I must now consider Socrates.

Socrates Aristogenus in Cheltenham.

His views, as I understand, are under scrutiny of Baly's annals.

To the Design of this Author is to put a

The Design of this Author is to put a...

To the Design of this Author is to put a

To the Design of this Author is to put a
The Christian Covenant in Hieroglyphicks, and the Origin of all Such among the Heathens.
The Covenant in the Cherubim: so the Hebrew Writings perfect. Alterations by Rabbies forged.

Shewing

The evidence for the scriptures; that Christianity was exhibited to Adam; invisibles by visibles, past and to come by types; by cherubim, urim, tumim, sacrifice, cloud, &c.

That Jews and Gentiles understood them; that tradition was of the things typified.

That though they understood the tradition,
Even of the Covenant before the world,
They had perverted the intent of it.

That the alterations and stories of the Jews,
After they had lost their types and Hebrew;
Are not traditions, but studied evasions,
To expostitions of inspired Christians, &c.
And to support their apostacy.

That the grammatical formation of the Hebrew,
Which is descriptive, so gives proper names,
Cannot admit vowel pointing;
Nor Mr. Mascelf's method.

By J. H.

Vol. VII.

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THE
HEBREW WRITINGS
PERFECT.
Altemations by RABBIES forged.

Made an Apology for sending forth some Discoveries, in Glory or Gravity, in so concise a manner, without the Evidence they give, and the Deductions which may naturally be drawn from them; by which I am able to supply the seeming Defects which appeared, by the Translations, to be in the Sacred Writings of Mofes. I shall endeavours.
The Hebrew Writings perfect.

vour, in this, to make some amends and, as my other Writings are very concise, where there seems need of an Addition, I shall insert it; and I shall endeavour to open the Nature of the Sacred Writings, which, in Divine Matters, are taken from borrowed Ideas, in order to make them and mine better understood.

I have often been teized by Friends, to explain things, before the Root, from whence they took their Institution, or the Cause of their Usage or Practice was shewed.

I have shewed many great things apart; I must now shew their Concurrence or Connection, their Dependance upon each other. Our Reasoners will not be satisfied without the Rationale. I have hitherto made no use of Reasoning; Let us try if we cannot, by Reason, force Men into the Christian Religion.

There are five sorts of Men among us, upon whom no great Success can be expected, till they reform themselves. 1. Men who pretend to be directed by the Scriptures, but never learn to read and understand them. 2. Men who allow the Scriptures only to be read, and construed, as the apostate Jews have pointed and explained them. 3. Men who pretend the Church
Church of *Rome* has a power to construe and supersede the written Rules in Scripture. 4. Men who pretend to have a supernatural *Director* within each of them, which they are to follow, without regard to the Scripture. 5. Men who neither regard Scripture, Church, nor, &c. any farther than it serves their turns; but will each form Schemes, and determine everything by his own Reason, and demonstrate from his own *Data*, by Mathematics and Experiments.

Most Men have hitherto sought for the original Descriptions of Persons and Things, either where they were not to be found, or to find them where they were, in other Manners than they were there described. In Letters, when there was nothing but Hieroglyphicks, Emblems, Types, &c. or, in a literal Description, where most of them were ideal: To find a Word which could signify several, where it is only intended to signify one Idea in several Things: Indeed, often by following the Imaginations of Fools, but chiefly by following the Directions and Constructions of the Enemies of Men. I propose not to put the succeeding Race of Men to more Trouble than those past have voluntarily taken. All have learned the PaS

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sages
The Hebrew Writings perfect.

The Hebrew Writings perfect. sagas in the Translations of the Bible, which are imperfect or Nonsense, and spent most of their Time in haranguing upon them; let them, for the future, learn the Passages which shew infinite Truths, Beauties, Wisdom, and Perfection, and spend their Time in haranguing upon them, and try which will afford the greatest Pleasure. All have talk'd of Philosophy, and many have spent their Time about that, and nothing else; I only de- fire them to change the Names of Properties for Substance, of Sympathy and Antipathy, for mechanical Powers and Actions, of Attraction for Pressure, &c.

Since God is invisible, in another System, and comes not under Sense; as Man could not see the Creation, Formation, &c. the first Question among Men of Sense should be, How we can know that he exists? in what manner he exists? what has been done or happened before us? What state we are in? what is his Will, or our Duty? This can be known no other way, but by our Senses; that cannot be by the natural Course of Things, it must be by supernatural Actions, either by Voice from Heaven, or by some visible Appearance, or by giving a Man power to perform supernatural Actions, to be for Evi-
Evidence of his Account, or by that Method early predicted, and since explained.

I have submitted to take such Weapons as they have been pleased to allow, That we have no Idea of any thing, but what comes in by our Senses, or what is borrowed from them, to give Ideas of revealed Things \textit{mutatis mutandis}. No Man has any Pretence to affirm, or argue about any thing, much less draw any Conclusions which bind another, till he prove he hath an Idea of the Subject, and till he can shew another whence he had it; so that the other may have the same, and judge whether it be adequate; if real, whether in the Whole, or in what Parts or Respects; if borrowed, whether it holds in all Points, or in all that is necessary, or in which; so that he may acquiesce, or make his Objections. If this World had a Beginning; we can have no Ideas of the Origin or Formation of this System, or Man; of the State Men have been, or are in. If there be a God; of the manner of his Existence, Power, Personality, or of his Pleasure. If there be two States hereafter; how to acquire the one, and avoid the other. If these things were known at the Beginning; that Knowledge cannot come...
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to us, except by Tradition or Writing. And if Writing, otherwise than hieroglyphically, was not at first; and if the hieroglyphical Writing with Tradition, could not be preserved, or preserve that Knowledge pure, except while Men lived to vast Ages, till writing with Letters was used; we can have no Account, either of the one State, or of the other, without Revelation, nor otherwise than by writing with Letters; nor in any other Language, nor in any other Manner, that I know any thing of, but in that Language we call Hebrew. So, by Revelation, I mean an infallible History of what concerns us to know of the Essence-Existing, of the Personality, of the Covenant, and of what has been before us, and what will come after our Time, recorded by the infinite Wisdom of God.

We have proved there were no Letters before Moses. I need say nothing of his natural Faculties, or of his personal Virtues; of his Affection to his Brethren, of his Courage, of his Meekness, of his Faith; his private Actions, before he was inspired and commissioned, shew those; nor of those Faculties being supernaturally supported till his Death; my Business is to speak of him as a Prophet. Indeed he might
might have Tradition directly from the first Man Adam to Lamech; he to Noah; he to Terah; he to Abraham; he to Jacob; he to Levi; he to Amram; he to Moses. And, 'tis like, might have seen all the hieroglyphical Representations preserved among the Israelites, and had seen all that the Heathen Egyptians had, wherein their Wisdom consisteth, and know all that they knew of them. 'Tis said, that Abraham taught the Egyptians many Things; and 'tis writ that Joseph was to teach their Senators Wisdom; and, if they had any of that left, Moses might learn it; and he might learn all that his Father-in-law knew. But all these could not enable him to write what he has writ, of Things before his Time, with that Coherence, Certainty and Perfection which is in them; no, not of the historical Account, with that exact Connection; no, not even of natural Things; no, not even of those of them which he could see, much less of those of them which neither he, nor those Men he could have an Account from, could have seen, with that Certainty in his Descriptions of Actions and Effects, which are now evident, in all Parts of the World, to ocular Demonstration, of the natural Motions, Powers.
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and Effects, which now may be demonstrated; much less could he give an Account of the Essence existing, the Persons and their Actions; still infinitely less could any Knowledge of that kind enable him to do what he did, and least of all, to predict vast numbers of Events, which were to come at vast Distances of Time, and which are compleated. Much has been said of his Writings. "Josephus, p. 3: because almost every Thing is known to depend with us upon the Wisdom of Moses our Legillator, I must say something of him," &c. too long to be inserted. So by Heathens.

The Account Moses gives of the Creation and Formation is perfect. And he has given us a perfect Account of the State of our first Parents in Paradise, of the Temptation and their Fall; who the Tempter was, what was the Temptation; what the Crime of Yielding was, what the Punishment was here; what the Almighty had engaged to do to retrieve us, and what we are to do to be admitted into, and enjoy the Benefits of that Covenant, or to be redeemed; and he has given us an Account, that the Believers observed those Terms hieroglyphically, or emblematically, downward, till writing with Letters,
Alternations by Rabbies forged.

ters was revealed; but the Descriptions of the Institutions of Religion and the Observations of them, before his Time, are Hieroglyphical, Typical, &c. and are now clearly exhibited in the Cherubim; and the Objection, that the Trinity and the Terms of Salvation should be revealed so as to be evident to every one is finally removed; so, there is now no Neglect or Defect in shewing the Institutions of Religion in the proper Place, at the Beginning. But as the Accounts of these Things were renewed in Writing, in the Law, the Precepts, and the Accounts of observing them are short; and are but, as one may term them, Heads of Chapters, which he was afterwards to explain by inserting the Institutions and Precepts in Words at large, and by describing the Manner of the Observation of them, wherein all Excess or Deviation, either among Believers or Heathens, were rectified or restrained.

J. Brown contra Antisabbatarios, Shews the Law was but a renewal, tho' he could not prove the first Institution, p. 449.—

"So as to their Ecclesiastical State, some Things were in one respect peculiar to them, which in another were common to others: For Instance, Sacrifices had been from
from the Fall of Adam (for they represent the Sacrifice of Christ) common to other Nations, which yet it must be owned were, however, in some Manner peculiar to the Israelites—we read that the God of Israel gave them Sabbaths;—therefore I gave must signify the same as I restored, or renewed—or will you say it doth not signify so? Unless this be allowed, it will follow, that not only the Command to observe the Sabbath was given, for the first Time, at Sinai; which appears to be false from my fourth Book, but that the whole moral Law was then first given, and that none, before this, either Jews or others, had been obliged to observe it; which no Man will affirm.”

There is nothing said by the other Prophets, more at large or more particularly, but what Moses has revealed Hieroglyphically, Emblematically, Typically or in Writing. Cocceius Potentia S. S. 266.—“Isaiah introduceth Christ appealing from the Elders to the Law and Testament; we find that Christ and his Apostles did so. Whatever is in the New Testament is built on the Authority of the Law and the Prophets. The Apostles declare, that they preached nothing, save what Moses and the Prophets foretold should come to pass,—
Alterations by Rabbies forged.

I have shewn above, how all the Doctrines of Christ are contained in the Writings of Moses and the Prophets."

There is nothing related in the New Testament, as St. Paul declares, but what he had said Acts xxvi. 22. — saying no other Things than those which the Prophets and Moses did say should come. Which as St. Paul says 2 Tim. iii. 15. — blast known the holy Scriptures, which are able to make thee wise unto Salvation. Nay, Christ refers what he had said of himself, &c. to what Moses had writ of him John v. 46. vii. 17. et seq. Hieroglyphically, Emblematically, Typically and Literally. For in all those Manners he had described Christ, and every thing that could be said of him. As the New Testament says nothing but what Moses and the Prophets said; as the Prophets say nothing but what Moses faith, so Moses by Hieroglyphicks, or Words, says all Things. The Prophets explain or enlarge, say that by Words which he said Hieroglyphically. The New Testament gives an Account of the Completion, explains what was Hieroglyphical, and might insert any thing which explained the Old; as Heb. i. 6. whether it referred to Psal. xcvii. 7. or to Deut. xxxii. 43. inserted
insisted by the LXX. And so Moses, as 'tis witnessed of him, was faithful in all his (God's) House; insomuch that the Aleim treated him as a Friend, and Numb. xii. 10. Miriam was smitten with Leprosy for pretending to speak against him.

The Aleim gave greater Evidence of Moses's Correspondence, of his Commission, and being employed by them in the vast Number of surprizing Miracles he performed; in short, in controuling all Nature, and by the supernatural Appearances which attended him by Voice, by Responses, &c. than ever was given to Man, in the Face of all the then World; before whole Nations, before Foes, as well as Friends. And he has the retrospective Evidence not only of all the Prophets, but of Christ and the Apostles. And, besides the Evidence that is without, the Evidence from within: not as the Translation now stands; but, when a strict Enquiry is made, and the Constructions of those which are wilfully perverted are rectified, and those which were never translated are fairly constructed, the Hieroglyphical Figures, Types, Emblems, &c. truly explained, there is uncontestable Proof that all those various Methods
Methods agree in one; That He and all the other Prophets have not only agreed in the same Scheme, and used the same Word for the same Thing; but for every Thing that has the same Idea in it, how unlike soever in other respects. And that all Nature confirms that he and they understood every Thing, Power, and Action in it; and consequently who guided them.

*Wagge]*. 5. 2. "What puts the Authority of the Old Testament out of Dispute is, that its Doctrine was revealed miraculously; and when it was revealed, was confirmed by many and various Miracles; and therefore we must necessarily allow it to be a Divine Revelation, or which is the same Thing, that it is the Word of God, for God neither works Miracles himself, nor permits others to do so without a Reason; nor did it become the wise Creator to depart from his own Laws without a Cause, and that a Cause of Consequence. But no other Cause can be assigned for Miracles, than to stamp an Authority on the Doctrine. It must be confessed, that the Doctrine of the Old Testament, which was revealed gradually, by Dreams, by Visions, by prophetic Inspirations, by Angels, by Voices from Heaven, from the Top of the
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the Mount, from the midst of the Fire, from out of the Cloud, in so many different Ages, to so many different Men, I say, no Man can deny this to be Miraculous.—It would take up too much Time to go thro' with them all, let us consider Moses only of the Old Testament Writers. He gives us an Account of Miracles, many and extraordinary, done in Egypt, in the Red-Sea, in the Wilderness, during the Space of two and forty Years, which no one Israelite could be ignorant of the Truth of. He writ also and died in the same Wilderness; and his Writings have been esteemed continually, not only as true, but as the most Sacred by the whole Body of the Jews; nay, are looked on as such, even to this very Day, &c.

Besides the Miracles Moses performed before he writ; the various States of the Israelites, their being delivered from the Egyptians, superabundantly proved by the various Evasions and Shifts the Heathens offer for it; which are better Evidence, for the Manner, from Enemies, than downright Confessions; their Passages through formidable Countries, their conquering and expelling of the Canaanites, their subsisting sometimes in great Glory for many Years, in a small Coun-

try,
Alterations by Rabbies forged.

Try, while they observed Moses's Law, between vast Empires, which is expressly proved by the Writings of many Heathens; their Captivity for Disobedience, their Return, or at least of several Tribes, and Subsistence till they refused to obey the Person Moses directed them, and till their Crucifixion of him; the Destruction of their Country, their final Banishment, and above all their Dispersion, also predicted by Christ, for near 1700 Years; their Obstination, &c. which all the World are Witnesses of, is such a complicated Proof of the Truth of what Moses and the Apostles write, as never was, or has been, so much as thought of for the Evidence of any Thing of that Nature, in the Universe.

'Tis not possible to have any Account coeval with that of Moses, from the Heathens; the first use of writing with Letters, among them, lost their Language and made a Chasm which defaced the Knowledge of all their Monuments, and most of their Tradition. The vast Number of Heathen Writers, who mention him or his Actions, sufficiently confirm what he has said. 'Tis not to be expected that they should have the same Account by Tradition, among them, as Moses has given us of his Actions. The Aleim, on each Side then,
then, were supposed to be their Generals; and the Trial was, which of them were strongest, those of Mosés, or those of the Heathens: So if the Heathens had owned the Circumstances of the Facts which Mosés has given us, it would have been giving up their Aleim. ’Tis enough, that they have owned, that he led the Israelites out of Egypt; Are we to expect Truth from the beaten Enemy? Will the French Historians tell the Truth of the Victory at Winnendale? As Mosés has given us an Account of the true Aleim, and their Institutions in Religion; so has he of the false Aleim, and of the Heathen Religion. The Accounts we have of the Religion of the Heathens, from Mosés and the Prophets, shew, as I have abundantly proved, that the Heathens made the Heavens, the Names, their Aleim; and applied the Services instituted by Jehovah Aleim to the Names, their Substitutes; and ascribed the Powers to them, which Mosés has shewed, were placed mechanically in them, to govern the material System. The Writers of the latter Heathens shew, that what they had retained of the Knowledge of their Aleim, by the Names they framed, in their new Languages, of the Powers in them, and of the Services to them, were in
in Substance the same; with greater Deviations, and with some few farther Inventions, which they supposed tended to the same End. All the Histories of the East and West-Indies shew, that they all went upon the same Scheme. The imperfect Scraps of Truth delivered by some of the Philosophers, came all from this Root, either handed down, or stolen from Moses's Account. Nay, the very Mahometans found their Religion upon false Constructions of Passages in Moses's Works.

We have shewed, and, by Comparison with most of the most ancient Authorities, proved, that Moses has given us a fair, impartial, perfect Account of all the Objects of Worship, or Aleim that ever were in the World; and perfect Descriptions, as far as we can take them, of the true ones, and of the false ones: Of the Institution of all the emblematical Services in Religion, and what it was which each of them represented, and when, and why, and how they were misapplied, or offered to the false Aleim; and a perfect Description of all the Situations, mechanical Powers, and Motions of natural Things: so, that the whole World, Antediluvian and after, betwixt them and the Confu-
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sion of Religion at Babel, and those after of Jews and Heathens, are Evidence of the Perfections of his Accounts. Nay, the Apostasies and Heresies of the Jews and Mahometans, are pretended to be founded upon the Account which Moses gave, and were and are but false Constructions, and forged Opinions of his Description. And all now, when set right, shew, that there never was any Institution, since the Fall of Man, but the Christian Religion, nor any other Account of natural Things. Nay, that even all that ever was guessed at, or known of Religion, or of natural Things, or Philosophy; whether those which were from the first Revelation, by Tradition among the Heathens, before him, or since his Writings, were but imperfect or ill construed Scraps of his Account; the Explanations in later Prophets excepted. Every Thing, every Situation, Action, Motion, &c. in the Heavens, in the Earth; every Power in the Heavens, and the Subjection of the Orbs; their Operation upon Animals, Vegetables, &c. every Writing of the Prophets, Apostles, nay, even of the Heathens, bear witness of the Truth and Perfection of the Writings of Moses.

Moses
Moses writ for Men of Sense and Application. Conrad. Brun p. 63. "The Knowledge of Nature will help one to understand the Scriptures." Pugio Fidei. Voisin Notes 46 r. &c.—When I say the Tree of Life is a Journey of five hundred Years, don't think that it is impossible to attain to the Knowledge of the Heavens, and of the particular Sciences, which are the Branches (Climata) of the Tree of Life. After Philosophy comes Divinity, which is a Branch of Natural Philosophy. The human Understanding is capable of those Things, and of the Branches of Learning arising from them; but the Number of five hundred Years is meant only of Natural Philosophy, &c." A Man that will understand the Scriptures, is not to follow the idle Stories and Constructions of the apostate Jews; is not to be a Philosopher, in the Sense that Word is taken, to follow the Heathen Imaginers, or those who have set up Notions out of their own Heads, or set up his own Notions, and endeavour to make all Things square to them; but learn from him, to be such a one as those Degrees should be given to, a Master of Arts or Science, not learn only to translate Words out of one Language into another, about no-

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thing; nor even his Writings, as Philosophers have supposed them to signify, into other Languages, that is, to learn to be a regular Fool; but, first, to learn from him to understand the Nature of the active Powers in those Things, which he has shewed were appointed to act, and the Effects they have upon the Things which were appointed to be passive; so as to understand what he has revealed of them: And thence to carry up the Ideas he has given in them, to invisible Persons, Things, Powers and Actions, with Allowance for the Difference between the Ideas of created material Things, and those we are to take from them of uncreated Persons, or immaterial Things, as the Ancients did. Abr. Transl. Lib. tert. de Symbolis, Let. 0. "This I took from Russellus, to which I will add Alexander the Lawyer’s Rules, in his Septenarius.

The Hebrews, says He, describe a threefold man; The Ideal, who has no Body: The Celestial, a Body without a Soul, viz. The whole Machine. And a Body and Soul joined, which they call the earthly Man, namely, Man himself: So there are three Sorts of Symbols, Words without a Figure; a Figure without a Sound; and Words
Alterations of Rabbies forged.

Words and Figure joined; and as the third Man is properly the Man, so this last, is the true Sign or Symbol, &c.” That, from thence, by Steps, he may be able to understand what, in the various Manners by Hieroglyphicks, Emblems, Types and Letters, he has revealed of the Essence, Persons, and of their Powers and Actions, of the Relation and State Man stands in, with respect to them, the Covenant, and his Duty. Buxt. Arcae Foed. 83. In Addit. Talm. R. Simon on Genesis, “Know that the Trees, Fountains, and the other Things in the Garden of Eden were Figures of the most curious Things, thro' which the first Adam saw Spiritual Things; as God also has given us—the Patterns or Forms of the Tabernacle, the Sanctuary, and all its Furniture, the Candlestick, Table and Altars,—as Figures of Spiritual Things, that we may learn the Knowledge of Heaven from thence. But without doubt, every Thing was plainer and more clear, in the Garden of Eden, in which Adam dwelt, as he was more holy, a Creature made by the Hands of God himself, and an Angel of God. In the Trees and Fountains (Rivers) of the Garden—Mysteries were represented, &c.” And that so he
he may be qualified to have the Degree of a Doctor of Divinity. I mean by a Doctor of Divinity, one who can, by Demonstration, teach, that each of the Three Persons are of the Divine Essence; if he cannot do that, notwithstanding he may, for other Reasons, have the Title conferred, he is not a Doctor of Divinity, but a Teacher of Opinions: The Direction Moses gave, was Wisdom, Justice, Holiness; so is Christ's to us. Urbin Miscel. & de Seribus, says, p. 612. that Luther called Moses, "the Prophet of Prophets, the Saint of Saints, and as it were the Sun among the principal Teachers of the World." The highest Epithet given comes infinitely short of his Character. Spanheim. Epist. p. 200.— "What Tully somewhere says, of Varro and his Writings—from you we learn the Chronology of our Country; its History; the Sacred Rites. The Laws of the Priesthood, as also Civil and Military; the Situation of Countries and Places; the Names of all Things, Human and Divine, the several Kinds of them, Offices and Causes; and you reflect the greatest Light on our Poets, especially on the Roman, I add also, and the Grecian Poets."

If any one pretend to make any Objection to Moses's Account, he must give us a more perfect
Alterations by Rabbies' forged.

perfect Account of the beginning of Things &c; before we admit any one of his Suppositions.

No Man, since the Captivity, ever pretended to make the Writings of Mosè's about the Creation, Formation, &c. intelligible: As the Construction of them gives the Idea of Jehovah Aleim, tho' we are not directed, we are allowed to glory, that we so know Jehovah Aleim; and therefore I glory that I have brought them to not only Mathematical or Figurative Demonstration, but to Sense, to Reason, and all Deductions, and Consequences.

If it be demanded, who preserved these Writings! how we came by them! how we know the true Copies from Counterfeits! whether there has been any Insertions, Castrations, or Alterations!

'Tis certain Mosè's delivered one: Prideaux says, Connection. v. 1. p. 325. The Jews say Mosè's delivered a Copy, writ by his own Hand, of the Pentateuch to every Tribe, and one more to the Levites, to be deposited in the S. S. We had the Pentateuch from the Jews, and from the Samaritans; the latter without any considerable Alteration, except what is done in conformity to the Jewish Pointing and

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Constructions; the rest, from the Jews; that the Originals were preserved by the Jews in the S. Sanctorum, till they fell into Idolatry, and the Temple was destroyed; and the Jews were carried away Captives. Whether the Originals were destroyed then, is disputed; but the Samaritans had the Pentateuch, and the Kings, Priests, and Prophets, had Copies as far as they had writ; it appears by Scripture. Waggen-jel's fiery Darts of Satan. R. 1saac. p. 141. Deut. xxxiii. 21. "For there in the Portion of the Law-giver was he protected, for he set in order the Law, and promulgated it; put to this, that Passage out of the fifth of Judges, out of Ma-chir came Law-Makers, and out of Zebulun they that handle the Pen of the Writer." I intend not to offer what these Apostates say, as Evidence, to determine any Thing against any one but themselves, and their Disciples; nor recommend any one Paragraph, as altogether true; and tho' some Part of it may be true, 'tis certain some Part of it is false, and was writ with a Design. Pug. Fidei, p. 90. "Every Israelite was positively commanded to copy out for himself a Book of the Law, as Deut. xxxi. y19. Now write ye this Song for you, i.e. write ye the Law for you, in which this Song is;
Alterations by Rabbies forged.

is; for it was not usual to write Portions of the Law by themselves. And tho' any one had a Copy of the Law from his Parents, yet is He commanded to write one for himself; which if He write with his own Hand, it is as well as if He had it from Mount Sinai. If he cannot write, let others transcribe it for him, &c.——

The King is commanded to copy out the Law as King, beside, that Copy which he took as a private Person, as Deut. xvii. 18. And it shall be when he sitteth upon the Throne of his Kingdom, He shall write him a Copy of this Law, &c. That Copy is corrected by Ezra's, in the great Consistory, that which he had when a private Man, He lays up in his Treasury; but that which He wrote whilst King, or which any one else wrote for him, that He always carries about him; whether he be going to War, to the Assembly, or Courts of Justice; it is also laid by him when at meat, Deut. xvii. v 19. And it shall be with him, and he shall read therein all the Days of his Life. § 3. If he had no Copy of the Law before He was King, He is obliged, when King, to write two Copies for himself; one to lay up in his Treasury; the other to carry about with him, ibid. p. 120. The Author of the Book.
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Book Ikkarim.—The Law which is in our Hands, and delivered down to us, successively from Father to Son, is the same which was given to Moses at Sinai, without any Alteration whatever. For in the Time of the first Temple, when there were Priests and Teachers of the Law in the Temple, and the Law was in every Body's Mouth, no Alteration could creep in; for tho' there were now and then idolatrous Kings over them, yet were there Prophets always till the Destruction, who encouraged the People to observe the Law, &c. Again, when they were carried into Babylon, the Law was safe, for in the Beginning of Joacin's Captivity, before the Destruction of the Temple, there were carried Captive, Work-men, and Smiths, and Nobles and the Wise Men of Israel, among whom was Daniel; and there was also Ezekiel, the Prophet, as Ezek. xxiii. 21. And there came one to me who had escaped from Jerusalem, saying, the City is smitten. Then all the Captives of Israel, who were dispersed all over Assyria, had each of them in their Hands a written Copy of the Law; the Cuthæans also, whom the King of Assyria placed in the Cities of Samaria, had the Law; so that when the Temple was destroyed, the Law was dispersed thro' all
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all the Country of Babylon, which secu-
red the Law from any Damage coming to
it, notwithstanding the Destruction of the
Temple. When Ezra came up from Ba-
bylon, there came but a few with him: For
the Nobles of Israel, the Wise Men, and
all the Men of Note staid there, &c.”
So there were Copies dispersed, while the
Prophets lived; and doubtless they were
examined by them, and by the Priests; and
that after three or four Copies were out, it
was impracticable to alter them in concert;
and that they had some of them in the
Captiveý, and that the Priest Ezra, vii. 6.
who was a Scribe in the Law of Moses v.
14. brought one of them or the Original
with him at their Return to Jerusalem,
which is 2 Ez. xiii. 1. called the Book
of Moses. That the Jews, tho' they built
the second Temple, and continued the Ser-
vices, they lost the Hebrew Language;
and afterwards apostatised, renounced the
Faith, and formed themselves into Sects,
part Jewish but mostly Heathen. Waggenfel
p. 9. Joma—“There were wanting in the Se-
cond Temple—The Ark with the Mercy Seat
and Cherubim, the Fire from Heaven, the
Presence of the Divine Majesty, the Holy
Spirit, and Urim and Thummin—with
which also was lost, that little regard of
God
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God towards the Jews, which there seemed to be some Remains of during the Temple; as was also their whole Apparatus for divine Service, and the Form of a Republick, so that in all that long Space of Time, God did not so much as once take any Notice of them. Whence, the Truth itself forced these Words in Berachot Fol. 32. From the Day that the Temple was laid even with the Ground, have the Jews been separated by a Wall of Iron from their heavenly Father. To the same Purpose is that, Pug. Fidei, 306, In Talmud—Joma.—Was it not there? Yes it was there, but signified nothing, it was there without any Efficacy.”

That, during this State, a Translation was made into Greek, and a Paraphrase into Chaldee, as they term them, of all but of Mosés, and at least of some of the eldest. That some of the Jews came into Christ; some believed Christ to be the Messiah, but would not relinquish the Law; most of them continued Apostates; and soon after many of those were destroyed, the rest dispersed; and from that Time, if not before, became the Church of Satan, of Antichrist. And no more regard ought to be given to what they have writ, since, than to what their Spawn the Mahometans write, nor even so much. That
That the Copies of the Scriptures were then in many Places, and in many Hands: When Christ bid them search the Scriptures, did they go into the S. Sanctorum, or to the High Priest? No they were common, all Nations had them, even the Ethiopians, as Acts viii. 28. And they came to the Christians by converted Jews, and many other ways. That they were received by the Apostles, and while the Gifts of Inspiration, the Knowledge of Tongues, &c. continued. And if there had been any Alterations in them, they would soon have corrected them. And there never was any difference shewed between the Copies the Christian Church had, and those the Apostate Jews kept, which are worth naming.

The Object of the Jewish Religion, nay the Form, was so far from being a Jest; and the Race of Israel so far from wanting Sense, as our modern Free-Thinkers assert; That, wherever the Object was known, the Jews were revered; that the Form in Substance, was then the same to all Mankind; and wherever the Jews, who persevered, were; nay, even in Slavery, they were preferred to the highest Trusts. As Witius in answer
answer to Spenser in his Ægyptiaca, p. 268, &c. has shewed.

