *Because*, Nothing can come from Nothing ; *yet, contradicting themselves again, do they make* Life *and* Understanding, Reall Qualities, Generated *out of* Matter, *or* Caused *by* Nothing. 861, 862

There being a Scale *or* Ladder *of* Entities *in* Nature, *to Produce a* Higher Rank *of* Beings, *out of a* Lower ; *as* Life *and* Cogitation, *out of* Matter, *and* Magnitude ; *is to* Invert *the* Order *of this* Scale, *from* Downwards, *to* Upwards ; *and so to lay a* Foundation *for* Atheism. *Wherefore great Reason, to maintain this Post, against the* Atheists ; *That no* Souls *can be* Generated *out of* Matter. 862, 863

The Grand Objection *against the* Substantiality *of* Sensitive Souls, *from that Consequence of their* Permanent Subsistence *after* Death. Cartesius *so Sensible thereof ; that he would rather make* Brutes *to be* Sensless Machines, *then allow them* Substantiall Souls ; *which he granted they must have, if* Thinking Beings. *What clearly Demonstrable by Reason, not to be abandoned, because attended with some* Difficulties, *or seemingly* Offensive Consequences. 863

The Pythagorick Hypothesis ; *That* Souls *all* Created by God, *not in the* Generation *of* Animals, *but in the* Cosmogonia. *These therefore, first* Clothed *with* Thin *and* Subtile Bodies, Aeriall *or* Ætheriall Ochemata, *wherein they* Subsist, *both before their* Ingress *into* Terrestriall Bodies, *and after their* Egress *out of them. Thus* Boëtius *and* Proclus. Ammonius *his* Irrationall Demons Mortall ; Brutish Souls, *in* Aeriall Bodies. *Since the First* Creation, *no* New Substantiall thing Made, *or* Destroyed, *and therefore no* Life. *This looked upon by* Macrobius *as a Great* Truth. Page 863, 865

That the Pythagoreans *would Endeavour to gain some Countenance for this* Hypothesis, *from the* Scripture. 865, 867.

But if these Aeriall Vehicles *of* Brutish Souls *be exploded for a* Whimsey, *and none but* Terrestriall Bodies *allowed to them ; though after Death they will not* Vanish *into* Nothing, *yet must they needs remain in a* State of Insensibility, *and* Inactivity, *till re-united to other* Terrestriall Bodies. *Wherefore these in one Sense* Mortall, *though in another* Immortall. *Silkworms dying, and reviving in the Form of* Butterflies, *made an* Emblem *of the* Resurrection, *by* Christian Theologers. 867, 868

But no Absolute Necessity, *That the* Souls *of* Brutes, *though* Substantiall, *should have a* Permanent Subsistence *after Death, either in a* State *of* Activity, *or* Inactivity ; *Because, whatsoever* Created *by* God, *may Possibly by him be* Annihilated. *The* Substantiality *onely of the* Rationall Soul, Demonstrable *by Reason ; or that it will not of it Self vanish into* Nothing ; *but not that it is Absolutely* Impossible, *for it to be* Annihilated ; *The assurance of this Depending upon a* Faith *in the* Divine Goodness. Porphyrius *his Assertion, That* Brutish Souls *are Resolved into the* Life of the Universe. *The whole Answer to this* Objection, *against the* Substantiality *of* Brutish Souls ; *That they may notwithstanding, Possibly be* Annihilated *in the* Deaths *of* Animals, *as well as they were* Created *in their* Generations ; *but if they do Subsist (without* Aeriall Vehicles,) *they must remain in a* State of Inactivity *and* Insensibility. 868, 869

That this the Doctrine *of the* Ancient Pagan Theologers, *That no* Life, *or* Soul, Generated *out of* Dead *and* Sensless Matter ; *but all Produced by the* Deity, *as well as* Matter ; *Proved out of* Virgil : *though sundry other* Testimonies *also, might be added thereunto.* 869, 870

The Hylozoick Atheists *themselves, so Sensible hereof, That there must be some* Substantiall *and* Unmade Life, *(from whence the* Lives *and* Minds *of all* Animals *are Derived) That they attribute the same to* Matter ; *and conclude, That though the* Modificated Lives *of* Animals, *and* Men, *be* Accidentall, Generated *and* Corrupted, *yet the* Fundamental Life *of them, is* Substantiall, *and* Incorruptible. *These also asserted, a* Knowledge *before* Sense, *and Underived from* Sensibles. 870, 871

This Hylozoick Atheism *again* Confuted.

Absurd

Abſurd *to ſuppoſe*, Knowledge *and* Underſtanding, *without* Conſciouſneſs; *as alſo*, *That the* Subſtantiall *and* Fundamentall Life, *of* Men *and other* Animals, *ſhould never Periſh, and yet their* Souls, *and* Perſonalities, *Vaniſh into* Nothing. *That no* Organization *can produce* Conſciouſneſs. *Theſe* Atheiſts *not able poſſibly to give an Account, whence the* Intelligible Objects *and* Idea's, *of this their* Knowledge *of* Matter, *ſhould ſpring. This* Hylozoick Atheiſm, *Nothing but the* Crumbling of the Deity *into* Matter. Page 871

Concluded, That the Phænomenon *of* Mind *and* Underſtanding, *can no way poſſibly be Salved by* Atheiſts, *without a* God; *but affordeth a* Solid Demonſtration *of his* Exiſtence. 871, 872

SECT. V.

