M O S E S’s

P R I N C I P I A.
MOSE S's Principia.

OF THE
Invisible Parts of Matter;
OF
MOTION:
OF
VISIBLE FORMS;
AND OF THEIR
DISSOLUTION,
AND
REFORMATION.

With NOTES.

By J. H.

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MOSES's Principia.

GEN. CAP. I.

The Revelation by Moses of the Creation and Formation of Matter is very short; was not intended to relate any Thing or Circumstance to us, but what we could not perceive without it; and yet has not omitted any Thing we could not otherwise know. The Knowledge imparted in this History of the Creation and of the Flood is offer'd in general to all Men, without regard to this or that Family, or Tribe; this or that Time, or Period, or Church; not only to those who think themselves learned and wise, but to those they term vulgar.
to every Man who has been since, or will be: and the Fountain of all their real Knowledge of what they call Nature is contain'd there. And I have always thought, that a Man, inspired by him who created and form'd all things, might write or give a Description of those things with as much Certainty, Propriety, and Elegancy, and that his Writings deserv'd as well to be consider'd, as the Works of an Author, or Dresler up of a few idle imaginary Stories.


Ver. 1. In the Beginning God created the Heavens and the Earth.

The first Act of God which this History treats of was, that he produc'd from nothing the Corpuscles or Matter contain'd in the Airs, and in the Earth. Crit. Sacra Tom.
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cited, & diversi alii, minutissima quedam & impartibilia corpora. The Chaos of earthy Bodies was in the Sphere of Waters, and the Chaos of airy Bodies in the Airs; and 'tis likely the Matter of each coelestial Orb within a determin'd separate Orb or Sphere. Fluids remain in Atoms, or adhering in small Masses: And Translators of Scripture render those in the earthy Solids the Dust of the Earth; Prov. viii. 26. Job xiv. 19. Isa. xl. 12. of which there are several Species.

Ver. 2. And the Earth was without Form, and void; and Darkness was upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters.

This is a Description in what Condition, and, in general, in what Situation, each Species of that Matter, or at least of the Parts of, in, and near, the Earth were, immediately after their Production: The Earth, suppos'd to include not only the constituent Parts of Earth and Water, but those Parts which form the several Sorts of Matter in the Earth, in Vegetables, Animals, &c. first negatively, then posi-

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tively. 2. Esdras vi. 1. And he said unto me, in the Beginning when the *Earth *Circle of the Earth was made, before the Borders of the World stood, or ever the Wind blew; 3.—or ever the moveable Powers were established; 4.—before the Measures of the firmament were named. Sti Basilii Seluciaæ Oratio I. p. 2. Cælum & Terra producebantur Abyssum utero gestantia, cumque Maria bajularent, stabant, nec ad casum gravitate ipfa devolvebantur: utque venter gravis, mensium revolutione extumescens, portionem appetentem proclamat: eodem prorsus modo appensum cælum tantam aquirum vim sine conversione sustinebat: manebat enim inconcussum, dum creatoris nutu constrictum tenebatur.

And the Earth was without Form,

in propinqua est dispositione, ut illam recipiat. Polyglotta Tom. 1. p. 2. Lat. Edit. Rom. Invisibilis & incomposita. Polyglot. Tom. 6. Flaminii Nobilii Notæ. Gen. c. 1. Invisibilis & incomposita] absentiam unitatis & compositionis significare. Joh. Piscator in Vet. Tcft. p. 11. Informis,] non quod plane omni forma caruerit (sic enim nihil fuisset, quam quicquid est, per formam suam sit) sed quod nondum fuerit ab aquis secreta, neque compacta, seve consolidata. Augustini Steuchi Engubini Cosmopoeia, p. 11. Duas habuit terra creationes a Deo, easque ambas a Theologis commemoratas. Prima, cum una cum aquis est effecta una rerum silva, una congeries, & homeomelia. Hanc innuit, cum ait: In principio creavit Deus caelum & terram. Secunda creatio tertio die fuit, cum ab aquis est segregata. Heb. xi. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that things which are seen, were not made of things which do appear. The Parts for Solids were loose among the Fluids, in manner of Waters, and when Light was form'd, invisible. Some pretend (and I can guess at the Reasons why they do so) that the Earth was created a solid hollow Sphere, Crust, or Shell, smooth on its Surface, and only wanted to
to be broke in Pieces, and so have its Surface form'd, and be made fit for Animals. Has not a solid hollow Sphere Adhesion and a Form, as well as one broken in pieces? This was fluid, and without Form. As its being form'd, or made solid afterwards, put it into a Condition to be acted upon by other Matter in Motion, and be under Oeconomy, it also wanted all the Consequences of that Solidity and Form.

and void-----

R. Sol. Jarch. Bohu. Vacuitatem notat & vaasitatem. Alphonfi Toftati Tom. i. p. 4. Terra autem erat inanis, id est, invisibilis, sicut Aer dicitur inane spatium, quia eum non visimus; vel inanis secundum istam positionem, quia nondum erant aquae separatae desuper terram. 'Tis not yet said in what Figure the Earth, or loose Mixture of Earth and Waters, was in, other than that it was void; which implies, that it was hollow, nor full of that loose Mixture within, but fill'd with something which was call'd negatively, or comparatively void; full only of such Matter, as would shift upon the Approach of any other Matter, and let it take its Place; full
of a vast Quantity of created Matter, the same as is express'd positively in the next Words;

And Darkness was upon the Face of the Deep:

Darkness was the first descriptive Name of Airs, in the Condition they were then. T. L. Istelia in Gen. Cap. 1. p. 4. Non privatio; cum nondum condita esset Lux. And as Darkness has been the Name of them ever since Light was form'd, and so is now a descriptive Name of them in a State of Privation, when or where that Action which produces Light is not, or is interrupted in a great Degree by some opake Body, or Fluid: And as Darkness, or Airs, described to be in that Condition, implies the Defect of a sufficient Degree of that Sort of Motion, which produces Light and its Effects, or Consequences; it implies, that they were without the Government and Oeconomy, which it will appear that Motion, Light, Expansion, &c. produced in the Airs above and below. If we term Darkness, or the Airs inclos'd, the Abyls, (the Word for Airs and that for Waters being each in the Hebrew, plural) 'tis an Orb of Fluids within, or included by, a Sphere; to which
which Orb there can be no Bottom. If we are to suppose that Moses made the Faces of the Earth (tho' then unform'd, and the Causes of earthy Matter tending any way not then form'd) his Station, with respect to Up and Down, then he must term any great Quantity of Airs within the Sphere of loole Mixture, or Waters, or when the Earth was formed into a hollow solid Sphere, that vast Quantity of Airs, or afterwards that Quantity of Waters, the great Deep: and then the Faces (the Word in the Hebrew being plural) will signify the Whole. Interpret Sebastiano Caftalione. Tenebrisque offusum profundum. And Prov. viii. 27. When he set a *Compass upon the Face of the* Or Cir- Depth. I suppose the Darkness, or Abyss, at first to be an Orb at, and extended e- quidistantly from, the Center; and envi- ron'd with a Sphere of that loose Mixture call'd Earth; whose Quantities or Dimen- sions were so proportion'd, that after the Parts for Solids were separated into a Sphere, or Shell, and the Waters were gone down, and Parts of the Shell carried down, and form'd into a solid Globe at the Center, That and the Waters were sufficient to fill the Void, change Places with the Darkness, or Airs, as will appear at the Formation, and by the Form of the
the Earth; and more plainly, at the reforming it, at the Flood: so that Part, which was laid to be void, is call'd the Abyss; and is laid to contain that, which is call'd void, viz. Darkness. This Place, tho' no notice has been taken of it, whilst the Earth and Water were in a hollow Chaos, and it fill'd with Airs, that I meet with, except Origen, Vol. 1. Lib. 2. p. 149. where he cannot find what is become of it, but fancies it must be Hell: 'Tis sufficiently described, when fill'd with Water. Alphonst Tostati Tom. 1. p. 5. Cavernosa loca facta in terra ut aquæ subintrantes ibidem, tanquam in vase recondentur. Ibid. Quest. 19. p. 11. Deus fecit quasdem magnas cavernositates. Ibid. Quest. 10. p. 75. Euseb. L. 1. 6. 13. Fontes Abyssi. Abyssus dicitur locus absconditus in viscera terræ, in quo aquæ latent, & de quo emanat fontes, & lacus Abyssi magna. Dicitur magna Abyssus tota terræ concavitas, in qua latent aquæ ad differentiam aliquarum parvarum concavitatum terræ, quæ vocantur parvae Abyssi: Synopsis Crit. Tom. 1. p. 8. Bocharti ingens Abyssus & vorago est in viscera terræ. Synopsi. Crit. Tom. 1. p. 8. Gen. i. 10. Chald. vocat. Domum congregatio-nis aquarum. Ibid. p. 97. Ainworthus. Aquas has providentia Dei posuit in his thesauris.
And the Spirit of God moved upon the Face of the Waters.

This is not intended to describe a Residence or Limits, or local Motion, to the Spirit of God, or himself; but Motion to an invisible, penetrating, powerful, created Agent, which he stiles Spirit, and his, because he created it, and gave it those Powers. And 'tis plain it was always understood to be an invisible powerful Agent; because, as this was, and is the first thing, to which the Name of Spirit was applied; from this, that Name has been applied to all other Beings, or things, which are, or were suppos'd to be invisible, and act powerfully: as God, Angels, the Souls of Men, their Minds, and something feign'd to be in, and do every Action in Animals; nay, even down
to penetrating humid Fluids. This was as great an Act as the Creation, and his sole Act: He gave motion to the Matter upon the Faces of the Waters, and not to the Waters; But Moses could not say upon, or in the Faces of the Spirit of God, as he does, when he calls it the Faces of the Firmament. Philonis Judæi Lib. trad. per Segismund Galenium, & al. p. 287. Dicitur autem Dei Spiritus, uno modo Aer fluens supra terram; tertium elementum, quod super aquam vehitur; quamobrem in opificio mundi ait; Spiritus Dei ferebatur super aquam. Aer enim, cum sit levis, attollitur, & sursumfertur, aquam pro basi habens. C. Plinii secundii Natural. Hist. Lib. 2. de quattuor Elementis. Cap. 5. proximum Spiritus, quem Græci nostrique eodem vocabulo Aera appellant. Martin de Borhajian Lib. de origine Mundi. p. 2. Et Spiritus Dei] aggregatur post illum squalorem ad explicandam ἐναομίαν, id est, exornationis Cæli & terræ rationem, quibus rebus, velut instrumentis in illis expoliendis ad speciem & ornatum, divina sapientia usus fit: cujusmodi duo numerat, Spiritum & Lucem. De Spiritu primum admonet. Atqui cum is bipartitus sit, alter ingenitus, qui proprie Dei Spiritus est: alter genitus ac creatus, qui ventus est, uterque hic accipitur. Alter
ut prima notae ac principalis Spiritus de quo vates: & spiritu oris ejus omnis exercitus eorum: alter ut instrumentum moventis Dei Spiritus, quem in arefacienda terræ sapiens artifex adhibuerit. Hæc enim vis in reliquâ quoque scripturâ vento quem aer continuatus mari buc atque illuc effluens efficit, tribuitur. Joannis Mariæ Scholia in Genesim C. 1. ver. 2. Spiritus Domini, id est, ventus a Deo excitatus. 2 Esdras vi. 39. quumque esset Spiritus ubi Tenebrae circumferebantur. Ibid. And then was the Spirit; and Darknesses and Silence were on every side; Amos iv. 13. And created the *Wind. 2 Esdr. *Spirit xvi. 61. He made Man, and put his Heart in the midst of his Body, and gave him Breath, Life, and Understanding. 62. Tea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the Secrets of the Earth. 2 Esdras xvi. 39. *He spreadeth out the ♦Heavens like a Vauli; upon the ♦Airs. Waters hath he founded it. It appears this Spirit was created; its Place where it was created is describ'd; its Action, or one of its Tasks, is described, and the Place where it was, and is to be executed, is describ'd; to wit, in and about the Earth. The Spirit of God, in speaking of material things, is the Name us'd for Airs in Mot-
tion, and 'tis like, was then for Airs, in a State between Darkness and that of Light; and was that Air upon, or above the Surfaces of the Waters, or in the then Atmosphere moved, or put into Motion. As there is no prior Motion reveal'd, there can be no second or intermediate Cause assign'd: This first Motion is justly attributed to the Power of God. And ever since the inspir'd Penmen have, from this Impulse, attributed all the Accidents in, and all the Operations of this Element upon others, as God's own Acts; and when those Actions are discover'd, it will appear that it deserves a high Title. Here the Philosophers must find their Projections, and not in their Vacuum. What Sort of Motion this was, I shall not affirm; but, I think, it was not in Form of Wind. 'Tis plain the Ancients understood what it did, because they have applied the same Word to Actions, which, in a lower Degree, resemble it. They liken'd the World to an Egg; and its Effects were as the Word incubabat implies. God by Motion enabled the Airs to brood upon the Mixture, call'd Waters; did the same thing, as something which is infus'd from a Hen sitting a proper time upon her Egg does upon the Sphere or White, and the Orbit and Yolk within it; puts the Parts into
Motion, thins the most fluid Parts, separates the Parts for Solids, forms them into a hollow porous Case, with an Aperture to admit Supplies, and another to discharge them, and in, or among those solid Parts, Tubes, or Ducts with Fluids in them, and fitted to convey the fluid Supplies from within to each Part in due Proportions, and for each of their respective Uses and Supplies; forms Eyes and Members for Use and Ornament; and lastly, gives the Matter form'd Motion to circulate the Fluids, &c. and also to do what the Word fovebat implies; to warm and nourish the thing form'd. And first it was for preparing the Parts of Darkness, or Airs in their first State, for the next Change, or Accident, in that Part of the Airs.

