1. I ſhall *Firſt* lay before you what Reaſons the Prophet might have to break forth into this pious and juſt Exclamation.

2. *Secondly*, I ſhall ſhew what Reaſons *we* have, and what Obligations *we* are under to make the ſame acknowledgments to *God* and more particularly for the wonderful Work performed as on this *Day*.

The Arguments made uſe of by the Prophet to infer a Providence, and to excite the *Jews* to make proper and humble Acknowledgments to the *Fountain* of all *Goodneſs*, were either the Conſideration of the Impotence or Weakneſs of *Man*, or a Conviction from miraculous Actions and Deliverances, that Providence did actually take care of and govern the World, particularly the *Jewiſh* Nation.

And becauſe *Man* is that *preſumptuous* thing that diſputes the Power and Government of his Maker over him, I ſhall conſider him in his natural State, in the Powers of his Body and the Powers of his Mind; and that will be diveſting him of *all* thoſe ſhining Prerogatives, he ſometimes thinks himſelf Maſter of; and he will find himſelf but an indifferent Piece, when as to the *Abſoluteneſs* of his Power, he ſees himſelf placed upon the Level with the moſt deſpicable and motionleſs Being. This, in the Opinion of ſome Men, might ſeem a Hardſhip and Grievance, but