THERE *now Remaining onely, the* Atheiſtick Objections *againſt* Providence, *their* Queries, *and* Arguments from Intereſts; *Their* Firſt Objection, *From the* Frame of the World, *as Faulty. Or, Becauſe* Things are Ill Made, *that therefore not made by a* God. *This directed againſt the* Senſe *of the* Ancient Theologers; *That* God *being a* Perfect Mind, *therefore made the World after the* Beſt manner. *Some* Modern Theologers *Deviating from this, as if the Perfection of the* Deity *conſiſted not at all in* Goodneſs, *but in* Power *and* Arbitrary Will *onely. The Controverſy betwixt theſe and* Atheiſts; *but Whether* Matter Fortuitouſly Moved, *or a* Fortuitous Will Omnipotent, *be the Originall of all things. No Ground of* Faith *in a meer* Arbitrarious Deity. *To have a Will Undetermined to* Good, *no* Liberty, *nor* Soveraignty, *but* Impotency. God *to* Celſus, *the* Head *or* Preſident *of the* Righteous Nature. *This not onely the* Senſe *of* Origen, *but of the* Ancient Chriſtians *in Generall.* Plotinus; *The* Will *of* God *Eſſentially*, That which Ought to be. God *an* Impartiall Balance, *Weighing out* Heaven *and* Earth. *The* Deity, *not* Servilely Bound *to doe the* Beſt; *but this the* Perfection *of its* Nature. *No* Atheiſt *able to prove, The World to be* Ill Made. 872, 874

Not to be Concluded, That whatſoever we cannot find out the Reaſon *or* Uſe *of, is therefore* Ineptly Made. *For example; The* Inteſtinum Cæcum, *though ſeemingly an* Odd Appendix, *and which the Generality of* Anatomiſts *give little Account of; yet that, with the* Valve *at its Enterance, doth together, an* Artificiall Contrivance *of* Nature, *to hinder the* Regurgitation *of the* Fæces. 874, 875

The Firſt Atheiſtick Inſtance *of the* Faultineſs *of things; In the* Diſpoſition *of the* Æquator *and* Ecliptick, *Interſecting each other in ſuch an* Angle, *whereby the* Terreſtrial Globe *rendered not ſo Habitable as it might have been. This Objection Founded upon a* Falſe Suppoſition, *That the* Torrid Zone Uninhabitable. *But this the Beſt Diſpoſition; which being Contrary to* Mechanick Cauſes, *therefore its Continuance, together with the Conſtant* Paralleliſm *of the* Earth's Axis, *a manifeſt Evidence of* Providence; *and that the* Τὸ Βέλτιστον, The Beſt, *is a* Cauſe in Nature. Page 875

In the next place; The Atheiſts *would prove againſt ſome* Theiſts, *That All things not Made for the* Sake *of* Man. *This at Firſt but the Doctrine of* Streight-laced Stoicks *onely; recommended afterward by mens* Self-Love. *Whereas* Plato's Doctrine, *That the* Whole *not made for any* Part; *but the* Parts *for the* Whole. *Nevertheleſs, Things in the Lower World, made Principally (though not Onely) for Man.* Atheiſts *no* Judges *of the* Well *or* Ill-Making *of* Worlds, *they having no Standing* Meaſure of Good. *That* Nature *a* Step-Mother *to* Man; *but a froward Speech of ſome diſcontented Perſons, ſeeking to Revenge themſelves, by Railing upon* Nature, *that is*, Providence. 875, 876

Evils *in Generall, from the* Neceſſity *of* Imperfect Beings, *and* Incompoſſibility *of things.* 876

Men Afflicted more from their own Phancies, *then* Reality *of things.* Pain (*which a* Real Evil *of* Senſe) *often Link'd with* Pleaſure, *according to the* Socratick Fable. *This not the* Evil *of the* Whole Man, *but of the* Outſide *onely. Serviceable, to free men from the* Greater Evils *of the* Mind. Death, *according to the* Atheiſtick Hypotheſis, *an* Abſolute Extinction of all Life; *but according to* Genuine Theiſm, *onely a Withdrawing into the* Tiring-Houſe, *and putting off the* Terreſtriall Cloathing. *The* Dead Live to God. Chriſtian Faith *gives aſſurance of a* Heavenly Body *hereafter. The* Chriſtian Reſurrection, *not the* Hope of Worms. *This the* Confutation *of the* Twelfth Atheiſtick Argument. 876, 877

The Thirteenth; *but* Second Objection *againſt* Providence, *as to* Humane Affairs; *Becauſe all things Fall alike to all; and ſometimes* Vicious *and* Irreligious *Perſons, moſt* Proſperous. 877, 878

Granted, That this Conſideration hath too much Staggered weak Minds in all Ages. Some concluding from thence, That there is no God, *but that blind* Chance *Steereth all. Others, That though there be a* God, *yet he Knows no thing done here below. Others, That though he do know, yet he Neglecteth* Humane Affairs. 878

Unrea-

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Unreasonable to require, That God *should Miraculously* Interpose *at* every turn; *or to think, That* every Wicked *person should presently be* Thunder-struck. *That which Steers the whole World, no* Fond *and* Passionate, *but an* Impartial Nature. *Yet, That there want not* Instances *of an* Extraordinary Providence. *Good Reasons for the* Slowness *of* Divine Vengeance. *The* Notoriously Wicked, *commonly met with at the long Run.* Page 878,879

The Sometimes Impunity *of Wicked Persons, so far from Staggering Good men, as to Providence; that it confirms them in their* Belief, *of* Future Immortality, *and* Judgement after Death. *The* Evolution *of* Humane affairs, *a kind of* Dramatick Poem, *and God Almighty the* Skilful Dramatist; *who always Connecteth that of Ours, which went before, with what of His follows after, into* Coherent Sense. *A* Geometrical Distribution *of* Rewards *and* Punishments. 879,880

That there ought to be a Doubtful *and* Cloudy State *of things, for the Exercise of* Faith, *and the more difficult Part of* Vertue. *Had there been no Monsters to Subdue, there could have been no* Hercules. *Here, we to Live* by Faith, *and not* by Sight. 880

But that to make a full Defence of Providence, *would require a large Volume. The Reader therefore referred to others for a Supplement. Onely some* Few Considerations *to be here propounded, not so much for the* Confutation *of* Atheists, *as* Satisfaction *of* Theists, *sometimes apt to call in Question the* Divine Goodness, *though the very* Foundation *of our* Christian Faith. ibid.