---Waters---

The Waters and the Corpuscles, which constitute the solid Parts of the Earth, such as Stones, Metals, Minerals, Salt, &c. were not yet separated; but intermixt in a Fluid, which was first call'd Earth, and in the next Words describ'd to be in Parts, loose, or fluid; and whereof the greatest Part by much was Waters, and here so call'd; or perhaps, because the
the Waters might be clear or free from the Parts of Earth at the Surface. Synophs
Malvanda. Nondum ab aquis secreta nec consolidata. Johannis Marianæ Scholia in
Tom. 1. p. 8. Gen. i. 2. Fagius R. Nach-
manii יזמה exponit aquas pulverulentas,
svve pulvere mixtas; sentit enim aquas
turbidas fuisse, quod adhuc pulvere seu
luto terræ permixtae erant. Erat enim
adhuc confusio quædam elementorum, quam
Ante explicatas Mundi totius partes aquæ
omnia aut erant aut confusis rerum ele-
mentis turbantes celabant. Alphonsi Tol-
Thales & Aristot. Posuerunt aquam esse
rerum principium, quia ex ipso quodlibet
faciliter fieri potest. I think all the Transl-
lators and Expositors have confounded
this Mixture, which he had call'd Earth,
and then describ'd to be fluid and hollow;
which I suppose to be a hollow Sphere
with that Hollow, or Void, or Abyss within it; and have shifted the Contents of
the Abyss, or Darkness, as a negative Qua-
lity,
lity, to the Surface of the Sphere, which he calls Waters; and some of the Quota-
tions under this Head have pass'd for Rea-
sions with their Authors, that the Foulness of the Waters made their Surface dark; which I suppose it was, if it was clear Water, or would have been, if it had been clear. Moses has describ'd what was within the Sphere, and in what Condition it was; and what was without the Sphere, and in what Condition that was, and does but occasionally name the Waters, in de-
scribing the Situation and Condition of each Part of the Airs, by that which di-
vided them, and is then only speaking of the Airs, and continues to do so to the End of the fifth, or Middle of the sixth Verse: And they have given us no other Reaion why the Word for Heavens, or Airs, and that for Waters, are each in the plural Number, but that the Hebrew Tongue had no singular for these Words. Could the Creator of all things, who e-
nabled Adam to speak, and inspīr'd Moses to write, want Words? No: but the Airs were then divided, and in two Places, and again at the Flood; and the Waters were soon after divided, and again at the Flood. No doubt but Adam nam'd Things pro-
perly, and his Names were a Standard to their Language; and Moses express'd them properly,
properly, and his Writings became a Standard to the Hebrew Writings.

Ver. 3. And God said let there be Light: and there was Light:

We are to observe, that he did not lay, let the Heavens and the Earth be created, nor let the Spirit move: but through the History of the Alterations or Formations of all the principal Parts of Matter, 'till he comes to the Formation of Man, there is a twofold Description of each; one physical, and the other divine: The one, how, and by what Means, the Alteration or Formation was perform'd or made; and the other, in a seeming Contradiction, that God did, or made it; which he subjoins to each as a necessary Caution, that God made the Means, and produced the Effects, that Men should not attribute the Action to the physical Agent; such as the Spirit, the Light, the Firmament, the Sun, Moon, &c. and therefore reverence or worship one or more of them, as the Heathens did at that Day, the Jews sometimes after; and as the Atheists would persuade us to do.
And God said

This is a Method of communicating the Will of God to us.

Let there be the Light;

These are the first Words which Moses represents to have been spoke by God, and will not stand as we use them now when there are many Agents, and many natural Causes and Accidents. This seems not to be a Command here, but a Permission; as much as to say, let Light be, if it will, or if it can, or if it chance, or if any Agent can produce it. What, did he who created the Heavens leave them, and not form them so as to make them light? Did he leave that to Chance, or was there some other Agent? Joh. Hotengerus Oper. dici primi, p. 49. Quia sermo, quo aliquid precipitur, & mandatur, necessario dirigi debet ad Ens quodpiam, quod illud mandatum potest recipere: tum autem nulla entia adhuc fuerunt. This is express in the same Manner, as the Maker of a Clock, when his Machine was put together with Springs or Weights set a going, intended, or would say, now let it
it point, or let it strike. But to discover what this Speech means; where was this Light to be? 'tis afterwards describ'd to be upon the Surface of the Waters; and what was it form'd of? That which was there, that which is just before call'd the Spirit of God (the Airs in Motion, and which presently after are alternately chang'd as the Motion was acting in one Part) was called Light; and as it was interrupt'd in another Part, was call'd Darkness: And since there was Motion or Action in the Airs, and consequently a second Cause, it must mean, let the Motion, which I by my Power have produc'd, and by Disposition of Matter continu'd among the Airs, and stiled my Spirit, arise to that Degree, or put them into that Condition I call Light. Martin Borrhaj. in Lib. de Orig. Mundi p. 5. Fiat Lux.] Alterum Instrumentum expoliendi caeli & terræ Terram rudem & informem & ipsas tenebras, & jam agitatas aquas, rerum & formarum distinctrix lux consequitur. Lux autem qua hoc die primo rudis & inchoata, creatæ est quarto die, expoliri, absolvique ad claritatem suam capit. This Manner of speaking to inanimate material Agents, of which this is the principal, and the rest but secondary, runs thro' all the inspir'd Writings; as well where God is
is represented speaking, as where the inspired Penman is represented speaking; as Psal. cxlviii. 4, 5, 7. Ibid. lxix. 34.

And there was Light:

The Means produc'd the intended Effect, made part of the Darkness Light.

Ver. 4. And God saw the Light, that it was good;

The Matter, as it was created, was not fit for Use; the Motion produc'd nothing 'till Light was form'd; and then he approv'd of the Action of that Motion of his Spirit, which, from inactive Darkness, had produc'd that good Effect; or saw that the Airs in that Motion and that Condition would perform what he design'd, and would be beneficial to his Creatures then uniform'd. Moses does not here tell us the Office and Use of Light, because in this Condition it lasted but four Days, and then is placed in another Manner, and all its Offices describ'd:

C 3 And
And God divided the Light from the Darkness.

These Words are generally taken to signify the Interposition of the Sphere of Waters, or the Earth; and that the Light was on one Side, and the Darkness on the other, alternately. Whether this was then understood by the Israelites, I am not certain; it seems that the Heathens were ignorant of it long after. But as this was attainable, I think, he intended not to reveal it; but that this is only a Relation that God form'd the Light out of Darkness, and that let there be Light, and God divided the Light from the Darkness, imply the same Act: as let there be a Firmament, and let it divide; and God made a Firmament, and he divided, &c. But as the producing and propagating of Light is a continued Action, it describes the Manner in which Light was, and is produced. This was then the Action of that Agent, and was soon after transferr'd to be perform'd by the Sun, &c. in the very same Words; and so as things stand now, belongs to another Place. Critici Sacri Tom. 1. p. 18. Vatablus. Sejunxit & separavit Lucem a Tenebris.
Tenebris. We know not how he divided that Light from the Darkness otherwise than by Motion, because he has reveal'd no more. Of what Degree that Light was, how it was moved, Parts among Parts, or about the Sphere, or in what Length of Time, I have no Means to know. But I think it was for other Ends than any which yet have been assign'd, viz. to prepare the Airs for the next Change, or Accident, or bring it to a greater degree of Motion; and thereby enable them to execute a vast Commission, which was to have vast Consequences.

Ver. 5. And God called the Light Day, and the Darkness he call'd Night: and the Evening and the Morning were the first Day.

I think it means the Air in that Condition and Motion which God directed Adam, and which you from him call Light, and which he directed Adam to call, and you from him call Day, and the Air in that Condition, and in that Degree of Rest, which he directed Adam to call, and which you from him call Darkness, and which he directed Adam to call, and which you from him call Night, are what God
God has directed me in my Writings to call by the same Names. Whether the Continuance of Darkness, or the Interval between the Creation and the Production of Light upon the Hemisphere where Light was first form'd, be what he means by the Evening, and the Time while that Light was passing that Hemisphere be called Morning; or we are to count from the Formation of Light, and call the Horizon which the Light first left, Evening; and when the Light had made a Circuit with the same Edge to the same Horizon, we are to call that Morning, and that Circuit the first Day, I pretend not to determine.

Ver. 6. And God said, Let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters.

Ver. 7. And God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament: And it was so.
Ver. 8. And God called the Firmament Heaven:

The Meaning of these three Verses is not yet ascertained by Interpreters; as they cannot find what the Word, which our Translators render Firmament, signifies. Some have been forced to suppose Waters above the Heavens; which, if there were any such, he is not speaking of, nor would it be of any Use for us to know of them. Others suppose Rain in the Clouds: if there had been any such, it would have been in, not above, the Heavens. But 'tis very certain there was none 'till long after; and if there had been any Separation of Fluids in any of the other Globes, it was still in, not above the Heavens, and not in this Day's Work: And since these Verses, and especially this Description of the Firmament of Waters above the Heavens, and that of Windows of Heaven at the Flood, are the constant Refuge of Atheists, because they seem irreconcilable; and since ill-designing Men have put some upon drawing Schemes which make Moses's Writings ridiculous, or incredible, or impossible to be explained; and as the Credit of Revelation in some measure depends upon them, and as the sixth Verse
Verse is a Physical Description of the Permission of an Action of Matter upon Matter, which was to produce Accidents or Alterations in the Condition of that Matter, to enable it to act, and make Changes in the Situation of the Parts of other Matter, which was to have Consequences upon other Matter immediately, some of them permanent, and some to be repeated at Intervals; and as this is not properly the Work of, or likely after so much Time spent, to be clear'd by such, who are only Divines, or Linguists, or Mathematicians, or Astrologers, or speculative or experimental Naturalists upon small Parcels of Matter; but by such, who have had, or shall have Courage and Capacity to make, and Patience 'till they have made sufficient or competent Observations upon the Formation and Situation of Things, and the several Operations of those which acted, and their several Effects, or Consequences upon those, which have been acted upon, as well as upon the settled Course of things now, with an Intent to understand the Scriptures, and the Situation of things which are of great Use, and must be search'd out and pursued, and to set up nothing of their own; and who have not publish'd Errors which they will not retract, nor are attach'd to the Errors of others:
others: And since the Words were infallibly suited to the things acting and acted upon, and to the Actions, Accidents, Situations, and Consequences, and were deliver'd in an ancient Language; we are first to search for the Meaning of the Words, and Observations upon things, must help to find the things, their Situations, Conditions, Actions, Accidents, &c. to suit the Words. Interprete Sebastiano Castralione, Deinde jussit Deus ut existeret Liquidum inter aquas, quod aquam ab aqua disjungere; fecitque Liquidum quoddivideret aquam quae super Liquidum est, ab ea quae subter est; quo facto, Liquidum Cœlum nuncupavit. 2 Esdr. vi. 41. Upon the second Day thou madest the Spirit of the Firmament, and commandedst it to part asunder, and to make a Division betwixt the Waters, that the one Part might go up, and the other Part remain beneath. Martin Borrhay. in Lib. de Orig. Mundi, p. 8. Fiat Firmamentum]Describuntur operæ secundi Diei, quæ sunt diffusio cæli, distinctio aquarum, congregatio aquarum infernorum in locum suum, constitutio sicci; atque hæc opera a Deo vi spiritus & lucis consécta sunt. Ibid. p. 9. Ante immissum spiritum & conditam lucem, cœlum crassum, & obscurum corpus fuisse; & hoc simul atque lux emicuit, cujus natura
Hieron. stabiliens. similiter, Job xxxvii. 18. ἢγερθήβα Sym. ἀερίωσε. From its Appearance, Ezek. i. 22. And the Likeness of the Firmament upon the head of the living Creature was as the Colour of the terrible Crystal, stretched forth over their Heads above. Dan. xii. 3. Shall shine as the Brightness of the Firmament. Of its Power. Psalm cl. i. In the Firmament of his Power. The Prayer of Manasseh. For all the Powers of the Heavens do praise thee. Job xxxvii. 18. Hast thou with him spread out the Sky, which is strong, and as a molten Looking-glass? Psalm xix. 1. The Heavens declare the Glory of God: and the Firmament sheweth his handy Work. Job xxxviii. 33. Knowest thou the Ordinances of the Heaven? Canst thou set the Dominion thereof in the Earth? In Situation or Place. Gen. i. 14. And God said, Let there be Lights in the Firmament of the Heaven. ver. 17. And God set them in the Firmament of the Heaven. ver. 20. And Fowl that may fly above the Earth in the open Firmament of Heaven. Here is a Permission to an Agent, or something which could move or act (as at let there be Light) which was to form or put something into a Condition to move or act in a farther Degree, with a new Name, and
and another Permission to this Agent, which had a new Name with new Powers. It is term'd the Spirit of the Firmament, and describ'd to be something which is call'd *Liquidum*, a thin Fluid. These Operations are attributed to the Force of the Spirit and the Light. The Spirit and the Light by Motion were rarified, and its Parts were to diffuse and pervade the Pores of that Mixture which was first call'd Earth, then describ'd to be loose, or fluid; and afterwards call'd, as here, Waters; to act there, form the Parts, and divide the Waters. And this new Name signifies, that it was invested with Powers to have different Effects upon different Sorts of Matter, to expand, distend, diffuse, fill, thin, &c. Fluids; and to compress, drive together, keep firmly together, and stablifh the Parts of Solids, or the Earth. 'Tis describ'd to be exceeding bright, is of great Force, Power and Strength, has Ordinances and Dominion in the Earth. 'Tis describ'd to be where the Sun, Moon, Waters, Earth, &c. were, and call'd a Diffusion of the Body of the Airs; and in the eighth Verse the Heavens, the Æthers, the Airs. And it is a continual Attempt of the Airs to expand, produc'd and continued from the Motion of its Parts among one another, which
which produc'd a Compression upon every thing which resisted it, and most upon the Parts of Solids, which produc'd a Separation and a Division of the Solids between the Waters, and of each Species for their respective Uses. And the Meaning of the sixth Verse must be;—Let the Motion which is in the Airs, and has produc'd Light, go a Step farther, make the Parts of the Fluid of the Air Liquidum, a thin Fluid expanding and diffusing; and let it act in the Pores, or press in, or act among or between the Parts of the Mixture call'd Waters, and compress it self and other things, and thereby make a Separation, and of the Parts separated a Division between the one and the other Waters. But how is this consistent with the next Verse? wherein 'tis said, God made the Firmament, and divided. How did he make it, and divide? He only said, let it be; Moses does not say there, he acted. But he created the Airs; he infus'd Motion, that Motion produc'd Light, that Light an Expansion, and that Motion by the thing expanded divided, and so he made and divided. But Moses goes farther in the Remainder of the Verse, and describes the Situation of the Division, and of each Part of the Waters so divided: Not as the Waters were with respect to what was between them, for that was but
but just form'd, and had no Name but a Division, and was soon after to be described in another Situation, with respect to several things; but by things which were then where they were created had been describ'd before, and he could not have describ'd the next Action without this; and the seventh Verse will stand thus—And God by means of the Motion aforesaid made the Fluid of Airs thin, expanding, and compressing, which made a Division between the Waters which were separated from each Side of, and divided by the Sphere of Earth; so that one Part of the Waters was under the Expansion, or Airs expanding, and the other Part above the Expansion, or Airs expanding.