These Apostates, who were of the Race of Abraham; who was of the eldest Line and believed, so had the Promise of producing the Seed, the Priesthood, the keeping of the Oracles, Types, &c. preceding Christ; and nothing further, but in common with all Mankind, except the first Offer to come in; are so weak as to think, that all the Miracles which were performed to bring the Children of Israel out of Egypt into Canaan, and preserve them in that Land in Tribes, &c. That all the Typical Law, That the Writings of Moses and all the Prophets, were only for them: Quite otherwise; They were all to preserve the Memory of the Covenant; to preserve the Genealogy of Christ; and in every Thing and Transaction there are Types: In every Relation there are Hints of Him, under borrowed Names, by Signs, &c. to keep up their Spirits in Expectation of Him; and when the Time drew near, express Predictions of Him. All, for Evidence to all the succeeding Races of Men, and they of right belong to all Mankind. And publishing Moses's Book, in literal Writing, accomplished the Design of saving Men more, upon
Alterations by Rabbies forged.

upon the Heathens, than the Law did upon the Jews. The Heathens in attempting to write lost their Language, and so confounded the false Religion, and brought in many times the Numbers of the Jews. But besides these Originals and Translations, which were before Christ, these Apostates offer us a Parcel of Lyes forged long after; and tell us, the meaning of those Books, which are now for Christians and no others, was privately committed to their Forefathers, and that those who turned Christians knew nothing of those Matters; and only those who renounced Christ, and upon whom his Predictions are fulfilled, have kept these Secrets, till they thought fit to publish them. So far from their being able to give us any Account of any Directions, which they pretend Moses gave them about Particulars, that none of them have ever given any Account what was the Design of the Law: Till that is done, no Rules can be given to shew why the ceremonial Part, in any Article, is better performed this Way or that Way; or what is the true Meaning of any Text. If the Law was, as they tell us, taken from the Heathens; we had better go to them, and know their Customs, and learn of them what Original
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nal it had; and indeed they have given us more Light in that Affair, than all these Apostates have done. If it were typical, then we know what was designed in it by the Completion. If it had an Institution prior to, and common to them both; we must search for the Meaning in the Institution. Sacrifice, which is the chief part, was not only by an Institution at Paradise; but, after the traditional Intent of that had been neglected on one Side, and mis-applied on the other, the End of the Law, the Promises, &c. were renewed long before the Renewal in Writing; and it is Demonstration, that their whole Law depended upon that, and what is represented; because they could not be admitted to the Benefit of the Promises, or Covenant, nor even receive the Writing, which was an Abstract of the Terms, till the Creatures called, and which were the Type of the Purifier, were slain for them, and they sprinkled with the Blood; so typically purified, and qualified.

The Church of Christ should have had no regard to any Actions or Writings of these Apostates, or any other Unbelievers afterwards; but, as it has been managed otherwise, we must state that Affair.

Either
Either the Jews had no Books or Writings before Christ, except those which are come to our Hands, or, if they had, they were private Books, and not dispersed. So, if they had any such, they would not answer their Ends, and they have destroyed them. And if they had produced any, and pretended they had been ancient, and had not been dispersed before Christ, they could not have been produced in Evidence; yet they have the Impudence to offer us what they please, under the Name of Tradition, for ancient, for Evidence; &c.

The LXX, and more especially the oldest or Targ. Onkelos, have hinted at some few Traditions of Things, before Writing; of which below. But they, and the Apocryphal Writings, which, 'tis likely, were forged before their grand Forgeries; when they occasionally mention the Sentiments of their respective Authors, or Practice about the Precepts in the Law, or the Exposition of the Scriptures, differ widely from, and knew nothing of the Traditions, and Constructions, and Stories, which these Apostates have long after attempted to palm upon us, for ancient Traditions. The Jews, Scribes, Pharisees, &c. in the Time of Christ, who, as they pretend, were some of the Keepers of these
these Forgeries, had quite other Sentiments of their Traditions, were exceedingly ignorant of the Scriptures, and what they called the Tradition of their Elders, and Christ calls the Traditions, not of Moses, but of Men; were not only different from what these offer us since, but vastly different from the Intent of the Scriptures, and had made them of no Effect to themselves, not to those who blindly followed them. Philo Judeus, Josephus, the Opposers of the first Fathers of the Church, whose Writings have come to us; nay, those Jews who forged the Alcoran, had, each and all, quite other Sentiments of their Law and Prophets, and other Manners of understanding, and explaining almost every Article which is occasionally mentioned; as of keeping their Sabbath, the Obligation of an Oath, &c. Therefore these, which were published many hundred Years after Christ, are apparently forged, to serve their Scheme, at that time. Voisin. in Proeem. Pugio Fid. p. 24. gives us an Account from these Apostates, of the Schisms, Sects, Divisions, and Contentions that were among them, about the Affairs of this oral Tradition; so, of the Meaning of the Scriptures, long before the Time they
they attempted to put them into Writing, which is sufficient to prove what those Writings would be.

Godwin, in his Moses and Aaron, gives us an Account of the sham Titles of these Apostates, p. 23. In the third Period, when Prophecy ceased, then the Office of expounding Scripture was more common, and instead of Prophets, came in a Multitude of other Expositors; in general we may call them, Teachers of Israel, John iii. 10. We may distinguish them into three several Sorts, 1. Wise-men. 2. Scribes. 3. Disputers. The Apostle compriseth them all, 1 Cor. i. 20. Where is the Wise? Where is the Scribe? Where is the Disputer? You may see in this, and many other Authors, what these poor Creatures assumed to themselves; without Institution, without understanding the Language of the Scriptures, without Aleim, without any Expectation, but a Man who was to deliver them out of Slavery.

Waggonel. Tela Ignea Satanae Carmin. Lipman. Confut. 580. "It is a common saying among them — My Son, attend more to the Words of the Scribes than to the Words of the Law: In the Book Misbeach Hassabah, c. 5. you read — It is impossible to stand upon the Foundation of our holy Law,
The Hebrew Writings perfect. Law, which is the written Law, but by the Oral Law which explains it. Aben Esra, in his Preface to the Commentary on the Pentateuch, says, The whole of the Matter is, we can give no sure and certain Explanation of what is commanded, unless we rest on the Words of our wife Men, H. M. for as we received the written Law from our Ancestors, so have we the Oral Law, nor is there any difference between 'em. In the Book Mizwat Hakkaton, — Think not that the written Law is the Foundation of our Religion; for on the contrary, the Oral Law is its Foundation; and it was upon the Oral Law that the Covenant of God was made with the Jews; for it is written, Exod. xxxiv. 27. For upon the Mouth of these Words, I have made a Covenant with thee, and they are the Treasure of the Blessed God; for he knew that the Israelites would be carried away into many Nations, and that the People would translate the Jews Books into their own Tongues, and therefore would not commit the Oral Law to writing." I cannot pass the stupid Impudence of these Authors, who would make us believe, our Master Moses explained his Hebrew in Heathen Chaldee, a Mixture of Confusions, beyond any other Language, except
The Hebrew Writings perfect. that one which is called Arabic. What is writ in Hebrew, can never be better described in the most perfect of other Languages, that ever was, or ever will be; and when they lost the Hebrew, they lost the Knowledge of all that was worth knowing. Ib. Waggenf. 585. after shewing the Perfection of the written Law, from Exod. xxiv. 3, 4. Deut. iv. 1, 2. he shews their Evidence "If any Controversy arose, or Errors had crept in; the Decision was from the written Law only; there was their recourse. So in the time of Abax, when the Church was over-run with Corruptions, and scarce any Thing was consulted but the South-fayers and cunning Men, Isaiah sends them to the Law and Testimony." This was to the Oracle; but if they will have it to Men, the Evidence of Moses’s Miracles, and so of his Authority, came to Men, by the Testimony and Tradition of Men. But when his Doctrine was written, and limited to those Writings, no Evidence or Tradition of Men could alter those Writings, even Witnesses to the Execution of a Writing cannot be allowed to give Evidence about the Meaning of a Writing, that would destroy the very End of Writing. Pug. Fid. 65. Obser. Voisin. "The Jews, in their Account of the Doctrine of the Times.
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Times, falsify the Truth of History, in their Glosses, as well as in the Body of the Talmud; and pervert the Sense of Scripture. Certainly, if in the Time of Christ, their Traditions were so corrupted, that Christ thought proper to tax the Jews on that Head, and if afterwards the Evil increased to that degree, that the wiser Jews could not help complaining of it, as I have related; what, think you, must be the Case, when the Talmud was published at that distance of Time; the Aversion of the Jews to our Religion daily increasing, seeing it reign over the whole World, and triumphant, the Emperors professing Christianity; while they themselves were Vagabonds, with no settled Home, no King, no Law, no Priest, no Sacrifices, no Prophet. The Author of Rechit Chocmah, cap. 3, says,—How many antient Traditions have they robbed us of in the Talmud, when those Traditions contained the Mysteries of our Religion: How many Subterfuges have they invented, and what a Mift of idle Opinions have they spread over those they could not omit? how many Comments do they force upon us? What a Number of Explanations all contrary to Scripture? and these Rogueries of the Medrafschet and Agadot, are so well known, that
that the Jews themselves cannot deny them. R. Azarias in his Mier Enaum, c. 14., you will find the Interpretation of our wise Men and Interpreters to differ both in Words and Things from the Prophets. 

Ibid. 625. Maimonides in Jad. Chazakah, cap. 2. says, If they should besiege the Cities of the Heathens three Days before the Sabbath, they may fight with them every Day, even on the Sabbath, till they have taken the City, though it be a War of Choice. Tradition says till it be taken, though on the Sabbath Day: Nor is it necessary to add, that it is lawful to do so, when the War is commanded; for Jo- shua did not subdue Jericho without a Sabbath Day.” Compare this with 1 Maccab. ii. 2 Maccab. v. 8, 12. and with their Traditions about it in the New Testament. Ibid. 730. R. Moses of an Oath, cap. 6. “Because he has taken a foolish Oath, and without Consideration, if he repent of his Oath, and perceive that he must suffer if he keep his Oath; and if he has changed his Mind, or any thing happen which he did not think of, when he took the Oath, let him consult one wise Man, or three of the common People, where a wife Man is not to be met with; they shall dissolve his Oath; and afterwards he
he may lawfully do what he swore he would not do, or may omit what he had sworn to do”. See Numbers of Instances, and compare Waggonfel Sota, p. 786. who adds, “Then the wife Man, or he who is Chief of the three, must ask, Do you seriously repent you of your Oath? The other must answer, I do. Here the wife Man, or one of the three, pronounces, Be thou released from it; let it be forgiven thee; let it be remitted thee, or something of that kind, in any Language. But if he say, Let it be void, or, let thy Oath be extirpated; it is so whether you will or no. Compare Levit. v. Jos. ii. & ix. & al.” Pug. Fidei, 716. The Author of Echa Rabeti gives us a long Account, that Nebuchadnezzar desired their Rabbies, who they would call a Synbedrim, to explain their Law; and upon explaining this Part thus, he charged them with dissolving Zedekiah’s Oath of Fidelity to him, and making him rebel so destroy’d them. I think the Popes have disputed this Power with the Rabbies. Waggonfel, p. 586. Carm. Lipman. Consuf. Pirke Avot, — “Moses received the Law at Sinai, and delivered it to Joshua; Joshua delivered it to the Elders; the Elders to the Prophets; the Prophets to the Men of the great Congre-
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Congregation; and Maimonides gives you the Names of all those who delivered down the Traditions from one to another, and connects the Chain of Succession: which, since he doth not pretend Inspiration for it, and gives no Proof, must be looked on as mere Imagination. Here others widely differ from Maimonides, in their Accounts of the Succession of the Teachers of the Oral Law. — Now, consider these Traditions about their Law ever so little; and it is easy to see that they have but a poor Claim to divine Authority; for they differ almost in every Point, and in the same Case one is commanded one thing by his Ancestors, and another another, and generally they are at a loss in the plainest Cases, and bid you wait for Elias, who will clear up the intricate Affair. Pug. Fid. 723. xiii. What a Gulph of Stupidity the Jews are sunk into, may appear from the Book Cholin, where R. Simeon, the Son of Pashi objects: It is written Gen. i. 16. And God made two great Lights,” (by putting in two Vaus to make them Lights, which I have shewed to be two great Candelsticks) “and it is written in the same Place, and a lesser Light, The Moon said in the Presence of the Holy Blessed God, Lord of the World, is it possible for two Kings to
to wear the same Crown? The Holy Blessed God said to her, go thou and be made little. She said in his Presence, Lord of the World, why am I to be made little, when I spoke the Truth before thee? He said to her, and to rule in the Day and in the Night. What Sort of Rule is this, what is the Use of a Candle at Noon Day? He said to her, and by thee shall the Children of Israel compute their Days and Years. She said to him, there is not much in that; since it is written of the others, Gen. i. 14. They shall be for Signs, and fixed Times, and for Days and for Years. He said to her, The Just shall be called after thy Name, Jacob the little one, Samuel the little one, David the little one. She was not satisfied; the Holy Blessed God said, bring a Sin-Offering for me, because I made the Moon little; for this, faith R. Simeon the Son of Lakish, was the Goat offered in the Beginning of the Month, of which it is said, Numb. xxviii. 15. for the Sin-Offering of the Lord. The Holy Blessed God said, this shall be a Propitiation for me; because I lessened the Moon. So far the Talmud.” (Obs: Voisin: 737. More Nevochim. Lib. 3. c. 14. “But don’t expect that they should agree, and that their astronomical Accounts should hold
hold together, for mathematical Learning was very low in those Times: nor that they should give you any Traditions from the Prophets on that Head, but talk according to the Knowledge they themselves then had in those Matters; or as they had them from the wife Men of those Times." Their Tradition, is like the Spirit of the Jesuit in a Soldier's Dress, what Languages he had learned, his Spirit could read, but not a Word of Welsh. The inspired Christians had not preached Philosophy, so there these Apostates talk Nonense by Wholesale. I mean not to insinuate that the Christians despised Philosophy. Lastantius in the Pug. Fidei. p. 170. says, — "For God designed Men to be naturally fond and desirous of two Things, namely, Religion and Wisdom. But here lies the Error, Men either follow Religion and forsake Wisdom, or study Wisdom alone, and neglect Religion, when the one can’t properly subsist without the other." Whether the Mistake about מִשְׁפָּטִים was by ignorance or wilfully, cannot be proved; but it is evident this stupid blasphemous Story is told to evade one or two of the greatest Typical Mysteries in the Bible) "From such mad Stuff as this, and a Cart Load more of the same Sort, which
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it would be easy to furnish him with from the Talmud, and their other Writings, the discerning Reader may perceive with what Indignation God has rejected the wicked Jews; what strong Devils they are possessed by, when they are arrived to that Height of Folly, Madness, and Impudence to make God, the Almighty, the All-wise, and who has no Passions, to be subject to the above Weaknesses and Passions. Nor is it a less Degree of Madness that they can have the Impudence to assert, that the six Volumes of the Talmud, a Burthen for six Men, full of such mad Accounts, many idle Stories, and other such Stuff, are the Law delivered by Word of Mouth to Moses at Mount Sinai. XIV. We have another clear Proof of the Reprobation of the Jews, and of the Messiah's being come in Chelek; It is Tradition, what R. Juda says, that in the Age when the Son of David comes, the House of Preaching, i.e. the Place where the Disciples of the wise Men meet to learn the Law, shall become the House of Harlots; and Galilee shall be laid waste; and the Sanhedrim shall go from City to City; and no Body shall take Pity of them; and the Wisdom of the wise Men shall stink, and they that Fear Sinning shall be cast off, and the
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Faces of that Generation shall be like the Faces of Dogs, and the Truth shall be gathered together, *i.e.* shall get into Flocks and go away, &c. XV. How filthy indeed and stinking the Wisdom of the Scribes, *i.e.* of their wise Men, has been since the coming of Christ, you may see in Sanhedrin, Distinct. Ben Sorar." Examples follow. *Ibid.* p. 730. XXVII. In their Book Berachot. —— "Og the King of Bashan said, What Compass of Ground does the Camp of Israel take up? They told him three Leagues; I will go, then, and pull up a Mountain big enough to cover 'em, and throw it upon them and kill them; he went, and plucked up a Mountain that could cover three Leagues, and got it upon his Head; but God brought some Emmits, and they made a Hole thro' the Mountain, and when he would have thrown it off, his Teeth grew so much out on each Side, that he could not, and this is what is said *Psal.* xxx. 8. Thou hast broken the Teeth of the Ungodly; don't read it, thou hast broken, but, thou hast multiplied, or, increased." (V. Observat. Voisin, p. 738. This Story is forged to evade the Description of the Devil and their Destruction by putting Christ to Death by his Resurrection, &c.) —— Thus far the Talmud. Let my Reader know that the Talmud has
has nothing in it but such Fables and idle Lies; but since what has been said, sufficiently shews, that the Jews are forsaken of God and common Sense; I will not stain any more Paper with such Dotages."

Those who did not understand the Nature of the Hebrew Tongue, so were not able to shew the Meaning of the Words which describe the Essence, the Persons, the Archtype, the Cherubim, the Covenant and the Emblems and Types which expressed the Incarnation of one of those Persons and the Satisfaction, &c. which was to be made by him, who instead of taking those Evidences given them at first, which are such that they are taken for granted when mentioned; and the Tradition which was naturally among the common People, not only of the Jews but of their Neighbours, to vast Distances before, and when, Christ came, that he was expected at that Time as the Samaritan Woman said, *I know that Messiah cometh, and when he is come, he will tell us all Things*; direct the Objects, Place, and Manner of Worship, &c. which was the only Thing that belonged to Tradition, and which no way interfered with, but was to compleat the Preceptive Part of their Law, and was the only way that Tradition
Alterations by Rabbies forged.

dition from the Types and Prophets should and ought to come; because the Learned had the Law and the Prophecies, and, though they could not read, they could write; and, though no Evidence, produced by the Jews against Christianity, can be legally allowed to be heard, but what was in being before, or at the time of Christ, admit what those Apostates, who were ejected by Christ’s coming, forged 500 Years after; when ’tis plain, from the Texts and Points they strive to evade, that they were not Tradition, but Objections to the Claims of Christians; and dispute with those Apostate Jews, upon the Foot of their pretended Tradition, about the Predictions of his coming, in the Writings of the later Prophets, and the Publication of it, in the New Testament, have by their Ignorance, for want of clearing the Premisses, which, when done, leaves no dispute about the Consequences, not been able to shew the strongest, nay the absolute, Evidence, but shewed the weakest Part of the Evidence, and so betrayed the Cause of Christianity.

Before we state the Nature of the Writings of these Apostates, ’tis necessary to consider previously what Christians literate, or illiterate, could expect to get from them.
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them. If any one had made himself Master of the Hebrew, he would soon have seen that those who writ the LXX, Targums, &c. had no Notion of the Genius of the Language, or wilfully prevaricated almost in every Point; what could he expect, that those who afterwards entered into Confederacies, or set up Schools, intended to retrieve it for the Benefit of Christians? Or that they intended to form Rules and Objections against that which was Evidence for Christians? Since there have been no such learned Men; what could one, who did not understand Hebrew expect, that they would teach him to produce Evidence for Christ? That's proving himself to be a Fool. Christ says John xiii. 20.—He that receiveth whomsoever I send, receiveth me: And he that receiveth me, receiveth him that sent me. The Hebrew Prophets predicted the Stupidity of these Apostates; and the Prophecies are applied by Christ, &c, to them, as Isa. vi. 9. And he said, Go and tell this People, Hear ye indeed, but understand not; and see ye indeed, but perceive not. v. 10. Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes: lest they see with their Eyes, and hear with their Ears, and unders
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Stand with their Heart, and convert, and be healed. cited Mat. xiii. 14, 15. Mark iv. 12. Luk. viii. 10. Job. xii. 38, 39, 40. Acts xxviii. 26, 27. with this further Declaration v. 28. Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it. Isa. xxix. 10. For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: the Prophets and your Rulers, the Seers hath he covered. cited Rom. xi. 7, 8. Isa. xxix. 13, 14.

Wherefore Adoni said, Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear toward me is taught by the Precept of Men: Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work and a Wonder: for the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid. cited with the Introduction of Ye Hypocrites, Mat. xv. 7, 8, 9. and at v. 14. observes, Let them alone: they be blind Leaders of the blind. And if the blind lead the blind, both shall fall into the Ditch. cited Mark vii. 6, 7. with this Remark v. 8. For laying aside the Commandment of God, ye hold the Tradition.
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Tradition of Men—and again v. 13: making the Word of God of none Effect through your Tradition, which ye have delivered. 1 Peter i. 18.—From your vain Conversation received by Tradition from your Fathers. Psal. lxix. 22, 23. —that which should have been for their Welfare, let it become a Trap. Let their Eyes be darkened that they see not; and make their Loins continually to shake.

cited Rom. xi. 9, 10. John viii. 37.— because my Word hath no Place in you. —38. and ye do that which ye have seen with your Father. 43. why do ye not understand my Speech? even because ye cannot hear my Word. 44. ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murtherer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar and the Father of it: 1 Joh. iv. 3. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Anti-Christ, whereof you have heard that it should come, and even now already is it in the World. The chief of Christ's Directions to his Followers is to keep clear of these Apostates.

You
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You have his Commands to beware of their Leaven, to reject their Traditions; from which they pretend their Stories, their Constructions, their Alterations in Reading, and their Pointing came. If the Affair of Pointing had been begun in Christ's time, it would have been named; though 'tis not expressly, in the Manner, named, 'tis named in the Facts, as Acts xv. 24. Forasmuch as we have heard, that certain which went out from us have troubled you with Words, subverting your Souls, saying, Ye must be circumcised and keep the Law: to whom we gave no such Commandment. 2 Pet. i. 16. For we have not followed cunningly devised Fables—20. Knowing this first, that no Prophesy of the Scripture is of any private Interpretation. 21. For the Prophesy came not in old time (at any time) by the Will of Man: but holy Men of God spake as they were moved by the Holy Ghost. (As the Apostles had the Holy Ghost, and that Gift was departed long before from the Jewish Church; and, as the Law was finished, they were only private Men; therefore whatever Pre-tences they made to interpret the S. S. contrary to those Applications Christ and the Apostles had given, they were of no weight. So 2 Cor. ii. 17. For we are not as

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as many, which corrupt the Word of
God. 2 Pet. iii. 16.—which they that are
unlearned and unstable wrest, as they do also
the other Scriptures, unto their own De-
struction. After Christ's warning against
their Traditions, one would be amazed, if
it were not in Practice, at the Impudence
of any Man, that called himself a Chris-
tian, who durst produce any Thing, un-
der that Name, for Authority. I hope
you, my Readers, will once for all make a
Distinction between the Prophets, and
the Apostles whom Christ sent, and these
Apostates whom the Devil, the Spirit of
Antichrist sent; and, however they, or their
Precepts, or Explanations, come recom-
mended by Rabbinical Men, who have re-
ceived Orders, and accepted of Degrees,
and Livings, under a pretence of being
Christians, with the Titles they give those
cursed Apostates, of Jews, of Rabbies, of
Learned, &c. though the Hooks under
their Baits may not appear to such of you,
who have not taken much Pains to con-
sider them; as they give you not the sin-
cere Milk of the Word, but mixed with
the Poison of Asps, that you will reject
them and their Explanations, as the ut-
moist Efforts of the Powers of Hell, of the
Old Serpent, delivered by the Mouths, or
Pens
Pens of those Serpents, as studied to deceive you, and deprive you of the Evidences of your Faith, and the Benefits offered by Christ, even of eternal Happiness; and to bring you into the same State as the Old Serpent, and they are, under Sentence of eternal Misery; and that you will consider them as Enemies, in Proportion to that for which they extol one another, and for which those Rabbinical Men extol, or prefer some before other; that is, in Proportion to their Labour, Ability, or Malice, in depriving Christians of the Evidence in the Scriptures: And that there is no other Wisdom, but that the Devil instructed such a one to say so, and so in it; and that you will consider those who recommend them, or their Rules, or Explanations, be it in writing, or in the Pulpit, in Proportion to their Abilities of doing Mischief; as you may easily distinguish either as People of weak Judgments, who cannot; or as indolent, idle, cowardly Spirits, who dare not be at the trouble of examining the Scriptures, and trusting their own Faculties, to make them consistent, so that they will stand the Examination of others; Or, who have Ambition to be thought Great, or have Envy to confound the Truth of Believers; Or,
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as Devils transformed into Angels of Light, and consequently fourfold more the Ministers of Hell than the Rabbies, their Masters; and that, whatever induces them, the Effect upon you, if you trust them, is the same. 'Tis a lamentable Case to see the Youth, of this Nation; in an University without Professor, or &c. who are capable of directing them; but left, from Age to Age, to an Apostate Jew, who always attends to poison them in the chief Point; and to Jesuits in the rest. So, these Apostates have always taught their own, from Children, how to alter the Scriptures, to form Objections against the Christian Faith; and always taught your Youth, how they are to alter them, to defend the Articles of that Faith.

The Question in Issue, concerning the Writings of these Apostates, is very concise. Whoever allows any one Assertion, which any one of them makes, which is not positively expressed in Scripture, as the Scripture is written without any of their Rules, Readings, or Pointings, denies the Authority of the Scriptures; believes not God, but him that made that Assertion; and, knowing him that made it to be an Apostate, is, as I have shewed
in Glory or Gravity, fourfold more the Child of Hell, than if he had not taken it from an Apostate, but only forged it himself.

These Forgeries are pretended to be founded upon the Authority of oral Tradition from Mose, I suppose, only about his Writings; 'tis not pretended to be about any of the Scriptures by later Writers. They pretend not to shew, by Scripture, or so much as by Assertion, that the Jews, or their imaginary Sanhedrim, observed or obeyed the Writings of the later Prophets, which contain many conditional Denunciations against their Church, and Nation, much less that they had any oral Tradition from them, about the Meaning of their Writings.

These Traditions, they pretend, their Predecessors had from Mose; they say, were kept, by their own Confession, without Books, or Writing, near two thousand Years, some much longer, during Apostacy, Captivities, Wars, Confusions, Destructions, and Dispersions; and without the Direction of the Holy Ghost, or any other intelligible Manner of preserving them, for a great part of the Time; and for some Hundreds of Years after the Covenant, the Law, those later Scriptures,
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Scriptures, all the hieroglyphical Exhibitions, all the Types, and all the Predictions were explained, brought to light, and accomplished in Christ, and the History of those Completions, and Explanations, were committed to Writing, published, and known to them; and after every Article had not only been contested with them, in preaching, by those inspired, and who had the Gift of Tongues, but, successively, by their Followers, and by the Writings of the first Fathers, &c. and, after all this, they committed these pretended Traditions to Writing.

So, these Writings were not forged, till the Jews had seen the Completion of not only the Exhibitions, Types, and Prophecies in the Old Testament, by the New; but many of the Prophecies in the New Testament, and their Completion; till their Guides had rejected Christ; and their Temple, and Nation were destroyed, and the Remainder of them dispersed, over the Face of the Earth. Till several false Messiahs had been set up, and till the Guides of that Remainder, as was predicted, had followed them; and demonstrated, thereby, that they had no Knowledge of the Scriptures, by Tradition, or any other way; whereby they could
could know, or would know a true Messiah from a false one; so, knew not the Marks or Evidence of the true Messiah; nor the last and wickedest of them, till after all those false Messiahs, even Mahomed their last choice, for whom they forged the Alcoran, had failed, and disappointed them, and their common People were in despair; and then to compleat all their Villanies, they forged those as they had done all along, under pretence of being Traditions. Wagenseil's Fiery Darts of Satan, p. 66. "I would not condemn what Caesaubon says, Exerc. 1. ad Apparat. Annal. Baronii; that there is no Scholar but knows how little Credit the Rabbies deserve even in the sacred History, for as to any other, they are blinder than Moles." Cocceius ad ultima Mosis. p. 307. § 1103. Talmud.—"that which is late, only has the Authority of Tradition with the Masters. And they who published that, and whose Sayings chiefly compose it, were the Enemies of Christ, or the Disciples of those who were so." Ibid. p. 293. § 1058. "Hence appears the Truth of what Nabum says of Jerusalem in his Time, cap. 1. y 11. There is one come out of Thee that imagineth Evil against Jehovah, a wicked Counseller; which Words are certainly spoke of
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the Jews, not the Ninevites, as appears from the 13th Verse, where continuing his Apostrophe he plainly points out Jerusalem; and the Meaning of the Words is, that all Manner of Hereby and wicked Counsels come from Jerusalem and its Senate; so that all Hereticks and Antichrists may be said to Judaize.” Pug. Fid. p. 360.

“Note that there is no Reason of absolutely granting the Truth of that Gloss which the Jews call Medrasch; for I think a Man must be wretchedly credulous to believe that every doting Dream of their Mastsers, and what they are even now a hatching, and what they may hatch henceforward, was all given to Moses in Mount Sinai. It may not be irrational to allow some of it to have been so; since it is likely and very probable that Moses and the rest of the Prophets delivered many Sentences of Scripture, and many Mysteries of Faith to their Successors, and they successively to others, till you come to those who wrote the Talmud and the other Books of the Jews. When we find such Sentences and Mysteries, to the great Disgust of the modern Jews, and draw such strong Conclusions from them for the Truth of Christianity, that they must, how loth soever, either disregard the Sayings of their Mast-
ters because of the Christians, or dispute their Authority, when they have no other Remedy, then this Gloss, or Tradition, is of excellent Service to confute their Falsehood and Impudence.” I have cited this last, not to dispute that Moses, and the Prophets, explained the Scriptures; but, to shew the Faith of this Writer, who, to support the Authority of his Church, could pretend to believe that these Traditions could be preserved, till the Talmud was writ, nay even by Reprobates. But he mends the Matter, and shews what Traditions delivered to the Jews, or to them, will be, at that distance of Time, if either neglect the Text. p. 362. “You must know that all their Traditions are not out of the same Mint: for some of them are wholly true, of which there are but very few; others are altogether fabulous and false, and these are innumerable; but many are partly true, and conformable to Scripture; and partly what you may call the Reveries of Madmen.” One might almost admit Pointing in this view.