First; That in Judging of the Works of God, we ought not to consider the Parts of the World *alone by themselves, but in order to the* Whole. *Were Nothing made but the* Best, *there could have been no* Harmony, *for want of* Variety. Plotinus, *That a Limner does not make all* Eye, *nor place* Bright Colours *every-where; nor a* Dramatist *introduce onely* Kings *and* Hero's, *upon the* Stage. 880, 882

Secondly; That we ought not to Confine God's Creation *to the* Narrowness *of* Vulgar Opinion, *which Extends the* Universe, *but little beyond the Clouds; and* Walls *it in, with a* Sphear *of* Fixed Stars. *The* World *Uncapable of* Infinity *of* Magnitude, *as well as of* Time. *Nevertheless, as the Sun is much Bigger then we can Imagine it, so much more may the World be. The* New Celestiall Phænomena, *widen the* Corporeal Universe, *and make those Phansied* Flaming Walls *thereof, to fly away before us. Not reasonable to think, That all this Immense* Vastness, *should be* Desert *and* Uninhabited. 882, 883

Thirdly; That we cannot make a Right Judgement, *of the* Ways of Providence, *without looking both Forwards, upon what is Future; and Backwards, upon what is Past; as well as upon the* Present. *That the* Platonists *and* Pythagoreans, *salved many* Phænomena, *from the τὰ ἀεγεβεβιωμένα,* Things done in a Præ-Existent State. *Our Common Christianity supposeth but a kind of* Imputative Præ-Existence; *to Salve the* Pravity *of* Mankind, *and the* Evils *of this* State. *The different* Fates *and* Conditions *of Men here in this Life, to be resolved into a* Just, *though* Occult Providence. Page 883

The Third Objection *against* Providence; *or Fourteenth* Atheistick Argument; *That it is Impossible, for any One Being, to* Animadvert *and* Order *all things: and if it were Possible, that it would be* Distractious, *and* Inconsistent *with* Happiness. *Moreover, That an* Irresistibly Powerfull *and* Happy Being, *would not concern it self in the welfare of others:* Benevolence *arising onely from* Imbecillity. 883 884

The Reply; That because our Selves have but a Finite Animadversion, *and* Narrow Sphear *of* Activity; *to measure the* Deity *accordingly, is but an* Idol *of the* Cave *or* Den. *Certain, that were there Nothing, but what we could fully Comprehend, there could be no* God. *Had the Sun* Life, *Equally* Coextended *with its* Rays, *it would perceive every thing touched by them.* Creatures *but the* Rays *of the* Deity. *Men able to manage affairs, in many distant places, without* Distraction. *And innumerable* Notions, *lie together in our Minds, without Crowding one another, or any Disturbance to us.* 884

But for the easing the Minds of weak Mortals, already Suggested; That there is no Necessity, God should Himself Immediately do all things; *he having* Ministers *Under him,* Executioners *of his* Providence: *as, an* Artificial, Plastick Nature, *(for this reason partly before insisted on;) Instincts also in Animals, a Part of that* Divine Fate, *which is the* Servant *of* Providence. *Above which, other* Knowing *and* Understanding Ministers *of the* Deity, *appointed to Preside over* Humane Affairs. *But all over-look'd by the watchfull Eye of* God Almighty, *who may Himself Extraordinarily Interpose.* 884, 885

Wherefore no need to Confine Providence, *to a Few* Greater *things onely, to free the* Deity *from* Distraction. Small *things (upon which* Greater *often depend) not Neglected by it. Nevertheless the Chief Employment of* Divine Providence, *in the* Occonomy of Souls, *by* Plato *Reduced to this Compendium;* The Translating *of them into Better or Worser States, according to their* Demeanours. *Thus may the slow wits of Mortals,*

more easily conceive, Providence *not to be* Laborious *and* Distractious to the Deity. Page 885

But that all Benevolence arises *from* Imbecillity, *and that what is Perfectly Happy, would be* troubled *with no* Business, *but enjoy its own Ease*; Idols *of the* Atheists Den. *These other, The* Narrow Contractedness *of their Minds, by* Vice and Immorality. 885,886

The Atheistick Queries, *next to be Answered. The* First Querie. *If there were a God, who was Perfectly Happy in himself, Why would he go about to make a World?* Answ. *The Reason of God's making the World, was from his* Over-flowing *and* Communicative Goodness, *That there might be other Beings Happy, besides Himself. This consistent with God's making the World, for his own* Glory. *The reason why* Plotinus *would explode that. True, that God did not make the World, meerly to* Ostentate *his* Skill *and* Power; *but to* Display *his* Goodness, *which is Chiefly his* Glory. *The* Atheists *further Demand; What hurt would it have been for us, never to have been Made?* Answ. *No other then this, That we could never have Enjoyed* Good, *nor been Capable of* Happiness. *If no hurt not to have been Made, then none to be Annihilated; the Distance being as great, from Nothing to Something, as from Something to Nothing.* 886

The Second Atheistick Querie. *If God's* Goodness *were the Cause of his making the World, Why then was it not made Sooner? This* Question *capable of a* Double Sense. *First, Why was not the World from* Eternity? *The* Reply; *This not from any Defect in the* Divine Goodness, *but because there is an* Impossibility of the Thing *it self*; *the* Necessity *and* Incapacity *of such an* Imperfect Being *Hindering it. Our selves Prone to Think, That Could the World have been from Eternity, it should have been so. Thus* Philoponus, *in his Confutation of* Proclus *his Arguments, for the World's Eternity. And now no place left, for those* Atheistick Cavils, *against the* Novity *of the* Creation; *as if God must therefore have Slept from Eternity; or had Contracted a Satiety of his former Solitude. Another Sense of the* Question; *Why, though the World could not be from* Eternity, *yet was it not made Sooner?* Answ. *The World could not Possibly have so been made in Time, as that it should not have been once, but a Day Old; and also once, no more then five or six Thousand years Old.* 886, 887

The Third Atheistick Querie. *How could God move the* Matter *of the whole World; especially if Incorporeal?* Answ. *That all things being derived from the Deity, and Essentially depending on him, they must needs be* Commandable *by him, and* Obsequious *to him. And since no Body can Move it self, that which first Moved the Matter, must be* Incorporeal, *and not* move *it by* Machines *and* Engines, *but by* Cogitation *or* Will *onely. That Conceit, That an* Incorporeal Deity, *could not Move Matter, because it would Run through it; Absurd; This moving not* Mechanically, *but* Vitally. *That* Cogitative Beings *have a* Naturall *Power of* Moving Matter, *Evident from our own Souls,* Moving *our Bodies, not by* Machines *or* Engines, *but meerly by* Thought. *More easy for the Deity, to move the Whole World, by* Will *and* Cogitation; *then for us our Bodies.* Page 887,888