—The next Question is, where were the Airs or things expanded? Truly one Part in an Orb inclos'd, or the Abyss below the Waters, and the other Part in a Sphere above the Waters. This Expansion was to reach, and did reach from above and from below; from each Part of the Airs to a Distance, in proportion to its respective Force into the Sphere of the Mixture, which was called Waters, and was to make, and did make a Division: How, and with what? truly by compressing and separating the Parts of that which was to be Dry-Land, and forming them into many
any contiguous Spheres, or what we may call one Sph"ere between two Spheres of Water; and consequently the Waters were in two Spheres, the one above, and the other below the Sphere of Stone, and vice versa the Sphere of Water, which was above that of Stone, was next under the Expansion in the open Air, or that which was alternately Light and Darkness; and the Sphere of Water, which was under the Sphere of Stone, was in a Sphere next above the Expansion of the Orb of Airs, or Darkness inclosed in, or the Abyss. If there had been an Abyss of Airs below, and had not been an Expansion from below, as well as from above, the Earth had gone to the Center, and had left no Room there for the Waters to retire to. But as 2 Esd. xvi. 58. With his Word hath he hung’d the Earth upon the Waters. And so we are deliver’d from the Danger of Waters falling from above the Heavens: And the Heathens may take back their Idols of Projection, Attraction, Gravity, Elasticity, &c. And we see a Word for an Agent or Action may have many successive Significations, because one Action may have many Consequences; as the Airs without Motion are call’d Darkness; in one Degree of Motion call’d Spirit; in a farther call’d Light;
in another call'd Expansion: as Expansion caus'd Compression, that caused Separation, that caus'd the Solidity of the Earth and the Clearness of the Water; it also made the Earth crack, and form Fissures, fill'd some of them with Metals, and through others forc'd down the Waters, and with them form'd the Surface of the Earth, &c. And these new Conditions, new Powers, and new Names do not take away the old Conditions, Powers, or Names; there is Darkness still with little Action; 'tis a Spirit still, and moves; 'tis Light still, and shines; 'tis Expansion still, and compresses, &c.

And it was so:

And placeth his Lofts in the Waters. Amos ix. 6. For in the Heavens (first in the Expansion, and after between the two Spheres of Airs) he buildeth his Stories. Job xxvi. 7. And stretcheth out the North over the empty Place (or Abyss full of Airs) and haingeth the Earth upon nothing. And all the rest, if the Translation came up to the Hebrew.

And God called the Firmament Heaven:

That you may not mistake, and think this Expansion, this Agent, which divided the Earth from the Waters, is something which God did not create, or which has Powers without him, 'tis an Action of that which he created, and is in my Description of the Creation already nam'd, which he taught Adam to call, and you from him call the Airs, the very same, but by him put into Motion, &c. as in the former Verses is related.

There are some Texts, which describe the immense Quantity or Extent of the Airs, and the Commodiousness of their Situation or Figure, in a Sphere about the Earth. The Airs, when they were writ, and now, are in the same Quantity, and in the same Sort of Figure or Sphere they
they were created in, and in the same Place with respect to the Earth, except those which were in the Abyss, and afterwards changed Place with part of the Waters, and were join’d or united into the same Figure or Sphere; and the Creation of them, and placing them about the Earth in a Sphere, is one and the same Act; and the Addition of those out of the Abyss did not alter their Figure, nor extend them, otherwise than by an Addition of Quantity. But there are many other Texts which describe this Action or Power in the Airs, and attribute it to God as another Act; and some mention both distinctly, but the Translators make most of them bend to the first. Could the Author, or other divine Penmen, whose Business was to make Men sensible that God created Matter, and gave it all the Orders and Powers it had or has, omit or forget to tell them of that which sets and keeps all the Wheels a going, and leave it to the People, whom he was just then recovering from the Worship of those Agents, and other Idolatry, to search it out, or to the Heathens to explain it? Can any one be so stupid to expect that the Heathens, who had either these Agents, or other Gods of their own, should attribute the Economy in the World to the true God, and
and shew us how to explain his Revelation concerning it? And since they had not a God of their own that they had the Impudence to ascribe it to, was it not their Business to make the Chaos eternal, and to ascribe the Oeconomy in the World to Nature, innate Qualities, nay, rather than to God, to Chance? Nay, suppose any of them believ'd in the true God, and understood it, though some hinted at his being the Author, durst they publish it plainly? No: that had been the Way to be ston'd, and the Writing to be burn'd by the Hands of the Executioners. Their Ignorance, or pretended Ignorance of this, set all their Philosophers to work; and he that could form the most incredible System was the greatest Man. Yet we are not to reject every Article they advance, but only strip off what they added, or add what they stripp'd off. For as Clemens Alexandrinus says, Strom. Lib. 5. p. 550. Oftendimus autem in primo Stromate, Graecorum Philosophos dici fures, qui a Mose & Prophetis praecipua dogmata non grate acceperunt. It may be said of this Spirit and Motion, as the Man said, St. John ix. 30. Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened my Eyes. Can we be at a loss from whence this D 3 Motion
Motion came, that hath produc’d Light out of Darkness, and after an Expansion which hath separated the Chaos, the Earth from the Waters, made it solid, and kept the Parts together; divided the Waters, carried those above to below, made the Earth habitable, &c. ?

There is another Mistake arising from the Texts which mention this Act of uniting, fixing, establishing, or rendering the impalpably small Parts of the Earth solid or immovable, so as the Form or Foundations should not be broken or dissolved here, or more laulatingly after the Flood; as ‘Psal. xcvi. 10. Stabilitet orbis habitabilis, ne dimoveatur—fundavit orbem immobilem.—which have been applied to fixing the Earth upon Foundations, so as to hinder the whole Earth from shifting, or moving locally; and had like to have cost the first Discoverers, or Revivers of the Earth’s Motion very dear: but the Translators since have render’d them so as to signify neither.

The Philosophers, falsely so call’d, and mostly Heathen, have puzzled the Translators, though caution’d by St. Paul, and they have puzzled the World with empty void Space, or Place without Matter. Max. Bibl. Patrum, Vol. 25. p. 60. Nicetæ Thesaur. Orth. Lib. de Græcis & Judæis. Philosophorum præterea nonnulli vacuum,
vacuum quoddam etiam introduxerunt; idque corpore prorsus destitutum, quasi quoddam Chaos infinitum demonstrant; idemque ante mundum fuisset contendunt; creatis deinde elementis universa corpora ambitu & circumvectione caeli concluserunt, nihil interius vacui relinquentes. And so have brought in a Name which they imagine to be the Residence of God, of Angels, and Spirits, by the word Heaven; and consequently Angels and Spirits into this Creation, and into the Formation and Operation. Moses neither mention'd, nor meant to give any such Description. Our Translation says, that—The Angel of the Lord appeared unto Moses in a Flame of Fire, out of the midst of a Bush—Indeed, the Power or Presence of God appear'd where Fire burn'd, and consum'd not the small Wood of a Bush; and, I think, he says, he saw no other Appearance; and that drew him aside to the Place where he receiv'd his first Commission; and when he desir'd a descriptive Name of God, he had no other but I am; and when he requir'd some Abilities to convince the Israelites, and the Egyptians of his Commission, God shew'd and gave him his farther Power over Matter; that was a Test to the Israelites, and at last to the Egyptian Magicians, when they could not
not make Dust Lice; and tho' some have lately, instead of a Prophet, represented him a Conjurer, and that he had learn'd that Skill amongst the Egyptians. 'tis plain he was not acquainted with the Abilities of the Magicians, which indeed was Folly: for if he had, he would not have taken the turning of a Rod into a Serpent for one of his Credentials, because he would have known they could have done it as well as he. Moses has not yet said any thing of God, but in describing his Actions concerning Matter. He speaks of and uses proper Names for material things, which were then created out of nothing, and proper Words for the Actions or Accidents of those things: He says nothing of the Subsistence, Residence, or Actions of any other Beings or Things: It was not his Business to describe them, much less to describe Philosophical Voids, &c. And if by what we call Heaven he only means Airs, and the Matter in the Sun, Planets and Stars, immaterial Beings and what they call Space are not included in his Descriptions. The later divine Penmen, in relating God's Actions or Operations in or concerning this created material System, have attributed them to his Spirit, or Strength, or Power in the Airs; as Psal. lxviii. 34. Thy Strength is in the Clouds, &c.
&c. and stiled them his Spirit, his Hand, his Ministers, his Voice, his Breath, his Presence, his Glory, his Attire, nay every thing less than himself; call'd them his Throne, and mention'd the Heaven of Heavens, &c. Indeed his Operations in them and by them, were, and are, the visible and permanent Evidence of his Power; but the pious Translators have imagin'd the Upper Heavens to be the Place of his more immediate Residence, and for Fear of robbing Heaven (which there is no Danger of, as long as they allow them to be his Servants) have attributed all the Actions to him immediately, or to the Acts of his Angels. His Throne implies no more in Matter, than the Matters where his Ordinances of the Airs were imparted, and by them his Ministers executed there, and upon the Earth: The Heaven of Heavens implies no more than the present Sphere of Airs, which is compos'd of the Sphere of Airs which was created above and that which was created in the Abyss, and now united, and so the Airs of Airs: The Sun, Planets, and Stars are all in the same Matter, the Expansion of the Airs, as the Fowls flie in: The Descriptions of the Heavens are not to magnify, but diminish them, Solomon says, 1 Kings viii. 27. Behold, the Heaven, and
and Heaven of Heavens cannot contain thee; and God says, Isa. lxvi. 1. The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? where is the Place of my Rest? Wild. of Sol. xi. 22. For the whole World before thee is as a little Grain of the Balance; yea, as a Drop of the Morning-Dew that falleth down upon the Earth. Our modern Philosophers, they say, and I shall not now rob them of their Invention, have brought into their empty Space, which can do nothing in direct Opposition to Scripture, powerful, but invisible Properties in solid Matter to act in that Space; nay, the Sun and Planets to extend their Power to the Earth, and each of them to each other reciprocally, and thereby taken away the Fluids, and the reveal'd Power in Fluids, and the visible Evidence of the Power of God.

Ver. 9. And God said, Let the Waters under the Heaven be gathered together to one Place, and let the Dry Land appear: and it was so.