If these Apostates had received, and preserved the Knowledge of Things, by Tradition, and recorded them, they would have told you the Origin of the Cherubim, of Sacrifices, &c; when the Heathens
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thence separated, what they worship'd, and for what; How some of their Brethren the Jews were seduced, what Services were common to both; what, in their Law, was original, and what was additional, to keep them from performing Heathen Rites, and falling into their Worship. Instead of that, they forbid to meddle with the Cherubim, or the Services of the Patriarchs, make the Objects the Heathens worship'd Angels, Devils, or &c; and the Law, a Copy of the Services paid to them. They discover nothing you did not know, and pervert every Thing, nay every Text, you did understand. Their Scheme was formed since the Bible was writ; and, if you will believe them, there is scarce a Word in the Bible written right, without their mending it, to make it correspond with their cursed Scheme. To this cursed End were all their Schools instituted; to this End were all their Studies. To these Ends were all their Stories, and all their Evasions of the Texts forged, which they father upon Tradition; every one to oppose the Christian System, as appears by all their Writings, that I have met with.

Let whoever will pitch upon any one Assertion, or Alteration in reading; by Rule, Pointing
Pointing, or &c. that ever any one of them made, and I will undertake to prove, that he intended it should evade or contradict some Truth in Scripture, in order to evade the Evidence of Christianity.

I allow 'tis not, in general, reasonable, that a Man should make Judgement of a Book, or Writing, till he has read it all, and considered it duly; but, I hope, this infinite Heap, which is mostly Rubbish, and which would spend the Time of a common Life, may reasonably be excepted. I have seen, and considered enough of it, and of the Citations, and Disputes about them, to determine me, and to enable me to give a Definition of it to others.

I shall be very short. Besides superseding, and making the Authority of the Scriptures of no Effect, by their Traditions; as it has been a settled Maxim, from the Beginning, that every Prophet, &c. was to prove his Mission by supernatural Actions, by the Accomplishment of his Predictions, or &c; The First Design of the Authors of these Writings was, by inserting an infinite Number of blasphemous, senseless Stories about Miracles of the highest Nature, never before heard of, performed by the Devil, by having or pronouncing,
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nouncing, the divine Name, as they term it, of four Letters יהוה, by magick Charms &c. to prove that the Authority of any Persons, or Writings, founded upon performing of such Miracles, and the Completion of such Predictions, or &c. especially of those Miracles performed, and the Completion of Things predicted, by Christ, and his Followers, should, though owned to be performed, and predicted, and accomplished, not be believed to be Evidence of Christ's Divinity, of his Mission, or &c; And consequently, that the infinite Evidence of this Kind, which their Master Moses, or any other gave of his, or their Mission, might be performed in this Manner; and so, there can be no Evidence of, or by, Revelation.

Though, if this be allowed, it signifies nothing to dispute about the Rest; their second Design is, supposing the Hebrew Scriptures to be of Divine Authority, to divert the Intent and End of the Original Covenant, and the Law; and fix the Law upon the Types, Ceremonies, &c. by insinuating that all the Names of Cherub Cherubim, of Ale Aleim, Shem Shemin, Al &c. singular or plural, had no distinct, radical Ideal, or numerical Signification; but were common to other Things,
and agreeable to the general confused Idea, which the latest Heathens had, of one of their Gods; as they, in almost all their Translations, Writings, &c. endeavour to prove; that there was no Covenant, but what was made with them about their Land, &c. That Adam’s Fall did not affect Men; so, they needed no Redemption, upon that Account; that all the Sacrifices, Ceremonies, &c. were taken from the Services paid to those Heathen Gods, or Devils; and that there was nothing further meant by them, but positive Obedience; and that performing these, or Penitence without these, would toties quoties keep or, after Forfeitures, restore them to their Land; and would, at some Time, bring them a mere Man, who would make those who shall be alive when he comes, and their Successors, Viceroyys, and Governors of the Universe, I think, for at least 1000 Years, and all the rest of the World their Slaves.

Their third Design is, by an infinite Number of groundless, impudent Stories, and Assertions, by an infinite Collection out of what was accomplished, and committed to Writing, and by the Perversion of those, and of the Sense of the whole Scriptures, to insinuate; that those Scriptures'
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tures were not writ as they were to be read, nor to be understood as written; but that Moses, in his Time, gave some secret Instructions about what he writ; and that Esdras, or I know not who, had done they knew not what, about the rest; and that these Secrets were kept by a Body of Men instituted, and succeeding, with vast Powers, &c. after an unintelligible Manner; and that the Stories, which they writ, and Directions about the Alterations they made, by false Constructions, &c. and the Substance of the Explanations they gave, and the Sense of each Word and Text so wrested, were never known publickly, nor written before; but came down to them by Tradition; and, encouraged by their, then, late Success in forging the Alcoran, they fixed all their false Constructions, Readings, &c. by Pointing; and therefore their own poor People were to mind these Stories, and be satisfied. It was a long Time before their own People, who had common Sense, would come in; but there was no other Subterfuge. I cannot think they ever hoped Christians would be so stupid as to mind them. There are some of their Rabbies that contradict these Designs, one in one Point, and another in another; so
so that they scarce all agree in any one Point, nay indeed scarce two in one Point.

To the first Design. Man can have no Dependence upon what is revealed, but by Miracles; these Apostates allow that the Authority of what was revealed by Moses, and the Prophets, depends upon the Evidence of their Mission; they expressly declare that a Person, under the derogating Names they give Christ, performed the Miracles the N. T. ascribes to him, and that some of his Followers performed some such. And, as the Devil asserted there was Power to work a Miracle, in the forbidden Fruit, which the Aleim could not hinder; they assert that there is Power, in the four Letters of the Divine Name נוֹרִי that when the Devil, a Man, Prophet, or Apostate, is possessed of it, and can pronounce it, any of them may overturn the World, work any Miracles, raise the Dead, or &c. They tell us also, left this should not hold, that the Egyptians had the Secret of this or some other Word, or Charm, which they term Magick, by which they could perform such Miracles; and that they could communicate it to others, who might do the same. They tell us that Moses had this Name writ upon his Rod, when he was with Jethro, and every one F knows
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knows he lived in Egypt. They tell us that Solomon had this Name writ upon a Ring, and that the Devil got it from him, and plaid abundance of Tricks with it. They tell us that Christ had been in Egypt, and had stole the Secrets of their Magick Arts; and that, afterwards, he robbed the S. Sanctorum, got the Divine Name from a Stone there, upon which Jacob had writ it. Pug. Fid. 713. “Observe here Reader in the Jews, as our Lord testifies, both the Irrationality of Foxes, in that they knew not God, and the Cunning, in that they are Wise to do Mischief, viz. in deceiving the Christians, and deceitfully Twisting and Perverting every plain Word they find about the Messiah in the Scriptures.” Wagensel, T. J. Satan. Lib. Told. Jeschu. 6. cited Pug. Fid. 290. “When David was digging the Foundation, he found a certain Stone upon the Mouth of the Abyss, on which was engraved the Name of God, which he took up, and put into the Holy of Holies.” ibid. Consut. lib. Told. Jeschu. p. 25, 26. misprinted for p. 12. “Jesús of Nazareth came to Jerusalem, and found in the Temple of the Lord, the Stone on which formerly the Ark was placed, and the Name Namephorot was written on it, i.e. the Name was writ (expositum)
The Hebrew Writings peacefl. (expositum) in its own Letters; and who-
ever got the Letters that spell that Name, could do whatever he pleased." Then fol-
low a long Account, how Jesus stole this Name, worked his Miracles, &c. Pug.
Fid. 459. This Story is forged to shew what the Devil could do, when he got the Ring,
with this Name, from Solomon, and to shew the Power of their imaginary Courts.
R. Salomob—"‘ This is Asmodeus, who drove Solomon out of his Kingdom. The
Devils forsooth, are the Sons of the first Adam, for during the 130 Years that He
was separated from his Wife for the Death of Abel, Spirits were conceiving themselves,
and borning of him. This is R. Salomob’s Gloss. The Method that the aforesaid As-
modeus drove Solomon from his Kingdom by, as they say, is related in Midrasch Ko-
beletb, upon Eccles. ii. 2. The Holy Bles-
fed God said to Solomon, what doth that
Crown do in thy Hands? Come down
from my Throne: and immediately an
Angel descended in the form of Solomon,
and sat upon his Throne. And Solomon
went backwards and forwards thro’ the
Assemblies, Schools and Houses of the
great Men of Israel, saying, I the Preacher
was King over Israel. Whom they an-
swered, King Solomon sits upon his Throne,

F 2 and
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and thou say'st, I the Preacher was King,
and they smote him with a Reed, and set
a Platter of Fragments before him; then
he cried and said, and this is my Portion of
all my Labour, Eccles. ii. 10. You have
this in the Gloss above.” Waggensel p. 502.

“But the Doctrine of the New Testament,
which was brought down from Heaven,
from the Bosom of the Father, by the Son
of God himself, God manifest in Flesh,
and at first began to be spoken by him,
and was afterwards published to the World
by the Holy Ghost, who was sent from
Heaven, is a Revelation as miraculous as
you can imagine. So many and such great
Miracles were wrought for its Confirmation,
in Heaven, on the Earth, in the Air, on
Men, both the living and the dead, and on
other Things; that there wants nothing to
make it's Evidence the most complete and
indisputable. Besides, there were innum-
erable People of both Sexes, of all Ages,
Rank and Condition: Nay, whole Na-
ions, the Jews and their Neighbours, who
were Witnesses of the wonderful Reveala-
tions and Miracles both of the New and
Old Testament. We as well as the Jews,
have what you may call publick Register-
s and Notaries, who recorded every Thing
in Writing, and whom prophane Writers
agree
Agree with. Both declare what they them-
selves saw, heard, and handled with their
Hand, that they could not possibly be de-
ceived. And it is plain they were both of
them so void of human Passions, and sin-
cere Followers of Truth, that for its sake,
they would yield neither to their Elders,
nor their Brethren; nor to Kings, nor their
fellow Citizens; nay, nor to one another,
that it is manifest, they did not desire to
deceive. And some Things, which they re-
late, were so circumstanciated, that they
could not have deceived, if they would;
they to whom they wrote, and whom they
confuted, might easily have convicted them
of the Lies, and the greatest Impostures.”
7. And the Magicians did so; hence R.
Abraham the Profeiyte concludes, that Je-
sus did not know the Name Hampborasch,
nor performed his Miracles with it, for the
Mysteries of that mystick Name were not
known, even in the Age of Moses, which
was so holy, so that it is not likely that
later Times should be apprized of them.
But what Jesus did, he did by Magick,
for it is written in the Gospel, that he lived
two Years in Egypt, and there he learnt
the Art, which was common in that Coun-
try; whence we say (in Kidduschin Fol.
F 3 49.
49. b.) that there came down into the World ten Measures of Witchcraft, that Egypt got nine of them, the rest of the World one. Confut. Told. Jeschu. p. 44. I must repeat here from Chissak Emuna, p. 452. the Words—hence you may draw an Argument against the Miracles of Jesus being done by Magick.” ibid. Wagenjel Confut. Lib. Told. Jeschu. p. 12. observes that neither Trypho, Celsus, Porphyry, nor any of the antient Writers against Christianity, mentioned the Story of stealing the Name; and that the Talmudists, as above, give it up; allows the antient Jews mention the Magic—“And that being obliged thro’ want to live a Servant in Egypt, and having there learnt some useful Arts which the Egyptians are fond of, he was puffed so up with his mighty Skill, that when he came back, he wanted to be thought a God.” ibid. p. 44. “This is false, it is not written in our Book, that Jesus learnt Magick in Egypt, and how pray could a Child, an Infant of two Years old, learn Magick? But if He learnt the Art in his Infancy, why did he not work Miracles before the thirtieth Year of his Age? for then he began to be famous for Miracles. But can the dead be raised by Magick,
Magick, as Jesus Christ raised them?'' Pug. Fid. 292. "If the Lord Jesus did himself perform his Miracles by the afore-mentioned Art, as the Jews impose on themselves in saying, by what Art did his Apostles do them after his Death; and the rest of the Disciples, as is proved they did, by the Testimony of the Talmud, (a few Instances cited below) in the Name of Jesus? But if it be said they learnt the Art of Christ, and so performed Miracles by it as long as they lived; by what Art can it be said, they performed Miracles when dead? by what Art again did their Successors, who never saw one of them? and if grown People had the Art, how came Boys and Girls by it? and if they had the Art, by what Art was their Favour obtained with Christ? by what Means did their Reliques! their Garments! their Handkerchiefs! their Staffs do 'em?'' ibid. 289. Midrasch Kokeleth, or the Comment on Eccles: on — all things are difficult. — "It happened that R. Eleaser, the Son of Damah, was bit by a Serpent, (see Observat. Voisin. 298,) and there came to him James, of the Village of Sechaniah, to cure him in the Name of Jesus the Son of Pander; but R. Ismael would not permit him, but said to him, it is not lawful
lawful for thee, Ob Son of Damah: He says to him, give me Leave, and I will produce an Authority that it is lawful; but he could not produce his Argument till his Life left him, &c. and what was the Authority he would have produced? which, if a Man do be shall live in them, Lev. xviii. 5. it is spoke of the Commandments of God, and not that he should die in them. And all this is to be met with in the Book Abodazara, where it begins En Maami-din, and the Gloss says, that this James was a Disciple of Jesus of Nazareth. Also in Sabbat. Jerofol. Schemone Sche-ratzin. A Son of the Son of R. Jose, the Son of Levi, had swallowed some Poison, or some deadly Thing; so there came a certain Man to him, and exorcised him in the Name of Jesus, the Son of Panther, and he was cured. And when he was going out, he said to him, and how did you exorcise him? He said, by such a Word; he answered him, it had been better for him to have died, than to have heard such a Word; and it happened accordingly, i.e. he died immediately. If any one observe these two Traditions, he will be confirmed, that Miracles were wrought in the Name of Jesus Christ, by the Authority of Jewish Writings.” And even those who had
the Impudence to forge the Alcoran were forced to save their Credit by allowing Christ's Miracles as cited in *Ibid. Pug. Fid.* p. 293.

They may, if they please, produce *Deut.* xiii. 1. That if a Prophet give thee a Sign, and it come to pass, they were not to worship false *Aleim.* But God never suffered any to perform a Series of Miracles, except those who acted by his direction, or the Person of Christ God-Man; and this exception had no reference to Christ, who, as *Moses* testifies, was to be, in some respects, like him: who, by himself and Followers, performed many more, and such as required the same Power as *Moses* had, and continued to be performed for as long Time as those of *Moses* in *Egypt*, and in the Wilderness. No other Prophet durst pretend to give so full an Evidence. No one of their false Messias, no not even *Mahomed* himself, durst pretend to give any. The Rabbies are full of various Stories about the Rod of *Moses*. *Targ. Jonathan B. Uzziel Exod. ii. 21.* tells us, that it was created the sixth Day, that he found it at Rebuel's, who is supposed to be *Jethro,* &c. Buxt. *Arca Faed. p. 407.* cites sundry; one, a long Story, part of *Moses's* Life, in *Midrash Vejischba,* that
Alterations by Rabbies forged. 

that it was delivered to Adam, from him to Enoch, &c. and lastly to Joseph; that, when he died, Pharaoh got it; and that Jethro, who was one of the chief Magicians, stole it; that it had the divine Name, the Plagues of Egypt, &c. writ upon it. Wagensen Tela Ignea Satanæ Confut. Told. Jeschu, p. 37. “Such was the Moses, of whom it is thus written in the History of his Life, which the illustrious Gilbert Gaulmin published — Jethro at this very Time had made publick Proclamation, that whoever could pull off a Branch in his Garden, should have his Daughter to Wife. Kings and Princes came to try, but to no Purpose. Moses was walking in the Garden, and finding this Branch, which was of Sapphire, and had the ineffable Name of God written on it, gathers it with all the ease imaginable, and brings it to Jethro. He was surprised and gave him his Daughter Saphora, according to Compact. Differt. on the Name יְהֹוָה p. 318. It would be tedious to transcribe any more. Who now will wonder at that superstitious People’s ascribing the Power of Miracles to the Name יְהֹוָה? Cl. Buxtorf, cites the following from Caphtor, fol. 56. Moses made use of nothing but the great Name, and all his Miracles were done by the Name יְהֹוָה and, I am what I am.
Alterations by Rabbies forged.

So who will wonder that the Talmudic Gentry could believe that R. Hai-nam could do what he pleased by the Name of forty-two Letters, as it is in the Scholia ad Maff. Aboda Zara, fol. 17. Edit. Cracov. These prove not to be Tradition, but Forgery. These Stories prove themselves false, as several Forgeries have been detected in this Nation. One, to prove a forged Deed, swore that there was a two-penny-piece in the Wax with which it was sealed; by Consent they broke the Wax, and found the Piece, but it was coin'd after the Date of the Deed. Another, of a Bond, where the Paper-maker's Mark in the Paper had not been formed till long after the Date of the Bond. So writing, with Letters, was not revealed to Mojes, till long after he had married Jethro's Daughter, nor even the Name Ehjeb afscher Ehjeb till he had worked many, nay most of his Miracles. Wagensel Tela ignea Satanae, ibid. Conscut. Told. Jeschu, p. 37. "Such also was Bezaleel, and of him we read in Berachot, fol. 55. a. R. Samuel, the Son of Nachman, asserts, in the Name of R. Jonathan, that Bezaleel had taken this Name, because of his Wisdom. When the Blessed God said to Mojes, go and command Bezaleel to make
Alternations by Rabbies forged.

me a Tabernacle, Ark, and the Furniture. Moses goes, and transposing the Words, says to him, make an Ark, and Furniture, and Tabernacle. My good Master Moses answers Bazaleel, it is customary for a Man, first to build the House, and then bring the Furniture into it; but thou says to me, make me an Ark, and Furniture, and a Tabernacle, where am I to put the Furniture, when I have made it? perhaps the Blessed God said thus to thee, make a Tabernacle, Ark, and their Furniture. Then Moses, perhaps you were השם in the Shadow of God, since you know this. R. Jehuda from Raf, says, that Bazaleel knew how to put together the Letters by which Heaven and Earth were created; for of him it is said, Exod. xxxv. 31. He has filled him with the Spirit of God in Wisdom, in Understanding, and in Knowledge. These last Stories have a double, nay treble View, to ascribe the Creation to Angels, to set aside the Evidence of Miracles, and also to set aside the Design, the Dignity of the Exhibition which was in, and for which it was made, and by whom it became the S. Sanctorum. See Matt. xxiii. 22. And he that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon. Ibid. Wagensel R. Isaac, Munimen.
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Munimen. Fidei, p. 452. LXV. cap. 8.

"And there was there a certain Magician named Simon, he deceived the Jews by his Sorceries, saying, he was a great Man, and they gave Heed to him with Astonishment, and thought him to be a God, because that of a long Time he had bewitched them with Sorceries. So ibid. I find in the Annals in the Polish Tongue, which they call the Great and Old Chronicle, p. 129. that Simon raised the Dead by his Skill in Magick, and that he was esteemed a God, &c. Behold, from hence you may draw an Argument against the Miracles of Jesus, which were performed by Magick, and therefore a Parcel of silly People thought him a God, which is a common Case. Then follows what is mentioned, Acts xxviii. 3. which Place it is worth while to consult." Suppose a Mahometan, who has indeed admitted the Old Testament, by admitting such mad Constructions as you Apostates have given them out of it, should take it into his Head to say, you have imposed upon us, you have shewed that the Miracles which Moses performed, or indeed any other of the Prophets, to prove the Authority of their Writings, nay, even of your Traditions, if they had come from him, or any of them,
might be no more than what the Devil could do, by Magic, or what he, or they, might do by pronouncing ḥāmī and our Prophet foresaw this; and foresaw, that we should find, from you, that Miracles were no Evidence, and therefore, he would work no Miracles; so put his Evidence upon his Success; and, as he foresaw that your Dispersión was to continue, and that we should find you to be a Parcel of Impostors; if you do not come in, we must treat you as such: I wonder, whether talking of oral Tradition would prevent it.

The Nature and Numbers of the Miracles we are treating of, carry such Demonstration of the Hand of the Essence; that a Man that saw the Miracles performed by Mofès, or by Christ and his Followers; if the Temptations they had, Oppositions they met with, and Danger they were under who acknowledged them, had not been vastly great, could scarce have been said to have been a Believer, or to have deserved the Benefits of Faith; and those, especially of the latter, who believed upon those Terms, and confessed, deserve to be honoured, and believed by all Men.
Does shewing that there were Jugglers in Egypt, or that the Egyptians, who had a different Religion, suited to the Senses, as these Apostates pretended theirs is, did not all believe Moses, and followed him, or send for People from him, to instruct them, prove, that the Miracles he performed were not performed? Or, does a Heathen, saying a thousand Years after, that he took the Advantage of the Tides, or, &c. destroy the Evidence of the Effects, or Consequences of those Miracles, their Deliverance, the Law, the Possession of Canaan, &c? Will telling us a Story five Hundred or a Thousand Years after, that one, no body knows who, nor when, performed such Miracles as Christ performed, by pronouncing this Name, pass for any thing but stupid Impudence?

Why could never any other but Moses, the Prophets, and Christ, and his Followers, come at this pretended Magick, or Name, work Miracles, and write Books that People would believe? And why could no one ever forge Books about performing Miracles, and be believed that they did perform them, and gain Assent to what they said, or writ?
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Why did not these Apostates pronounce the Name, which they pretend they used against Christ, against their Conquerors; or, at least, against the Romans, who destroyed their Temple, City, and Nation, as was predicted, and at the very time predicted by Christ, by which they had fair Warning to use all their Skill?

Indeed the Church of Rome use sham Methods to prove sham Miracles; and the Quakers pretend, that their Nonsense is the Dictation of the Holy Ghost, or Inspiration: So, the first do what they can to destroy the Evidence of Miracles, which supports the Mission of him who performed them; and the latter, Inspiration, the Evidence of Prediction, recording the Law, Gospels, &c. But these Attempts disprove themselves.

If it should be said, that these Apostates avoid pronouncing this Name, because there is a profound Degree of Reverence due, whenever one, by pronouncing, communicates that Idea to others, it is true; and also true, that nothing less than that Word communicates that Idea justly. And, if it be pretended, that they pay greater Reverence in speaking of God, than Christians do, so far from it, that, notwithstanding they allow that God has
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no Communication with them, there never was any Set of Men under Heaven, that treated any Being, or Thing, they called God, with that Degree of Familiarity and Contempt, as these do their D. S. B. in the very Stile that they penn'd the Alcoran for Mahumed, who was to pretend to be a great Prophet, in the manner of his Accounts of his Conferences with God. Every one of these impudent Scoundrels writes, tells you, what God does, and says, and thinks; what Conferences he has with the Angels of the Ministry, a Term to avoid Aleim; how he weeps for their Captivity, and thousands such like Instances; nay, make him the Author of Actions, so as if he were but one of their Equals. Wagensel Carm. R. Lipman. Con- fut. 181. Berachot. fol. 3. a. — "There are, says R. Isaac, the Son of Samuel, on the Authority of Ræf, three Watches of the Night, and in every one of them the Blessed God roars like the roaring of a Lion. Wo unto me that I have laid my House desolate, and that I have burnt my Temple, and carried my Children into Captivity among the Heathen." Several more impudent follow this. Ibid. R. Isaaçi Munimen Fidbi Praefat. p. 5. As they made G Mahumed
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Mahumed converse with Angels, so his Disciple makes this Apostate. "When my Lord had finished his Book, and gone through his Commentary, and was marking the Chapters of both Parts, there came to him an Angel of the Lord, saying, by the Command of the King, come unto me, for thou art not permitted to keep thy Station any longer, for the End of thy Years is come, and thy Days are fulfilled."

The Word, or Name, Jehovah, attributes more to the Aleim than all the other Words, yet formed, can ascribe; and I think, there can be no Pretence given, by any Set of Men, why that Word should not be pronounced as 'tis writ: Nor, any other Cause why the Apostate Jews should not pronounce it, but that it expresses the Essence, and admits of Personality; or that they knew that שֶׁה is Christ, as Targ. Jon. renders it, cited by Pet. Galat. p. 88. and as R. Jonathan's Vzielis filius renders, ibid. p. 89. Ibid. 93. "Where Isaiah used the Name of God of four Letters, which is שֶׁה, Rabbi Jonathan translates it by מָשִׁיחָה, which is Messiah; whence it is plain that Messiah is the four-lettered Name of God, &c." Or that they have tried to pronounce it, and can work no
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no Miracles; and so the Authority of their Lies upon that Subject vanishes, or that they really are afraid that there are some others, who, if they could pronounce it as they suppose it is to be pronounced, would have Power to work Miracles, and that those Miracles would shew Evidence against them. Or they would have it believed that, because Christ performed his Miracles by pronouncing that Name to support a Religion against them, and what they call the true Religion, it was never lawful to pronounce it since. Indeed Christ was the Name Jehovah, so performed the Miracles by virtue of his own Name, the Essence with Power. Pet. Galatinus, p. 644. Joan. Reuchlin de Verbo mirifico. — "That Name, by which Miracles are mostly wrought, by which we triumph over Nature, and easily perform most wonderful Things; which the Power of no other Name can resist; which all other Spells yield to, as well as the Strength of Secrets and the Powers of Arts; to which the heavenly Stars are obedient, the infernal Deities, the natural Elements, the Darkness of the Night, Egyptian Secrets, Thessalian Drugs, Chaldean Whispers, and the Opinions of Zoroaster; and whatever else is admired by those Artists, all trembles
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bles before it, submits and fawns, or, at least, is frightened, flies, and conceals itself."

Shall we trust the Writings of those who, these Apostates own, performed Miracles, or those of these Fools who would charge God with suffering them to give the highest Evidence which is in his Power to give, to prove a Falsehood. These Jews own Christ and his Apostles, &c. performed the Miracles; was there any Power visible, or any Action to be perceived by Sense, but his or their Voice, Touch, &c. How knew these Apostates by what Power they were performed? Did God tell them it was not by Christ's own Power? No; they own all Manner of Divine Communication, except Bath Col, the Eccho of their own Words, was departed from them long before Christ came. God had given no Evidence of his Communication with them, after the Captivity. Did the Devil tell them it was by his Power? No; the Devils confessed by whose Power they were performed. Did their Messiah tell them by whose Power it was? No; they own they are so wicked, that he is ashamed to own them, and hides himself from them.

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As the Devil never laid any Scheme, nor his Followers ever put any he laid in Execution, but what sooner or later turned to the Benefit of Believers, so does this. We are not now contending with Apostate Jews, but with downright Atheists; and as these Jews, who are as great Enemies to Christians, as Atheists can be, are, and all their Books are, Evidence not only against themselves, but against Atheists; Their Evidence that Christ performed these Miracles, and, obliquely, that he ascended into Heaven, in despite of all the Poison they have mixed with those Truths, determines every Thing we want. This Evidence not only confirms the New Testament, but proves all the Miracles Moses performed, and all the Books he and the other Prophets writ. By these we know the Prophet he directed us to obey, and he has explained them all, and shew'd the End for which they were written. And upon this Evidence we believe, reject the Types, accept the Substance, observe the Sabbath, &c.

Their second Design (as above, supposing the Hebrew Scriptures to be of divine Authority) is to divert the Intent and End of the Original Covenant, and the Law; and fix the Law upon the Types,
Ceremonies, &c. by insinuating that all the Names of Cherub Cherubim, Ale, Aleim, Shem Shemim, Al &c. singular or plural had no distinct radical, ideal, or numerical Significations; but were common to other Things, and agreeable to the general confused Idea which the latest Heathens had of one of their Gods, as they in almost all their Translations, Writings, &c. endeavour to prove; that there was no Covenant but what was made with them about their Land, &c. That Adam's Fall did not affect Men, so they needed no Redemption upon that Account: That all the Sacrifices, Ceremonies, &c. were taken from the Services paid to those Heathen Gods or Devils; and that there was nothing further meant by them but positive Obedience: And that performing these, or Penitence without these, would toties quoties, keep, or, after Forfeitures, restore them to their Land, and would at some Time bring them a mere Man who would make those who should be alive when he comes, and their Successors, Viceroyes, and Governors of the Universe, I think, for at least 1000 Years; and all the rest of the World their Slaves.

Whether these Villains knew the Terms of the Covenant, the first Exhibition and Publi-
Publication of it, in the Cherubim, in the
Types before the Law, and the Renewal un-
der the written Law, as long after as when
they writ, is hard to prove positively; and
though attempting to prove it is supposing
them more wicked than the Devils, I shall
shew, below, they knew there was a Co-
venant made in Heaven; and they have
told us over and over, as cited in Glory
and Gravity, p. 95. et seq. that all the
Mysteries of their Religion were in the
Cherubim, and several other Things con-
cerning them; and I shall shew, below,
that they have absolutely prohibited them-
selves from speaking or writing about the
Cherubim, and that they confess that the
secret Design of the Law was not to be
discovered to any but the Wise, as they
call one another; and that they have
husht'd over all the Services of the Antedi-
luvians, and Patriarchs; which, though
they are but hinted in short in Moïs's
Writings, no doubt were with all their
Appendages more perfectly performed than
ever those in the Tabernacle or Tem-
ple were. Though 'tis only writ, such
a one was commanded by the Aleim, to
build an Altar, or such a one built an Altar
or sacrificed; does not that include Priests,
a Creature, a Knife, shedding the Blood,

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(and perhaps doing something with it) Fire, burning the Body of the Sacrifice, 
&c. some Object to which they offered it, some View or End in offering it, some form of Actions or Speeches by those who brought it, or by the Priest, or by both? If they could have proved that Adam never sacrificed, as later Priests did, for themselves, or for his Wife and Family, till his Sons were at Age; and that that of Cain was to the false Aleim, because it was not accepted by the true ones; and so, that Sacrifice to the false Aleim had been first; and only Abel's, which was the second in order of Time, was to the true Aleim, they might have asserted that those to the true ones were taken, by Example, from those to the false ones: But whatever Cain did amiss then, or whatever he did after, 'tis evident he offered those to the true Aleim; for they could not have had the Choice of accepting, or rejecting, if they had been offered to other Aleim, and not to them. And, by the by, it looks very unlikely, that Cain would be the first who should introduce an Action in divine Worship, without either Precept, or Precedent. Besides, if you trace the accidental Instances where those Services were mentioned, before
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fore the Renewal, by the written Law, there is scarce one Circumstance whether preparatory, as Purification by Washings, &c. or even of the Species, or of the Design of the Sacrifices, &c. but they are expressed, though in short, before the Renewal. And though there might be some Additions in the Renewal of the Law, to rectify and prevent further Abuses, which had no Reference to the Original, they alter not the grand Design; yet these poor Creatures have muddled themselves with their cursed Scheme, with their idle Stories, with Evasions to the Claims and Assertions of Christians, with their false Constructions, Readings, Pointings, &c. that most of them have asserted as above. And though some of our Divines, as I shall shew under the proper Heads below, have seen through all this, and have boldly asserted the Covenant, and the End of those Types; yet a vast Number have been deluded by them, diverted from producing the Evidence of, and for Christ in the Covenant, and Types; rested upon the Renewal of the Covenant in the Promises, and followed the blind Assertions of these blind Guides. Tob. Pfanneri System. Theolog. Gentilis Prioris, cap. 15. De Sacrificiis. p. 349.