The Last Head *of* Atheistick Argumentation, *From Interest. First; That it is the* Interest *of* Particular *Persons, there should be no being* Infinitely Powerfull, *who hath no Law but his own Will. The First Reply;* Wishing *is no* Proving. *Nor will any man's Thinking, make Things otherwise then they are.* 888

But Secondly; This Wish *of* Atheists, *Founded upon a* Mistaken Notion *of* God Almighty, *That he is nothing but* Arbitrary Will Omnipotent. *God's* Will, *not meer* Will; *but* Law *and* Equity; Ought it self Willing. *Nor does* Justice *in God, clash with* Goodness, *but is a* Branch, *or Particular* Modification *thereof. The* Interest *of none, There should be no God, unless perhaps of such, as are Irreclaimably Wicked, and wilfully abandon their own True* Good. 888,889

To be Without God; *to be* Without Hope. *No* Faith *nor* Hope *in Senseless* Matter. *According to the* Atheistick Hypothesis, *no Possibility of* Happiness, *nor* Security *of* Good. 889

God *such a Being, as If he were not, Nothing more to be* Wished for. *To* Believe a God, *to* Believe the Existence of all Good *and* Perfection; *and that things are all* Made *and* Governed *as they* Should be. Peccability, *from the* Necessity of Imperfect Free-Willed Beings. Infinite Hopes *from a* Being Infinitely Good, *and* Powerfull. Democritus *and* Epicurus, *however cried up so much of late; but* Infatuated Sophists, *or* Witty Fools, *and* Debauchers of Mankind. 889,890

The Last Atheistick Argumentation. *That* Theism *or* Religion *is Inconsistent with the* Interest of Civil Sovereigns. *Their* First Pretence *for this, That the* Civil Sovereign Reigns *onely in* Fear; *and therefore there must be no* Power, *nor* Fear, *Greater, then that of the* Leviathan. 890

In Answer *to this, The* Atheistick Ethicks *and* Politicks *to be Unravelled. Their* Foundation *laid, in the* Villanizing of Humane Nature. *That there is no* Natural Justice, Equity, *nor* Charity. *No* Publick *nor* Common Nature *in*

in Men, but all Private *and* Selfish. *That every Man by* Nature, *hath a* Right *to every thing, even to other Mens Bodies and Lives. That an* Appetite *to* Kill *and* Torment, *by* Nature, *gives* a Right. *That* Nature *hath brought men into the World, without any* Fetters *or* Shackles, *of* Duty *and* Obligation; *the* Hinderances *of* Liberty. *Lastly, That* Nature *absolutely* Dissociates *and* Segregates *Men from one another, by reason of the* Inconsistency *of* Appetites, *and* Private Good. *Every Man by* Nature, *in a* State of War, *against every Man.* Page 890, 891

But in the next place, They adde, That though this State of Nature, *which is* Belluine Liberty, *and* Lawless Freedom *to every thing, be in it self the* Best; *yet by* Accident, *and by reason of mens Imbecillity, does it prove the* Worst. *Wherefore, when Men had been weary of* Hewing *and* Slashing, *they then bethought themselves at length of Helping* Nature *by* Art; *By Submitting to a* Lesser Evil, *for the* Avoiding of a Greater; *Abating their* Infinite Right, *and Yielding to Terms of* Equality *with others, and* Subjection *to a* Common Power. 891

Where, these Atheists *First* Slander Humane Nature; *and then* Debase Justice *and* Civil Authority, *making it the* Ignoble *and* Bastardly Brat *of* Fear; *or a* Lesser Evil *Submitted to, out of Necessity, for the avoiding of a* Greater. *According to which* Atheistick Hypothesis, No man is Willingly Just. *This no New* Invention *of the Writer* De Cive, *but the old* Atheistick Generation *of* Justice, *and of a* Body Politick, *Civil* Society, *and* Sovereignty; *(before* Plato's *time:) it being fully described, in his Second Book of a* Common-wealth. *Where the Philosopher concludes,* Justice, *according to these, to be but a* Middle thing, *betwixt the* Best, *and the* Worst; *Loved, not as* Good *in it Self, but onely by Reason of Mens* Imbecillity: *Or, That* Justice *is indeed,* Another man's Good, *and the* Evil *of him that is* Just. *The same* Hypothesis *also, concerning* Justice, *as a* Factitious thing, *that sprung onely from* Fear and Imbecillity, *and was chosen but as a* Lesser Evil; *Insisted on by* Epicurus. 891, 893

The vain Attempts of our Modern Atheistick Politicians, *to* Make Justice by Art, *when there is* None by Nature. *First, by* Renouncing *and* Transferring *mens Right, by* Will *and* Words. *For If Nothing* Naturally Unlawfull, *then can no man, by* Will *and* Words, *make any thing* Unlawfull *to himself. What* Made *by* Will, *may be* Destroyed *by* Will. *The Ridiculous Conceit of these* Atheistick Politicians, *That* Injustice *is nothing but* Dati Repetitio, *and such an* Absurdity in Life, *as is in* Disputation, *when a man* Denies *a* Proposition, *he had before* Granted; *No* Real Evil *in the* Man, *but onely a* Relative Incongruity *in him as a* Citizen. *Again, These* Justice-Makers *and* Authority-Makers, *pretend to derive their* Factitious Justice, *from* Pacts *and* Covenants. *But* Pacts *and* Covenants, *without* Naturall Justice, *(as themselves confess) Nothing but* Words *and* Breath; *and therefore can have no* Force *to* Oblige. *Wherefore they make another Pretence also, from certain Counterfeit* Laws of Nature, *of their own Devising, that are Nothing but meer* Juggling Equivocation; *they being but the Laws of* Fear, *or their own* Timorous *and* Cowardly Complexion. *They Ridiculously Dance Round in a Circle, when they Derive the* Obligation *of* Civil Laws *from* Covenants; *of* Covenants *from* Laws of Nature; *and of* Laws of Nature *again, from* Civil Laws. *Their vain Attempt, by* Art *to* Consociate, *what* Nature hath Dissociated, *like tying Knots in the* Wind *or* Water. *Their* Artificial Obligation, *or* Ligaments, *by which the Members of their* Leviathan *are held together, more slender then Cobwebs.* Page 893, 895