'Tis remarkable, Moses does not say here that God gathered the Waters together
gether to one Place, or that God made the Dry Land to appear, but seemingly leaves these Actions to second Causes: These are left as Accidents of a lower Class, indeed to be executed by the Agent established: The Waters next under the Heavens, and upon the Surfaces of the Earth, were to go to some Place where there were other Waters for them to mix or join with, and be in one Place. Polyglot. Vol. 6. p. 1. Flaminii Nobilii Notæ: In congregationes suas. In congregationem unam. What Place was this? The Seas, if they had been then in being, or the Conceptacula had been form'd, the Waters to go had been in them: were there other Waters in the Clouds, or above the highest Extent of the Airs? If those here below had gone to them, then we should have had no Waters left: Where were the Waters they were to be gather'd to? Where was there any Room for them next the other Waters? And what was to fill the Room they were to leave? Was there not a Place appointed for them? Yes certainly. But, as I hinted above, there was something to be done before the Waters could go: There wanted Swallows and Inlets through, and also Cracks in and through the Shell; they were to be made; but that is both implied,
plied, and may be discover'd by Observation, so needed not be reveal'd: And it must stand thus, let the Waters next under the Airs and above the Earth be gather'd at Inlets, or Funnels through the Sphere of Earth, and carried down to the Sphere of Waters, into the Place of the Abyss of Darkness or Airs; and let that Sphere of Waters which is below, and the Sphere of Waters which is to descend and change Places with the Airs which are now below, and which are to ascend as the Waters go down, be in, or make one inclos'd or undivided Place, or an Abyss, or Congregation of Waters, larger, by the Quantity of the Sphere of Waters which are below, than the Abyss of Airs, that which goes down with them included.—But why one Place? why not denominated from the Matter in the Place? This was just at the time when the Airs and Waters were to change Places, so could not be denominated from either. And it could not be mistaken, because there was not at that time any other Place bounded: But most descriptively, because Part of the Waters at that time was there, and the other Part was to go to it, or them, and be together, or in one Place, or Congregation: And consequently, let the Airs which are in the Abyss, or the Abyss
Abys of Airs, come up into the Place of Waters which go down; let it come in under the Airs which were above the Waters, going or gone, and make the Sphere of Airs above larger by the Quantity of Airs which were in the Abys, which, when so join'd, are after call'd the open Firmament of Heaven; and let them be alternately changed into Light; so that the Dry Land, which was form'd and hid with Waters, may by Light in the Air appear. Synops. Crit. Tom. i. p. 8. Gen. i. 9. Corn. a Lapide, Bonfrerius: Hoc die fecit Deus terram ascendere in montes & subsidere in valles, & ingentes alveos, &c. Bibl. Lat. cum Comment. Joh. Gordon, Vol. i. p. 6. Cæterum facta est hac congregatio aquarum; dum terra, antea rotunda, & tota aquis operta, fuit a Deo hinc erecta in montes & colles, illinc depressa in valles: & sic aqua se recepit ad loca magis depressa. Omitto viscera intra terræ voragines. De Fluminibus vide Ecclef. cap. i. ver. 7 Quo modo inquam fluunt & resfluunt. From such Gueffes as these our Theorists took their Disruption; and fancied Mountains, Valleys, and Seas were made so.
Ver. 10. And God called the Dry-Land Earth; and the Gathering together of the Waters he call'd Seas:

And God call'd the Parts of the Earth which were first diffused in the Waters, and lately separated from the Waters into solid Parts contiguous to each other; and then at the Surface of the Waters, or Dry Land, in form of a hollow Sphere, fill'd with Waters and what they tore out of the Surfaces, and carried down with them by Part of the Airs and Part of the Waters, shifting or exchanging Places situat'd between the two elementary Fluids, the Waters below or within, and the Airs or dry Element without or above, Earth. Joh. Conradi Dieterici Antiq. Bibl. p. 40. Humilem depressum esse. And the Gatherings, Drainings, or Gleanings of the Water which went last, when the Storehouse was full, and were lodged in the Mouths of the Funnels, at the Entrances or Places where the great Store or Treasure of Waters were gather'd in, or at the Barn-Doors, he called Seas; Job xxviii. 10. He cutteth out Rivers among the Rocks.
Rocks. Jonah ii. 6. *I went down to the Bottoms of the Mountains;* 2 Esdras xvi. 58. *He hath shut the Sea in the Midst of the Waters——In Conceptacula, in the middle Sphere, in the Shell of Earth;* which were, when they were made, between the two Spheres of Waters; but, when the upper Sphere of Waters was gone down, were uppermost. Eccles. i. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the Place from whence the Rivers came, thither they return again.* And things were then as again after the Flood, when Moses says, Exod. xx. 4. *Quae sunt in Cælis supra, aut quæ in terra infra, aut quæ in aquis infra terram.* Ps. xxxiii. 7. *Ipse congregavit quasi in cumulum aquas, maria, & ponit velut in thesauris abyssos;* and says nothing of any other Waters. Indeed, the Heavens of Heavens, and the Waters above the Heavens are mention’d, Psal. cxlviii. 4, 5. *Praise him, ye Heavens of Heavens, and ye Waters that (be) above the Heavens.* Let them praise the Name of the Lord: for he commanded, and they were created. But this refers plainly to them as they were created, or at farthest when the Waters were divided, and not as they (be); and there is no Verb in the Hebrew, so must be understood
flood (were); and tho', when the Law was given, the Airs were together, and the Waters together, each in one Congregation, except some small Quantities diffus'd into each other, they still write each in the plural Number, as Carolos, Abyssos: Which shews, that some Interpreters think there are more Abysses than one, and more Heavens than one.

Moses spoke of created things, in whatever Sphere or Place they were at the time he spoke of, with no respect to the Space which contain'd them; only describ'd their Situation in respect to one another; when Alterations were made in any of their Conditions, whether in the same Place or Situation, or another, he changes their Names: He says, that the Earth was created, and that the Parts of the Earth were loose, and in such a Figure, that they encompass'd something which was void of Earth; something of less Density than that which environ's it, or them; and that he calls an Abyss, or Store-house of Darkness, or dark Airs; and called the Mixture of loose Parts of the Earth, which were to be some solid, and the greatest Part fluid, and which he had call'd Earth, and which contain'd all terrestrial Matter, Waters; (as he call'd both Night and Day, the Darkness bearing smal
small Proportion, Day presently after;) and he call'd all above, or which encom-
pass'd the Waters, the Spirit of God, or Airs, which God had put into Motion: Then a great part of the Sphere, call'd Waters, was, if the Place had been mea-
sur'd by Distance from the Center in that Sphere or Place where Fowl flie now, which we call the Atmosphere: and if the Place had kept the Name of the thing named in it, we must have call'd that Sphere, instead of Heaven, Waters; but it had that Name changed since, when Airs came into it, and changed Names twice at the Flood, as the Matter changed Place, when the Separation and Division were made: He, by way of Distinction, call'd the Sphere of Waters under the Earth and above the Expansion in the Orb of Airs in the Abyss, which were separated from the Parts of Earth which rose, The Waters above or next above the Expansion of the Airs: and the Sphere of Waters above the Earth, which were separated from the Parts of the Earth which sunk and were under the Expansion in the open Airs, The Waters under or next under the Expansion in the open Airs: and when the Waters under or next under the Airs were order'd to go, and were gone down to, and mixt with, the rest in one
one Place or Congregation, still something of less Density than that which incloses it or them, he calls an Abyss of Waters; and he calls the Darkness, or Airs, which came out of the Abyss, or the Abyss of Darkness, which came into the Sphere which the Waters which were above the Surface of the Earth had lately posses'd and left, and were presently in the same Condition as the Airs above that Sphere, and mixt with them, alternately Light and Darkness; and soon after call'd them, the open Expansion of the Airs, whose Powers shall be shaken, Matt. xxiv. 29. Luc. xxi. 26. and which is to perish, Job xiv. 12. Psal. cii. 26. Isai. xxxiv. 4. Ibid. li. 6. Matt. xxiv. 35. And call'd the solid Substance or Sphere, which was separated from the Waters, Earth; and the Waters which remain'd in the deepest Furrows, which the Waters which went down tore in the Surface of the Earth at their going off, Seas. The shifting of Airs and Waters will be more fully prov'd at the Flood.

And God saw that it was good.

That it answer'd, and would answer the Ends it was design'd for; and no doubt was
was vastly more fruitful, more commodious, and more pleasant than the present Earth; but I have not yet seen one Scheme, or one tolerable Guess publish'd, to shew what made it so.

If any should ask my Opinion, why God did not create things perfect at once, but in Atoms, and produc'd a Cause to form them by Degrees successively: And why Moses is so particular in these and all the other Formations, Changes of Conditions, Situations, &c. Besides the Reasons assign'd of instructing Men in useful Knowledge, and preventing Adoration of the Agents employ'd in keeping up the Oeconomy, he has an Opportunity, besides his Creation, to shew that it was his Spirit, and not the Spirit of the World, which produc'd Motion, &c. to shew that Light is not the Issue of the Sun, but the Sun the Issue of Light; to shew that the Origin of all Bodies was from impalpable Dust; and his Wisdom and Power in infusing a Power into an invisible thin Fluid to act, before there were two Atoms of Solids together; and so forth, form, unite and keep them together, place and keep them in proper Situations, &c. and thereby his continued Dominion and Operation upon Matter, which could not have appear'd so plainly,
if he had made and only reveal'd that he had created all things perfect, or in the State they were in when form'd; perhaps, then Men would always have doubted, whether Solids were not the Cause of Motion, and whether he could have dissolv'd them. Why was Man made of Atoms? Was it not to shew, that he, who collected and once put them together, could dissolve and collect them again, when dispers'd?

What Motion in the Air produces, how it is continued, what Light is, how it is now propagated, what this Expansion is, how it is performed, what Effects it has upon that which is expanded, what Effects it has upon that it compresses in its different Degrees, and in their different Conditions and Situations, belongs in Part to a Description of the solid Parts of the Earth, &c. and are coupled together Sapient. vii. 17. Ipse enim mihi dedit eorum quae sunt cognitionem certam, ut cognoscam constitutionem mundi, & vim elementorum. But indeed to several other Works.
OF THE DISSOLUTION AND REFORMATION.

The Revelation of the Flood, or what happen'd then, which was reducing the Earth to its first State, and a Parallel Act to the first Formation of it, differs much from the Revelation of the Creation, and first Formation. There were living Witnesses, who saw many of the Particulars which he relates of the Flood, and surviv'd; and Relations of what they saw were doubtless handed down, and well known, when Moses writ: And as the Earth has remain'd from the Flood as it was when he writ, they had, and we have natural Evidences of many things, which he need-
ed not reveal; and there are many things which he has reveal’d, which neither they who saw and surviv’d the Flood, nor those since, nor we, could have known, though several of them, as they are reveal’d, may be prov’d to be true by natural Evidence. And there were some Alterations made soon after the first Formation of the Earth, which, perhaps, would have some different Effects in the second Formation of the Earth, during the Flood; which, 'tis like-ly, answer’d the End of dissolving the Earth. That there was a Flood which destroy’d all the Men and Animals, which are related to have been destroy’d, needs no proving; but what I take for granted, and what I have seen natural Evidence en-ough to prove, viz. that the Parts of the Earth, Stone, Metals, &c. were dissolv’d at the Flood, and that the Remains of Animals, &c. found in Stone, are really such, has lately been counted a Discovery or two. Many Remains of Ani-mals and Vegetables preserv’d in Stone, Clay, Sand, &c. have been collected, and produc’d, sorted into Classes, and a List of hard Names pick’d out for them: Col-lec-tions have also been made of the Remains of Animals, which have lately liv’d, and of Vegetables which have lately grown, to compare and prove to those who never look’d
look'd into the Earth, or Sea, that each Species of them are alike in all Respects. Others have discover'd, that there was no Dissolution, and account for the Shells other ways. The various Translations of several Words in Scripture, which relate to this, some before, and some after, and some Heathen blind Evidence, have been cited to prove that there was. And every thing which has been discover'd, or shall be discover'd in this Affair, or about putting it together again, is to be suppress'd, or seiz'd, and apply'd to their Use and Purposes, right or wrong; without any Account. And the one argues thus; Max. Bibl. vet. Patrum. Vol. 6. p. 381. Pauli Orosii. Lib. 1. Ibid. Mag. Bibl. vet. Pat. Tom. 5. Pars 1. p. 339. Cum post fabricam, ornatumque mundi hujus, homo, quem rectum atque immaculatum fecerat Deus, morte se substravarisset, ac perinde humanum genus, libidinibus depravatum peccatis absorbuisset, continuo injustam licentiam justa punitio consecuta est. Sen- tentiam creatoris Dei & judicis, peccantii homini ac terrae propter hominem destinatum, semperque dum homines terram habitaverint, duraturam, omnes invitici licet, aut probamus negando, aut confitne do toleramus, obstinatisque mentibus testis sibi insirmitas suam inurit, quibus fi-
tabilia & animantia quoque deformari in lapides posse. I know not that there was any great Necessity for Mōses to reveal what affords plain Evidence to the Senses; nor did the other sacred Writers mention it as a Discovery, but in enumerating the Acts wherein God had manifested his Power over Matter. Mōses speaks plainly enough, and doubtles, where his Contemporaries thought there was any Need, explain'd his Writings by Words to the then Israélites; which would be handed down by Tradition, or, perhaps, by Writing; and he will speak still plainer to us than they have lately made him speak, when the things are a little better understood; and also the other Writers, as well those which are sacred, as those counted Apocryphal, allowing for the Hebrew Manner of expressing their Tenses, when speaking of the Works of God, as attempted to be explain'd. Synopsis Critici, Tom. 1. p. 7. and in other Places: And that there is frequently no Verb, so no Tense; and considering the Conditions and Situations each of the things were in at the time each of them spoke of, and that no Tense could ascertain the time, without mentioning the Day, and the Situation of other things: and those ancient Fathers, who preserv'd and convey'd
vey'd the lively Oracles of God downward for us, and who, perhaps, had seen other Writings not now extant, have not been so ignorant and forgetful in this Matter, as some pretend. But to return to Moses.

GEN. VI. 13.

I will destroy them with the Earth.