"But the Question is, Whence Adam and his
his Children could know that God would be pleased with Sacrifices and Oblations? Surely Nature or Reason did not suggest it, for then by the same Rule we must think so too: Nor can we think they fell into the Custom blindly and by Chance. And we have the less Reason to doubt of their having Inspiration or the Divine Command for it, because they were not displeasing to God; the Favour shewn to Abel and Noah for this Service is the fullest Proof of it; but I think it is beyond dispute, that no Method of worshipping God can be pleasing to him, but what either he himself commanded, or Nature or Reason dictated; and some of the Hebrews confirm this by their Interpretation, who commenting upon the History of Abel, say, (V. C. B. Bertram. de Rep. Jud. cap. 2. p. 12. seq.) that the Sacrifices to be offered to God were first brought to Adam, as High Priest, to the Place, which Adam, by divine Direction, had appointed for that Purpose. Whence, when Cain had been convicted of Fratricide, and said to be driven from the Presence of the Lord, we are to understand, that he went forth from that Place where God in some particular Manner had manifested his Presence. And certainly, if all
all those Sacrifices, which no Christian denies, were significant of that great Sacrifice, afterwards offered by Christ for us, (Augustin, Tom. 6. contra Faust. lib. 22. c. 17.) there can scarce be any doubt but they were instituted by God himself, to signify that to be future which God only could inform them was future.” Wagensel. p. 545. “But to prosecute this Matter more at large, and consider the Ceremonies of the Law a little more attentively, it is certain they depend not on any natural Right, but as Matters of positive Command, on the meer Will of the Institutor. Hence God was worshipped without these Ceremonies from the Beginning of the World, for near two thousand Years, and Abel, Enoch, Noah, Melchisedec, Abraham, Isaac, Jacob, Job, all of them pious Men, and remarkably in the Divine Favour, were either wholly or nearly so, ignorant of this Part of the Law; and yet gave and received the same Proof of their Trust in God, and of the Love of God to them. Nay, the Jews now profess the Worship of God, though they have lost the greatest Part of that Form of Worship: But the Ceremonies were Figures and Shadows by which the tender and weak State of the Church, in its Infancy,
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Infancy, was led on, as by Copies, to the Knowledge and Understanding of spiritual and heavenly Things. To this Purpose Hugo Grotius has in his Notes on his Book de ver. Christianæ Rel. allledged on the Behalf of Mosēs, a Testimony of St. Chrysostom's, and another out of the Answers to the Orthodox, which are extant in the Works of St. Justin. The Words of the first, speaking of Abel, are, — "for he was not instructed by any one, not having received the Law about the First Fruits, but brought that Sacrifice being induced to it by his own Conscience alone." The other has it, — "None of those who offered Cattle to God before the Law, did it by divine Command, though it appears that God accepted them, and shewed by that Acceptance, that he who offered them was acceptable to him." Mosēb fil. Maimon, and others have given us variety of Evasions. Pug. Fidei, 632. et seq. We have an Abstract in Ur- siū Miscellan. 284. "Therefore, says Maimonides, God by Mosēs appointed Sacrifices in the ceremonial Law, because the Custom of Sacrificing to the Gods was so general and universal among the Heathen, that no Prohibitions to the contrary could have put an end to it: For
For this Reason God retained the same Form of Worship, and took it from those created Things which have no Reality in Nature, being mere Phantoms, and transferred it to his own Divine Name, commanding us to pay it to him. Thus far he, but R. Levi has rightly observed, that Sacrifices were not originally instituted by Idolaters, or Astrolaters, as R. Maimonides thought, in Honour of the Sun and Moon, and the other Stars, but had been offered to God by the Holy Fathers from the very Beginning of the World, so he has invented another Reason, &c." Spencer de Leg. Heb. 1st Edit. 524. cites Origen, Jerome, Eusebius, Chrysostom, to the same Purpose, as Maimonides affirms, and Theodor. Tom. 4. Serm. 7. p. 584. "That the Children of Israel having lived a long while in Egypt, and sliding into the wicked Customs of the Inhabitants, had learnt of them to sacrifice to Idols and Daemons, and had contracted a Fondness for Games, Dances, and Musical Instruments, and God willing to wean them from these Things, they were so accustomed to, permitted them to offer Sacrifices, 'but not indeed all Sorts, nor yet to the false Gods of Egypt, but ordered them to offer them to himself only, and that they should sacrifice the
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the Gods of the Egyptians." And Spencer sums up his Opinion, p. 1044, 1045. As Maimonides and Spencer were two of the wickedest, who ever pretended to profess Judaism or Christianity, who had common Sense, and laboured most to make Moses appear to be a Liar, I must make Liars of them in that Point. How often the Patriarchs, who were steady Believers, were obliged to exhibit the Sacrament of Christ's Atonement, by Sacrifice; or how often they exhibited it, which is not recorded, is not material. Though there be many Precepts, which will not be allowed for Evidence, because they are not yet understood, which included this Service; one Precept is enough to prove them Liars, and to prove that they did it by divine Institution, by Precept, before the written Law; whether this Precept be to shew that they were not to erect an Altar, which was the Basis of the Institution, because it sanctified the Offering; or, simply to shew that the Institution was by divine Appointment, or both, or what else, matters not; my Business is only to prove it was by Precept, as Gen. xxxv. 1. And the Aleim said unto Jacob — Make there an Altar unto the Irradiator, &c. Ibid. xlvi. 1. He offered Sacrifices to the Aleim of his Father.
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Father Isaac. 'Tis likely, only mentioned to shew why he had Directions and Promises, as he had had upon the same Occasion, from the Aleim: so, whatever the Israelites had been permitted to do in Egypt, whether they had done it often, or seldom, publickly, or privately, matters not; to which refers Jer. vii. 22. It appears, Exod. iii. 18. viii. 27. that they knew it was their Duty to sacrifice to Jehovah, not what the Egyptians sacrificed, but the Abomination of the Egyptians, and that they expected immediate Direction by Oracle, or some other Way, what they were to offer, &c. and x. 9. that they were to dance in Circles to Jehovah, which was attended with a Feast, v. 25. that they were to offer Sacrifices and Burnt-offerings to Jehovah their Aleim. Nay, it appears the whole was preceptive, as Exod. v. 1. Thus saith the Lord God of Israel, let my People go, that they may hold a Feast unto me. So vii. 16, &c. Nay, Exod. xxiv. 5. they cut off a Berith, sacrificed it, and sanctified the People with the Blood, to qualify them to receive the Terms of Purification. Joan. File saci de Idolatria Magica. p. 53. "Besides, Jamblichus, to return to him, asserts, that the Law of Sacrifices and other sacred Rites, with every Particular in the
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the Sacrifices which carry a mystic Meaning in them, and the Manner of Praying, was the Invention of the first Father of Mankind." Gab. Palæoti de Imag. p. 61.

"Some contend that Idolatry and the false Religion is more antient than the true, because they think that the perfect Knowledge of the Truth and Worship of the true God, on which Piety depends, required a better Foundation than Mankind at first untaught, had to go upon; Laërtius has shown the Folly of this Reasoning, Lib. 2. cap. 13. al. 14. They are mistaken who think the Worship of the Gods has been from the Beginning, and that Heathenism is prior to the true Religion, which they make to be a later Discovery, because they know not the Fountain and Origin of Truth." Wagensel. Tela ignea Satanæ Nizzachon Vetus, p. 106, takes the Advantage of the Error of the Roman Church, that all the Souls separated, before Christ, went to Hell; insults upon it; and, in his supposed Conquest, brings these Types, the Intercessor and Sacrifice, to do what Christ really did. "Nevertheless our Diseases he bore himself; what means this? if you say the Scripture meant, that he bore our Sins, what was there no Remission of Sins before
before Jesus was born? yes it is written Exod. xxxiv. 7. forgiving Iniquity and Transgression. And of the Sacrifices, Lev. iv. 26. The Priest shall make an Atonement for him as concerning his Sin, and it shall be forgiven him, &c." ibid. Wagensel, p. 160. evading the Prediction of Christ's Presence. "To this Purpose was the Sanctuary, with all its Utensils and Ministry, especially the Sacrifices; all which had no other View than cleansing and making Atonement for the Soul: How then can our Adversaries be so wilfully blind as not to see our Intimacy with, and Happiness in Spirituals, &c. ibid. p. 128. "So you may see by all these Arguments, that pious Men, and the Holy Patriarchs, are not thrust into Hell, nor are punished for the Sin of Adam the first Man; God forbid any thing of this Nature should happen, for neither did they rebel against the Commandments of God, but have found Favour in his Sight, and have obtained eternal Salvation by their own Merits, and have no need of foreign Merits to save their Souls, as the Nazarens have invented out of their own Heads." Pug. Fid. 648. "R. Levi says, If Israel was to repent but one Day, they would be redeemed immediately, and the Son of David would imme-
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diately come and redeem them." — Voisn has given us a List of the Species of Penance, for every Sort of Sin, too tedious to repeat. Ib. Wagensel. Munim. Fidei, 205. "Add to this that Strangers are of so little Account in the Eyes of the divine Majesty, that he regards them no more than if they were brute Creatures, nor doth he take Notice of all their Sins, &c." Some, tho' they apply it not, speak the Truth. Pug. Fid. in Talmude Tract. Beracot. cap. 1.

"The End of Man is Death. The Reason is, because the human Species has sinned, i.e. the Nature we consist of, or the Sin of Adam and Eve. — It is no Wonder, that the Sin of Adam and Eve should be engraved and sealed with the Royal Signet, to descend to future Generations, because when Adam was created, every Thing was finished, so that he was the Perfection and Complement of the whole World; so that when he sinned, the whole World sinned, and we bear his Sin and suffer for it; which is not the Case of the Sins committed by his Poste-

— In the Book Siphre, — says José of Galilee, Come forth, and learn the superior Merit of Messiah the King, and the Reward of the Just, above that of the old Adam, or first Man, who had but one
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one negative Command given him, and that he transgressed. See how many Deaths it occasioned, taking in his own, and those of all the Generations, from him to the End of Generations. Now which Measure prevails, that of Good, or that of Vengeance, or Punishments? Say the Measure of Good prevails above the Measure of Vengeance or Punishments, for the King the Messiah, who is afflicted and put to Pain for Sinners, according to that of Isaiah liii. 5. and he was wounded for our Transgressions, &c. how much more shall he justify all Generations? and this is what is said, v. 6. the Lord has laid on him the Sins of us all.” Pug. Fid. 398. Observ. Voss. Lib. 9. cap. 5. “That Jew plainly shews, that Remission of Sins is to be attributed to the Messiah, — i.e. the Purification that the Messiah shall make shall be to expiate Sin in common, or in the general; to finish the Transgression, and to make an End of Sin, which has invaded human Nature. As the first Man was the first who sinned, so the Messiah will be the last, who will entirely take away all Sin; and this is the very Thing the Jews acknowledge in their Song which they sing on the Approach of the Sabbath.

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Arise, stand up, O my People, out of thy Dust; take thy sacred Garments, the Gift of the Son of Jesse the Bethlehemite. The Salvation of thy Soul is come.

Ibid. Pug. Fidei, 671. in Targum, "Truly he has born our Griefs, and carried our Sorrows, &c. Then shall he make Supplication for our Guilt, and our Sins shall be forgiven us through him, because he delivered his Soul to Death, and bound the Transgressors to the Law, and he shall make Intercession for many that are guilty, and Transgressors shall be pardoned because of him."

When the Ten Tribes, who each expected that the Seed should come of his Line, knew that it was to come of the Line of David; and, as they supposed, the Kingdom over them was settled in that Line, whether Envy at that high Honour separated them, or they would not, in Consideration of the Benefit by that Seed, be subject as Provinces to one of that Line, but would have the Choice of a King, in their Turns, they renounced the Kingdom and Christ together, for which they fell into Idolatry, and were finally banished. 1 Kings xii. 16. What
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Portion have we in David? Neither have we Inheritance in the Son of Jesse: To your Tents, O Israel: Now see to thine own House, David. Pug. Fidei, p. 209. in postilla R. Solomon on Hoseah iii. 5. where it is said, and afterward shall the Children of Israel return, &c. “It is a Tradition, says he, in the Name of R. Simeon, the Son of Jochai, Israel gave up three Things in the Days of Rehoboam, namely, the Kingdom of Heaven, the Royal Family of David, and the House of the Sanctuary, &c.”

The Notion of a temporal Deliverer, it is likely, began with their Captivity and State of Ignorance. Matth. xxvii. 42. — Let him now come down from the Cross, and we will believe him. Though he had performed as great or greater Miracles than that would have been, if he had not covenanted otherwife, those Miracles served not their Design; if he would not suffer, but come down, and be such a Messiah as they only aim’d at, by whom the Priests were not only to keep their Places, but the Nation was to be delivered from the Romans, and their Rabbies be Rulers of this World, they would come into those Terms; but if, by suffering, he only would deliver those who would believe
believe out of the Slavery of Satan, and make them happy in the next World, they had no Inclination to accept of such distant Benefits. They served their sham Messiahs, each first called Barcoceba, and afterwards Barcosba, in the same manner, when each of them could not deliver them from the Romans. Pug. Fidei, 212, 262, 710.—"They had Barcosba, whom they set up for Messiah in Jerusalem; and when he was killed, they then set up Bencosba, who was likewise killed by the Romans." Pet. Gal. p. 184. "When they were besieged, they demanded a Sign of their Deliverance from Bencosba their false Messiah, at whose Instigation they had risen against the Romans; but when he could give them no such Sign, they put him to Death; for the Rabbies said to him at last, it is written of the Messiah, in the second of Isaiah, that he shall smell and judge, i.e. He shall perceive by his Smell who is innocent, and who is guilty, let us see therefore whether you can judge by Smelling, and when they found he could not, they put him to Death. This is in the Talmud."

The apostate Jews, and other modern Fools, would have the Heathen Words or Names which have been used, of which
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inter al. our Word God is one limited to absolute Power; and, secondly, to be vested in one Person. In the first Sense, Jehovah the Essence-existing had all Power, was the God of the whole Earth; the second has no Existence by Revelation. In the first Sense, that alone expresses no Benefit to a Criminal; but the Persons who were called Aleim, were only so to those who submitted to the Terms of the Covenant, and performed in some sufficient Degree, what was in their part, the Law, the Conditions of that Covenant: so, Jehovah is the God of those Apostates, but not their Aleim. As it is certain Jehovah forefaw that these Brutes would deny the Trinity of Persons, and others make Degrees of Superiority: So, the Covenant for the Coming and Redemption of Christ, for a temporal Kingdom, for Places or, &c. so he worded the Scriptures to prevent it, most eminently, when he gave that Precept, Deut. vi. 4. and now in so solemn a Declaration about that very Point; nay, when the Word comes twice together, as אלהי they would have us understand the plural as a sort of Complement, a manner of speaking of Jehovah; this happens, as many more are, a Speech

from
from Jehovah, to the Forefathers of these, who are not Israel. We may as well say, and with as much Propriety, there were three Jehovahs, and that there are but one in the Aleim. Either the Jewish Rabbies, who embraced the Christian Faith about the Year 1200, were sent to deceive the Church, or else they, who doubtless knew as much as their Contemporaries who opposed them, knew nothing of the Construction, or of the Meaning of the divine Names of the Essence, or of the Persons, who express the Covenant; those three Persons who made the Covenant, the Purifier, or, &c. as appears plainly by the Stories the Apostates give of their Disputes; for instance, in those between R. Jechel with Nicholao, R. Moses Nachaman with his Brother Paul, &c. I have now construed and shewed the Meaning of all, or the most important, of those Names, and shewed the Emblems of the Trinity in M. fine P. and of the Cherubim in Glory or Gravity, and shall treat farther of them below, to all of which I must refer. What could Jehovah do to these People he has not done? No Method of Figures, Emblems, Types, Names, Ideas, Writing, Miracles, nor, &c. will hold them. I should be glad to see, supposing
posing three Persons in one Essence, how it could have been otherwise exhibited, or writ any otherwise but plural, or otherwise distinguished, but by Names, and Ideas.

A Christian who believes the Trinity is safe, if, at the last Assize, he can plead; Thou gavest such and such Powers to one who came, in thy Name, and taught me, by Miracles and Writing, to believe that there are three Persons in thy Essence. Thou Jehovah calledst thyself Aleim, &c. and hast asserted, that they have covenanted to redeem me, if I perform my part; Thou orderedst Moses, &c. to direct me to observe another Prophet thou gavest the same, or greater Evidence, as or than, thou gavest to believe Moses, to believe Christ; thou promisedst by Aleim, thou hast performed by Christ.

Man was set, as it were, between two, the Aleim and their Angels, and the Devil and his Comrades, fallen Angels and Apostates; as one of the Apostles says of them, 1 Cor. iv. 9. For we are made a Spectacle [Gr. Theatre] unto the World, and to Angels, and to Men. Christ, besides what the Holy Ghost covenanted to perform, covenanted first for Adam to keep the Precept; and, secondly, if he were seduced
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... to redeem, to purify, to rectify him, and his Posterity. Adam וַיַּעֲלֵיהָ. Transgressed the Terms of Purification; whether the Name of Ebrew was from confessing that, or for passing from the Heathen Religion into the Terms of the Covenant, as the same Word is used Deut. xxix. 12. which is much the same, is not material. Herman Witsi, de Oeconomia Foederum, p. 97. "Not only that Tree, which we proved before to be a Sacrament of the Covenant, which being unduly used, the whole Covenant must be esteemed as violated; not only the Command about that Tree, which was a Trial of universal Obedience; but whatever was contained in the Covenant was broke thro' by the Transgression. The Law of the Covenant was trampled under foot, when Man, as if he was Lord of his own Affairs, and Maker of his own Fortune, seized against the Divine Consent, what was not his own, and shook off the Yoke of Obedience due to God: preferring a fleeting Pleasure, and the deceitful Promises of the Tempter to the Promises of the Covenant, and that terrible Death, which the Maker of the Covenant threatened the Transgressor with, had not Influence enough on his Mind to deter him from disobeying; And so Adam וַיַּעֲלֵיהָ transgressed the Covenant."
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nant." Hof. vi. 7. referred to Rom. v. 14. So, the second Part of the Covenant was provisionally made to redeem and purify Man, and to deliver Man from Satan. Pug. Fidei, 416. They would make הוראה signify the Law. So Prov. ii. 7. "He shall lay up the Law for the just, on which the Glos of R. Salomoh. — He hath hidden, or doth hide, by him, the Law for the upright, for six and twenty Generations, and gave it to the Generation in the Wilderness." Though this Text is nothing to the purpose, what is asserted in the Comment is false; for the Terms of Redemption were delivered at first, but in a Species of Writing they cannot read, and, if they could, it would be casting Pearls to Swine. The Apostle tells us the Intention and the Use of the Law, Gal. iii. 19. Wherefore then serveth the Law? It was added, because of Transgressions, till the Seed should come. It was added, to what? and why? It was not new, nor any Alteration, but an Addition, in Manner, to preserve the Institution, and, in Precept, to rectify the Abuses which had crept into it. Pug. Fidei, p. 479. "There is also another Name for original Sin, besides what have been mentioned, namely the Defilement of the Serpent. So in Neve Schalom, Lib. 10. Cap. 9. Man is cleansed from his Uncleanliness
The Hebrew Writings perfect. cleanliness and from the Deilement of the Old Serpent, by observing the Commandments." Eccl. Antediluv. p. 91. § 13. "Another Act of the Sacerdotal Function is to pray for them that are to be saved. This appears from the End of the revealed Promises, for this Purpose was the Promise of the Seed to bruise the Head of the Serpent made to our first Parents, that under those dreadful Terrors they felt from an Apprehension of the Divine Wrath for their Fall, they might have the Comfort of reflecting on the Son, who was made Intercessor for human Nature, and the Atoner of the just and terrible Anger of God." Chytr. in Gen. Fol. 259. "The Mediatorial Office of Christ consists of these two Acts of the Sacerdotal Function, Satisfaction and Intercession. An angry God stands on one side, guilty Man on the other, but the Seed of the Woman interposes between them; and that the Patriarchs and other Believers learnt from hence that he was God also. This therefore is the Seed, which reconciles us to God; Him therefore let us trust to. So Eve thought when Cain was born, and Seth put in the room of Abel; and Lamech when Noah was born: that it is plain that the Fathers all of them, put their hopes of Salvation, not in them-selves,
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*Elves*, but in the Seed who stands between God and them:” Who, tho’ he did not know of the first Publication of the Covenant, and mistakes the Purifier for the Covenant, though, by a Citation in his next Section, *Exod.* xxxiv. 10 where it is said, "Behold I, הָיְתָ֣ךְ נָּשָׁ֖ה, behold I, a Person speaking to be the Berith, or the Essence the Three Persons, the Berith was a Person to be cut off; the same as *Rev.* v. 5. *the Lion.* 6. *The Lamb who opened the Seals.* xv. 7. One of the four Beasts who gave unto the seven Angels Vials full of the Wrath of God.) Yet he comes near the Matter. § 8. “The making a Covenant is call’d cutting off a Covenant, from the legal Rite which God appointed, *Gen.* xv. 17. and the People put in practice, *Jer.* 34. 20. where it is to be observed, first, that the Covenant was made by God, that we might apply to him for Mercy, or Favour יִתְנָה through the Mediation of a Sacrifice, and by partaking of it, *Psal.* i. 5. That is, it was not fit for God to receive Man into Friendship but by the Intervention of an High Priest, and him a Man and a Brother, but such an one, who by Virtue of an eternal Life, could answer for Sinners; or offer himself through the eternal Spirit without Spot, *Heb.* vii. 16, 22. ix. 14. nay and
and Merit by his Obedience Life for his Brethren, Isa. xlix. 5, 6. liii. 10. Psal. xvi. 2, 3. And thro' his Grace dispose of it, Rom. v. 15. Luke xxii. 29. And also bear an exact Resemblance to a Testator, who by his Death ratifies his last Will, Heb. ix. 16. Whence the Blood of the High Priest is called the Blood of the Covenant, Zach. ix. 11. (xii. 10. xiii. 7.) Mat. xxvi. 28. Heb. x. 29. answering to his Type, the Blood with which the first Covenant was ratified, Exod. xxiv. 8. which as it could not really take away Sins, and cleanse the Soul, Heb. x. 6. Psal. xl. 7. so neither could it deceive us in the Promise it made of, and not be followed by that Blood which cries better things, Heb. ix. 23. xii. 24. Secondly, those that despised the Covenant were to be cut asunder and cut off; Luke xii. 46."

Pug. Fid. 741. Psal. lxxx. 18. Let thy Hand be upon the Man of thy right Hand, upon the Son of Man, thou madest strong for thyself. Onkelos hath translated it upon the King the Messiah, by whom thou haft prevailed. It must be observed that before the coming of Christ, God seemed conquered as it were, by the Devils; for their Worship had spread over not only the Heathen World, but even the greatest Part of Jewery, notwithstanding the Prohibitions; but God got himself the Victory by the Messiah.
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Messiah our Saviour, when Christ sending forth his Apostles and other Disciples, thro' the whole World, worked so many Miracles by them, that he brought all Nations to the Worship of God, and entirely destroyed Idolatry." He is right in the Consequences, but there wants the Premisses. So all the Terms of Enemies are to be taken for the Devils, and those who opposed the Satisfaction of Christ. All the Terms of War and Conquest, between Christ and the Devil, or those who seduce Men. Indeed the Victory was obtained by Christ's overcoming him in his Temptations, by performing perfect Obedience, and making Satisfaction for the Offences of all who come in, proved to be predicted and compleated by P. Galatin. p. 335. 356 though each who died in the Faith be delivered, yet the grand Delivery of Men, and the Destruction of Satan was to be at the last Day; Man was become a Prey to Satan. All the Terms of Prey were of Men who were Captives to Satan, and whom Christ was to deliver, and make them ascend with him. All the Terms of King, Rule, Dominion were, here, to be over the Minds of Believers, and Christ was to rescue them and destroy the Adversaries. Man could not revenge himself upon those Beings;
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Being; he could not come at them, they were invisible; nor destroy them, they were immortal. God was to be revenged of Satan for affronting him, and for the Damage done to his Creatures; Christ has Power to confine them to Torment, to revenge the Affront, that after that they may not do more Mischief. Rom. xvi. 20. And the God of Peace shall bruise [tread] Satan under your Feet shortly. And as the wicked, who join with the Seducer, are often too strong for the Righteous here, He will confine them with him for the same Reasons. But each who comes into this Alliance is in this Life to join in Warfare with Christ against the Devil, and his Agents, which is expressed by Gog and Magog; as appears even from Evasions in Wagensel Tela ignea Satane Nitzachon vetus p. 182. ibid. Wagensel R. Isaac. munimen Fidei. p. 280. and clearly in Pug. Fidei. 362. 363. and in P. Galatin 224. 225. 226.

The Covenant, in behalf of aln Man was made for Believers, against Satan and Unbelievers; for meek, humble Men, against proud Angels, and proud Men; For Men who prefer the Pleasures and Gratifications enjoyed by the Soul, against those who prefer the Pleasures of the Body; For those who seek the Enjoy-
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ment or Pleasure in another State, against those who seek for Rest here; so, for those who, before it came, expected, and those who since, or now, or hereafter, accept of the Method of Redemption, against those who will save themselves by Types, or Penitence, or their own Means, or will not be saved. And as the Aleim are limited in Justice, as 'tis called, to reward those who join with them, so they are limited to do as much for Man's Good, as Satan has done to their Hurt; and not so much that the Evidence or Assistance might compel them, but that there might be a Reward for the Faithful. *Observat. Voisin in Proem. Pug. Fidei*. p. 132. *Ait Autor Sepher Ikkarim Lib. 1. Cap. 21.* — "Faith is the Cause of Happiness, and so of eternal Life." So, the Types, Writings, &c. as taken from material Things, and the Words adapted to material Ideas, afford sufficient Evidence of Christ, of Redemption, of Delivery, of a future State, of such a Canaan, such a Kingdom here, and hereafter, as they look for. So there is a satisfactory Evidence by the Types, Writings, &c. for humble Believers; and an Appearance of a King, a Kingdom, Riches, &c. to the proud, ambitious, covetous, &c. who look for such Things.

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The Covenant and the Law are in the positive Parts the same, each is composed of two Parts, the Typical, and the Real; and, as Hebrew Words are to be taken for Things and Actions, the Words are the Things and Actions. This the Apostate Jews allow Pug. Fidei, 229. Mechilta super illud Exodi xii. — "Berith is nothing but the Law. 609. Note the Berith is the same as the Law, as is proved in Mechilta on Exod. xii. 3. — Berith, the Covenant or Compact, is nothing but the Law, as Deut. xxix 1. These are the Words of the Covenant, which the Lord commanded Moses to make with the Children of Israel in the Land of Moab, beside the Covenant he made with them in Horeb. So Exod. xxiv. 28. and he wrote upon the Tables the Words of the Covenant, the Ten Commandments. This is in the Gloss. Also, Lev. vi. 9. — This is the Law of the Burnt-Offering; and v. 14. This is the Law of the Oblation; and cap. vi. 1. This is the Law of the Trespass Offering." There is more expressed in קדש than in בַּעַרְרָא. Besides the Sabbath, Honour Father and Mother, &c. the negative or prohibitory Precepts of the Law, which were added, were that they should not break the Terms of Admission, not enter into Covenant with, nor
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nor do any Act which had been customary or tended towards acknowledging, other Aleim; nor neglect any of the Duties to the Aleim, or Men; nor commit any Crime against those who were their Brethren, by Covenant; nor do any Act which was unfit for those who expected the Benefits of that Covenant to do. So when these were broken, by the Affair of the Calf, &c. they were from Time to Time renewed; as is observed by the Rabbies in Pug. Fidei. 688. and ultimately, perfectly observed by Christ.

The Covenant which became a Law to the Aleim and to Man, was that Men should exhibit it by Types, cut off a Berith till he came, and that the Aleim should perform it really in Christ, God and Man. So the Law refers to him, the Types to Men. When the Priest was ordered to cut off the Berith, the Creature, the Type, Je-kevah says, as of an Act certainly to be done, he cuts off the Berith. And so the Law, so called, as a Representation, was a Shadow of good Things to come; in reality, was the Way, the Truth, the Life: The new Law, which is now Man’s Part of the Covenant, is commemorating that he is cut off, &c.