These Artificiall Justice-Makers *and* Obligation-Makers, *Sensible of the Weakness of these* Attempts, Artificially *to* Consociate, *what* Nature *hath* Dissociated; *therefore fly at last from* Art, *to* Force *and* Power; *making their* Sovereign, *to* Reign *onely in* Fear. *This the True meaning of that* Opinion, *That all* Obligation *is derived from* Law; *that is, the* Command of him who hath Power to Compell. *If* Obligation, *to Obey* Civil Laws, *onely from* Fear of Punishment, *then is no man Obliged to hazard his* Life *for the* Safety *of his* Prince; *and whoever can promise themselves* Impunity, *may* Justly Disobey. *If Civil Sovereigns Reign onely in* Fear, *then is their* Authority *Nothing but* Force; *and* Power *would* Justify Rebellion. *Lastly, If* Civil Right *or* Authority, *Nothing but* Force *and* Violence, *then could it not last long: What* Naturall, *prevailing against what is* Violent. 895

Wherefore since Civil Authority *and* Bodies Politick, *can neither be meerly* Artificiall, *nor yet* Violent *things, there must be some* Naturall Vinculum, *to hold them together; such as will both* Oblige Subjects *to* Obey the Commands *of* Sovereigns, *and* Sovereigns *in* Commanding, *to seek the* Good *of their* Subjects: *Something of a* Common, Publick *and* Conglutinating Nature: *Which, no other then* Naturall Justice. *The* Authority *of* God *himself, Founded in* Justice; *of which* Civil Authority, *a* Participation. Sovereignty, *no* Creature *of the* People, *and of* Mens Wills; *but hath*

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a Stamp of Divinity upon it. Had not God made a City; Men, neither by Art, or Political Enchantment, nor by meer Force, could have made any. The whole World, One City, of God and Rational Beings. The Civil Sovereign no Leviathan; that is, No Beast, but a God. He Reigns not in meer Brutish Force and Fear, but in Naturall Justice and Conscience, and the Authority of God himself. Nevertheless, need of Force and Fear too, to compell Some to their Duty; nor is the Sovereign's Sword here alone Sufficient, but he must Reign also in the Fear of God Almighty. Page 895,896

The Second Atheistick Pretence, to Make Religion Inconsistent with Civil Sovereignty; Because it Limits and Confines that, which in its own Nature Is, and Ought to be Infinite. The Reply; That the Atheists Infinite Right and Authority of Civil Sovereigns, is nothing but Belluine Liberty: But true Right and Authority is Essentially Founded in Natural Justice; there being no Authority to Command, where there is not an Obligation to Obey; and Commands not Creating Obligation, but Presupposing it, without which they would signify Nothing. The First Originall Obligation not from Will, but Nature. The Errour of those Theists who derive all Obligation to Morall Things, from the Will and Positive Command of God, as Threatning Punishments, and Promising Rewards. From whence it would follow, that no man is Good and Just, but By Accident onely, and for the Sake of Something else. Justice a different Species of Good, from that of Private Utility. Infinite Justice, as Absurd, as an Infinite Rule or Measure. If no Infinite Justice, then no Infinite Right and Authority. God's own Authority bounded by Justice: His Will ruled by Justice, and not Justice by his Will. Atheists, under a Pretence of giving Civil Sovereigns Infinite Right, Really Devest them of all Right and Authority, leaving them nothing but Brutish Force. Proved here, That the Summæ Potestates, must of necessity be ἀνυπεύθυνοι. Page 896,898

The Last Atheistick Pretence, for the Inconsistency of Religion with Civil Power; Because Conscience is Private Judgement of Good and Evil. Answer. That not Religion, but Atheism, introduceth such Private Judgement, as is Absolutely Inconsistent with Civil Sovereignty, it acknowledging nothing in Nature, that tends to Publick and Common Good; but making Private Appetite the onely Rule or Measure of Good; and Utility, of Justice. The Desperate Consequence from hence; That Private Utility may justify Rebellion and Parricide. The Atheists Professed Assertion, That they who have once Rebelled, may Justly Defend themselves afterward by Force. Though Private Persons must make a Judgement in Conscience for themselves, (the Atheists Publick Conscience, being Nonsense and Contradiction;) yet is the Rule of Conscience, not Private, but Publick, except onely to Mistaken Fanaticks; who therefore Sometimes make a Pretence of Conscience and Religion, in order to Sedition and Rebellion. Religion and Conscience Oblige Subjects, in all Lawfull things, Actively to Obey the Sovereign Powers; in Unlawfull, Not to Resist. 898,899