Synopsis Crit. Tom. I. p. 82. Gen. vi. 13. Ipsam terram.] Arius Montanus [at Perse habet; corrumpam eis terram] ipsa terra falsedine pejorata fuit—Lira. Hebræi dicunt, quod tres palmi de superficie terræ fuerunt labefactati, & in aquam conversi. What they mean by three, I cannot tell; but they have such another Expression about the Firmament. Polyglot. Tom. 4. Targ. Et fecit Dominus expansionem, sustentans ipsum tribus digitis inter extremitates Cœlorum & aquas Oceani. The first Part is a Repetition of the seventh Verse, a positive Declaration of a thing lately determin'd; and the second Part seems to refer to an old one, viz. Gen. iv. 17. Cursed is the Ground for thy Sake; a thing long ago determin'd, and the determination here is, that he will destroy the Creatures with the Earth. But
But as the Translators put from in the Margin instead of with, we must not depend upon a Preposition, but see what was threaten'd by the Execution; for tho' none, that I remember, have so much as hinted, that Moses mentions the Execution upon the Earth; I dare say, Moses would not make such a Slip: He would express every thing that was necessary, and leave nothing short, but what might, by being seen, give Confirmations of his Description. Destroying might, in relation to Animals, imply taking away their Lives; and with relation to the Earth, making it unfit for Use, or unfit to answer its Ends: and this might have been done to the Creatures, without destroying the Earth; or the Earth might have been made useless, in degree, or wholly, without destroying the Creatures, 'till they had been reduc'd to short Allowance; or 'till they had died of Famine: and the Word, which they render destroy, cannot be applied particularly to Dissolution, because the crust might have been broke and sunk, and so effectually destroy'd; but more certainly, because all Land-Animals, which were included in this Destruction, were not dissolv'd to Atoms, as the Earth was. And if the Word had certainly signified to dissolve, the Creatures
tures were dissolv'd, by separating the Fluids from the Solids: And if the Parts or Fragments of Stone, which were only contiguous to, and independent of one another, had been separated, the Earth had been dissolv'd, without dissolving it to Atoms.

Ver. 17. And behold I, even I, do bring a Flood of Waters upon the Earth, to destroy all Flesh, wherein is the Breath of Life, from under Heaven: and every thing that is in the Earth shall die.

Whatever the Derivation or Meaning of the Word for Flood might be, with relation to the Earth, if it means only what is clear, that the Flood was brought, or was to be the Means, to destroy all Flesh, it will stand thus; This is not, let there be, or, let the Agents which I have establish'd, or, let us bring; but I, even I, in direct Opposition to all the Orders which I had establish'd in Matter, I will supersede Nature so, as to make the lightest Matter descend, and heavier ascend, to punish and destroy this wicked Generation,
tion, in the most terrible Manner. Crit. Sacri Tom. i. p. 136. Gen. vi. 17. Mun-
ster. Vocant Hebraei *Diluvium* מַחֲלַת cu-
jus etymologia secundum R. S. ducitur a
אְדֹנָי confundere; quia per ipsum hæc infe-
riora omnia fuerunt confusa. Kimhi vero
ducit a Radice בֹּבֶן quod significat defluere & marcescere. If it means what they say
with relation to both the Creatures and the
Earth, it will stand thus; to dissolve the
very Earth, which supported them in their
Luxury, and reform the Earth in such a
manner as to abate the Means of their
Luxury; put the new Race under the
Necessity of hard Labour, &c. and so
execute the Curse pronounced some time
ago; and lodge even in its most solid
Parts the Remains of those Creatures and
Vegetables I shall destroy; that there may
be lasting Evidence of this Destruction,
and of the Manner of it, to all succeeding
Generations. Whatever appears to have
been done, was done by him; though the
Actions were contrary to Rules, nothing
was done by Chance; and whatever was
done, the Words express, or imply. But
the Certainty of this Action is not left to
the Implication of a Word, in a Threat,
or Decree.
For yet seven Days, and I will cause it to rain upon the Earth forty Days and forty Nights: and every living Substance that I have made, will I destroy from off the Face of the Earth.

Alphonsi Toftati, Tom. i. p. 74. Quest. 7. Gen. vii. 4. Delebo omnem Substantiam quam feci.] Vocat substantiam viventem animam: quia res inanimata, ut terra, & arbores, non corruptae, vel deletae sunt, sed pejoratae sunt: licet enim diluvium teneret superficiem terrae, & converteret in aquas, &c. This, if Substance mean viventem, and Faces Superficiem, is a Limitation, or an Appointment when he would begin to produce the Means, which should destroy all Flesh, and so hasten and fix Noah’s time of going into the Ark; and if he had declared before, that he would destroy them with the Earth, this was also fixing the Time when he would begin to destroy the Earth; and though the Rain did not destroy or dissolve
solve the Earth, the Cause that rais’d the Rain had the first Hand in destroying it.

Ver. 11. The same Day were all the Fountains of the great Deep broken up and the Windows of Heaven were opened.

What the great Deep is has been explain’d; and those Inlets, Apertures, or Places, at which the Water went down through the Sphere, or Shell of Earth, or Stone, to let the Dry-Land appear, were now, by the coming up of the Water, at first made Springs, Spouts, or Fountains; and together with the Passages of Springs, this Day, by the Force upon, or of, the Waters, broke up, or broken open upwards, to make Passage for the Water to ascend. What these Fountains were appears yet plainer, by the same Words being us’d, where the Psalmist lxxviii. 15. speaking of Moses splitting the Rock, and making the Sides contract this Way and that Way, leaving an Opening, through which the Waters gush’d out. Joh. de la Hay. Arbor Vitæ Concion. in Gen. cap. vii. ver. 11. p. 582. Rupti sunt omnes fontes Abyssi magnæ.] Facilior erit horum verborum intelligentia, si indagemus quid
quid hoc in loco significt Abyssus, quæ nihil aliud est quam locus absconditus in visceribus terræ, in quo aquæ latent, & de quo emanent fontes & lacus: dici-tur autem hac Abyssus magna, ad differentiam aliquarum exiguarum terræ concavitatum; hac enim erat quasi omnium matrix, cui omnes per venas & meatus conjunguntur: illius ergo abyssi magna rupti sunt fontes, quasi diceret, tanta aquarum copia ex illa abysso erupit, ut ordinarii illius meatus disrumpentur ad modum torrentis terra conclusi; quia nimming vi aquarum disrumpit alveos & aggeres, quibus quasi carcere includebatur; ita ut omnia submerget & inundet: non solum autem rupti sunt fontes illius Abyssi, sed mare egressum est limites suos, effundens se super terram, & flumina maximimo impetu erupserunt. That is, those Parts of the Shell, whose Sides or Edges form'd those Passages, were broke, and so the Passages open'd, or were broken open upward. The Windows of Heaven have been taken for imaginary Falls of Water from above the Heavens, from the Clouds, from the Air turning into Water, &c. Synops. Crit. Tom. i. p. 97. Cataractæ Coeli—Fenestrae, vel Foramina, Emissaria, sive Cataractæ Cæli; i.e. Acris, ut Gen. i. 7. Esai. xxiv. 18. Crit. Sacri, Tom. i. p. 147. Drusus Nam Cataractæ testis Hieron.
Fumus est in pariete quale illud per quod Fumus transit. Jes. lx. 8. ut Columba apertae sunt, ad fenestrar suas. Jesa. xxiv. 18. Fenestra Coeli aperata fuerunt.—Jes. li. 6. Coelos velut Fumum evanituros esse—'Tis plain, Cataractae signifit Windows, Holes, Sluices, or Flood-gates, or Cracks, or Chinks in Walls, or Buildings, such as Smoak passes through out of one House or Room into another, or Windows, such as Pigeons go in at into Houses, or Cracks, or Holes in the Walls of great Buildings, or Rocks, such as Pigeons creep into, and harbour in. This Word is most clearly compar'd, and is the very same they say it is. The Airs, and the Abyss of Waters, are each call'd God's Storhouse; and the Wall between them is the Sphere of the Earth, or Crust, or Shell of Strata of Stone, in which there are innumerable Cracks, through which the Fumes, or Vapours, or Mixtures with Air, like Smoak, continually pass at the same Passage, sometimes up for Rain, &c. and sometimes down. Malachi iii. 10. If I will not open you the Windows of Heaven, and pour you out a Blessing that there shall not be room enough to receive it. But at this time the Airs were forced down thro' these Sluices in Cataracts
Cataracts into the Abyss, with such Violence, as to break or force them open; and indeed, I think, to force out the Waters, and possess their Place: or, at least, if the first Force was from below, which broke up the Fountains, and also forced them to hurry through them, and supply the Place of the Water: And so as Polyglot. Tom. 3. p. 30. Job xiv. 1. Abierunt aquae de mari & fluvius exsiccabitur & arescit. Ibid. Vulg. Lat. Quomodo si recedant aquae de mari, & fluvius vacue factus arescat. 2 Esdr. viii. 33. Whose Look drieth up the Depths. If Drusius had known the things, as well as Hieronymus underfoot the Word, he would have put in the whole Verse; —Who are these that fly as a Cloud, and as the Doves to their Windows? and would also have added the Effects of their being forced open, in that and the next Verse; —For the Windows from on high are open, and the Foundations of the Earth do shake; the Earth is utterly broke down, the Earth is clean dissolved, the Earth is moved exceedingly. Bartolog. Bibloth. Rabbini Vol. 2 p. 440. In Gemara. In anno sexcentesimo annum vitæ Noe, in mensæ secundo, in septimo decimo die mensis R. Eiczer dicit: Illa dies fuit decima septima Marchesvan (mensis F 2 Octobris)
Octobris) die qua constellatio Chima ascendit, de die \& fontes prævalent, \& quia mutaverunt (hominès) opera sua, immutavit Deus sanctus benedictus super eos ordinem rerum institutum a primordio mundi, \& ascendere jussit Astrum Chima in die, \& tulit duas stellas, \& induxit diluvium in Mundum. Bibl. Ibid. p. 441. R. Jofue dicit. Illa dies fuit septima Ijar (mensis Aprilis) dies qua, constellatio Chima emergititur in die, \& fontes immi- numuntur, \& quia (hominès ævi illius) mu- taverunt opera sua, Deus sanctus bene- dictus permutavit eis Opus Berecchith, (Ordinem institutum in sex primis diebus creationis) \& ascendere fecit Chima in die, \& tulit Deus duas stellas, de Chima, \& invexit in orbem diluvium. Ibid. p. 443. Homines enim quia omnes naturæ leges perverterant, voluit etiam \& Deus na- turæ ordinem invertere, ut per quæ pec- caverat homo, per eadem puniretur. Ja- cob. Capell. Hist. sacra \& exor. p. 27. citatus in Seder. Olam. c. 4. Homines, inquit R. Jofue, vias suas perverterant, Deus vicissim creationis; i. e. naturæ or- dinem inverter. Here is the Foundation of one of our Theories from a Mistake of an imaginary watry Constellation for the Windows of Heaven, as good an Ori- gin as his Theory of primitive Christiani- ty.
ty. Saneti Basilii in Hexameron. Homil. 1. Tom. I. p. 14. Nam cum sursum versus nos movemur, terrea natura tum gravemur. cum infra petimus, vim tum inferimus ignee deorsum illam contra naturam trahentes. Elementorum autem ad contraria loca distractio, causa profecto sit dissolutionis & ruinae: quod enim coaetum est & prater naturam, quem parum resistat vix etiam ac violenter: id omne cito admodum in ea dissolvi, ex quibus constituit, solet: dum quisquid alius in locum proprium redit. This was at the Beginning of the Time fix'd by God, and this is all the Destruction, or Dissolution of the Earth, which Moses expresseth to have been executed; and a very terrible Execution it was, no less than the Shell of Stone broke up in many Parts, and shatter'd in all the rest, into small Fragments, and dislocated at once. All the Inlets, Under-Seas, Lakes, &c. made Fountains; and all the Strata which form'd their Sides, and the Sides of the old Springs or Fountains, thrown up unto the surface: Spouts of Vapours to darken the Sky, and vast Spouts of Water rising like Fountains, making a dreadful Noise, rising in the Sea, and running to the Sea, and the Sea rising and driving the People, &c. to the Mountain Tops, their last
last Shift; where they with Fright, Rain, Hunger, or those who survived 'till the Waters came, perish'd by them. Tho' this Shock must break and shatter the Shell in a vast many Places, if there had been nothing else, yet this is but Part; the Windows, he does not lay all this Day, the Passages, or Windows of the Airs were open'd; a very extensive Expression; besides the Divisions between the Strata; as soon as the Strata were form'd, they contracted, and crack'd, not only in perpendicular Fissures, but crack'd in all Directions, mostly into very small Fragments, as appears in this Earth; and those Cracks are of great Use in Nature, and very much for our Service, as may be shew'd in their proper Place. In the narrowest Acceptation the Passages of the Airs are through every Fissure, and between every Fragment of Stone, and they are so many, that most Sorts of Strata are divided by great Cracks, into Pieces of perhaps a Tun Weight, (except Freestone and Marble, whose Blocks are often larger;) and when one of those Fragments is loose and shaken it falls asunder into smaller Fragments, with Sides, Faces, and of Sizes fit for Walling, Paving, the Slates split, &c. and though those of Freestone and Marble do not easily fall asunder, they
they are, more especially the Marble, full of small crooked Cracks. If you use any Force to these Fragments, most of them will split or break, at almost invisible Cracks, to Shivers. How far the Parts were divided, and the Cracks open'd at first, is not to be determin'd; but they were open'd, and the Fragments distance'd so wide, or in so many Places, that the Airs went down into the Abyss as fast as the Waters came up, Quantity for Quantity. But the Continuance and Repetition of this Force would by Degrees reduce them smaller and smaller. It would not have answer'd the End to dissolve them all at once; for the Shell was to hang together, till a proper proportion of the Waters was come up to the Surface, and it was to dissolve upward and downward, or else the new Shell would have been smaller, or larger, than the old one was. The breaking up of the Fountains of the Abyss was under flood; and this is that the Writers run upon, that the Earth was broken, or lamed; and this is in Truth what is said by Phil. Judæus, p. 355. Omnes enim terræ partæ submerse sunt, ut illa oppressa mundus magna sui portione mutilaretur, & qui præ integer fuerat, mancus, quod cogitatum dictaque nefas est, esse videtur; and
most of them, that the Earth, that is, the Mould, Clay, &c. upon the Surface, was taken up into the Water. If we carry this Expression of the Passages of the Airs being open'd to the utmost extent, the Waters, much more the Airs, pass between the Grains or Sands of most Sorts of Stone; and perhaps it will at some time appear that the Parts of the Airs pass between every Atom of Stone, and then the Words imply a Dissolution, as it really was, though executed by Degrees, as Men, &c. were destroy'd. The first Part, the Disruption of the Shell, is express'd by Moses, and was seen, heard, and felt by all Men, who had those Senses when they perish'd; and if Noah, &c. were not gone into the Ark, seen and heard by them also, and 'tis likely that drove them in; and if they were gone in, doubtless they heard it. The Disruption dream'd of after the Reformation in the new Shell, which is suppos'd to be under Water, was neither seen, heard, nor felt; nor do there remain any Footsteps of it. And the latter Part, the opening of the Passages of the Airs, doubtless was both seen and heard; but whether understood by the Survivors, I am not certain.