Man’s Part of the Covenant, after it was published by the Aleim, became the Law;
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Law; first, by Voice to Adam in Paradise, and 2d, Hieroglyphically by the Cherubim, or by Letters; and every Thing, the A-leim appointed Man to perform in the first, was a Trial of his Loyalty; in the second, was typically to exhibit the Covenant; by the Cherubim, the Person and his Actions, typically; by Washing, his Cleanliness; by the Gifts, his Actions, Performances; by the Incense, his Prayers; by the Blood, his Blood; by the Sacrifice, his Sacrifice; by the Priest's exhibiting the Blood and Incense, his Satisfaction and Intercession; by Confessing, by laying Each his Hand upon the Priest, and his Hand to his Sin upon the Creature, His bearing their Sins; by the Repentance, Conversion, and Endeavours to conform, his perfect Conformity. The positive Part of the ceremonial Law was altogether Sacramental; was to bring Men to Confession and Repentance; to qualify them to accept of the Terms; to shew them the necessity of Satisfaction; to destroy all Hopes of their own Performance, and bring them to a Dependance upon what was to be done for them; and into, the Consequences of that, Faith, Love, and Obedience, a Conformity of Mind, and a desire of Enjoyment, which is called a new Man; was doing what Man
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Man could, in the State He then was; Nay, believing that the Aleim are of so benign a Nature, that they would covenant, and redeem seduced Man, is doing them greater Honour, and qualifies him better for the Enjoyment of them, than any other Obedience he, in his Perfection, could have performed.

The Terms of Salvation were between the Aleim and Man when there was but one Man. Adam's Duty, at first, was to learn what belonged to the Aleim, and what to him; and to attribute, and pay what was due to them; and as he had Precepts, as soon as he was formed, they were first to be observed. If even the first was to contemplate, admire, fear and love them, so consequently to forward their Designs, there was nothing left for Reason or Nature to do. When there were two, social Laws between them were added; and they, soon after, fell for Breach of the first. If the Terms of their Redemption were immediately revealed, the first Duties remained, and the second were added. The Terms of Salvation were then, as they are now, between each of them and the Aleim, and the Obligations between them and the Aleim were reciprocal. When they propagated, so there were
were more People, to do what they could to make others do what was their Duty to the Aleim, was doing, if we understood our own Interest, as we should desire others to do to us; furthering the grand Design of the Aleim, the Salvation of Men. The social Duties between Adam and Eve, and their Posterity, each to other, are still in force from Precept; and, though natural, not from Nature; and, though they be commanded, they are but Duties from Man to Man, are but as Shadows to the Substance. There is a Duty to the earthly as well as to the heavenly Father, and from the heavenly Father as well as from the earthly Father, and now, a Duty, not super-natural, to the Aleim, but apparently so to us. So, those who represent the Aleim, as implacable to any others than to those who attribute what is due to them to others; or evade, or oppose the means of Redemption offered, are Enemies to the Aleim, and to Men. So, as the Terms of Redemption were not, nor are, by the Actions between Man and Man, no not even of those which are due by their Supernatural Relation, but in that Method appointed by the Aleim: Whoever directs Preachers to avoid medling with, as they term them, the Mysteries of our Redemption, and prefer none but Men who are qualified
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qualified to talk of Morality, and direct them to preach, as they term them, Practical Sermons, Duties between Man and Man; are, even though they know no better, greater Enemies to the Christian Faith, to the Aleim and the Salvation of Men, than a Jew who is mistaken, and believes, and teaches that the Messiah, who will redeem Men, is yet to come.

The Predecessors of these present Apostates have constructed הערפ pangere, which is to cut off; בירפ feedus, which is the Purifier, and נמל universally, except where 'tis to serve some other Purpose, the Soul, which is the Body or Frame, to evade the Sacrifices being understood typically. There was no Covenant made with Man; the Type of Christ, the Purifier, was a Brute Creature. Cutting off the Berith, the Creature, was but an Exhibition of the Performance of the Covenant in Christ, upon which all was grounded, and granted. Pug. Fidei. 674. in libro Joma, distinct. Schibhat jamim scribitur — "There is no Pardon or Remission of Sins but by Blood, as Lev. xvii. 11. for it is the Blood that makes an Atonement for the Soul. This is in the Talmud. In the Preface also to Echa Rabati it is thus written — God has promised us that he will deliver us from Hell.
Hell thro' Circumcision: and where does he say so? Zach. ix. 11. — R. Salomo explains the aforesaid Authority in this Manner — And thou shalt be saved with him, i. e. with the Messiah, as he is just and saved; So thou also by the Blood of thy Covenant, that is, thro' the Merit of the Blood of the Covenant which was shed for you at Mount Sinai, of which it is said, Exod. xxiv. 8. Behold the Blood of the Covenant which the Lord maketh with you." Wagensel p. 122. "The Phrase, that Soul shall be cut off from his People, imports that such a Soul shall not be joined or associated with his People, i. e. with the Just; that it is the reverse of what is said of good Men, that he was gathered to his People, by which is meant that he was joined and associated with the Souls of the Just, who are called his People. And that the Scripture doth not speak of the Body, may be proved from what is said of our Master Moses of blessed Memory, Deut. xxxii. and be gathered to thy People, but his People were not in Mount Abarim, but this be thou gathered is spoke of the Soul, &c. whence the Psalmist says, thou wilt not leave my Soul in the Parts beneath to see the Grave, and the meaning is, I know thou wilt not suffer my Soul to go into the Grave
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Grave with the Body, but will take it to thyself, since I am righteous. Here you see that this Place also, which the Christians look on as the Support of their Religion, is only a stumbling Block to them, and an Occasion of falling.” I have long since settled the difference between לֶשֶׁם and נֶמְלָם, and any one may see that שֶׁרֶם here is the Place the State of Corruption, so I return his Compliment.

St. Paul argues not with the Hebrews, as Christians pretend to argue now; he shews them, that all the Law was a Shadow, and insufficient, and referr’d to one who was to be the Substance. Settle that, and these Apostates have nothing to say. Does any of their Stories, forged since, make it better? Nay, far worse, the Doctrine of Devils. Indeed no Man in his Senses can believe, that the Lamb, or &c. was the Berith the Purifier; or that the Blood of it purified the Soul, any more than Water which washed the Body purified the Soul, or that the Smell of the Burnt-Sacrifice, or of the Incense, was acceptable to the Aleim. The Law did not speak of these, it spoke of Obedience. Waggenfel. Tela ignea Satanae Carmen. R. Lipman. Confut. p. 539. “Remember the Law of Moses my Servant, I wish the Jews would
would obey this Command, and would really consider Moses's Words, then it would be well with them, and they would also acknowledge that great Prophet, who as Moses foretold, came into the World, and would commit themselves to his Mercy, and believe in him. But as they distort other Passages of Scripture, so do they also pervert this of Malachi, and twist it against us. Kimchi thus comments upon it—The Words of the Prophet are, remember the Law of Moses my Servant, in which he tells us to remember the Law of Moses his Servant thro' all Ages till the Day of (the last) Judgment come, that we may observe all that is described in it. The Prophet goes on, which I commanded him at Horeb, which is the same as if he had said, as I commanded him in Horeb. Not as some (Christians suppose) say, it was only commanded in a literal Sense, for a limited Time, and that an Interpreter was to come afterwards to explain it in a spiritual Sense, So this Place helps you to an Answer against them, &c.” Ibid. R. Isaac Munimen Fidei p. 157. cap. 18. “The Nazarenes abuse the Law of God and cavil at it saying, that the Mosaic Law doth not promise spiritual and perpetual Happiness to them who keep it, but only transitory and bodily Pleasure,
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Pleasure, as Lev. xxvi, and for that reason there is not one Passage in the Law or Prophets which mentions Rewards or Punishments for the Soul, but what is said turns entirely upon the Pleasures of the Body, or the reverse. Answer. That the Divine Law generally speaks only of temporal Rewards, for this reason, because Man consists of two Parts, a Soul and Body, and so the Precepts are twofold likewise, and regard, some of them, external Actions, the others, the Mind: and since neither the one Sort or the other of these Precepts can be fulfilled without Body and Soul both, the Words of Scripture generally run upon the temporal Reward; because the Pleasures of the Body are understood by all Men, being to be perceived by all their five Senses; but the Pleasures of the Soul are not to be conceived by all Men, whilst they are in this World, not being the Object of the outward Senses, but the peculiar Province of the Understanding; so the Scripture does promise the Soul its Reward in many Places, but in a very few Words, and without enlarging upon it. Besides the Perfection of the Body is the first, and that of the Soul comes after; for a Man cannot arrive to the Perfection of his Mind, but through the Perfection of his Body; if Hunger, any Disease or Grief oppres
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oppress a Man, he cannot perform his Creator's Will; Hence it is the Scripture promises those who keep the Commandments plentiful Crops, to keep their Body sound and in Health, and drive from them all Misfortunes and Troubles that they may quietly and unmolested attend the Service of the Blessed God, and so obtain the Happiness of the Soul, that is eternal Life. Don't you see in that twenty-sixth Chap. of Lev. that the Scripture having enlarged upon temporal good Things, nevertheless hints at spiritual Happiness? for there you read — I will set my Tabernacle among you, and my Soul shall not abhor you. And I will walk among you and will be your (Aleim) God, and ye shall be my People.” And much more to the same purpose; wherein he directly contradicts what he said page 122. cited above, at p. 119. to evade the Body of Christ, that the Scriptures never spoke of Bodies; and, even by his Evasions here, proves, that the Hebrew Scriptures use sensible Ideas to describe spiritual Promises, &c. and that he can shew no spiritual Promises, but what are contained in Words, which describe not the supreme Power, but which, under sensible Ideas, such as Aleim, &c. describe the Persons which made the Covenant, the Emblems,
Emblems, Types, &c. and the Benefits of the Covenant. Even their own People urged, that the Things and Actions in the Law were emblematical, and exhibited something farther. And the Rabbies gave them no Answer, but ill Language. Take the Arguments, which the Aleim use against those very Rabbies, for not understanding the Design of them, and apply them to the poor People, who were then wavering; as the very Title of this Book tells you, to make them acquiesce with hard Words and Nonsense. Rabbi Moseb the Son of Maimon in his Book called a Direction to them that Waver, cited Pug. Fid. p. 633.

"I know that thy Soul is astonished at that Matter in its first Consideration; it seems hard to thee, and thy Heart is grieved, and thou sayest unto me, what will become of the Precepts and Prohibitions, and the mighty Works, delivered down to us with so much Care and Diligence? Then every Thing, every Particular is not intended for its own Sake, but for something else; it will look like a Cunning, an Artifice, which the Creator made use of, to gain his principal Aim upon us. But what was there to hinder the Creator from giving us the Law or Precepts according to their principal Intention? Why did he not give us Power to understand it in that

Manner,
Manner, and then there would have been no Occasion for those Things which thou say'st are spoke in a secondary Sense? And now hear the Answer which will ease your Mind of that Concern it is under, and open the Truth of what I have been raising your Attention to. Behold in the Law itself you have something to answer the Point in Question, Exod. xiii. 17. God led them not thro' the Way of the Land of the Philistines, altho' that was near; for God said, lest the People repent when they see War, and they return to Egypt. And again v. 18. But God led the People by the Way of the Wilderness, and of the Red Sea.” Others of them are so honourable to tell the Truth. Pug. Fid. 79. — “ Altho’ there are many Things to be met with in the Law, which all our wise Men confess are Signs of Things of Consequence, of sublime and spiritual Things, such as the Description of the Garden of Eden, its four Rivers, &c. yet they do not deny their real Existence in the literal Sense, but say, that those Things, which do really exist, are besides Figures of more excellent Things above; such was the Tabernacle, which did really exist, and was as described, and was also a Figure of the more excellent Things above — So Jerusalem beneath, they say was a Figure of the Jerusalem above; but not so as to deny the
the whole real Existence of the Jerusalem below, which served to a noble Purpose, as being the Tabernacle of the Divine Majesty. — So we understand the Law, that there are Things there which are Signs of better Things above; yet those Things exist according to the literal Sense of the Words. How much more reasonable is it, that the Precepts, altho' they may point at Things above of a more excellent Nature, should yet be of Use in themselves, and for the Work Sake, which they command. Hence the Law is called the Testimony, to signify, that those Things, it gives an Account of, do really exist according to the literal Sense; nor are they said to be figurative, so as to deny their real and positive Existence.” ibid. 133. in Glossa Talmud. cap. 5. Beracot— “The Blessed God gave us the Figures of the Tabernacle and Sanctuary, and all their Furniture, the Candlestick, Table, and Altars, as spiritual Figures, that we might from thence get the Knowledge of Heavenly Truths.”

The Descriptions of Christ, his Coming, his Power, Rule, Dominion, is taken from borrowed Names of Kings, or &c. but no one can believe, that the Predictions of his Power, Rule, &c. belonged to the Kings, whose Names are used. Besides express Evidence, each of the Pro-
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prophets, while he is giving a natural Relation, often runs out into seeming Excesses, which are not at all applicable to the Narration, but are applicable only to him, who is alluded to in the natural Parts of the Story. Speaking of a King, who was to deliver, and his Deliverance, or, when it was by Miracle, describes the grand Deliverer, and his Deliverance from Sin, and Death, from Satan, and from Hell; of a potent Adversary to be beaten or destroyed, describes the Devil, or the Apostate Jews, or Mahometans; speaking of a Prince being righteous, or procuring Peace, describes the Author of Righteousness, the Prince of Peace. Besides many of the Names of Persons, Places, and Things, were given or changed to answer the Design, that while they use those Names, each is intended to express what the Name, in the Hebrew Tongue, really means, as Abraham, Israel, Judah, Levi, David, Solomon, they describe him who is couched under one of these Names; I have called Israel my Son out of Egypt. Speaking seemingly of Levi, they describe the compound Person; seemingly of David, both while alive and after his Death, under that Name they describe the Beloved; so of Solomon, the Giver of Peace; speaking of Zion, of Jerusalem, &c. they
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they describe the Church; so under Representations of Beauty, of Love, of conjugal Ties, or Pleasures, &c. they describe the Spouse, and many other ways. As the Time drew nearer, and as the Jews grew more corrupted, so wanted clearer Evidence, they spoke plainer and plainer; and, towards the Last End, as the Apostle says, plainly, boldly, openly. The time of Christ's Coming is not only limited by the Existence, or Cessation of several other things, but exactly described to a Year. Though these Brutes have kept no Chronology of their Kings, Prophets, or Priests, nor even of the Times when the Prophecies were published, nor of their Neighbours, and leave us to collect the scattered Fragments of the Reigns of Heathen Kings; if we make them not answer to a Year (though, for any thing they know, he might come to a Day) they think that sufficient to evade the Prophecy. If they could have made any Objection to Christ's Genealogy, they had the Registers of his Pedigree in their Hands, they should have produced them then. If they could have made any Objections to the Time of his Coming, they should have published them then, when there were Men qualified, on purpose, to answer all Objections, and while the
The Hebrew Writings perfect. The People might have been Judges. Those made 500 Years after, by those who knew nothing of the Matter, are too late, and indeed deserve no Answer.

The Wickedness of Men was not to prevent, but was the Reason for the Coming of our Messiah; and Penitence did not settle the Time, but the Condition Men were in, when, by the Confusion of Tongues, they had lost the Knowledge of both true and false Aleim, and had no Objects of Worship, but would be ready to come in.

When these Apostates pretend to prove, that they are to return to their Land, and to have a mere Man, which they imagine, will be their Messiah, they, without Distinction, take in general conditional Promises, after those Conditions were broken, and so those Promises void; special Promises of Time, Place, &c. after those Promises had been performed. Personal Promises to King or Prince, Promises to Christ, and Christians, under borrowed Names, as aforesaid, of Israel, David, Sion, Jerusalem, &c. Nay, they labour even to bring the Predictions of Christ's coming to Judgment, to reward and to destroy, for their Restoration. Neither singular, plural, Time, Circumstances, nor any
any other Method of Writing will hold them. Wagensel. Tela igaea Satanae, Nit-
axchor Vetus, p. 30. cites Jer. xxiii. 3.
seq. “I will gather the Remnant of my
Flock, &c.” which plainly refers to all Peo-
ple which were dispersed at Babel, and were
to be his Sheep, and have one Shepherd,
cites all the conditional Promises for their
Return, mentioned Deut. xxx. but does not
distinguish between national Virtues, or Vi-
ces; so Promises or Threats about the Land,
and particular Terms about Salvation, or
Reproof of their Church. They, or
part of them, returned to the Land, after
they had been expelled for their Offences;
but that does not prove that they are to be
recalled toties quoties; nay, even after their
Return, the emblematical Presence, the
Responses by them, the Direction by the
Prophets, &c. which shewed God’s Re-
gard to them as a Church, and which R.
Isaac, cited above, shews, were those in
which the spiritual Promises, under the
Covenant, were couched, never returned,
nor ever will, but were finished and com-
pleated in the Presence of Christ, whom
they and all the rest typified. Their final
Destruction was predicted, Jer. vii. So,
K 2 of
of the Land once theirs, which they in vain look for, was to be given according to the vii. ch. of the Prophet Ezekiel, to their Scandal, to the Saracens, for he says — *I will bring the worst of the Heathen, and they shall possess their Houses. I will also make the Pomp of the Strong to cease, and they shall possess their Holy Places, &c.* till he comes to that, a little below, *and the Law shall perish from the Priest, and Counsel from the Antients.*” Though our Intercessor, by his last Words, with which they reproach him and us, interceded for that Race then alive, and had it granted; who knew not then what they did, had not seen the Evidence of his Resurrection, the Gift of the Holy Ghost, nor seen the Miracles his Followers performed, nor heard their Preaching, nor seen their Writing, nor the Completion of his Prophecies in the Destruction of their Temple, City, Country, and many of them, and the Dispersion of the rest, which came to pass within the compass of that Generation, of whom many, before that, were come in, as their Fathers were born 40 Years in the Wilderness, about which in Pet. Galatin. p. 197, 198. R. Haccados pretends to assign Reasons; I find not that he interceded for any of their Posterity; and without
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without that, there is no Mercy or Benefit for them, by any Penitence they talk so much of, nor any other Means, but submitting to make him their Intercessor. Thus far what is spoken by the Prophet is fulfilled in then Hos. iv. 4. And thy People are as [כִּכְרִים מִרְיָם] those that contend with their Intercessor.

They constantly object, that the Predictions of those who were to come in, and worship the Aleim, are not accomplished. As Moses's Miracles, though many and great, were only to renew and confirm the Types, and the Jews in dependance upon them for the Time, and Hopes of what was typified by them, they made few Converts or Prosfytes. So the Promises that he, and the later Prophets, made, could never take Effect to that end, could never make the rest of the Sheep come into that Fold, till they saw those Types, and those Promises compleated. He and they shew, how Men were to know the Person who was to compleat them. And the Knowledge of these Types, and Promises, were providentially dispersed by the Captivities of these Jews; by the Dispersions of them the Bible, and their Translations, of which the LXX and a Targum have come to us, were communicated to the greatest Part of the then World,
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World, who worship'd they knew not what. And though very few of the Jews, after their return, were Believers; when Christ came, and performed the Miracles that were predicted to be performed by him, such Jews as did believe came in, and soon after great Part of the then World: And though the remainder of the Jews, who were Apostates; and, when Christ came, and their Successors, have done as much as so many Devils could do to oppose it, not only, by speaking, writing, lying, forging, &c. but after many fruitless Attempts, by setting up Mahomet, and forcing infinite Tracts into that slavery; Yet the Prophecies are compleated, and there have been and are, comparatively, infinitely more come in, than ever there were in that small Tract of Canaan or Judea, which is but little more than equal to one of our large Counties. And what they object to the Lives, or Manners of Christians, 'tis certain the Primitive Christians outdid any that ever were among the Jews, or in the World; what is among them since, is mostly owing to the Seed these Apostates have sown; and as the Jewish Church had alternate States of better and worse, even so has the Christian Church; and when the evil Seed, those Apostates
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Apostates have fown, is once rooted out, and their Scriptures shewed in a clear Light, and consequently all their Forgeries shewed to be what they really are, we may hope to see Christianity appear in the Lives of it’s Professors.

The Evidence Moses gave of his Mission, and the Design of his Writings, and of his Explanations, if he gave them any, was chiefly to fix the Evidence of the Essence by a Name; of the Persons, by Names from their Actions, or Facts, and their Power in Creation and Formation; and to describe the Manner of their Existence and Actions, by the natural Emblems, the Names, their Motions, and Actions; which I have shewed, and which admit of no Evasion; to shew Man’s first State, and his Fall, and the Means of his Redemption, Hieroglyphically, and by Types, Services, &c. all since, and long before these Apostates writ, accomplished in Christ. The Apostate Jews would have us to believe that Moses used Words for the Object of Worship which have no Significations; writ the Law, and forgot either to write, or tell them by Words, what it, the Figures, and each Sacrifice, &c. mean’d; never so much as pretend that Moses said a Word about the Cherubim, the Names, the Sacrifices, &c. have not themselves offered to explain
explain the first principal Evidence, nor offered to give us the proper Signification of each Name; which, expressed the Essence; which, was One; which, the Persons; which, were Three; what, the Actions; or &c. were, from whence they took those Names; nor the Emblems; nor why the Persons took their Names; nor so much as touched upon it; but, instead of that, have with their utmost Skill form'd an infinite Number of impudent Lies, and played a vast Number of jugling Tricks, with Letters and Numbers, too stupid to be mentioned, to divert you from enquiring into the Signification; nay, at last, have forbid them to pronounce the one, and have made as many Excuses and forged as many Lyes, and made as many Alterations, by pointing, &c. as 'tis possible, to divert us from the true Construction, and to lead us into false Constructions of the rest. These Things would not suit their Scheme. If these had been settled, there had been no Dispute about the rest. Nor have they given us any Account of the first State, and Fall of Man, nor of the means of retrieving him, nor of the Origin of the chief Things, or Actions, for that End; of the Covenant, so often refer'd to, when it was made, who were Parties, what were the Conditions sworn to be performed; nor of the
Alterations by Rabbies forged.

the Hieroglyphical Exhibitions, and Types, what they shadowed or prefigured; nor why Sacrifices, and the other Ceremonies, were introduced; nor what those who performed them first, and till Moses, mean'd by those Actions. And since they allow that some Parts of the Writings of Moses, and many Parts of the Writings of the other Prophets, plainly, or by Shadows, refer'd to and were applicable to a Messiah, who was to be expected, and to be known by such Descriptions, or Shadows; why all these Exhibitions and Types might not be so also, though some confess, the most of them deny. Nor do they tell us to whom, or what, or for what, the Heathens before Moses, or since, performed these, or any other Services or Ceremonies; but by a parcel of fabulous, idle, insignificant Stories endeavoured to evade the Meaning of them; and teach our Doctors to renounce the Types, the Evidence of Christ; and tell you, by wholesale, sometimes that Moses's Law was only about Temporal Things, to obtain what they wanted, to avert what offended them, or &c; others, who allow that they were Representations of something higher, will not tell us truly what. But they generally tell us, that the Heathens performed
performed these Services to the Devils; and leave us to suppose that they were instituted by those Devils; and that the Law given by Moses, about those Services, was the first Institution, given by God, about those Things; was to bring the Jews from Idols; and was nothing but instituting shedding of Blood, burning of Bodies, and such Services as pleased the Devils, to be paid to God, to atone for Sin, make the Jews holy, and acceptable to God, and qualify them for Enjoyment of eternal Happiness with him hereafter. If this had been the Case, it had been very politically done of Moses not to have writ, or published this Meaning of those Services; but to have shewed them secretly to the Chiefs of such Brutes as were satisfied with them, and would keep the Secret; and their Masters deserved to be burnt for publishing them, much more for forging them.

Their third Design (as above) is, by an infinite Number of groundless impudent Stories and Assertions, by an infinite Collection out of what was accomplished, and committed to Writing, and by the Perversion of those, and of the Sense of the whole Scriptures, to insinuate; that those Scriptures were not writ as they were to be read, nor to be understood as written; but that Moses, in his Time, gave some secret Instructions
Alterations by Rabbies forged.

Instructions about what he writ; and that Esdras, or I know not who, had done they knew not what, about the rest; and that these Secrets were kept by a Body of Men instituted, and succeeding, with vast Powers, &c. after an unintelligible Manner; and that the Stories which they writ, and Directions about the Alterations they made, by false Constructions, &c. and the Substance of the Explanations they gave, and the Sense of each Word and Text so wrested, were never known publickly, nor written before, but came down to them by Tradition; and, encouraged by their then late Success in forging the Alcoran, they fixed all those false Constructions, Readings, &c. by Pointing, and therefore their own poor People were to mind these Stories, and be satisfied. It was a long Time before their own People, who had common Sense, would come in, of which hereafter; but there was no other Subterfuge. I cannot think they ever expected Christians would be so stupid as to mind them. There are some of their Rabbies that contradict these Designs; one, in one Point; another, in another; so that they scarce all agree in any one Point, nay indeed scarce two in one Point.

I have, in my Writings, sufficiently proved, that the Hebrew Writings, as Moses and
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and the other Prophets left them, are diametrically opposite to every Tenet of the Apostate Jews; and I have already hinted at the Attempts they have made to make, as much as they understood of them, to bend to their Scheme. As this must be done by an Authority greater than the Writings, I have shewed you that they have pitched upon Oral Tradition, and what they would insinuate Oral Tradition to be, and what it really is, what Authority they give to it, and what degree of Evidence they rank it in; and that it is nothing but a Heap of villainous Forgeries. They only pretend to make it equal with the Authority or Evidence of the Writing, but that destroys both; for its Authority must be greater, else it could not alter a Letter of the Writing. If it can do that, the Writing is void; If it cannot alter the Writing, the Tradition about any thing that is written is void; in fact, they have given the sole Authority to Tradition; Pug. Fidei. p. 630. In Talmud, &c. "Some say there is more in the Words of the wise Men, than in the Words of the Law, i.e. the Words of the wise Men are of greater Authority than the Words of the Law," and have patched almost every Word in the Scriptures, as far as that would do, by false Grammar, Reading, Pointing, &c. And explained away
Alterations by Rabbies forged.

away the meaning of the whole, and each Article, by Stories, Comments, &c. so, have made the Words of each of those Apostates of greater Authority than the Writings of Moses, and the other Prophets; and this suits their cursed Scheme, and our Rabbinical Men are so stupid to believe, or so wicked to attempt to make others believe, that this Stuff will suit the Christian Scheme, and that it is to be taken with, that is to over-rule, the sacred Writings. So, that when any Text describes the Trinity, or any part of the Christian Religion, we are not to use it as it is writ, but as they have mended it, which in many Places is taking away the Evidence for Christianity; nay the very Descriptions of natural visible Things, some of which are the Types which convey the Ideas of the Trinity, &c.

I need not go through their new Method of Reading, nor that of Pointing here, but tell you what they mean’d by them, and what Uses they make of them. Pug. Fidei, observat. Voisin. p. 88. — “That is, says R. Isaac, the Reading of the Scribes; The taking away of the Scribes; and what is read but not written; or what is written but not read, are the Constitution of Moses at Mount Sinai. — So the Reading of the Scribes teaches you to read Schamauiim, and
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not Schamim." Before I go farther, 'tis proper to shew why they alter this; 'tis writ the plural Masculine of שֵׁם, so the Names. The Substance of them are said to be created by the Aleim, in the first Verse of Genesis; and those Names of that Substance are immediately distinguished by Spirit, Light, and Fire; and those three Names are used not only for this Substance, in three Conditions, but emblematically for the three Persons, the Aleim. If this Word be read as 'tis writ, it destroys all the Religions in the World, except that of the Christians. If the Creators or the Aleim have three Names, these Apostates are gone, and their Spawn the Turks. If Fire, Light, and Spirit be but Emblems, so Names, of the Three who created them, the Heathen System is gone. If it be read as they would have it, no Man, by any Usage in the Hebrew Tongue, can know what it means; they would have Water expressed in it, that is part of the Earth, and confounds the Distinction. They have shewed what this Word mean'd, Pug. Fidei. p. 476. in Mechilta upon Exod. xviii. 3. "When Moses said to Jethro, give me thy Daughter Sephora to Wife, Jethro said to him, engage to do one Thing, I shall name to thee, and I will give her thee. — He said, what is it! He said to him,
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him, thy First-born, shall be for the Worship of Idolatry; those that come after for (the Name of Heaven), (for the Worship of the God of Heaven) Moses promised it, Jethro said to him, swear unto me, and he swore unto him, &c. As these things were done in the Dark, they differ who did them; all acquit Moses, some suspect Ezra, ibid. 91. "One Jew, Elias Levita, a Grammariam, departed from the received Notion of his Masters, and made no scruple to affirm that the Vowel Points, and the Accents were not invented by the Mafors of Tiberias, till after the Talmud. These are his chief Arguments; first from that common Saying of the Talmud and Midraschim, don't read so, but so, he argues that if the Points had been given at Mount Sinai, and the Words had been pointed in this Manner, that then the Rabbins would not have dared to have said, don't read so." Hottenger Thesaur. Philol. p. 553.—"How do you think Moses left the Book of the Law to the Israelites? Without doubt, says Cosri, the Book had no Points or Accents in it, but was as free from them as we have it to this Day. This is in Lib. Cosr. p. 25." August. Pfeifferi Crit. Sacr. Exerc. III. de Mafora.
The great Assembly of the Authors of this Work Resided then at Tiberias

They
They set the first Hand
To this laudable Study.
Yea they invented Pointing,
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Gemara was finished, having lain for some time in Oblivion, and unregarded in the Profession of the Vulgar, seemed to have been then first given out to us. So likewise doth my Opinion agree with them that the Vowels which were to be written with the Letters were as old as the World itself; this is agreeable to that of the Talmud, Book Megilah, Chap. 1. They forgot them; they restored them, yea they founded them." Ibid. 696. Upon shewing the Alteration in my Incarnation, Raymond says, "You must know that neither did Mojes point the Law, whence the Jews have it without Points, i.e. without Vowels, in the Copies they use; nor did any of the Prophets point their Books; but two Jews, one called Nephtali, the other Ben. Ascher, as we read, pointed all the Old Testament; which Points with some little Strokes are instead of Vowels." Wagensel. Tela ignea Satana, R. Isaac Munimen Fidei, 195. gives you Instances there, and elsewhere, how by pointing, and so altering Words about Christ, they compose their Munimen Fidei, "if the Adversary urge, it is not אָדֶּנ in our Books with the Koph pointed with a Scheva, and the Resh with a Kamets in the active Voice, but אָדֶּנ the Koph pointed with Kamets, and the Resh with Zeri, in the passive Voice, and to signify.
The Hebrew Writings perfect.
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The Hebrew Writings perfect.

nify the same as if it had been written אָדָן, and that the Scripture meant that the blessed God gave the Child all those Names; here we will answer and say, we know that your Jerom has so translated it for you, &c. Ibid. Carm. Lipman. Conscut. p. 521. Pet. Galat. p. 22. Another Method of Correcting used by the Scribes, (as we meet with it in some Places of Scripture,) is without altering the Letters of what the Prophets have writ to point it contrary to the natural Sense of the Words: For the Hebrews have no Vowels, but supply their place by a sort of Dots or Points; and so the Reading, by the help of these Points, is quite different from the Writing, and bears a quite different Sense." See more such, ibid. 23 & 82. "They tell you downright Lies, they endeavour to pervert the Word by false pointing." Number of Instances. So Pug. Fidei, p. 200, 244, 547, 548, 549, 669, 670. Numbers of Confessions. This is a Correction of the wise Men. But it is a Correction of the Scribes, in many Instances, ibid. p. 223. "This is enough to shew that the Jews are Corrupters of the Text, Thieves and Lyars." If any one expects that I should, from their Writings, where there is neither Truth nor Agreement, prove that any one of their Au-

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thors named existed, or when, and where; or, that there are not different Accounts, in different Authors, of each of them; or that there were not others called by the same Names, at other Times and Places than those supposed, as they pretend Buxtorf has proved: I desire to be excused, that is not yet the Point in Issue. They must prove many things, which way concerns not me, before it be a Question, whether Pointing be authentic; and the Evidence must be of the same Species as there is for the Letters. I am not the first who rejected them. August. Pfeiffer. C. S. Exerc. iv. de Trihæresio Jud. p. 196. "The Karraei are so called, as from being Scripturnists, Textuists and Bibliists from adhering to the Text in Opposition to the Traditions of the wise Men." St. Paul confesses himself to be one of this Sect, Acts xxiv. 14. But this I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Fathers, believing all things which are written in the Law and in the Prophets.