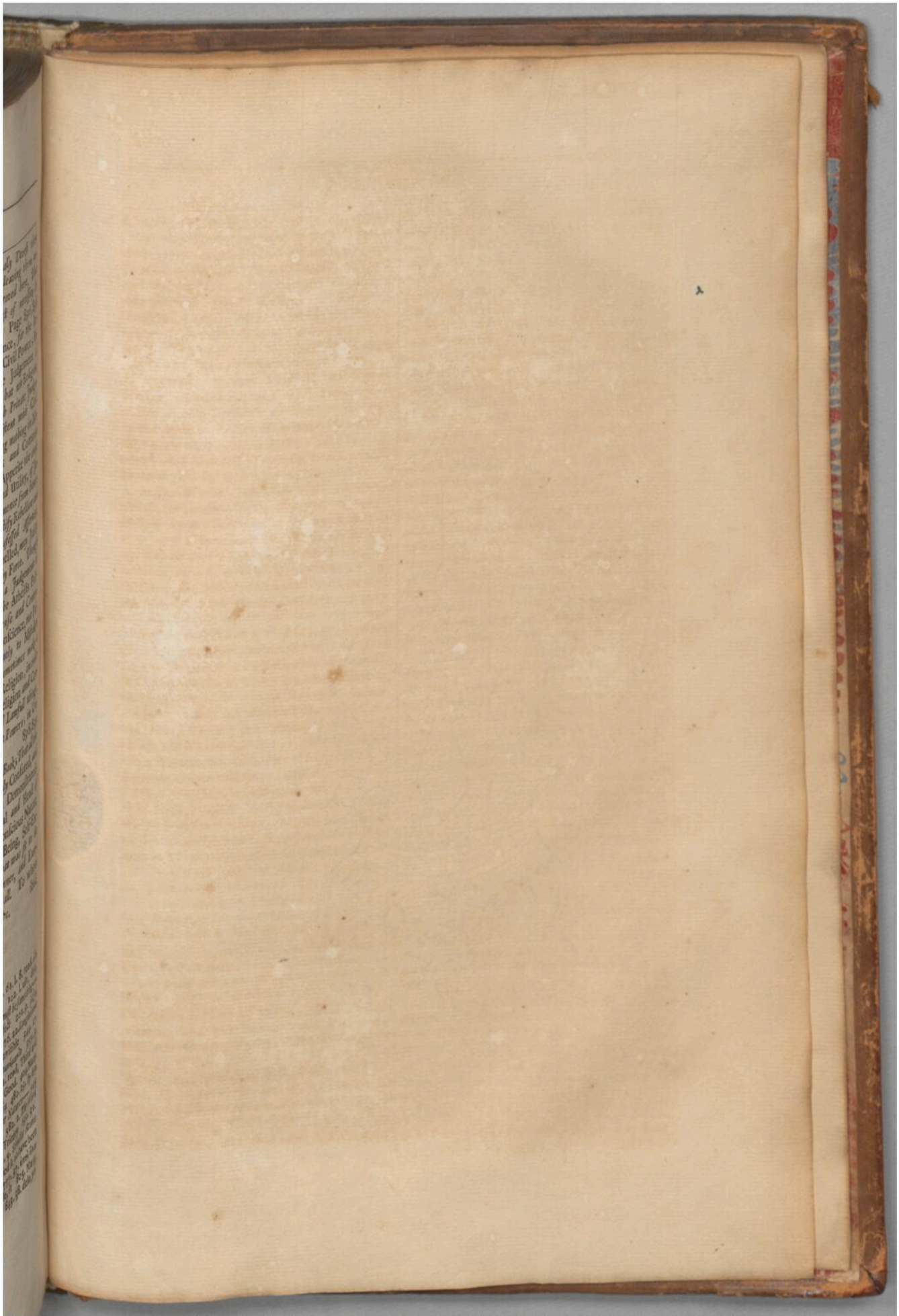
The Conclusion of the Whole Book; That all the Atheistick Grounds being fully Confuted, and the Impossibility of Atheism Demonstrated; it is certain, That the Original and Head of all things, is no Blind and Inconscious Nature, but a Perfect Understanding Being, Self-Existent; Who hath Made all that was fit to be Made, and after the Best manner, and Exerciseth a Just Providence over all. To whom be All Honour and Glory, &c. ibid.

The End of the Contents.