Ver.
Ver. 12. And the Rain was upon the Earth forty Days and forty Nights.

I suppose that which rose much farther than the Surface, or in Vapours, either at first, or successively, was forty Days in falling.

Ver. 19. And the Waters prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heaven were covered.

Ver. 20. Fifteen Cubits upward did the Waters prevail, and the Mountains were cover’d.

The Mountains, whether shatter’d, or dissolv’d, were yet subsisting, newly cover’d, and not yet taken up into the Water. This is mention’d to describe the Means by which all Flesh perish’d.

Ver. 23.
Ver. 23. And every living Substance was destroyed which was upon the Face of the Ground, both Man, and Cattel, and the creeping things, and the Fowl of the Heavens; and they were destroy'd from the Earth, &c.

Synopsis Crit. Tom. r. p. 99. Gen. vii. 23. Delevit omnem Substantiam.] Jun. & Tremel. quod flabat: Olearfet quod subfistebat. Whether this has any Relation to the Fragments, Parts of the Earth, that which subsisted of the Earth, or only to Animals, has not been sufficiently clear'd by late Writers. This was the time which seemed to be fixed, and, 'tis like, they went together: but Job seems to say, the Earth went first. Saneti Basil. Orat. 5. p. 28. Ibid. in Max. Bibl. vet. Patr. T. 8. p. 428. Ibid. in Mag. Bibl. vet. Patr. T 5. Pars 3. p. 416. Ibid. in Joh. Conradi Dieterici Antiq. Bibl. p. 105, 106. Superne coelum torrentes jaculabatur, inferne terra Abyssos relaxabat, & dum aquae emergebant ad aquas elementares creatae res redigebantur. Nulla jam aridae, marisque discretio; unius fluenti alveo continebantur omnia; non jam scaturigenes

Sed vitiiis fordens, fluctu delibitur orbis,
Ad Chaos antiquum species mundana recurrat,
Inque suas redeant undarum pondera sedes.
Arida succumbat lympbis, rursusque sepultas
Terrarum species informis contegat humor.
Hæc clades homini, carnique hic terminus esso.

Sic
Sic pater aeternus disponevit funera rerum, 
Diluvium dextra terras vibrabat in omnes. 
Interea magna pontus se mole movendo, 
In Chaos antiquum linquens mundana redibat. 
Excelsi tandem proferre cacumina primum 
Incipiunt post quos parvi crebrescere montes. 
At vero ut pelagus cinxerunt litora priscum, 
Oceanusque facer notas collectus in oras, 
Contentus solito labentia flumina tradiv 
Sorbuit, & cunctis dixtrinxit frena fluentis, 
Torrentesque sua clauderunt undique fossa: 
Libera subductis niluit mox arida lymphe.

Polyglot. Tom. 3. p. 30. Interlineary Version. Job xiv. 19. Et vere mons cadens defluet; & saxum transferetur e loco suo. Lapides contuderant aquae, inundabant, nascentia sponte ejus pulverem terrae; & expectationem hominis perdidisti. Interp. LXX. Lapides levigaverunt aquae, & demiserunt aquae supina cumuli terrae: Intcrpr. Sebastiano Castalione. Cumque labefasti cadunt montes, & rupea ex suo loco tollantur, cum lapides exsorat aqua, alluentibus ejus undis humum terrae, tuis spem hominis praevidisti. 2 Esdras viii. 23. Whose Look drieth up the Depths, and Indignation maketh the Mountains to melt away, which the Truth winnoweth, Judith xvi. 18. For the Mountains shall be moved from their Foundations with the Waters, the
the Rocks shall melt as Wax at thy Presence. The Descriptions of the Dissolution by several great and learned Men are clear, and as expressive as they can be writ. An Angel could write it no plainer, if he fill’d a large Volume in Folio, than by saying the Earth was reduc’d to its first Elements, to Genesis; nor any more of the Exuviae than that they were all buried in one Sepulchre. The Translations of Job express the Manner clearly, and fully; and those from the Apocrypha want either to have no Tense, or the Tense corrected, to make them clear in our Language; and there are many more not cited, if right render’d, would be as clear. St. Peter, 2 Epist. c. iii. ver. 3, 4, 5, 6. foretold that some would willingly be ignorant that this Dissolution was perform’d by the Word of God; and they wanted to know what Menstruum dissolv’d Stone, &c. Moshe has told them plain enough, that God superseded what they call Nature, and in what Manner the Earth was dissolv’d to very small, if not, the smallest Parts. Withdrawing or altering the Operation of his Spirit had been enough; a little Motion or Force after that would dissolve the Form, or Adhesion of those small Parts of the Earth: And indeed the Force in the Water
Water above was very small; for the Cohesion of all the solid Parts of what was by Generation, Production, or Growth, was not dissolved; many Trees, Plants, Bones, Shells, &c. remain preserv'd to this Day; so far from being dissolved, that the common Accidents, which rot or dissolve such things, were that Year suspend'd; to that the most tender Tube or Fibre of the most tender Leaf near the Surface, was not broke, or hurt.

Ver. 24. And the Waters prevail'd upon the Earth an hundred and fifty Days.

What is meant by prevail'd mention'd three times has not been explain'd. Would not one say Fire had prevail'd upon a House, when it had dissolved the Parts, and scatter'd them into Smoak and Ashes? Jacob. Capell. Hist. sacra & exot. p. 27. Sixtus Bibl. Sancte. s. p. 562. Neque enim inquit credere par est Hebraeos codices esse corruptos, quando is numerus consentit cum 150 diebus, quibus terras labefactavit Diluvium, & Chaldaica Edito idem attestatur. Alphonsi Toftati Tom. 1. p. 75. Gen. c. vii. Quest. 10. Aqua & terra faciunt unam Sphaeram: tunc.
tunc autem aqua occupavit magnam partem sphææ aeris, cum scilicet exccésserit montes altissimos quindecim cubitus, ut infra patet: & sic dicitur secundæ Petri capite terto, quod cæli & terra erant tunc de aqua; id est, aqua invaserat hinc totam terram, & magnam partem cæli, id est, aeris. His Description of the Situation of things is true: but he wrongs St. Peter, who says, Et terram ex aqua & in aqua consisténtem, quamobrem is quí tum erat mundus aqua inmundatus períit. And St. Peter will also be understood, if it appear there was Earth in the Water, and Earth out of the Water, and that both perished by Water.

GEN. viii. 1.

And God made a Wind to pass over the Earth, and the Waters were asswaged.

atur. Siquidem jam a primordio creationis Spiritus seu ventus ferebatur super aquâ. This could not be in Form of Wind upon the Earth; the Waters were upon its Faces to a vast Height, and Wind blowing upon the Surface of the Waters, could not make them affwage; but would, in Proportion to the Degree it had moved with, move and enrage them. No, this is plain, God took off the Suspension, withdrew his Hand, and set the Spirit to work again, as it begun at the first Formation, into its old Course, and it stopp’d the Water from extending its Sphere, went on Step by Step, as Part is related, and we see the rest. It operated above and below, form’d the Earth into a Shell, made new Inlets for the Water, and Outlets for the Air, carried down the Waters, brought up the Airs, form’d the Surface, dried it, &c. To this Job alludes, ch. xxxiv. ver. 14, 15. If he set his Heart upon Man, if he gather unto himself his Spirit and his Breath, all Flesh shall perish together, and Man shall turn again unto Dust. And David, Psalm civ. 29, 30. Thou hidest thy Face, they are troubled: thou takest away their Breath, they die and return to the Dust. Thou sendest forth thy Spirit, they are created: and thou renewest the Face of the Earth.
The Separation of the Parts of the Earth out of the Water was fully describ'd at the first Formation; the Agent, the Manner, the Situations of things, &c. there was no Occasion to describe it here; that was well understood among the Jews, as appears by Expressions out of the Author of Liber Phaleg. cited at p. 34. and afterwards out of Bart. Bibl. Rabini, at p. 104. and by that out of Philo Judæus at p. 104. and it is fully described, that all Exuviae were lodged in it: that needed neither Revelation, nor needs any Discovery; they saw, and we see it. What was naturally implied, and taken for granted at the Descent of the Waters, after the first Formation, is fully express'd here. This Expression has several Significations included in one; as the Spirit, or the Expansion, the Action of the Spirit had at the Beginning, by Consequences: by its passing thro' the Waters, or Water, and Earth, it separated the Earth, and formed a Shell; by its passing thro' the Earth, or Shell, it form'd Fissures and Cracks through the Shell, and made way for the Parts below to ascend: or God made, or led, or brought, or drew the Airs, which went down in Cataracts into that Place or Congregation of Waters, here called Ruash, Spiritum, up out of the Abyss to above, or over the Earth at last, in Form of Wind;
Wind; and so, as it ascended, made room for the Waters to descend; and this time (perhaps likewise the first Time) it seems, with a terrible Noise: As in Ainsworth's Annotations, p. 4. Gen. i. 9. Eccles. i. 17.