Though they pretend to no oral Tradition from the Writers of the rest of the Scriptures, yet they have forged a Parcel of idle Stories about Esdras, doing, nobody knows what; if he were a Prophet,
what they ascribe to him was not in his Power. 'Tis certain, there were Copies then in many Hands besides his; and, if he could or did explain the rest of the Scriptures, to some then in Being, who had lost the Knowledge of the Hebrew Tongue, that will not entitle them to a Power of preserving traditionally, but only to the Impudence of stealing, and claiming what is true, or has any part of Truth, or of the Meaning of the Scriptures, in their Mishna, or Talmud, &c. So far from their being preserved by Tradition, that after they had seen the Accomplishment of all their Scriptures in Christ, and that He, and his Apostles, and Followers, who had the Gift of Tongues, had, during many Years, contested and explained them in every Point, of which we have only a few Hints written; after these Gifts ceased, and they had continual Contests with those who had preserved that Knowledge: They have recorded their Defences, without so much as naming the Christians, or what they said. Sometimes they give us their Names, as Wagensel, Tela ignea Satane, Carmen. Lipman. Confut. 391. "Come let us hear Kimchi — you may compare what he says in his Book of Roots, on the Root בּלי, where he says the same. Our Lipman in NZachon
zachon — i. e. The rural Dean of Landau said, to me, &c. ibid. 521. Here we will answer and say we know your Interpreter, Jerom has so translated it for you, after his way, &c.” After, 'tis likely, the New Testament, &c. had been translated into the Chaldee or Syriac Tongue; after they had the Perusal of Books upon those Subjects, in each Country where they were dispersed; after they had the liberty of picking and preserving which they pleased out of all the Writings their cursed Messiah Mahomet and his Successors destroyed, in all the Christian Countries and Churches, except that of Rome: When they knew what Texts the Christians produced in Evidence, what Constructions they gave, when, or how they assigned their Completion; They then knew how to attempt to wrest the Sense, to apply them falsely, to assert anything in Time, or Circumstances, or, &c. which would make a shew of evading their Completion, at a Distance of time, when the Knowledge of many things not recorded were become uncertain. And the Sum of all their pretended Arguments, or Evidence, is their Antiquity; and when that is rightly stated, they have the LXX, and Targum Onkelos, but no other Footsteps of Antiquity. They had seen the Completion, heard
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heard the Trial and Application of every Sentence in the Title Deeds, nay, had Copies of the Trial; so, knew how to steal, and twine every thing then; and for those Ends, they set up their cursed Schools, collected Materials, &c. so come to Court with Writings, forged after this. Now when one, who has Right of Presentation, has a Relation, a Friend, or one who thinks as he does, who hath been bred a Tradesman, a Soldier, an Attorney, Lawyer, or, &c. he makes him a Divine. If one who had been an Attorney, and had but known the least of the nature of Evidence, had been made a Priest, when these Things were first offered, and Priests had proposed no Advantage by them, not a Word of them had been admitted, or suffered to be read in Court. However, from first to the Time assign'd, they spent 5 or 600, nay I may say 1000 Years, with greater Application, than many others do to pursue the Truth, in robbing every Article in the New Testament, and all other Writings of every beautiful Parable, of every Sentence of what they call Morality, and twined them to make them theirs; of every Passage which explained any Part of the Old Testament concerning Christ; and in extracting all they could get out of the Books, &c. of Heretics,
Alterations of Rabbies forged.

Heretics, which had improved their Scheme, to serve their Turns; and in attempting to apply them to their imaginary Messiah, and their Scheme; and in attempting to obviate all the New Testament; or by preaching or writing in favour of Christ; and in forging them in the Times of Darkness and Ignorance, and ever since improving them by Glosses, &c. When the first Attempt to reform, and both sides began to look into, and learn the Hebrew, and a little Light appeared, they gave us these out again; the Parables and Morality not at all altered in Sense, the rest only varied to answer their Scheme, as is demonstrated by infinite Numbers of Citations, and Comparisons by Raimundus and by Voisin, the Citations of the New out of the O. T. from p. 124. to 134, and Sentences, &c. out of the N. T. to 144. &c. to serve the Purposes of the Church of Rome; and might be still more plainly shewed, if it were necessary; and, with impudence beyond that of the Devil, they tell us this came to them by Tradition. Nay, as many of these were written, some a little before, some since the Church of Rome introduced Auricular Confession, Penance, &c. 'tis hard to determine, whether they first forged the Stories, and the Romanish.

L 4
The Hebrew Writings perfect. mith Church put them into practice from those Forgeries; or the Church of Rome introduced the Practice, and these Apostates, that they should not come behind, have inserted Accounts of the Practices of such Stuff, which were never heard of before; and tell you, with the same Assurance, that they had these by Tradition, as they had the rest; as Voisin, in his Proxemium and Notes upon Pug. Fidei hath shewed to the same Purpose. Indeed, if I were allowed to judge, by the Appearance of Things, I should charge the Apostates with the Forgery; because 'tis of a piece with the rest of their Scheme, to set aside the Sufficiency of the Righteousness and Atonement of Christ. Thus they have preserved the Substance of the Sense, in which the Primitive Christians explained the Scriptures in many Points, and the Sense of the ancient Heretics to vary, or evade them; and have forged an infinite Number of impudent Lyes, and senseless Stories, to the Purposes aforesaid; but cannot prove that one Syllable of it came by Tradition. And 'tis vast Satisfaction to a Christian, who sees these, to find that the primitive Christians who had Explanations from those Inspired, and who did not understand the Hebrew otherwise, for there were no others who either
either could, or would inform them, have asserted the Meaning of most of the Texts in the Prophets concerning Christ; as appears from the Objections, and Evasions of the Apostates, in their Writings; tho' the Christians, after those Gifts ceased, were not able, for their want of understanding the Hebrew Language, to justify them. Now, when the Intent of the Scriptures, and the Meaning of the Words for the chief Things, are known, and the Scheme of these Apostates, in each Article, is also known; great Service may be done, by their Evasions, to the pointing out, and Explanation of those Texts, which were explained by the inspired Men, after Christ, by changing their Evasions to the Truth. And it is also of use, to find that wherever there is a Hebrew Word, which opposed the Scheme of these Apostates, and which no Construction, nor any Stories they could forge about it, could secure them so, but that it might be construed to destroy their System; that they took to their last Shift of reading it otherwise than as it was writ, by adding a Mark, which they call Pointing, to insert a Letter, and make it a Word different from what it was, or of another Root, or of another Signification, than the Word would
would have been without pointing, in that Context. If these Alterations in the Letters, and, so, in the Significations of Words, were apparently casual, or about Matters which appear to us to be of the least Moment in the Scriptures, it might have appeared to have been done by Mistake: But if they are only, or chiefly, in Words, which are in Points disputed between these Apostates and Christians, which they could not evade any other Way, and that they change the Reading and Meaning of these Words, which concern our Terms of Salvation, we desire to be excused from making our Enemies our Judges; we must stick by the Text.

Any one, who has considered an Author, and finds some Things clearly, and some bunglingly performed, can easily see which were his, and which he stole. When these Rabbies come to meddle with any Matters, which the Christians and Herticks had not done for them, as Philosophy, Astronomy, Chronology, the History of their own People, or their own Affairs, or forging any other of their Stories; they shew themselves to be the stupidest Dogs that ever lived. There was an eminent Instance of this in a late Publisher, who had the Impudence to pretend
Alterations by Rabbies forged.

to be the Author of the Substance of what he only handed out, by one of the real Authors putting him upon writing a Piece, all himself, whereby he shewed his own Judgment, and that of all his Admirers.

As the Devils were forced to confess Christ, so surely this Seed of the Devil have confessed him, in abundance of Instances, more plainly than ever they intended. But it is likely the Publication of the LXX, and Targum, before Christ, forced them to do many Things against their Will; and, it is likely, if they had not been published, we should have had another Scene. Tob. Pfanner. Syf. Theol. Gentilis purioris, p. 499. "The later Jews, whom Cunæus (de Rep. Ebr. Lib. 3. cap. 4.) says, were so incensed and grieved, that the Bible was translated into Greek, at the Request of Ptolemy Philadelphus, that they had a publick Fast for it every Year, on the Eighth Day of Theuth. Whence it is easy to see, what Care or Desire such Men, who could bear so much Malice and Hatred to any Man whatever, would have to instruct and reform the Heathens, when their sole Desire and Business was to prevent their coming to the Knowledge of any Thing right and good."

But
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But these Concessions avail nothing; for, as there are thousands of Lies so bare-faced that they cannot defend them, so, if there be some Truths, they will not be bound by them; they do not assert, that any one of their Books is altogether, or in every Point to be believed, but the Opinion of the Majority of their Rabbies; so, we can never join Issue with them.

These Apostates, to make this Story of their Tradition go down, pitch upon a sacred Number which was used, both in the Old and New Testament, for Men, &c. And tell you Stories of their Sanhedrim, composed of 70, and a Succession of them, being founded upon the Establishment of Moses, who were Judges extraordinary; and may as well claim a Succession from Moses, or &c. of their Authority over Kings, and punishing of them, &c. from which the Pope, and his Conclave, derive their Authority; which are all demonstrably mere Fiction, and impudent Lies, founded upon evident Misconstructions. Those God, or Moses, appointed Judges of Matters, under Moses, were Elders, Officers of the People, and inspired, not Priests; and supported upon the false Construction of רֹפֶּה for a Sanhedrim.
Alterations by Rabbies forged.

bedrim of the Aleim, to signify Judges. For, besides Appeals from any of these seventy in weighty Matters to Moses, any of these Judges in Matters where there was no Evidence, or not sufficient for him to determine by, was to bring the Case before Moses, and he was to enquire of the Aleim, and to take their Determination, by the Response of the Oracle. This seventy had no Subsistence in the Time of the Judges, nor of the Kings; whatever the Priests, &c. had, after the Captivity, when they were subject to other Nations, was not of divine Appointment, as appears by Scripture, but by Grants, or Permission from the Princes they were subject to; most likely was usurp'd, under Pretence of their Licence to enjoy Liberty in their Religion, and not to interfere with the civil Authority, when any of those Princes had Vice-roys, &c. there, but to permit to act in Matters of Religion.

These Apostates, by their oral Tradition, alter the Texts to serve their turns, but the Forgeries of the History of their Sanbedrim, as of consistory Judges, &c. if admitted, destroy at once the greatest Part of the Bible, the Veracity of the History, of the Authority, and of the Actions
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Actions of the Judges, of the Kings; of their Officers, and of the Priests; nay even of the Determinations of the Oracle. Before the Reformation began, the Popes burnt all the Jewish Books; there are two Temptations which have since prevailed, and induced them, &c. to suffer the Stories about it to be heard. The Honour they pretend to pay to its supposed Members, whom they would make learned Men; and the Foundation it gives for the pretended Authority of the Church of Rome, &c. these have made Men, who supposed themselves learned and Church-men, insert these Stories, and become Advocates for them, such as Raymund Martinus, and more eminently, when that Authority began to be more earnestly disputed, Voisin, &c. And others who opposed them, have done it too tenderly. The very Texts they produce in Evidence to support the Appearance of such a Body, from the first to the last of the Prophets, demonstrate that during that Time there was no such thing in being, and that such supposed Authority, and Actions, were absolutely inconsistent with the Authority placed in others, by the Scriptures, and with their Actions recorded there. They seem to found the Titles of its Members in Berescheth, cited Peter.
Alterations by Rabbies forged.

Peter Galat. p. 94. upon 1 Par. ii. 55. And the Families of the Scribes which dwelt at יבּעַבְּזָי Yabbez, i.e. Teachers, &c. which happens to be a Name compounded by a Woman, 1 Par. iv. 9. of no Root or Signification, nor ever used, but as she says, taken from בּעַת Pain in the Birth of him she so named. Herm. Witsii. Miscel. Sacr. finishes his Dissertatton De fynedriis Hebræorum, p. 563. thus — "Not under the Kings; for which of the Kings was either appointed, or dethroned, or re-proved by the Sanhedrim? as the Kings were, such for the most part were the People; we never read of the Sanhedrim's having any Influence. The regal Power is described by Samuel, 1 Sam. viii. 11, &c. What Business has the Sanhedrin here with the King? If there was nothing else, this alone would shew how false the Stories are which these Dotards the Rabbies tell us of the Power of the Sanhedrin over the Kings, even to whipping. Petit says well, That the Jews have nothing but Imagination for that Form of Government; no Princes reigned upon those Terms. Consult the Bible, read Josephus, one of themselves, who gives an Account of the Jewish Affairs. I will venture all I am worth in the World upon it, that there is not one Word
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Word of Proof for it; but the very contrary is required of them in Samuel at Saul's Inauguration, by God himself. To proceed: There was no Sanhedrin in the Time of Zoro-babel, Ezra, and Nehemiah, who having Authority from the Kings of Persia, ordered many Things among the People; but it is no where said they consulted the Sanhedrin. First, it is very remarkable to our Purpose, that, Neb. ix. and x. they make a solemn Covenant to reform the Church, by which they bind themselves to all the Duties of Piety and Virtue; the Covenant is signed and sealed by above Eighty of the Princes, the Levites, and the Priests, whose Names are mentioned, these were joined by all those who had Knowledge and Understanding. Where was our Sanhedrin now, who ought to have been first on this Occasion? LXXXVIII. From all this it appears very probable to me, that the Sanhedrin got at last into Power, when they were under Submission to the Macedonian Princes, the Successors of Alexander the Great; and hence is the Name derived, for the Macedonian Senators, who governed Affairs, were so called, according to Livy, Lib. 45. cap. 32."

And,
And, besides attempting to shew an appearance of a Possibility of the Manner of the Descent of their Traditions, one of their principal Ends, as above, appears to be to evade the Meaning of the Word Aleim, to make them who determined all difficult Matters by Oracle, Judges. Exod. xviii. 15. xxi. 6. xxii. 8, 9, 28. Deut. xix. 17. and the Temple or the Sancta Sanctorum, the House of those pretended Judges. Disput. R. Jebh. cum Nicholao, p. 9. — "Do you believe all that is contained in these four Talmudic Digests? The Man of profound Wisdom answered: Yes truly, I believe all the Determinations and Decisions in them, for these are delivered down to us by our wise Men for our Instruction; and take the Name of Talmud, and their Rise, from teaching and instructing, which we are commanded to do in the Scripture in these Words of Deut. xi. 19. And ye shall teach them your Children. There are in it some pleasant entertaining Things, designed to amuse the Mind, and lead it on to Knowledge, and instruct it by Allegory. There are besides some Things in it which the Ignorant, the Epicurean, and the Prophane, may think incredible; of these I am not obliged,
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ged to give you an Account; for these you may attend to, if you please; if not, you may lay them aside, for no Controversy is ever determined by them.—p. 11. There are also some Precepts, which cannot be understood without Tradition; whence it is written, (Deut. xvii. 8.) If there arise a Matter too hard for thee in Judgment, &c. thou shalt go up to the Place; and it follows immediately (v. 11.) according to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do. It is certain therefore, that the blessed God has committed his Precepts to the Care of the wise Men. Besides, since it is written, (Deut. xxxii. 7.) Ask thy Father and he will shew thee; thy Elders and they will tell thee; it remains, that there is need of Tradition.” That of Deut. xvii. 8. is a Precept directive to each Country Judge upon any Case, civil or criminal, when there was no King, and where no Rule or Evidence appeared, that Justice might be executed, as stated above; to go to the Place which Jehovah Aleim should choose, and to the Priest, Levites, and Judge in being, and enquire, (because if they could not decide, they had Right of
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...of enquiring at the Oracle; and, in such Cases, none but the Aleim could determine) and according to the Response they gave him, to do. This is far from an Appeal, of one who thought himself aggrieved, to a superior Court, or Sanhedrim, and proves there was no such Court. And this held not, but when there was no King, and while the Aleim chose that Place; not after Shilo and Jerusalem were rejected, and there was no Presence at either; much less when and where the Talmud was writ, much less still about what was writ in it, which is foreign to these Matters. That of Deut. xxxii. 7. is a Direction to enquire after what State their Forefathers were in, at first, and what God had done for them, and is nothing to the Purpose or Case in Point. Would these Fools have us believe, that the Judges and Kings were subject to them, or punished by them, or that the High Priest, &c. was to be directed by any Court, how he was to execute his Office? When any Doubt arose about the Ceremonial Law, or any other Matter or Thing, even about the Civil Law, or where there was want of Evidence, or about the Law against Criminals, Moïsès himself...
himself was to consult the Oracle. Exod. xxv. 22. xxix. 42, 43. xxx. 6, 36. Num. xvii. 4. Lev. xxiv. 12. and so were all that succeeded him, Priests, or Judges, or Kings; and when in the Land, Josh. xxiii. 2. xxiv. 1. Wagensel. Tela ignea Satanæ Nizzachon vetus, 133. (to prove the Apostles who suffered were not the Servants of God, he shews what threatened the Prophets, who were preserved, but forgets the Sanhedrim — “So God delivered Jeremiah, whom they so often attempted to kill; according to his Promise, chap. i. 18. I have made thee this Day a fenced City, and an Iron Pillar, and Brassen Walls, against the whole Land, against the Kings of Judah, against the Princes thereof, the Priests thereof, and the People of this Land. Ezekiel also, as he writes himself, chap. ii. 6. was commanded, Thou therefore be not afraid of them, though they be Briars and Thorns to thee, and thou dost dwell amongst Scorpions: Be not afraid of their Words, nor dismayed at their Looks.” When they had forfeited, and lost that Privilege of Responses from the Oracle, and at the same Time lost their Language, they were in much the same Condition as the Heathens, could not read, or understand the Scriptures,
tures, and had lost their Emblems, and their infallible Guide; so, could not tell one another their Confessions. There was no occasion for Translation before the Captivity; and no one durst offer to put the Text, which was perfect, into other Hebrew Words; and, if there had been one so impudent as to have done it, others durst not have received it; nor, for the Reasons aforesaid, durst any one presume to write upon, clear, or determine such, as they call their difficult Points, either in the Law or Prophets, which they now leave, till such another Determinator come. Pug. Fidei, p. 26.—"From the Days of Moses, (who rests in Peace,) who received the Law in Mount Sinai, from God himself, Mouth to Mouth, from him to the Time of our Holy Doctor (Jehudah) was there no Book written concerning the Oral Law: For this was formerly the Custom and Manner in Israel; the wise Men took the Statutes, one from another, by Word of Mouth, as they were delivered; but their Disciples were allowed to mark them down, and record, in some Manner, those Statutes, left they should be forgotten, which nevertheless they kept secret, and called the Book of Secrets. This was the Custom till a Priest came ministring
ministering to his God with Urim and Thummim, with Wisdom, and the Fear of Sin; this was our holy Teacher, the moft upright of them all, &c. Hére is an Évasion; they had Priests to enquire, till they were banished, and needed no Teachers. And, for those Reasons, they had not, nor did there ever appear a Line in Hebrew upon any of those Subjects. When Ezra, and some others after him, who had writ and read the Law, and had preserved only such a Knowledge of it, as we see in those poor Performances the LXX, and Targum, they were forced to explain what they knew of the Law, &c. to the People in Chaldee, and teach others who were to succeed them, what they could of the Hebrew, as we say, by the Book; thence arose the Necessity for Schools, as for a dead Language. No King, or Princes of any of the Ten Tribes, and, Ezra i. 8. but one of the Tribe of Judah is mentioned, or such as had inferior Power, or Jurisdiction, within their Ten Tribes, or Districts, returned; nor does it appear, that the lineal High Priest returned; nor, though they registred, does it appear, that those who returned of each Tribe, possessed only the Land of that Tribe, or that Family, but Nebem. xi. 1. that
that they cast Lots for the Land. And as there were none who had seen the secret Emblems, and scarce any, then alive, who had, at Years of Discretion, seen the publick Emblems, or the Sacrifices, and other Services performed; and if there were a few such, as Ezra iii. 12. the length of Time, their great Age, &c. would make their Accounts very imperfect. Hence they would have continual Doubts, Disputes, &c. about those Affairs, and about the Meaning of the Scriptures, which led them into, or confirmed them in that cursed Mistake, of taking a temporal Prince for Christ, and divided them into Sects, and such as they themselves shew. And, in this Confusion, they who knew any thing of the Hebrew Tongue, assumed the Title of Scribes, Expounders of the Law, Rabbi, &c. Cyrus gave Licence Ezra i. 1. to the Jews to return to Judea, and to exercise their Religion; but, Nebem. ix. 38. those who returned were as much subject as those who stayed, and his Governor determined even about the Priesthood, according to their Law, Ezra ii. 63. In a doubtful Case, where the Register was pretended to be wanting, suspended them till a Priest arose, who should use Urim and Thummim; and, Ezra
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Ezra v. 1. they were directed by Haggai; and Zechariah prophesies to proceed in building the Temple. Artaxerxes, Ezra vii. 6, 12. gave Ezra a Scribe and a Priest of the Law of Moses, a Commission for himself and other Jews, to return with Ver. 14. the Law of his God, which was in his Hand; and Ver. 25. with Power to govern, to appoint Magistrates and Judges, executed, x. 14. But 'tis evident he had no Commission to erect such a Court as is talk'd of, Ezra vi. 18. set the Services in their Courses, according to the Writings of Moses. After, Nehem. v. 14. when Nehemiah was Governor, and the Register of those who pretended to the Priesthood was defective; Nehem. vii. 65. he gave the same Judgment, and suspended them, till as above, and determined about Wives or Estates, x. 29. by an Oath obligatory. Nehem. viii. 1. Ezra read in the Book of the Law of Moses, and about 14 others explain'd it to the People, in the Language they used. And, Ver. 9. the Governor and Scribe taught the People; nay, it is said expressly, Nehem. xiii. 1. they read in the Book of Moses. So, if ever there was any such Court, it must be instituted afterwards; and all the Stories, about what Ezra and they did, are mere Forgeries.
Forgeries. And, if later, it could have no Divine Institution, but must be by Commission from the King, or Emperor, or set up in Times of their Rebellion, by themselves, or by their later Kings, or Vice-Kings; so, had no Authority, nay, has no credible Evidence of its beginning. When they are opposing the Evidence concerning Christ, they give up their Sanhedrim. Wagens. Tela ignea Satanae, Dipp. R. Nachm. cum fratre Paulo, p. 29. "It is certainly just that no single Person should judge and acquit the Guilty, unless he have Authority from the Prince or King; as long therefore as any of the Royal Blood remained who had any Power among the Heathen Kings, or were the Babylonish Æchimalotarch and Prince of Palestine, they had the Power of appointing Judges and Teachers; and this was the Custom also in the Time of the Talmudists, four hundred Years after Jesus was born; therefore the Talmudists don’t mean that every Prince should be descended of Judah, but that the Promise was made to Judah, that the Royal Dignity should rest with him in Time to come; in the mean Time however this Power has ceased a long while as I said; for in the Time of the Babylonish Captivity they had neither Sceptre nor Legislator:
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Legislator: Under the second Temple too, when the Regal Power was in the Hands of the Priests and their Servants, Judah had no share in the Administration of the Government; and neither Governors or Eparchs were appointed from thence, for the Priests and their Servants had the whole Power, and they who were appointed by them.

Pug. Fidei. Observ. Voisin. p. 268. Pag. 254. § x. (These are the Heads of the Babylonish Captivity) "Of these Heads of the Captivity, we read in R. Mosès Maimonides that they were like Kings, and governed the Israelites wheresoever they were."

And these have passed upon Christians, by mistaking Texts in the New Testament as John xviii. 31. The Jews therefore said unto him, It is not lawful for us to put any Man to death. This Speech was not true and the Reason assigned next verse and xix. 7. The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.

It appears that they had a Council of Priests of the Tribe of Levi, Elders, Scribes, and Counsellors, of any Tribe, or any Religion, such as Pharisees, Sadducees, &c. who could not act about any Point in Religion, but in Mischief, which the High Priest Mat. xxviii. 1. Mar. xv. 1. Acts. vi.
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12. summoned upon Matters concerning their Religion; upon the Law Deut. xiii. 4. xvii. 4. and that they had power to confine one accused, in the common Prison, 'till he were examined, and that they might turn them over to a Judge, who, upon the Law Deut. xxv. 3. had power to inflict upon one of their Natives 39 Stripes, as Acts v. 25. 2 Cor. xi. 24. and upon the neglect of the People, to punish Blasphemy, &c. they had power to enquire and advise. The right of punishing by Death for false Worship, for attempting to seduce others, for Blasphemy, &c. was never in the Priests, nor in any Number, but naturally, and by divine Appointment, Numb. xv. 35. Deut. xiii. 10. Levit. xx. 2, &c. 1 Reg. xxii. 10. in the People; and, for default, the Village or City was to be destroyed by the Nation; and when that was neglected, they were to be carried into Captivity, and even had right to exercise it there. As the first Part of the Prophecy. Gen. xlix. 10. is about civil Power, so for civil Affairs; and if, upon want of an extraordinary Judge or King, the Prince of each Tribe, or eldest of each House, had an hereditary Right to judge in civil Cases in his Tribe, or in his District, or among those of his Family, as the Patriarchs had; as Judah was the only Tribe that returned, and those,
those, who they were successively under, allowed it, in that Sense the Scepter or Rod did not depart from Judah, till Shiloh came. This must be the Part about Religion and the means of executing the Law against Offenders in religious Matters, from among Footmen, the lowest of the People, who were mostly of the Tribe of Judah, until the Irradiator come. It was predicted what sort of Death Christ

* חסוק is the Person who has the power of making Laws as well as the Ensign of Dignity, Staff or Scepter, they held in their Hands; and the prefixed Will admit of it. When Jacob worshipped leaning on the top of his (Heb. xi. 31. and Gen. xlvii. 31.) the Word used for the Ensign of Dignity which Moses and Aaron carried in their Hands, when Jacob's Hand, I say, was on the top of the Scepter, the bottom of it must be between his Feet; and so when they sat in Judgment and leaned on the פסחא, it must stand between their Feet; and the Text, had it been translated, the Rod (or Tribehip) shall not depart from Judah; nor the Scepter (Staff or Ensign of Dignity) from between his Feet, and had the Commentators observed that it must stand between their Feet when they rested their Hands upon it, as they sat in the Courts of Justice, the meaning of the Words would have been out of dispute — that Judah should continue a Tribe, and have a Form of Government in it, Administrators of Justice till Shilo came, which was not the Case of any one of the other Tribes. See Numb. xxii. 18. that is synonymous to הַתֵּן: the Reader will excuse this Correction of the Author's Construction of הַתֵּן.
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should die, else they would have stoned him; and, though the Roman Officers were obliged to prevent Tumults from whence Insurrections might ensue, those who stoned Christ's Followers, supposing them Blasphemers, acted under that Law, at the Instigation of the Council, and were not called to any Account, of whom Saul, afterwards called Paul, was one. And this Law was amongst the Heathens, Moses says, in Egypt, Exod. viii. 26. Lo, shall we sacrifice the Abomination הועבה of the Egyptians before their Eyes, and will they not stone us? Wagensel Tela ignea Satanæ Carm. R. Lipman. confut. 309. After many Arguments and Proofs about the Dependance of this Council upon the Powers they were under, their disposing of the Office of chief Priest, &c. he shews their Dissolution. "But Josephus himself relating this piece of History in his Antiquities Book 20. Ch. 8. confirms the Truth of it. ——

The younger Ananus, who as I said, was now High Priest, was a bold, audacious Man, of a cruel Temper, a Sadducee; who, as we have observed, are of all the Jews, the most rigorous Judges; being this Sort of Man, thinking it a very proper time, whilst Festus was dead and Albinus on his Journey, he calls a Sanhedrim, and delivers up a Bro-
ther of Jesus, named James, and several others, who were brought before him to be stoned as guilty of Blasphemy; which gave great Offence to all the good Men in that City, who had regard to the Laws; and they sent Messengers privately to Albinus to command Ananus to do so no more, for he had not done right now. And some who met Albinus in his Journey from Alexandria informed him that Ananus had no power to call a Sanhedrim without him; on which he writ in anger to the High Priest threatening to punish him; and King Agrippa took the Pontificate from him at three Months End, and gave it to Jesus the Son of Damneus. After this there follows in Josephus some Account of the Ruffians which Jerusalem was full of, and his lamentable Complaints — And from that Time particularly our State began to decline, and Things to grow worse and worse every Day.”