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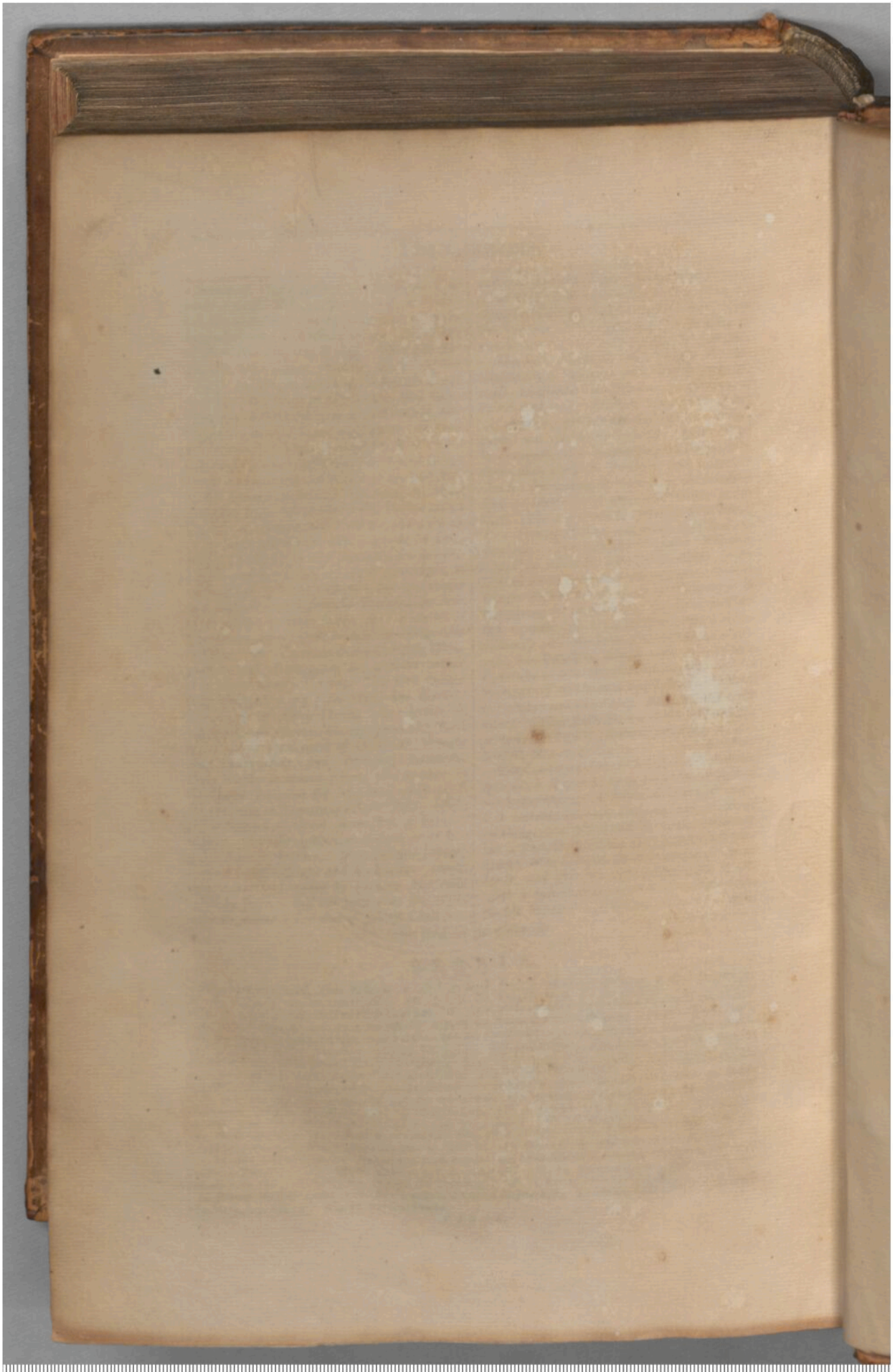
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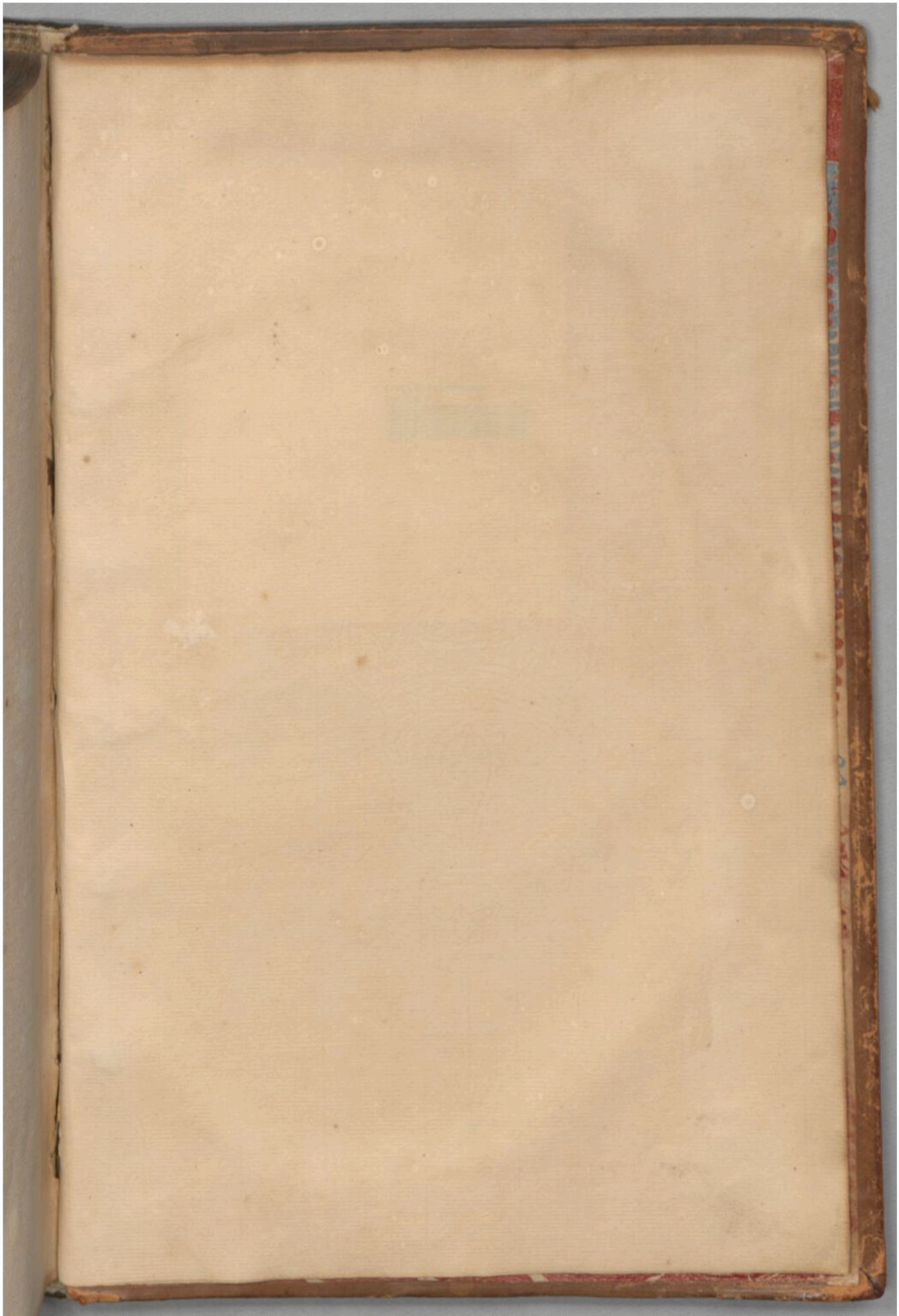
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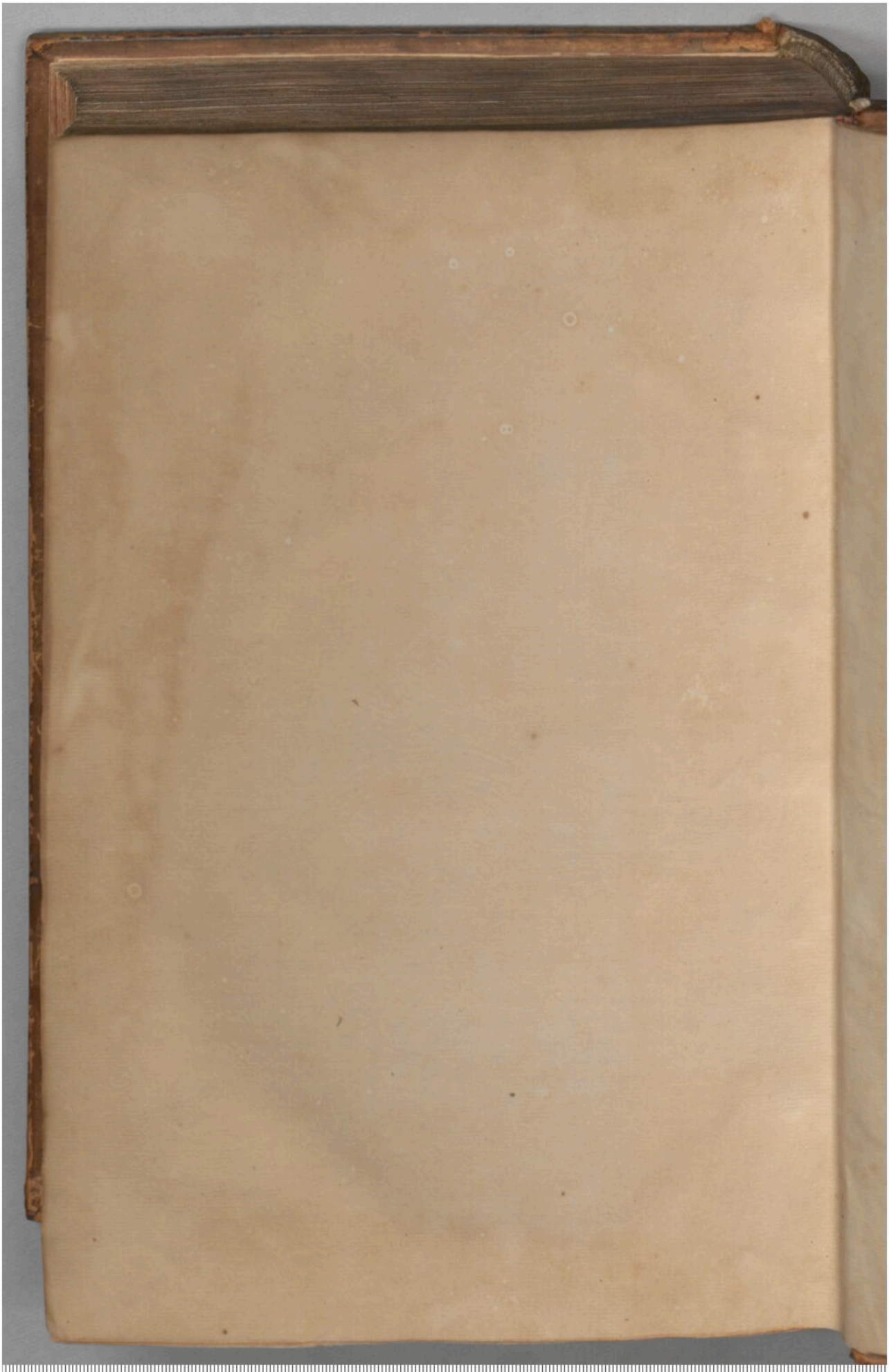
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Signatur: Leibn. Marg. 137, Stück 2, [196] - -