At the Voice of thy Thunder they hasted away. And at Psal. civ. 7, 8, 9. At thy Rebuke they fled, at the Voice of thy Thunder they hasted away; They go up by the Mountains, they go down by the Valleys unto the Place thou hast found for them; Thou hast set a Bound that they may not pass over, nor turn again to cover the Earth. Tho' no one has shew'd that Moses mention'd the Reformation, this is what is reveal'd of the Earth's coming together again, as it appears in the next Verse. If it had only been broken into large Fragments, or they had been disjointed, they would have been visible; if into small ones, any larger than Sands, and they displaced, they would have been visible in the Settlement, or new Composition; and it could not be as it is, without a Dissolution. The Opinions of abundance of old Pagans have been produc'd, to shew that Moses's Writings were not true; and abundance of Attempts, particularly by some, to shew that the Exuviae found in Stone came thither by other Means; and by others, to shew that they were not Exuviae, have been produc'd. I have hint-
ed that they made it their Business to avoid the Knowledge of, or ridicule the Actions of the true God: Abundance of Reasons have been offer’d to shew what lately induc’d Christian People to doubt whether the Earth was dissolv’d, and settled again with Sea-Shells, &c. in it; and what put them upon espousing those Heathen Conjectures about those Exuviae; but the true one has not been assign’d; and that is, abundance of Demonstration had been pretended to be given, for the Operations of Gravity, &c. upon things at a Distance; the Aim of the Hypotheses of the Allies, so much commended by our Undertaker, centring there: And none, Dr. W., no not one, for the Agents mention’d in Revelation; and so Gravity had got the better of Revelation. But still every one could see, that the Settlement, and every Article of it, and in it, is directly contrary to that Law; and no one durst ever attempt to reconcile them, 'till lately an Undertaker who had discover’d an Abyss, a Crust, and a Dissolution, or some of them; and consequently, had a Right for a Number of Years, since twice expired, to all Alterations, or Improvements, which he or others should make in them, undertakes the greatest Discovery that ever was undertaken: and as he was the first, he is likely
likely to be the last that ever will undertake it; by the Law and Power of Gravity to put the Parts of it together again. Let us see such another Champion for Revelation, who would do Moses Justice, by shewing how he answer'd the Text. How? what Text? He makes Gravity the principal established Agent; tho' he has given us no Copy of his Commission; and tho' I have seen Letters, which make me believe, if he carries this Point, there are some Thoughts of making Gravity independent. And then he will shew you whether that Being, whose Agent he makes Gravity, inspir'd Moses to give his Account of the Dissolution, and Settlement, or Reformation; who would bring Moses (whose Writings he understand perfectly well) to the said Text, as a Historian who was suspected of misrepresenting the Actions of the premier Agent, under whom he held, and with whose Actions he was very well acquainted, and so a proper Judge: And impartially, as he would any common Historian; tho' the Case is not exactly parallel: for if a common Historian, or a common Undertaker, had done several things well, and but made one Trip, that would be pardonable; and he might be a great Man. But if Moses has made one Trip, all the rest is not worth a Farthing.
Farthing. Who, that had made so many Observations, would have been persuaded to have undertaken this End of the Task; but have let those who took that at a Distance have taken this too? Who would have promis'd, tho' fine die, to find out something that could resist the Force of Gravity, and stop the first spherical Stratum about an empty Abyss? Nay, who would have asserted, for 'tis no more, that Gravity sorted this Chaos generally, or as near as possibly could be expected, in so great a Confusion, into Strata of different Kinds, and of different Gravities, and laid them in Order, according to Law; when every dirty impertinent Collier can shew you hard Stone at eighty or an hundred Fathom deep, above that a Seam of Coal, then above that, perhaps, twenty Fathom of Stone, sorted into distinct Strata; then another Seam of Coal, then more Strata; then another Seam of Coal, and so up; the Coals with scarce a Grain of Stone in them, and the Strata of Stone with scarce a Grain of Coal in them, and the distinct or different Strata of Stone very exactly sorted: The Leaves of Vegetables in each Stage found together in one Stratum, and so each Sort of Shells, &c. And so of Clay, Chiver, Slate, &c. Some of them in Strata almost as thin...
in each Part as this Paper? Nay, who, in so nice a Determination, would have affirmed, that the Parts of *Nodules* in calm Water happen'd by chance to come together, and form them? What, could not this be attributed to Gravity? What, could not our Premier support a Lump of Metal, or Stone, which was to be of a Hundred or a Ton Weight in the Water, while it was forming, and bring the Parts out of the Chaos from above, and from below, and from every Side? Was there some other Power we did not understand, or that we did not care to mention? Or is Gravity only another Word for Chance? Nay, who would, with these Bodies of Metal, or heavy Stone, hanging by Chance in the Water, together with Shells full of Flint, &c. and others empty, have undertaken to shew that Shells sunk, and were sorted, according to each of their respective Gravities; when vast Nodules of Flint and Shells with Flint in them, just near this populous City, where there are abundance of inquisitive Fellows, and 'tis suspected some Free-Thinkers, are found lodg'd among the light Shells in *Strata* of Chalk even to the Surface? Nay, who would have ventur'd so much as to have hinted, much less affirm'd, that by the Laws of Gravity the uppermost Cover, or what
what he calls vegetable Mould, was the uppermost *Stratum*, form'd by the last Sediment out of the Water, upon the Surface; when every one, who treads upon the Ground, and can see, may see, that in many Places 'tis full of those Nodules; in many others, full of Fragments of *Strata* of Stone, some worn and rounded, and some angular, and in many Places contains both Nodules and Fragments; and some of those over each Sort of *Strata*, and particularly over those of Chalk? But because much depends upon this, we must adjourn this supreme or outmost *Stratum* to the fifth Verse. What Undertaker for Moses's Writings would have taken an Assertion from those who had writ against them, though not with an Intent to be believed, but only to shew their Skill in Writing; and asserted, with them, that the Shell when reform'd, was broke into Pieces by a Force within, also against Gravity, to let the Waters go down, form Mountains, Valleys, &c. 'till it had been consider'd and examin'd, when any one who can draw Lines, or frame Ideas of things he does not see, will find, that it is impossible that the broken Parts of such a Shell, even of but ten Miles thick, could have their Edges, some elevated, and some depress'd to so great a Degree, as many
Parts of the Surface of the Earth now are, without falling into the Abyss full only of Air; and if they could swim, without shewing the Gaps between the Edges; and that it is also impossible that they could frame the regular Descents of the Surface, as they now are; and when every Miner, who works under Gills, Dales, &c. between Mountain and Mountain, knows the Strata are whole, and lie as they are settled, Cracks only excepted; and when any one may see many Rivers, in great Vales, run upon entire Strata, and on the Sea-Coasts, &c. many other evident Disproofs? Who would at random have laid down Positions in an Affair of such Consequence, as it seems, he knew that of Metals and Minerals to be, to mislead all who would follow in the Pursuit of them; to teach them to seek for Strata of Tin and Lead, and shew the Wisdom of Providence that the Parts of them were not carried away, when there never were any such Strata; to search for Metals in Fissures, made at their Disruption, and carried by the Help of Fire and Water into them, after the Waters went down; when 'tis evident by the Shoals torn off the Tops of many Veins, and many other ways to ocular Demonstration, that all the Fissures were made,
made, and after that all the Metal was
lodg’d in them, before the time of their
pretended Disruption, and before the Water
ners went off the Earth; and that there
was no Disruption, nor no Motion of the
Waters, to bring and lodge those Metals
there since? It would be tedious to the Rea-
der to shew whence he might take his No-
tions of Fire in the Earth, Water, &c. as
Videlicet tum cæpisse subterraneos ignes,
& præterea ignem quendam tum aquæ tum
etiam terræ esse inditum; licet magis il-
lius vis sit inhibita, quam in illis ignibus
subterraneis, quorum calor vel flammeus
est, vel alias nimis manifesto sensu ferit.
Of Vapours from the Abyss for Rain,
Tom. 4. p. 658. Cæsarii V. C. Dial. 1. or
the various Causes assign’d for Earthquakes,
&c. or to shew how strangely he has
placed them, or coupled them together,
or how his Deductions differ both from
the Authors, and from Facts. Whether
he pursued his Instructions, and whether
there was some regular Design in all this
Confusion, or he did these and all the
rest out of his own Head, I know not: it
was before my time. But it was well
for Moses that Judgment was respited ’till
our Undertaker perform all his Promises.

Next,
Next, under Pretence of making a Defence for one thing, which he translated, and was true, and needed no defending; and for many other things, which were impossible to be defended, or meddled with, without making them worse, and of lashing a poor Gentleman, who had only seen things, did not square with Gravity, and quoted from some others who were under the same Difficulty; He takes an Opportunity to tell you what impeded his great Work, and the Completion of all his great Promises. But there were other greater Impediments not mention'd: Shells were to be Evidence of the Dissolution; but here wanted some other Evidence to prove how the Strata, and the Bodies in them, were put together again: these things were not to be had for translating; a vast Collection of all other Bodies were made, not for a Rare-shew; and a vast Collection of Observations were made, not to support Mistakes, but upon other Conditions. But they unluckily, tho' they were twined and bend-ed as much as possible, disproved every Article he had advanced. He had begun wrong (which is many a Man's Cafe) would not go backward, so could not go forward; so they were committed close Prisoners for Life, except there come a general
general Goal-Delivery. You are to understand, that I have not thought proper to insert Names, and Pages, and cite the very Words of our Undertaker; because he left out all those he should have quoted, and in his whole Book did but quote one Author in his own Words, who should only have been slightly censur'd; because he could not expect to be believed, and because he needed no disproving: And because I have quoted many ancient ones in their own Words, I have not room for mangled Copies; this way of short Writing will not allow it. And because these few Lines may come into Hands, who perhaps may never be able to find there were any such Books writ; and I am very concise here, about the other Matters, because these Lines will come into the Hands of some, to whom the Knowledge of them would be of no Use; and you are to understand that some of these explanatory Declarations and Threats, at the times they are introduc'd, were only mental; and mention'd because all designing Men resolve before they act; and some brag what they will do; and because the strongest Evidence of some Men's Minds or Intentions are prov'd by Actions, which have come to pass afterwards; therefore 'till he please to tell us what
what induc'd him to do what he has done, which he has not so much as hinted in Writing at the respective Places; tho' the Reasons for each may be gather'd from the whole: And because I durst not introduce one doing such Acts, without as-signing a Cause, that we may have no Dispute about Words, I'll suppose, he only dreamed thus, or that I make these Apologies for him. After he had given the Gentleman a Cut or two, and told him what Nations he had conquer'd; "Sir, do you dispute my Jurisdiction in these Affairs? I'll deter the rest by the Example I'll make of you: I'll treat you so about denying that which is true, that I'll stop your Mouth about the Laws of Gravity with such Demon-
trations, as are usually given in that Case; that may be heard, but that nei-
thar you, nor I, can either see, feel, or understand; and make that pass with a Banter or two, and make them and you swallow any thing. I have as much Right to determine these things as I have to dispose of the said Collection and Observations by Will, and leave them in Favour of Heathens, or Believers; and by Co-
dicil or new Will to change at Plea-
sure. To shew my Power, there is an "old
old Story of a Chaos and Formation, which I have over and over allow'd; and of something which I'm sure I can not, and perhaps No-body can tell what, that put the Earth together at first, divided the Waters, &c. I have consider'd, if this subsift, my Discovery of the Dissolution is nothing but statu quo. And if ever that Agent be discover'd, of which I have receiv'd many Observations, which give very broad Hints, it may demolish Gravity; and that if the Parts of the Earth were once put together by an Agent, withdrawing or altering the Actions of that Agent would be sufficient to dissolve it, without my inventing Means; so to prove Moses's Writings, tho' 'tis true, all Men, even the Heathens, had allow'd this Chaos, and had puzzled their Brains how to get it put together, without the Help of Moses's God, and his Revelation; I, by my Nod, and as usual, that I will at some time add more fully; for the present, 'till I see how Matters go, strike off that knotty Part of the History, and of the first Formation; and I make it a Fiction of the Heathens: and all who have mention'd those Actions, idle Dreamers. And if any one oppose this Decree, and of-
fer to make ill Uses of those Texts, I'll employ our greatest Hand to blast those
dangerous Tenets in the Bud;
and all our Allies to undermine the Person, who shall presume to broach them
by all practicable Ways and Means se-
cretly, or crush him openly; and where
they fail, I'll do what I can. I did, to
introduce my self, and to get this Post,
talk something of Observations being
the only sure Grounds (without any
Regard had to Revelation) and tho' I
have since been sufficiently convinc'd,
that any one Observation, fairly made,
will destroy one or other of the chief
Branches I have advanc'd, I must bring
them in, though 'tis to prove other
things which need no proving: I can-
not forbear; I'll shew you how I can
use that Body call'd *Ludus Helmontii,*
the only Body in that vast Collection,
which ever was, or ever shall be de-
scrib'd; and which would have been
playing Tricks with me, and offering
ocular Demonstration, that my System
of the Formation of Nodules, of the
Disruption, of the Formation of Metals,
&c., was not true; and that those Ac-
tions were not perform'd by Gravity,
nor Explosion, nor Fire, nor by any
of my Agents, nor at any of my times.

'Tis
"'Tis true, it surprized me so, that I in a
"Fit of Vapours, when I thought I was
"going to die, writ under that I describ'd
"it, and would have done so to all the
"rest, if I had liv'd; though 'tis also
"true, I never dream'd of it, and that
"was done by another in despight of all
"I could do to disprove it; and as I am
"come to my self again, I deny all De-
"ductions, and I'll make it prove that
"Shells were in the Strata, and in No-
"dules before they were broken. I pre-
"tend to understand Hieroglyphicks,
"and to discover all my Secrets there,
"and I have endeavour'd to turn all Eyes
"that way; and the Fools sought for
"them there: no, there are some to
"our Sorrow understand them better
"than us. We have agreed to ftile thofe,
"I had my Rise from, a Parcel of dull,
"ignorant, dolt-headed Fellows; and it
"takes; so I am sure, no body will ever
"search among them, to detect me. Do
"not tell me of your foul Draughty of
"Observations; I know, I alter'd them
"with my own Hand; so, that if they
"were produced, they can do me no
"Hurt. I'll take this Opportunity to
"clap in every twenty Sheets in two or
"three Lines, and make them mine.
"I'll apply them, tho' to no Purpofe,
"so as they'll do no Hurt, though that
is difficult. And so, as I hope, though
I have the fair Draughts, every body
will believe I had forgotten them: and
those I cannot use my self I'll dispose of
to others. I'll give you one other In-
stance of my Power and Skill in ma-
ning the Evidence, upon which I
found my Decree, by and by; you are
not to expect that I should descend to
Particulars, or consider any thing about
Consequences: You are to wait for my
great Work." But to return to the
Text.

Ver. 2. The Fountains also of the
Deep and the Windows of
Heaven were stopp'd, and the
Rain from Heaven was re-
strain'd.

As Moses had at Chap. vii. ver. 11.
shew'd the Means and the Manner of the
Dissolution of the Earth, that the Shell
was taken asunder by the breaking up of
the Fountains of the great Deep, and open-
ing the Windows, or Passages of the
Airs; He here, by opposite Words, tells
you, that the Shell was reform'd; that
there was neither Breach, nor Crack in it;
and this, as has been hinted, could not be done with broken Pieces; then there would have been Chasms between them, both for Waters and Airs to have pass'd. This was form'd of Atoms made close; and it was now, as it was at first, when the Waters were divided. Indeed, when all the Waters which rose were up, and all the Airs which descended were down, the Courses of the Waters up, and of the Airs down, were stopp'd; though the Passages were open: and when the Earth was dissolv'd, all was open; there was nothing to interrupt, though nothing pass'd either way: But now the solid Shell stopp'd every thing in Form of Air or Water, while it was whole, or without Cracks, from passing either way; not only the Waters and the Airs, but Vapours for Rain. But this continued so not long, as will appear by the next Verse. There were Apertures made for the Airs to ascend, and for the Waters to descend; and that which carried them down, keeps them there; for tho' the Shell, or Sphere of Earth apparently bounds the Waters; yet 'tis not that which keeps them within those Bounds; which is so often mention'd in Scripture, and in the last Verse of the last Quotation, Psal. civ. 9. *Terminus posui quem non prateribunt, nec rever- H tentur*
The Sides of the Shell are no more but the Marks of the Boundary; the Passages are now open, but there is a Power which keeps those Waters down.

Ver. 3. And the Waters return'd from off the Earth continually.

Synopsis Crit. Tom. 1. p. 100. Gen. viii. 3. Bonfrerius. Fluentes & refluentes huc illuc vento agitatae. Hieron. Op. Tom. 3. p. 205. Quest. five Trad. Hebraica. Nota, secundum Ecclesiasten quod omnes aquae atque torrentes per occultas venas ad matricem Abyssum revertantur. This is nothing but going downward to the Place from whence they came, which was also returning; or, as we say, going back again. But this sufficiently implies, that there was something done since the Description in the last Verse. There the Passages were stopp'd, here they are open'd; as he had attributed the Flood to the Course of the Waters and Airs being turn'd, here was a Necessity to express in this Manner the returning of the Airs and Waters, each to their former Spheres or Places: The Spouts of Waters and Falls of Airs were turn'd, or return'd the contrary.
trary way; as, in the first Verse, the Airs were to rise, so in this, the Waters went down; and now they were Springs, or Spouts, or Fountains of Airs, and Cata-
raëts, or Falls of Waters.