The only Account we have, in the old Scriptures, of the Existence of a Seventy, and their President, and of their Consistory in the Sanctuary, their painted Chamber, be it descriptive or predictive, is Ezek. viii. 10, 11. So I went in and saw, and behold, every Form of creeping Things, and abominable Beasts, and all the Idols of the House
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of Israel portrayed upon the Wall round about. And there stood before them seventy Men of the Ancients of the House of Israel, and in the midst of them stood Jaazaniah the Son of Shaphan, with every Man his Center in his Hand. And of their inferior Court of 23, I suppose with two Princes, or Presidents, or, &c. v. 16. At the Door of the Temple of Jehovah, between the Porch and the Altar, were about five and twenty Men, with their Backs towards the Temple of Jehovah and their Faces towards the East, and they worshipped (Shemosh, the Light of the Sun) the Sun towards the East. Ibid.: xi. 1. — East-Gate of the Temple of Jehovah, which looketh East-ward: and behold, at the Door of the Gate five and twenty Men; among whom I saw Jaazaniah the Son of Azar, and Pelatiah the Son of Beniah, Princes of the People, ver. 13. And it came to pass when I prophesied that Pelatiah the Son of Beniah died. And though Ezekiel has given this Account, which is all he had to do with them, R. Abarbanel upon the Author of Tzemach David, cited Pug. Fidei. p. 11. by Voisin says, "from Jeremiah Ezekiel had it (and he makes Baruch the Son of Neriah to be one of the Assembly, and Josedek the High Priest) and from Ezekiel, the Men of the great Synagogue, among
among whom he reckons Haggai, Zachari-ah, Malachi, Ezra, &c." All the Ac-
counts of their Traditions, except some very few, which are founded on the Author-
ity of Scripture, though perverted by them, are like this; and infinite Numbers of their Stories in them are the most impudent, and apparently the most stupid, that were ever written; outdo that of Patrick the Irish Saint, who, after his Head was cut off, swam over the Sea with it in his Teeth; yet all with direct Intention to evade the Articles of our Salvation. They had no Miracles from God, from the Name, from Magick, nor even Success to countenance any thing they did; but were cursed, in Banishment, almost under an Impossibility of Repentance; no Evidence for their Writings, but the utmost Degree of Wick-
edness, of Malice, of Impudence, of Effron-
tery.

Providence has done the same with these, as was done to those at Babel, has divided and confounded their new Confection; so that, though their Design be the same, scarce two of them can agree in the manner of executing it. Whenever any num-
ber of Men are ignorant of Revelation, or depart from it, each follows his own Head, there can be no other Guide to keep Men
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Men in the same Mind. If any thing they say be not proved by Scripture, or otherwise, so doubtful; and 'tis for their Interest to have it believed, there are three strong Reasons for us to reject it. If at any time any one of their Nation forged a Lye, that might go by Tradition, as well as a Truth. Does Antiquity make it true, or delivering it down make it true? Are their Lyes any Evidence for being written? Or will they be any better 2 or 3000 Years hence? And if such numbers of Rules, such inexpressible Variety in Pointing, &c. as are written, pointed, &c. had been true, 'twas impossible they should have been preserved by Hearsay; as impossible as, I have shewed, it was for the Arabs to preserve the Sense of the Hebrew Words, in old Songs; and is as villainous an Undertaking, as that would have been, if it had got forward. And as they are, and as coming from, the Church of Satan, they are not only not to be regarded, but to be detested. We are caution'd as strictly against their Traditions, as the original Jews were against those of the Heathens; and they themselves, by observing these Traditions, and others before these, are accursed beyond any Set of Men that ever were upon the Earth.

N Though
Though it is evident how they came by the Sense of many Texts, 'tis difficult to imagine how they pick'd up the Objections, and the Rubbish about their oral Tradition, concerning the Ceremonial Law, and the infinite Number of Stories, and impudent Lyes. Voisin in Observat. in Pug. Fidei, p. 25. has cited the Accounts they give of forging these Writings. Wagensel, who is much too civil to them, in his Tela ignea Satanae, p. 55. gives the most likely Conjecture; he says, R. Jephadab, &c. sent circular Letters to all the dispersed Jews, to require each who remembered any Thing he had heard from his Parents, or who had made any Schedas about those, to send them to the Rabbi, &c. and they digested them under Heads, so formed a Misbna; perhaps he puts the beginning too early; but he allows there were some Interpolations afterwards, and that their Disciples, and others, went on with the rest of their Books, for several hundred Years. Wagensel. Tela ignea Satanae, Carm. R. Lipman. Confut. p. 588. "You have them in the Beginning of some Editions of the Misbna, and in Halicot Olam, Tract. 5. c. 1.

I will cite a few out of many from thence, as Constans, L'Empereur, has translated 'em, that
that the Reader may stand amazed at, instead of admiring the extreme Stupidity and Madness of the Jew. Wherever D. Simon, the Brother of Gamaliel teaches anything in our Mishnas, we determine according to him; especially about a Surety, or Huntsman, a Proof following; the Decision is always according to him in Preference to his Companion. Where Ribbi and D. Simeon, the Son of Eleazar, give their Opinion, we follow Ribbi, (i.e. Judab the principal Man) when Ribbi and D. Jose, Brother of Judab, the Determination is according to Ribbi. Ribbi and D. Ismael, Brother of Jose, the Determination is according to Ribbi: But when he speaks in the Name of his Father, it is according to him. When Ribbi and D. Simeon, Brother of Gamaliel, it is determined according to D. Simeon, Brother of Gamaliel. Wherever D. Simeon, Brother to Eleazar, explains any Controversy, we follow him. Where Ribbi and D. Judab differ, we follow Ribbi; Ribbi and D. Mier, the Determination is according to Ribbi; D. Eliezer, and D. Joshua, it is according to Joshua; D. Eliezer and D. Gamaliel, it is according to Gamaliel; nor is any Determination made after the Opinion of the Disciples of Eliezer.
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exer, except in eight Cases. Where the Sect of Schammaeus and that of Hillel differ, we follow Hillel's; except in six Things, about which the wise Men determine neither by the Words of the one or the other; and in three more, where the Determination is according to Schammaeus's Sect. — When the Doctors of the Gamara, Rabus and Samuel differ, we determine with Rabus in forbidding Ceremony-Matters; but according to Samuel in Court-Matters.—When Master Hadsa and Master Honna differ, the Decision is with Honna; Rabus and M. Nahman, in Ceremony-Matters that are forbidden, it is according to Rabus; but M. Nahman in Court-Privileges. We always determine with the Scholar where there is no Master: When the former and latter differ, the Decision is with the latter; M. Judah and Rabba, it is with Judah; Rabba and M. Joseph, it is with Rabba, except three Decisions. Aha and Rab. — Ina, especially on three Things, raw Flesh, Eggs, and jugular Veins. — The Decision is according to Marus, the Son of M. Ayes, when he doth not differ with his Master. I shall cite here, and it is a proper Place, that most strange Piece of History, about R. Eliezer, from Bava Mezia,
xia, fol. 59. a. as a full Proof of the Falsehood, Absurdity, and Impiety of the Jewish Traditions, and therefore I shall not think much to give it entire: — that is, The Tradition is, The Ovens (Furni) were made in a Row, so that each was joined to the other by the Mortar, so that R. Eliezer pronounced of these Ovens, that they could not contract any Foulness; on the contrary, the wise Men maintained that they could become unclean; and they are of that Sort, which are called Serpentine. Why Serpentine? R. Judas gives the Reason, as if Samuel had taught him; because he produced Arguments, which never end like a Circle, of which infinity a Serpent biting its own Tail, in an Image, and determine those Ovens or Furnaces were foul. It is certain, that R. Eliezer produced that Day all the Answers which were in the World, but they would not admit them. At last he says to them, if the Tradition is on my side, let that Carob Tree near there, testify it: Then the Carob Tree was pulled up by the Roots, and moved an hundred Cubits from its Place; others say it was four hundred Cubits. His Companions said, but the Carob Tree is no Proof. Then he, if the Tradition is on my Side, let the Stream of that neigh-
neighbouring River testify it; Then the Stream turned and flowed back again; but they, the Stream is no Argument. He again, let the Walls of this School testify it; presently the Walls inclined as if they would fall: Then R. Jofua balled out and said, if the Disciples of the wise Men dispute with one another about Tradition, what is that to you? So the Walls did not fall in honour to R. Jofua; nor did they rise up straight in honour of R. Eliezer, and so continue inclined to this Time. R. Eliezer goes on, if Tradition is on my Side, let Heaven bear Testimony. Then did an heavenly Echo sound out these Words; What have you to do with R. Eliezer? Must Tradition be always of his Side? Then did R. Jofua rise on his Feet, and say, It is not in Heaven, (Deut. xxx. 12.) What is the Meaning of the Words, It is not in Heaven? R. Jeremia answered, that it signified, that the Law was long since given in Mount Sinai, and that we regard not Voices from Heaven: Thou hast long since written at Mount Sinai in thy Law, Exod. xxiii. 2. Thou shalt not follow a Multitude. R. Nathan, by Accident, meets just then with Elias, and asks him, what the Blessed God was doing, whilst the Rabbins were contending
tending so fiercely with one another? He answered, that he laughed most immoderately and said, my Sons overcome me; my Sons overcome me! It is recorded, that that Day all the Decisions of R. Eliezer, about clean Things, were heaped together and burnt, and he himself was anathematized by common Consent. Afterwards they said, who will go and acquaint him what we have determined upon him? I will go, says R. Akiba, lest if less honourable than he go and tell him, he lay the whole World waste. What did R. Akiba do? he put on black Cloaths, and covered himself with a black Cloak, and sat down about four Cubits from him. R. Eliezer therefore enquires of him, my Akiba, why does this Day differ so much from other Days? What means this melancholy Appearance? He answered him, my Master, it seems to me as if thy Fellows, the wise Men, separated themselves from thee; which Eliezer perceiving, rent his Garment, put off his Shoes, and, leaving his Seat, sat down upon the Ground, his Eyes running down with Tears. Then a third Part of the whole World was damaged in the Olives, a third Part in the Wheat, and a third Part in the Barley. They say also, that a Piece of Dough rotted in the Hands of some Woman as she was
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was working it. It is certain, that there was the greatest Calamity that Day; for wherever R. Eliezer turned his Eyes, Fire consumed every Thing; even R. Gamaliel himself, the Head of the Assembly, by whose Authority the Excommunication had passed, who was on Ship-board, when the Waves swelled against him ready to swallow him up, said, I believe that this happens only for the Sake of R. Eliezer, the Son of Hurkan; so standing on his Feet, he addresses himself to God: Judge of the World, it is known and manifest to thee, that I did it not for my Honour, or the Honour of my Father's House, but solely for thy Honour, that Controversies might not multiply among the Jews, (for what End will there be of Disputes, if one may oppose a Number:) So the Sea was calm, its Fury subsiding. Imma-Schalom also, the Sister of Gamaliel, and who was Wife to R. Eliezer, had her Share in this Business, for she would not let R. Eliezer fall down on his Face, at his Homologetic Prayers. It happened, that as the first Day of the Month drew near, that she, by Mistake, taking a full Month for one that was not full, (and thinking that Day to be the Calends, when no such Prayers were said, when nevertheless the Calends
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Calends were not till next Day, had neglected to observe him yet others say there came a poor Beggar to the Door, to whom the herself gave a Piece of Bread, (whatever the Case was, she left him alone when she went away,) returning to him, she found him with his Face flat upon the Ground: On which she, Hey, get up, you have just killed my Brother. She had scarce spoke, when the Funeral Trumpet sounded from the House of R. Gamaliel, that he was dead.” Such are the Men to whom they attribute Infallibility. Hottinger T. Phil. p. 562. Talmud. — “All their Words are the very Words of the living God, &c.” With many more such, p. 595. Josephus Antiq. Lib. 13. c. 18. “I must now shew, that there are many Decisions handed down from our Ancestors, which the Pharisees have delivered out to the People, which are not written among the Laws of Mofes; and therefore the Sadducees deny any Authority to them; saying, we are to observe none but what are in the written Word: Hence has arisen a great Controversy between them, whilst the more substantial People take Part with the Sadducees, and the Pharisees support themselves with the Credit of the rest of the People.” Pug. Fidei, 339. When the
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the Jews are pressed with Evidence about Christ, they relinquish Scripture, and trust to their Rabbies. Voisin Observat. upon 332. ad §. 14. Whom they ought to believe, although they say the right Hand is the left Hand, and vice versa. The Author of Ikkarim explains it, Book 3. c. 23. What our Masters B. M. say, although they tell you the right Hand is the left, and the left right, you are to believe it. This is to be understood by it, and by it they intend this, since everyone is apt to form Imagination to himself, and think himself more intelligent and wiser than any Body else, so that many ignorant and unlearned People, and the Vulgar may take upon them to charge the wise Men with Mistakes reckoning themselves more learned, therefore the Scripture says, Although any of the wise Men may seem to say, that the Right Hand is the Left, and the Left the Right, yet ought no one to depart from their Words: But the Decision must always follow the Majority of the wise Men; and though it might be, that one private Person had more Wisdom than them all, and was wont to find out more Truth than them all, yet the Determination ought to be according to the greater Number, nor is it lawful for any private Person by any Means
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Means to dissent from them in his private opinion on any occasion." They allow what I asserted above, that these blasphemous Forgeries were only to prevent the Conversion of their People. *Voisin, 714. upon Pug. Fidei, 704. So there came a Flea, &c.* [And Voisin was so sily as to cite this,] "So the Author of *Meor Enaim*, c. 16. — That is, So ye may safely pronounce on the History of *Titus*; that his Story is nothing but Invention or Fable, and a Method of teaching made use of by the Learned to fix in the People's Mind a fine Idea of the Greatness and Power of our Lord to punish those who rise up against him; and in the first Place to punish the Proud by the least of Creatures." I need say nothing about their *Cabala*, but what their chief Friend *Buxtorf* says, *Melch. Leyd. de Orig. Mundi Mos. c. 4. §. 22. Buxt. in Notes, p. 318. from Cofri.* "This *Cabala* is a bottomless Pit, an inextricable Labyrinth, which you can neither find a way into, nor out of; nor is it of any Use." I shall infer some Instances of the Villanies under Cover of it below.

Surely, no Christian dare say, the Jews since Christ were the Church of God; and whatever they, or any of them, have done, or
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or said, or writ, since Christ, is, to say no worse, private Interpretation. Their Opinion or Delivery of any Thing false or true, if they were indifferent in point of Faith, and if they had not proved themselves to be notorious Lyars, is no more than that of a private Man, nor as they are Heathens or Turks, even so much; so, of Number for Number. But, as they are Parties, they cannot be offered in Evidence; and, as they knew nothing of the Genius of the Hebrew Tongue, but what they had by School Learning poisoned with these Traditions, surely no Christian, nay no one of any Persuasion whatsoever, can deny, as every one has a Right to search the Scriptures, that the Interpretation of any Christian of any Point, in any Text, who can shew that it is more consonant to the Rules and Genius of that Language, and to other Parts of Scripture, is preferable to theirs. The Perfection of the Descriptions in Scripture are never to be exhausted; they treat of Subjects which will be the Objects of Contemplation for Eternity; so, no time will be when searching the Scriptures, properly, will not yield sufficient Recompense.

Besides the Demonstration, which has been long ago given, that there is no evi-
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dence to make their Rules, Pointing, &c. authentick, there is now an internal Evidence given, which proves, beyond Contradiction, that every three Letters, or Word of that Root, they would vary by Rules, and Pointing, have always the same Idea, so the same Signification; and the Application of the Word to this or that Subject, by which one Word serves to describe many Things, is not by Pointing, and varying the Word, so the Idea, but by the Context; so, they are not only useless but false.

The Hebrew Words used in writing had been used in speaking for near 2000 Years, and so were understood by all, at least in their first or outward Sense; there could be no Pointing to, nor no Difference to found, three Letters, with all the Changes that 'tis possible for inserted Vowels to make, so as to make one Word signify many Things; but, as I have shewed, to signify, or convey, the same Idea.

As a Hebrew Word is used for several Things, either it is fixed to an Idea, or 'tis used for several Things which have not the same Idea. If 'tis used for several Things which have not each the same Idea, it never expressed any Thing certainly, either in speaking or writing; but was used, at
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at discretion, to signify what the Speaker, or Writer, or Construer, pleas'd, and could convey no certain Idea to the Hearer, or Reader; if the Word have the same Idea, the Speech, or Context, determines the Meaning.

If the same three Letters must have several different Significations now, what could those, who spoke this Language for 2500 Years before Letters, understand by those Words? and, after that, what could the Jewish People who, as these Apostates tell us, were not let into the Secret of the Mystery of Pointing, understand by those Words in writing for 2000 Years after writing was?

I have already made so many Discoveries in the Scriptures, as are sufficient to prove that these Jews either knew nothing, or were resolved to let us know nothing of the Matter; and I have shewed so many Instances of Perfection in the Words of the Hebrew Language, that I have not room to insert them here, and cannot Epitomize them. Glassius. Oration on the necessity and usefulness of Hebrew, has for his Theme. "The Knowledge of the Hebrew Tongue is so necessary for a Divine that he will make no Figure, or but an indifferent one without it. (and
Alterations by Rabbies forged. (and I have shewed, without it no one will ever be a Naturalist.) "p. 371. Fagius.

Go to the Fountain Head, it is sweetest.
Drink from the Mouth of God, it is purest."

Since 'tis supposed that the LXX, which seems to be another forged Number, and the Author of the Targum, have designedly in many Points translated falsely, how come we to understand the Scriptures? 'Tis allowed, few of the ancient Fathers, who have written, knew any Thing of the Hebrew Tongue, and those few very little, and that only as the Jews told them. Wagenfel Tela ignea Satanae in his Preface p. 51. "I am almost forced to subscribe to Peter Canæus in his Rep. Heb. lib. 1. cap. 18. tho' he takes upon him more than becomes him, that among all the Greek and Latin Fathers Origen and Jerom only understand any thing of Hebrew, and I had like to have said, that little was too much; the rest did not know so much as the Letters." M. Bart. Mayer. Philol. sacr. pars. 2. p. 67. "Jerom says himself that he made use of the assistance of a certain Jew of Tiberias, who was the Admiration of his own People." Aug. Pfeis. Cr. Sacr. p. 136. "The Christian Father, Jerom, in his Preface
Preface upon the Chronicles, says, when you wrote to me to translate the Book of Chronicles into Latin, I sent for a Jewish Doctor from Tiberias, who is much admired among the Hebrews, and went thro' the whole with him, and so was encouraged to undertake it at your request." Pug. Fidei Proem. p. 7. "If St. Jerom's Word may be taken—for in the Oceanus he says, I came again to Jerusalem and Bethlehem, where I hired Bartemius a Jewish Doctor to come by Night to teach me, for he was afraid of the Jews, and he was another Nicodemus to me." And as one, who is to go into Purgatory or Hell, has as much Reason to expect that he should learn there to love the Aleim, as any one could expect to have any Constructions from the Jewish Rabbies, except where they mistook their aim, for evidence of the Christian Faith; and, as the Apostate Jews had not then forged and published their villainous Stories, nor writ and pointed their pretended Traditions, we can have no Dispute, or Account, about them from those Fathers. And, though 'tis certain the Church of Rome knew nothing of the Hebrew, which gave an Opportunity to the Jews to hatch those Forgeries, without any Opposition; so without that Church having any Knowledge
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ledge of, so without a possibility of their gi-
v-ning us any Account of, the Time, or Man-
ner, or &c. of those Forgeries, till about 1270 by Raymund. Martin in Pug. Fidei, 
which seems to have been kept long private.
Nor even of their Forgeries about Confes-
- sion, Penance, &c. Nor any Conjecture 
about the Origin of them; but only that 
they might convey those Stories along with 
other such from Time to Time as they 
hatched them, to the Romish Clergy; but 
could not convey those, about pointing, 
&c. without their understanding of Hebrew, 
or Chaldee; we can know nothing, other-
wise than that when they appear, it ap-
pears that those, and most of the Errors in 
the Church of Rome, of Angels, Saints, 
Purgatory, their Miracles, &c. agree with, 
so may be supposed to have been taken 
from; the false Constructions and Stories of 
these Apostates, and have no other Foun-
dation nor Support but from them. Yet, 
in lieu of that Knowledge, they set up A-
postolical Tradition, the Authority of the 
Church, &c. and suffered none to bur-
lesque, or meddle with the Translation of the 
Hebrew, and in the chief Point kept the 
Faith. When the Reformation began, and 
the Scriptures were to be translated into 
the Language of each respective Country,
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the Question was, who was to have Authority to translate, or judge of the Translation? as this was a chief Point, it perplexed them much. You have the State of the Case, and the Result hinted at in Dr. Prideaux's Connection. V. i. p. 352. That if it be allowed that the present Vowel Points are not of the same Authority with the Letters, but are only of a late and human Invention, it will weaken the Authority of the Holy Scriptures, and leave the sacred Text to an arbitrary and uncertain Reading and Interpretation; which will give too much to the Papists, whose main Design is to destroy the Authority and Certainty of the Holy Scriptures, that thereby they may make room for the Traditions of their Church, and the Decisions of the infallible Guide, which they pretend to have therein. And to avoid this ill Consequence is indeed the most prevailing Cause, that hath drawn into this Opinion most of those learned Protestants that contend for it. So Hottinger Thesaur. Philol. p. 241. speaking of the various Constructions of the S. S. by the Jews. " All these however ought to be understood as the Jews do, and some Allowance to be made, lest any one should think they favour the Papists here (for the Papists think it not improbable that the same Words may have several literal
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literal Senses, as you may see in Cham. panst. tom. i. lib. 15. p. 535.) &c.” It appears that the Protestants, before they had considered the Nature of the Hebrew Tongue, or at all suspected what the Apostate Jews had done by pointing, under Pretence of helping beginners, to learn to Read, or Pronounce, the Words in the Hebrew Tongue, had after forming their Mishna, and Talmud, altered all the Words in dispute between them, and us, in Matters of Faith. After the Reformation, though they had just then separated from a Church, for the very Fault of setting her Authority in opposition to the Bible, instead of keeping to the Bible, they returned again to the Authority of a supposed Church, that is, to the Authority of the Apostate Jews; and, though Christ says, Mark vii. 13. They have made the Word of God of none Effect through their Traditions; to avoid Uncertainty in Reading, and the pretended Right of the Church of Rome to be the Keeper of Tradition, and of Determination, they fell in with the Apostate Jews, admitted their idle Stories of their Tradition, and allowed Vowel Pointing. Upon this the Church of Rome changed Sides, and made their Game: While there was no glimse of any Knowledge of the
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the Hebrew, from that of the two Fathers, till about the tenth Century, of which we have only some poor Hints. The Popes had ordered these Forgeries to be burnt, in the twelfth Century as appears in Maussaci Prolog. to Pug. Fidei et al. Some of the Jews came over, and disputed with the Infidels, and upon discovering the Inconsistency of their Writings, the Popes ordered the Blasphemy to be erased, and the Schools to study the Hebrew, &c. of which came Raym. Martin. and his Work Pugio Fidei. Pet. Galat. and Pourchet. The converted Jews taught them what they knew, but nothing of the nature of the Language, and they endeavoured to detect the Infidels, and set all their Tradition aside, as Pug. Fidei. 360.

But this Admission of the Reformed was so far from demolishing the pretended Authority of the Pope, and Church of Rome, or their Claim of preserving oral Tradition, that when the Reformed rejected the Pope's Authority, the Popes had no other way to support it but, upon a Supposition that the Reformed had admitted that the Jewish Church and, after them, the Apostates could and did preserve oral Tradition, the meaning of the Scripture, to Pointing, &c. And, if the Apostate Jews had, before the coming
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coming of Christ, and the writing of the Apostles, Fathers, &c. written some Things they have written since, and left out all their Rubbish, they might have made some Pretence; and Voisin about 1659, by way of Observation upon the Proemium of and upon R. Martin. Pug. Fidei has made a vast Collection of, and comparison between, the Rabbies and the Scripture, to prove that these Apostates kept those Explanations by Tradition, without the Assistance of the Holy Ghost, Learning, or common Sense; or so much as a Reference to any Writing from the first, to the Time they were writ, which no rational Creature can believe, and therefore his Masters might do so; as at p. 362. But all the Pains he has taken does not prove that one Truth, in their Writings, is theirs by Tradition, but that they stole them; as I have shewed, above, as plainly as he has proved that Pet. Galatin. de Arcanis stole some of his, from R. Martin. Pug. Fidei, then the Romans gave these Villains the highest Encomiums, and the Reformed could not see why. M. Bart. Mayer. Philol. Sacr. 2 Part. p. 67. is angry at once who came not in. "Cornelius a Lapide is very much out of the Way, in saying as he doth, in his Encomium on the Scriptures, which is prefixed to his Comment
ment on the Pentateuch, that the Rabbies have been void of all Manner of Literature ever since the Destruction of Jerusalem, and as the whole Nation has ever since that, lain in Contempt without King, City, Court, or Temple, so also have they been ever since without Learning; which is so bold, false, and idle an Assertion, that it is surprising a Jesuit Divine should be so extremely ignorant of Jewish Affairs." So our Reformers, rather than be at the pains of understanding the Hebrew Tongue themselves, or than fall into the Hands of the Pope, and into Purgatory, they would put themselves into the Hands of the Devil, so into Hell, and give up every Word that concerns the Christian Faith. As Christ was, in the Body, so he in the Church is, crucify'd between two Thieves, the Churchmen of Rome, and the Apostate Jews, with their Spawn the Mahometans. Indeed, the one confesses Christ, but his Prayers are indirect, and the other denies him; whether the Thief's Confession without his direct Prayer, would have saved him, let the one see. And the Holy Ghost is not much better served; for, though He directed, and his Servants writ, the Scriptures infallibly; the Authority of the Church, and the Phrensy of Phanatics, when
when neither of them know a tittle of the Writing, take upon them to teach, and determine, what is Hieroglyphically, Emblematically, Typically, and Literally contained in those Writings, and so set them aside. Indeed the LXX alone has given any one, who is able to work, and will go to work in earnest, sufficient Light to detect all the Frauds of the Jews, and to come at the true Meaning of all the Hebrew Words of any Importance; and, since the Reformation, Printing has produced many Lights, and many Helps, which the Reformers had not then. I have sufficiently exposed the Villainies in the Constructions of the Jews, and shewed that we have had no Account of the Meaning of the Scriptures, in the principal Points, either from the later Jews, or from Rome, and that we have no Occasion for either of them; as the Doctor concludes. p. 361. And therefore though the Hebrew Bibles had never been pointed, we need not be sent either to the Church of Rome, or any where else, for the fixing of the readings of it, the Letters alone with the Context being sufficient, when we thoroughly understand the Language, to determine us thereto. So, I protest against this Bargain.
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Though the Reformation was protesting against the Authority of the Church, our Divines still want to be esteemed the Church, and Learned. Though they know nothing of the Hebrew, so can tell you nothing but what the Apostate Jews have told them; And, as the Church of God was among the Jews till Christ came, one cannot beat it out of their Heads but that they follow the Authority of the Jewish Church, and of Men of Learning. Though St. Paul in this very Point tells them 2 Cor. iii. 12. — We use great plainness (boldness) of speech; and not as Moses which put a Vail over his Face — But their Minds were blinded: for until this Day remaineth the same Vail untaken away, in the reading of the Old Testament; which is done away in Christ. But even unto this Day, when Moses is read, the Vail is upon their Heart. Nevertheless when it shall turn to the Lord, the Vail shall be taken away. Though 'tis evident to ocular Demonstration; that they, to serve their Scheme, and evade the Trinity, so, Christ, either stupidly mistook, or willfully perverted, the infinitely perfect Descriptions of every Thing, Power, Action or Motion, in this System, from whence the Idea of the Trinity is taken; See Voisin Observat. in Proem.
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Proem. Pug. Fidei. p. 151. and are so stupid as to think, that the killing of a Lamb or, &c. is sufficient to atone for the Sins of Adam, of a Family, or Nation; and that the Perfection, or Absence of bodily Defects or Blemishes, in that Creature is sufficient to make them perfect; that the sweet smell of Incense was sufficient to take away the Fœtidity of their Actions, and to qualify them for Companions of the Aleim, and, so, for everlasting Happiness. Pug. Fidei. 44. R. Moses in more Nevoehim, Lib. 3. Cap. xxxii. “According to the Author of Sepher Chasidim. § 371. — When a Man Sacrifices an Animal, let him think with himself this Animal which has not sinned, is killed and roasted with Fire; how then shall Man, Man full of Sins, escape without his Blood being shed, and how shall he be delivered from Hell?” And that all the Promísfs of a Messiah were only of a temporal Prince, and to make them the Metropolis, and vaftly rich. Brethren, according to the Flesh, your Fathers who were Believers lived contentedly, and happily, upon the plentiful Increase, that God made their Land produce, neither traded, nor fought for other People’s Lands, nor Labours, much less lived upon Usury and Fraud; tell it not
not in Gath, publish it not in Askelon! If you will not come in, forge a better Story than that a Messiah, which all the Prophets took such Pains to describe, and made such glorious Promises of, is no more than a mere Man. As Disput. R. Nachman cum fratre Paulo in Wagensel Tela ignea Satanae, p. 54. "The Messiah to come is a mere Man, born as I am from the Conjunction of a Man and Woman." Who is to treat all other Nations as Brutes, to make you rich, to make you Leeches to suck the Blood out of all other Nations, an Idea abominable to God and Man, though you are suffered to do it, in a great measure without him; you had better have stuck by your Messiah Mahomet; this cursed Notion of yours first set him up, and you assisted him, till he got footing, and He and his Successors have carried that jest as far as 'tis possible to carry it, if the Devil had been allowed to have had his Wish: this was the greatest Evil that ever Man did to Mankind, for which you must own 'tis just, that those who would make all the World Slaves, should be Slaves to all the World, and that they should be used as Slaves; more just than 'tis to make the Blacks Slaves.
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And because the Protestant Divines came into this at the Reformation, and others have blindly followed them since, whom our Rabbinical Men likewise stile the Church, and learned Men, therefore they must; and they sillily suppose others must follow, and never get out of one Scrape that such have ignorantly made, and as ignorantly pursued. I desire to be excused.