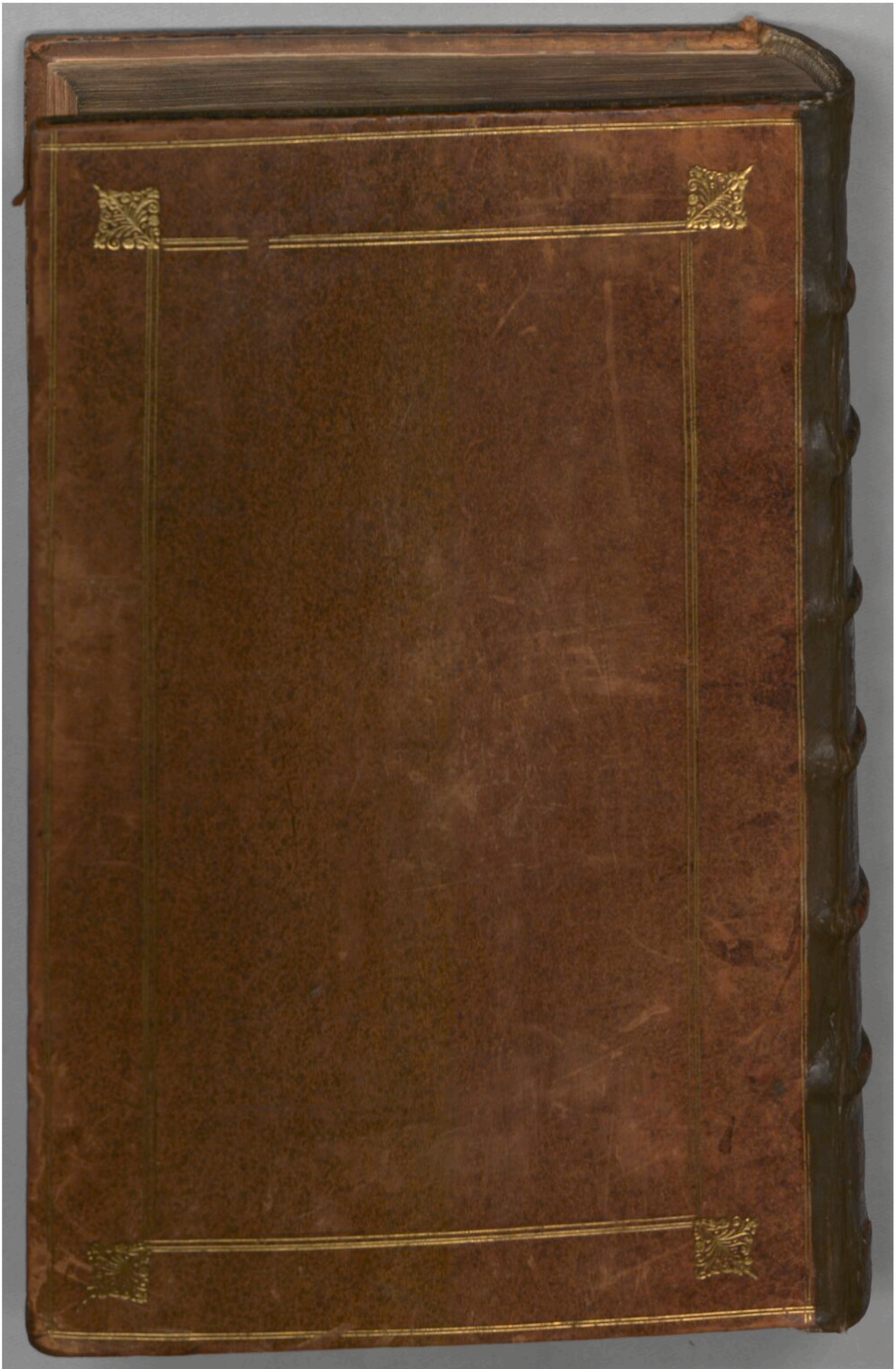
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