Ver. 5. And the Waters decreas'd continually.

Synopsis Crit. Tom. i. p. 101. Gla-
fius. *Euntes & deficientes.* Parts success-
ively going down, and thereby the Re-
mainder successively settling, or becom-
ing shallower: No Account of any that went to, or return'd to above the Hea-
vens, or to the Clouds, or were meta-
morphosed into Air: for the Means to raise Rain, much less vast Quantities of Water, were restrain'd. The Waters in their going down acted in the same Man-
er as they did at the first Formation: They form'd the Surface of the Earth (if one might use such an Expression without Of-
fence) for their own Use; and in doing that form'd it for our Use; and swept all they tore out, all the rest, down to the present Surface, except some small Scatterings of the last, down with them into the Abyss. You are to observe, that our Undertaker sets forth, that the whole

End
End of the Flood, besides destroying the People, &c. which he allows might have been done without it, was to impoverish the present Earth, by settling and leaving less vegetable Mould on the Surface of this second Earth, than settled and was left upon the Surface of the first. Could any one but he have drawn so many solid Conclusions from such loose Premisses? Was all the Plenty of the first World, and all the Sustenance of the Creatures on this Earth, to depend each upon a Stratum of loose Mould upon the Surface of the Shell, or Strata of Stone, and under an Abyss of Waters, which were to hurry down as soon as they got Vent? Where was our Premier, Gravity, when the Waters went off the first time? If he did not act very gently upon those Waters, three Quarters of our Book is gone, and nothing that is ours is left; no, not even Fire and Smoak. Our Undertaker has presum'd very much upon the good Nature of his Readers, when he asserted that the Fragments, Nodules, and Mould, were the last Sediment from Water, and by Consequence laid here, when the Waters went off the second time: But suppose him, when he was set right, and lashing the Defaulter in his explanatory Decree. "Sir, tho' I have "been shew'd, and have Copies of vast "Numbers
Numbers of Demonstrations, that the Water in going down tore off, and car-
ried with it all above, and form'd this present Surface, without any dis-
ruption of the Shell; and that there neither was, nor is any Place where Vegetable Mould could stay where it first settled; I will be understood of that Mould, which the Waters at their going off did not remove from where it first settled. You know no more of the Surface than I did. You take Rubble for Strata; I will, to make my Claim, shew you, that in many Places the Force of the Water at going down threw things, as the Force of Water would, without Reason or Or-
der; so that some Places were cover'd with Stones, Gravel, and Sand; some naked, &c.—and that the uppermost Strata were taken away.—And, Sir, to prove that the Shells did not come into the Strata thro' Fissures, I shew there never was a Shell found in a Fissure: tho' I know that was shew'd me to prove, and does prove, that Fissures were not made when, nor as those I had the Disruption from, dream'd; for if they had, most of them would have been found full of Shells, and of vegetable Mould, if there was any
any settled on the Surface; or, at least,
full of Nodules, Fragments, and Rub-
bish, and the rest of them empty. But,
Sir, do not think, tho' I make these
Concessions to scourge you, and secure
the Discoveries, &c. that I intend to
renounce the Credit I have got by dis-
covering the Difference between the old
and present Earth, and in many other
things; no, if ever I be safe in one
Point, I'll tear off this explanatory Part
of my Decree; erase, interline, &c.
my first Decree, and republish it for my
first and last. But to be plain with you,
Sir, you do not treat me like a Gentle-
man-Underaker, you are not pleased
with what I have given you, you dispute
whether 'tis true, or not; you see o-
thers are so civil as not to mind that:
You raise Doubts, which will spoil the
Trade of Undertaking; and you dun
me for voluntary Debts, which are not
due 'till I please to pay. You see, I
have very good Credit; but I have run
a great Risque in borrowing, both of
Friends and Foes to flop your Mouths;
and now you have all I could coin, bor-
row, or—if you bring on my Creditors,
you get nothing; therefore do not teaze
me any more; if you do, I'll not an-
swer your Letters: For I have nothing
left
left but my Raree-shew; as soon as I can get any thing any way, I'll not conceal it: you shall immediately have it. If you expect full Payment, you must have a great deal of Patience; and if I die, you and they may call upon my Executors. All I have borrow'd of may take their own again; and all, who are Creditors by my Promises, may take my Shells. You know they pass for Value among such as expected any thing from me; and I shall leave sufficient to pay them all. But rather than they should be dispers'd, my great Labours, Studies and Services forgotten, or my Premier should want an Advocate, I'll settle my Estate to employ Men to the End of the World, if that will do, to be always performing my Promises.'

But once more to return.

Ver. 13. And behold the Face of the Ground was dry.

The Translators make Moses contradict himself several times in this Chapter: those minuter Accidents will be more easily explain'd, when the Accidents and Situations of the things are particularly stated. Job. Mariana Scholia in Genesis attempts to explain one; Exsiccata effet superficies H 4 terra:

The Old Earth was destroy'd for the Wickedness of its Inhabitants, and new made; and the Heaven, or Part of the Airs, was carried down into the Abyss, and return'd, and so new made; and if there was to be Righteousness under the Gospel Dispensation, this present Heaven and Earth, by way of Distinction, literally and allegorically ought to be call'd new Heaven, and new Earth.

The primitive Christians had Helps, which 'tis likely are not preserv'd, and several of them have handed these Facts clearly down to us; and tho' they had the Gospel
Gospel to establish, and few of them had either Peace or Rest to pursue Studies of Nature; yet it seems either a few, or one of Them, had writ a Book to confirm Moses by these Exuviae, and they were produced in Evidence to those who doubted. When their Followers in later times fell into Errors and Ignorance, Laymen were not allow'd to treat of natural things contain'd in the Scriptures. It was then accounted as pernicious as Witchcraft to look into Nature, because they could not make natural things comport with Scripture. And notwithstanding their Ignorance, they had so much Regard to Religion, as not to let juggling Philosophers make a Banter of Revelation. Our Language at the Receipt of Christianity, and even at the Reformation, (the Scripture having been kept in another Tongue) was a Mixture, adapted to the Notions of many Heathen Countries, hard to be adapted to the Christian Religion; and, if possible, more so, to the Works of God, or Nature. Heaven or the Airs were a God, or at least were the Residence of their Gods, the Sun, Moon, &c. and so the Moderns have made it the Residence of the true God. Our Translators ought to have great Allowances; they were just emerg'd out of a vast Abyss of Darkness and Ignorance;
norance; they had a great Work upon their Hand: to reform Divinity, or the Christian Religion. The New Testament was what they set their Hearts chiefly upon. They had very little Light, and few Helps in our own Tongue; and had no over-abundant Knowledge of the Hebrew Language. What Helps they had, were about Christianity, and scarce any about the Nature, or Actions of Matter. And they who did not understand the things, nor their Actions, could not possibly translate them. They durst not put in many of the Words which the Hebrew implied in the Text, because they could not reconcile them to their Conceptions of Things and Accidents, but put them in the Margin; and Laymen, who perhaps might have more Opportunity to observe, were not included or assisting. And all the Collections of the Sentiments of Expositors upon the sacred Physicks that I have seen, which have been made here since, have been out of such Books as do not directly contradict our Translations. Whether the rest, which speak plain Truth, have been rejected in Complaisance to our Translators, or because their Authors had erred in Points of Religion, I am not certain; but I suspect for either. Christianity is now reform'd, and I, with Sub-
Submission, think, 'tis time to reform the Laws of Nature, which stand like so many Mistakes of the Divine Penmen; because it may be easily inferred, if the divine Penmen were mistaken in natural things, they might be so in spiritual things.

Our Undertaker, at his first setting forward, says, he had a Treatise concerning the Structure and Use of the Parts of Animals; I suppose, because he tells us not where he had it, that it was of his own discovering; so at once secured both the great and the little World. He tells you since, his Affairs would not permit him to publish it; but there was another Reason; when he came to employ Gravity to make those Parts move, they fell headlong, and there they have lain buried ever since. However, some Years ago, he saw there was somebody who knew something of that Matter; and he wanted only as much as would make his Carcase move. If he had ever so small a Hint, he would make Gravity do it as well as it could, among such a Number of Parts. He was told, that Person was not so ambitious of being an Undertaker; that was intended for a posthumous Work, or Legacy; he had a Desire to be quiet. That would not do. It would be of vast Benefit to Mankind, that he should have the handing of
of it out; for he had a mighty good Hand at dressing up other People's Products; and assur'd, he would not so much as name the Person. And I think, one might have trusted him; for you know very well, he never did it upon such Occasions: Tho' in other things, if you did but deliver a Message for him, do what you could, he would set you down in Print for his Footman. All Hands were employ'd, and, to avoid Importunity, that Person was forc'd to shew him Part of another Sketch, which was drawn up for a particular Occasion; and the Powers couch'd under Cover, to avoid its being translated, and to prevent a Hurricane; as that Person has always done, in speaking, or writing about such things, ever since he understood the Intentions of our Undertaker. But it was plain enough to shew, that Gravity had no Hand in Motion, and that all the Undertaker's Schemes were Dreams: And I remember, for I had the Honour to be present, it began with this modest Expression; We know nothing of the Manner of the Formation of the Antediluvian Earth by Revelation, but that, &c. Tho' the rest ruffled our Undertaker more than a little, yet he thought he had this Comfort, that he was out of Danger in the main Point; the Agent that was to demolish
molish Gravity, was not produc'd, and the Person declared himself ignorant of it. "Now, to shew you that I fear no-
thing, I have seen a Sketch of that I so much fear'd: I see that Person keeps his Resolution, that he would never publish any thing plainly while he lives. Tho' I see there is not a Word that's mine is true, yet his is drawn up in dark Terms; he is afraid of our Power, afraid to enter the Lists with me, and my Allies; he is almost come over to us; I'll make a few Alterations, and immediately re-
execute my first Decree. I'll stand to every thing I said at first. I pass for Mo-
'ses's Friend. I can do what I will with him, and I'll retail out this Sketch which I have seen." But unluckily there was Witness; and, what was still worse, they Dr. Low-- would not piece. However it had this good Effect, it made him perform one Promise. He vapart up, and re-executed his first Decree; wherein he has repeated all his Promises, left Gravity in his Post still Pre-
mier, and the sole Disposer of the Settlement, without supplying the main Defects and Omissions, which he has confess'd there were in it; and if I understand any thing of the Law about Decrees, has re-
vok'd his explanatory Order; and so while this Decree stands, People are at Liberty to
to say there was a Chaos, and a Formation at first. Indeed, before our Undertaker did this, he was told in very plain Terms, that if he went on to treat Moses so, and impose upon Mankind in these weighty Matters, it would force Somebody to break their Resolutions; but That having been a little suspended, and there being a latent Promise that at his first Leisure he would, and being inform'd by a Doctor of Divinity, that he is going to translate and re-execute his explanatory Order, for the Benefit of those who never heard that what all Men, nay all the Prophets, took for Moses's History of the Chaos, and of the Formation, is from the Heathens; and, no doubt, intends to add some farther Discoveries. If he should have Instrucion to sum up the Evidence, and pass Judgment how well the Settlement has answer'd Gravity, it will appear, the Dissolution and the second Formation were another Fiction of the Heathens. Therefore while one has Liberty, I have put in these few Hints in Behalf of Moses, to prevent farther Attempts. Indeed these few Texts admit of many other Remarks worthy notice; besides natural and other Evidence, if they needed any; which, if I am capable of, I have not time to infer now; and I hate Promises. I have been often told by our Undertaker, that Nobody
Nobody now would read any thing that was plain and true; that was accounted dull Work, except one mix'd something of the sublime, prodigious, monstrous, or incredible; and then they would read the one for the sake of the other. You know one cannot flourish so, when one is bound to the Words of difficult Texts, as when one copies or writes a Romance; so, rather than not be read, I have put in a proportionable little of the Monstrous. If any thing be found fault with, it is possible I may explain and add; but to bring the Matter to a short issue; as long as Gravity stands, Moses cannot be explain'd. So, if he'll shew, once in a month, how by any Law before this mention'd, the heavy Nodules and light Shells could both settle out of the Water, and lodge together near the Surface of the Strata of Chalk, that being nearest, and they fix'd, and so the Fact not to be disputed, I'll renounce the Understanding of Moses's System; provided, if he do not, he will renounce his, and take that dead Weight off Moses, and leave him as he found him. I pitch upon this rather than another, that Gravity may have Company, and be knock'd o'the Head like a Dog, as that uncircumcised armed Wight, who defied the Armies of the living God, was in a rustick manner, by a naked Youth with a Nodule. And
And if Gravity, or Properties in Matter once fall, there cannot an Atheist stand. I am not for plowing with an Ox and an Ass together, Part of Revelation, and Part of Atheism; I find they will not join any more than his Fire and Water. I have attempted, tho' unworthy, to revive the Knowledge of the reveal'd Powers, which, I doubt not, will answer all the Tests in view: Every one is still at Liberty to take which they please. Those who believe the Scriptures, of whatever Church, will be glad to have them made intelligible: and those who believe them not, as well as those who believe, will be glad to have the Affairs within Ground so described, that their Pursuits there may be under some certain Rules, tho' it be done by a Believer.

If there be any Hint, in any Book, of what I advance, which has not come to my Sight, I beg the Author's Pardon for being ignorant of it; and will, upon producing, acknowledge, in any fit Manner, what he has asserted therein. My chief Reading in these Affairs has been where every Leaf is a Hemisphere, every Line a Vale, and every Point a Mountain: And I remember that excellent Advice, to keep one's Hands from picking and stealing, one's Tongue from evil-speaking, lying, and landering.

FINIS.