When this Trumpery of the Apostate Jews was printed, and the Christians, a few Years ago, fell into the Practice of explaining the Hebrew SS. by the Rules of these Apostates, and found the Christian System confounded by it, and could not find out any other Method of explaining them, the Study of their Books was totally laid aside, except by those who, to say no worse, could not see what they were doing: Thence to a Proverb,

For Hebrew Roots, altho' they're found
To flourish most in barren Ground.

What would these People, who would support this Scheme, be at? Was the Scripture, from the Beginning to the End, writ to publish the Christian System? every Part must agree. If there be some Texts in
in it that, as they construe, disprove it, either they are not fairly construed, or one Part of it contradicts another, and these Apostate Jews may be right, or we right, or neither in the right; no Certainty appears. If we drop their Constructions, and take it as it is writ, according to the Usage, Grammar, &c. and as they have construed it in indifferent Cases, and it appear to be uniform, would not an unbiassed Judge determine that their Constructions of those Texts are false?

We say the Writing is perfect; they say, No; but God revealed the true reading to the Prophets, and they down to no body knows who; why not the Writing true? They tell you, that their Religion was taken from the Heathens; and, as stupidly, that the Mysteries of their Religion were not to be written, but left to Memory; because the Writings would come into the Hands of the Heathens. What Damage by the Discovery? If their Assertion be true, the Heathens would have known nothing, but what they knew before the Mosaic Institution. If it was otherwise, was it not more for the Honour of God, and the Good of Man, that every Thing should be certain, and not left to Memory, in Millions of Instances. Our
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Saviour refers to Moses's Writings, and the Writings of the Prophets, always, as Job v. 47. — If ye believe not his Writings, how shall ye believe my Words? How was it possible that even Christ, and the inspired Teachers, could explain the Scriptures, (Writings) or what was concerning him in them, to those who knew nothing of the pretended Tradition, of reading them, otherwise than they were written? if that was not revealed and settled till many hundred Years after, by Pointing. Does it appear, that these cursed Apostates, who published this Rubbish in their Mishna, Talmud, &c. were of any Church, or had any real Learning, or Knowledge in Divinity, or any Authority to preserve, or, deliver any authentic Account of any thing, which was said by Moses, or that was done in the Jewish Church, quite otherwise; nay, if they had had a Right to preserve and publish what the Church said, or did, the Priests in the Jewish Church had no such Right, no Power to alter the Scriptures. They produce us a Text, which they suppose favours that Power. Mal. ii. 7. For the Lips of the Intercessor, shall keep Knowledge, and they shall seek the Law at his Mouth; for he is the Agent Jebovah of Hosts.
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Hosts. But they are mistaken, this Intercessor is Christ.

When they attempt to construe a Sentence, or Word, contrary to the Scope of Scripture, to say, such a Rabbi said so, and that what he said is Evidence to a Christian, is taking the Devil's *ipse dixit*, by the Mouth of that Serpent; as, at first, when the Devil, by the Mouth of a less noxious Serpent, said the Revelation which the Aleim had given, as spoken, was not true, the Aleim were invidious and jealous that Man should be too wise; there is a hidden Meaning, a Virtue, which he could shew, which would make them wise.

In short, they plainly say, the Holy Ghost did not think fit to let his Pen-man put in the Vowels and Points in every Place, where they were needed, that the Writings should be infallibly understood, but writ them without; that they who rejected Christ, might be the Keepers of the Meaning of the Scriptures; and when they could do most Mischief with them, they might put them in.

The Fathers, who did not understand the Hebrew, and entered into Disputes with the Jews, and the Jews who answered, have, as our Reformed, and the Church
Church of Rome, been generally disputing about they knew not what. The Fathers did not understand the Evidence of the Mystery of the Trinity, nor the Depths of Satan, began at the wrong End, to prove who the Person was that was come. They were not able to produce the original Evidence of the Trinity, and of who he was; and only endeavoured to prove, that he that was come, was the Person predicted. They were not able to produce the Evidence in the Names, Exhibitious, and in the Types, &c. of Christ, but puddled about the Signification of the verbal Predictions of Christ, in the latest Prophets, and of the Completion of them in him. It was not the Business of the Jews; it would not answer their Scheme, to enter into the first Evidence, but to hide, and make others overlook it, and to allow the greatest part of the last, with a few Variations, or Applications. The present Writers, who can see this Dispute, and no farther, have drawn Conclusions; and so, general Arguments, that the Christian Religion was not known anciently. All the modern Disputes with the Jews, and their Spawn, have been managed in the same Manner, and each Side, Christians of Romish and Re-
Reformed, and Jews have leaped at what they thought served their Point in Contest, the justifying their Tenets, the gaining of Authority, or carrying the Dispute, without knowing or considering of Consequences; and those who are for Confusion, have taken the Defects of all Parts.

This Mistake, in admitting the Constructions of our Enemies, hath obstructed Scholars from endeavouring, by Study, to discover the true Meaning of the Hebrew Scriptures, and from them the New Testament, and from shewing undeniable Evidence of the Trinity, the Covenant, and all the Foundations of the Christian System. If that had been done a few Years ago, the poor illiterate Creatures, who have disturbed the Church in these Points, durst not have shewed their Heads. And to say no worse, he who believes these Stories of theirs to be Tradition, renounces common Sense, or Christianity, or both. Common Sense, to allow them to be retained by Memory; and Christianity, to allow these Apostates to be inspired, or a Church that the Holy Ghost afflicted. Those who have pursued this Mistake, have been, and are the Supporters of these illiterate Opposers; and when
when the contrary Method is once sufficiently published, the impotent Defenders of our Faith, out of the Fathers, and out of the New Testament, not explained by the Old, whatever Apologies they have made, or may make, for their good Intentions, will no longer dare to presume to confound the Illiterate, with talking of what they themselves can know nothing of.

My Pity can do no Service to the Authors of these Villanies, who, for any thing I know, died without Repentance. I heartily wish it were in my Power to deliver their Posterity out of their cursed State; and, if I could believe that gentle Means would effect it sooner than Severity, I should, with all my Heart, prefer that Method. But, I doubt, gentle Methods, by those who were afraid of them, have been a great Cause of their Obstinate.

In laying these Things to the Charge of those who have made a Mistake, I hope I shall not be unjustly charged with a want of Christian Charity. I heartily pity those who have applied their whole Study that way, and know nothing of any other Method. I plainly see, by Experience, 'tis next to an Impossibility, for such an
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one in Years, to enter upon another Method, and reform his Judgment. I pity the Man who, as Eve fell into the Hands of the Serpent, has fallen into the Hands of his Seed, who tells him that Revelation is not true. The Aleim have hid Things, that Men should not be so wise as they; Men are not to mind the Text, but the Constructions of Satan; of the Serpent, and of his Seed. If these foolish Books had all been burnt, many of our Clergy had not been learned, so had not been D's, so not B's, but might have been C's. I have proceeded in this Manner, if 'tis possible, to reclaim them: However, to caution others how they enter upon that Plan, and to induce them, in their Beginning, to take the opposite Method, to see for themselves, and not to follow the Directions or Engraftments of any one Man, who was not inspired, to induce them to depart from the natural Sense of what is written, nor even from Ideas which are naturally conveyed, by the literal Sense, to the higher Objects.

All the Texts in the Translation, which were supposed to have described Christ by Words, produced against the Jews by Christians, who did not understand Hebrew, or understood it by Rabbinical Rules.
Rules, have been canvass'd to little purpose. I have produced, and shall produce, other Sort of Evidence, nay, Demonstration, and shall produce those Texts in another Light. I am prepared for them; therefore, I have, in this, and must treat them in another Method than I have formerly done.

Hottinger. Thesaur. Philol. p. 87. IV. "We allow therefore, that the Church of God to Moses was fed for the most Part, with the Milk of the unwritten Word, but from thence to the End of the World is to live upon the sincere Milk of the written Word. I admire that of Martin Chemnitzus, a Man well skilled in the Dispute between us and the Papists, Ex. Conc. Trid. p. 39. T. 1. It is worth considering why God, when the Purity of Doctrine was not preserved by Tradition, and God did not think proper to discontinue that Method, but as Corruptions arose, by new and particular Revelations, repeated, renewed, and preserved the Purity of the Doctrine which had been delivered to the Patriarchs from the Beginning; it is worth considering, I say, why he should appoint and direct another Method in the Time of Moses, that the Purity of Divine Truth might be spread and preserved by Writings approved
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approved by, and stamped with, the Divine Authority and Testimony; that when Questions arose, and Disputes about the true and genuine Doctrine of the Patriarchs, there might be no Necessity of always appealing to, and waiting for, fresh and particular Revelations. That Part of History deserves attentive Consideration; for the Occasion of it will greatly illustrate the present Controversy about Holy Writ. The History shows us, which I judge a Matter of Consequence, that God not only instituted, but that he himself, by his own Act and Example, in that he first wrote the Words of the Decalogue, begun, dedicated, and consecrated that Way and Method, that the Purity of Doctrine might be preserved and continued by inspired Writings, so that the first Rise of Sacred Writing hath God himself for its Author."

I have shewed that the Heathen Writers have not been able to give us any intelligent Account of any thing, and that they agree in nothing; but that the Heavens are the natural Agents, and that therefore they worshipped them; and that all other Divines and Philosophers, who have differed from Mosè, knew nothing, so agree in nothing.

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The Mind unprejudiced deduces Con-clusions, from Premisses, mathematically. If any Beginner examine Moses, in this Light, and compare his with others; if there is no Account which, either for Antiquity or Reputation, stands in Compe-tition with that given by Moses, his is the first and best, why not believe him? the Evidence determines he must be believed. And, I dare answer for it, if ever he con-sider these Accounts, he will never read any other, except to see the Difference, and to laugh at them.

The Soul of Man is framed with an unlimited Desire to know; he wants to look backward, as well as at Things pre-sent, and forward; he naturally wants to know every thing that concerns him, as far backward as possible: And, from the Beginning, this Desire has given the Ene-emy an Opportunity to tempt him to go beyond his present Bounds, to seek, to come at it by unlawful Attempts, and im-possible Methods; nay, one of those who compare themselves with themselves, and such others, and know no Difference, even to imagine that the Power of knowing Things, out of his reach, and without Revelation, was present in himself; nay, that he could know what had been re-

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vealed, without understanding: the Meth-

od, Writing, or, &c. and, when any
Man has suffered himself to be raised to
this Pitch, he fancies he has a Right to
demand and obtain Credit from all others,
as we now see, more than ever, by daily
Experience; the old wholesome Method
of proving, detecting, and lopping off such,
being now out of Fashion.

Though Moses began but at the Cre-
ation of this System, and Man, which of
course must be by the Power of some ex-
ternal Agent, or Agents, then existing,
in the first Sentence he names those A-
gents, by Names of Office, or Action;
which express, that they had done some
prior Act to that of Creation, which con-
cerned Man to know and believe; that is,
that they had made a Covenant in Man's
Behalf. How much of this was com-
municated to Adam, before his Fall, ap-
pears not, but upon his Repentance ma-
nifested in the Cherubim. So the chief
Act which the supreme Persons had done,
before the Creation, which denominat-
ted them Aleim, and which concerned Man,
was swearing to a Covenant between
themselves, mentioned by him, in many
other Instances, so by the other Prophets
and Apostles. John xvii. 5. And now,
O Father,
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O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. 1 Cor. ii. 7. But we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory. Gal. iii. 17. And this, I say, that the Covenant that was confirmed before of God in Christ.

2 Tim. i. 9. Who hath saved us, and called us with an holy Calling; not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began. Ephes. i. 4. According as he hath chosen us in him, before the Foundation of the World. Titus i. 2. In hope of eternal Life, which God, that cannot lie, promised before the World began. 1 Pet. i. 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you. Rom. xvi. 25. Now to him that is of Power to stablishe you according to my Gospel, and the Preaching of Jesus Christ, (according to the Revelation of the Mystery, which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, for the Obedience of Faith.) Eph. P 4.
phel. iii. 9. And to make all Men see what is the Fellowship of the Mystery, which, from the Beginning of the World, hath been hid in God, who created all Things by Jesus Christ. Col. i. 26. Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints.

Moses has not only given us an Account of Things natural and divine, by Revelation; but, by his Writings, it appears, that natural Things were contrived to give us Ideas of invisible, supernatural Things, which no other Writer ever pretended to shew; and that the Hebrew Tongue was adapted to express the Nature of Things, and thereby infinitely the most descriptive, and certain; and that he has writ in the most perfect Manner.

Moses hath shewed, and I from him, that the Eternal Three became Aleim, created this System, consisting of two parts, the Names, and the Earth, and Man; and formed the Names into a Machine to rule Matter, constituted them Rulers, gave each of the three a Name, and a distinct manner of acting, so as to act jointly and separately; so that using the Name of the Substance, or the Name of each, should be
in speaking, in hieroglyphical or literal Writing, to raise an Idea of the Essence of each of the Persons, of the Manner of their Existence, Powers, and Actions; and that the Aleim made Man a mechanical Frame to be acted upon by the mechanical Powers in the Names, to have the Power of limited Motion, Sensation, and Perception, from these and other sensible Ideas; and constituted him Tenant and Ruler of the Things for his Use, in this System, and infused into him a Soul of Lives, with the Power or Faculty of taking in and recollecting Ideas from those sensible Representations, of framing Ideas from them, of the Essence, Existence, and Perfections of his Creators and Aleim, and mechanically to draw Deductions of the Obligations he was under, of the Duties he ought to perform, and from the Perfections of their Justice, &c. Hopes of farther Enjoyment.

Moses has given us an Account that the several Memorials, Emblems, hieroglyphical Representations, and Types of the Persons and Actions of the Aleim, were each in their Order, each at its proper Time, successively, used to exhibit to Man his Wisdom, Power, Goodness, Mercy. Moses, at each respective Time, gives an Account
Account of what concerned and was proper, at the Time, for Man to know. That the Aleim let Adam, before his Temptation, know by Words, explained by Ideas taken from Beings or Things, (of which in course at the Beings or Things) that there was an Essence; part of whose Property was to be, the Idea taken from the Duration of the Substance of Matter, and to exist, have Powers, Faculties, the Idea taken from the Faculties of the Soul of Adam, while innocent, or perfect; now changed, or imperfect; of which below. That there are three Persons in it, equal in Nature, in Power, in Perfection; and that as their Perfections of Wisdom, &c. are infinite; their Designs, Actions, &c. in every Point, infallibly tend to the same End. And that they can agree each to act a separate part, tending to the same end. Adam would then naturally have a Desire to know what other intelligent, created Beings were before this World, and himself; of what Nature they were; what Powers they had; how they were employed; whether all, or which, were his Friends, or Foes, or why some were Friends, and some Foes. Perhaps it was not proper for Adam, while he was in his State of Trial, to know what Enemies he had, or what Powers they had, any more than it was for Job, while he was
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was upon his Trial; for, if that had been known, neither had been a fair Trial, but, after Trial, each was made sensible of what was proper.

We since know, from Scripture, that the Eternal Three had created another State, for and a Species of Beings, thence titled Creatures, immortal, with proper Faculties, intelligent, free, active, from the Power of exercising their Faculties named Angels; but their Names taken from, or used in common, for the three machanical inanimate Agents, Fire, Light, and Spirit, also named Angels, Agents. The Idea of their Intelligence, from the Soul of Man; what Manifestations, or Terms they had, the Scriptures shew not; but that to contemplate, adore, love, obey, and praise the Perfections in their Creator was that in which their Happiness was to subsist, and, in defect, their Expulsion and Misery was to ensue.

As the Ideas of the incomprehensible, or undescrigibale Persons in the Essence could not be brought to Sense, nor otherwise conveyed, but must be borrowed for us, and taken by us, from what could come nearest those Ideas, and which our Senses or Perception could reach, by Words which were expressive of those Ideas, and so common to
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to Things from whence they are taken, and to those for which they are borrowed. When all, or any one of those Persons are acting their respective Parts in the Oeconomy of the Covenant, the Ideas are taken from the Names; and when one of them is acting something like the Actions which are in the power of Man to perform, that Idea is borrowed, and conveyed by the Word ‹a Person, or, &c. So, the Idea of one of those Persons, when acting or performing an Action, which is not directly or visibly included in that Oeconomy, but of a spiritual Nature, and beyond any Idea of the Capacity in Man, is borrowed from that Idea we have of one of the Agents, the Names, or from the faint Idea we have of one of those spiritual Agents, for one of those Persons in the Essence, with the Distinctions which appear in the Description of the Action, or with the Addition of Jehovah, Aleim, or, &c. But when the Divine Author uses the Words used for the Names, the powerful, mechanical Agents in this System, Fire, Light, and Spirit, to convey the Ideas of the Persons in the Essence, and of their joint or separate Actions, and Oeconomy, they no way confine the Idea to these created, mechanical, unintelligent Agents, or to their
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their Powers, or Actions. So, when they use a Word used for the Powers or Actions of the Soul of Man in the Body, whose Existence cannot be proved, but from Revelation, and from its Actions, which we perceive, chiefly in the Cæse before us, in borrowing Ideas from Sense, or Perception, and using them to give us Ideas of Persons or Things out of our reach. As when they take the Idea of וה the Faculty of the Soul which was in the first Adam, while innocent, or in Christ, the second Adam, which was perfect, and join or apply it to that which Bees; or when they use the Word ישן used for Man, for one of those Persons, they no way confine the Idea to the created Soul or Person of Man, or to his Powers or Actions. So, when they use a Word used in common, for the three Names, and for a created, spiritual, Being in the highest Degree of Perfection those Creatures are capable of, or for the Actions of one of the Names, or of one of those Beings, for a Person in the Essence, or his Actions, they no way confine the Idea to that mechanical Angel, or Agent, or to that created Being, any more than they do where ישן or וה is used; but to borrow from each of them, the highest Idea we can come at, to help us
us to take in as much as we can of an infinite Idea, of that sort, which is in each borrowed one.

While the Angels were under their State of Tryal or Probation, it appears their Creators saw some mental Imperfection in some of them; and as we have sufficient Evidence from Moses, &c. that those Persons can foresee what free Agents will do, as in the Fall of Man; what the Devil would persuade Eve to do; at the death of Christ, what he would persuade Judas to do, &c. which appears, at making the Covenant, by the Exhibition of the proposed Atonement; at the Formation of this System, by suitting the Emblems, in the Oeconomy of the Persons, to Man's State after his Fall; by many Instances in Scripture; most evidently telling Judas what he would do, before he did it; so Peter, &c. thence, we are sure they foreknew the Fall of the Angels. And, were it to supply that foreseen Deception, or for whatever other Reasons, in their infinite Wisdom, it appears they determined to create another System, and another Species of Creatures called Man.

If the eternal Three foreknew that, upon publishing their Resolutions of creating a new System, and exhibiting what was proper of the Terms of the Covenant, as 'tis to us,
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us, in the Cherubim, and, inter al. the high Preferment which should be given to one of that Race, that all other Creatures should be subject to him, and worship him, some of those Angels would publish their Pride and Envy, resolve not to submit to the Decree; so, become Rebels, and Enemies to those Persons, and resolve to become Tempters to that new Species of Creatures, who were to rival them; and thereby endeavour to prevent the Purposes published, and render all their Race unworthy of Favour, and that one Man, of such Honour; Why should it be unreasonable that these Creators, so Fathers, so Governors, should become Aleim? Hab. i. 12. describing the Miseries to come upon the Jews for their Sins breaks out into this Expostulation, Was not thou from צדק [thy first Resolution to create Man] Jehovah אתב שול he who was bound to redeem me, שור he who was to be just for me? We shall not die Jehovah, thou hast ordained him for Judgment; (Punishment) and O mighty God, thou hast founded him for Correction. Or, why should it appear so to Man; that they should enter into such Measures, as were most consistent with their Perfections of Power, Wisdom, Justice, and Mercy; into an Alliance Defensive, and Offensive, in favour of
of this new Race.) R. Martin. in Pug, Fidei. 596. has given Reasons for redeeming Man, and Evidence that it was by Christ in Esa. lix. 15. &c. Id. Herm. Witsi. de Oecon. Fæd. — de persona Sponsoris, p. 166. Sect. xix. "The last Condition required in the Mediator is that he should be God-Man, God and Man, both, in one Person. One Mediator between God and Man. 1 Tim. ii. 5. For since it is necessary he should be Man, since also he must be God, and since he must be one, he must needs be both in one Person, God manifest in the Flesh, 1 Tim. iii. 6. The Word was made Flesh, Joh. i. 14. Made of the Seed of David according to the Flesh, that he might be at the same Time, the Son of God ev δύναμις with Power, Rom. i. 3, 4. which is thus demonstrated.” If Creatures could not be in the Nature of Subjects without being free, as is shewed at large by numbers of Objections, and Answers, by D. Pareus in Gen. p. 502. C. iii. If Love be the Tribute these Persons, jointly King, require, and value most; If Creatures, who had had long Experience, must have more Knowledge than those newly created, (either to prevent free Agents from being tempted by Enemies, more subtle than they; or, if they were overcome, to chastise
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 chastise them in proportion to their Crime, and to retrieve them out of the Hands of their Enemies who seduced them, and put them in their pristine State. Allegor. Moral.—Legis. p. 228. “It is just that he should be washed by another, who was polluted by another.” And in such a manner, that those new Creatures should acquire more of that Qualification for the enjoyment of Happiness, should love those Persons more for their merciful Disposition, for the performance of the Conditions of their Alliance, so for the means of their Recovery, than they should have done for their Creation. And why should it be unreasonable for any, who think themselves worth looking after, to come into this Alliance, perform their Part of the Conditions, and thankfully accept the Benefits of it? Or why unreasonable, or unjust, that the Tempters, who had Time and Experience to understand their Duty, should be sentenced to eternal Torment; and that those of the Race of Men, who would not acknowledge the forfeiture, return to Subjection, love the Persons who retrieved them and gave them that Opportunity, should be doomed to have their share with the Tempters here, in this World, and in that to come?
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I have hitherto confin'd myself to the sacred Text, which begins at the Creation; but, as several Words and Hints in it refer to Persons, Things, and Actions, before the Creation; And, as Moses has represented the Parts of the Covenant Hieroglyphically, and as there were some Parts in it relating to Christ, which it seems were not proper for the Ancients to know, at least to that Degree, which Mystery is said to be revealed in the New Testament; And, as the inspired Authors express that there was an Apostasy of the Angels, but rather hint than express the Cause of the Devil's Apostacy, perhaps that Man might not have a Precedent, and the Cause of his Fall is rather to be gathered from some universal Tradition, inferred in the Translations, Apocryphal Writings, of the Ancients, than from the Hebrew Text, which seems to be confirmed in the New Testament.

There are many Traditions not only in the LXX, the Jewish Targums, and their other Writings, but also in the Writings of the other Eastern Nations, which refer to, or relate, some Actions before the Creation; and, notwithstanding the cursed Uses the later Jews have endeavoured to make of Tradition, I shall take the Liberty
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ty to mention some of these, and compare them with the Hints of those Things in the Text, and with the New Testament.

It is plain from Scripture, that there was a Species of Beings which we call Angels, before the Creation of this System, and Man; and 'tis certain they were created in Time; and 'tis plain that there was a Time when Jehovah, who sees into the Minds of all Beings, observed Folly, some Crime in some of them; and, without entering into the eternal Purposes of the Persons in Jehovah, about which we can say nothing, there was a Time when they declared their Purpose to create this System, and Man; and it appears from the Words Cherubim, Aleim, &c. when that was resolved upon and declared, and the Covenant made, that also as much as was proper of the Terms of the Covenant to redeem Man, if he fell, and the Means, were also exhibited in that Manner which to our Capacities, is represented Hieroglyphically, by the Figures in the Cherubim, &c. It is also plain from Scripture, that some of the Angels kept not their first State; but, upon admitting some false Notions of themselves, or for some Disobedience, Envy, or, &c. were ejected from
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from that happy State. Whether this Corruption in their Minds was previous to the Declaration of the Purpose of the Aleim to create Man, and to redeem him, or upon that Declaration, is not express'd, that is nothing to us to know; because, in either Case, whether it was in their Minds some Time before it broke out, or immediately before it broke out, it was equally foreseen.

Great Disputes have been whether some Texts in the LXX found, and supposed to be cited, in the New Testament, were omitted in the Copies of the Hebrew Bible, or inserted in the LXX, by those who made that Translation, or what you please to call it; and many Rabbinical Doctors, &c. have been so much byass'd in Favour of the Authority of the LXX, that they suppose the Omission in our Modern Hebrew Text; as if the LXX could not insert a Tradition which was true, and as if the Apostles could not reveal a Thing which was true, which was not literally, or fully, revealed in the Old Testament. The Interpolation of the LXX from Tradition, be it Preceptive, or Predictive, Capel. Crit. Sacr. p. 293. "After the 42d Verse of Deut. xxxii. the LXX have added this Verse; — Rejoice ye Heavens with
with him, and let all the Angels (MS. A. Sons) of God worship him. From whence the Author of the Epistle to the Hebrews seems to have cited those Words, ch. i. 6. — Let all the Angels of God worship him; rather than from Psal. xcvi. 7. whence the Concordances will have it taken; and in the same Verse, Let all the Sons of God (MS. A. Angels of God) comfort themselves in him.” Though the Old Testament shews that all Things and Creatures, nay even those which had Powers and Principalities in them, or were made Aleim, were to be made subject to him, Psal. viii. 5, &c. xcvi. 7. Though it appears from the Cherubim; and though the same Words, as are in the LXX, are in the New Testament, Heb. i. 6. a second Time in this State, these do not prove that ever they were written in the Old Testament, or Hebrew. If the Precept, or Prediction, that all the Angels were to worship him be Scripture, and omitted in transcribing the Hebrew Copies, that puts the Matter out of doubt, who he was, or was to be. If it was Traditional, and so well believed by the Jews that they inserted it in the LXX, and refer to it in the Targums, and that be confirmed in the New Testament, these
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are sufficient Evidence against them; and determine the Messiah was to be more than Man, an Object of Worship to all created Beings; and that the Exhibition, or Introduction, when and where the Precept to Angels was given, and was to be obeyed, * was, as it is express'd, the Heavens put for the Inhabitants, in the World of Angels; nay at his coming, by them, here, as Luke ii. 9, 13. when to Men, among Men, in this World of Men; as Heb. i. 6. When he a second Time brings in the First-Begotten into the World, he says, and let all the Angels of God worship him, † and they were to worship, and as Moses says,

* If it had been in Hebrew, it would have been דָּ֥לִים, the other two Persons.

† Rejoice ye Heavens with him, and let all the Angels (Sons) of God worship him, is a Proof that the first Exhibition or Introduction of Christ into the World, when the Angels were commanded to worship him, was in their World, or Place of their Habitation, which Precept was to be obeyed by them, not only there, but also in this World. Indeed had the Words Rejoice ye Heavens been in Hebrew, Heavens would have been מְלָאכֶּן, and might have signified the other two Persons of the Trinity; but if Heavens be put for the Inhabitants as the following Words, All the Angels of God express; then the Text implies as before-mentioned, that Christ was exhibited to the Angels in their World, and that a Precept was there given to worship him, and was to
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says, Deut. xviii. Acts iii. 22. to hear and obey him. Things appear in another Light from the LXX, and Targums, than they do from the later Writings of the Apostate Jews. The Law, Man's Part of the Covenant, was not taken from the Heathens, but decreed at the first Resolution of the Creation of this System, and Man: was not, as they say, concealed for twenty-six Generations, but published to Adam, and he broke the Terms of Puri-

fication, as appears by the Citation above, from Hos. vi. 7. — and it was afterwards misapplied by Men, and restored in writ-
ing by Moses. The Messiah was not to be an Apostate Jew, a mere Man, for a King of Apostates; but one, so great, that their Masters the Devils, while they were Angels, were all commanded to worship him. And can these Apostates expect bet-
ter Usage than their Masters? they were cast out of Heaven, because they would not submit, upon this glorious Manifesta-
tion, to worship and obey him; and these his Servants are cast out of their Land,
to be obeyed not only then and there, but also at his second Introduction, or coming in the Flesh, and Luke ii. 9—13. it appears the Angels did obey the Precept in our World, as they had done before the Creation, in their own World.
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the Type of Heaven, because they will not. And whatever the Fate of their Masters shall be hereafter, they are sure of them for Company, and of their Fate; and they lose their Labour in blaspheming before their Time; they will have Time enough hereafter for that.

Some Things were designed to be kept secret till a proper Time, as Matt. xiii. 34. All these Things spake Jesus unto the Multitude in Parables, and without a Parable spake he not unto them: That it might be fulfilled which was spoken by the Prophet, (Psal. lxxviii. 2.) saying, I will open my Mouth in Parables, I will utter Things which have been kept secret from the Foundation of the World.

We shall shew what others have said of this Affair, Gen. iii. 23. Targ. Jon. B. V. "Therefore he expelled Adam — before the World was created, he created the Law, prepared the Garden of Eden for the just, that they might eat, and enjoy the delicate Fruit of the Tree, because they had kept the Doctrine of the Law in their Life time. — The Law is better to him that observes it than the Fruits of the Tree of Life, which the Word of the Lord has prepared for them that keep it, that he may be Eternal and walk in the paths of the way of the Life
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Life of the Age to come." Targum Hierusalem. Which they say was made after Christ's Ascension. "Two thousand Years before the World was created, he created the Law and prepared Hell, and the Garden of Eden. He prepared, I say, the Garden of Eden for the just — for the Tree of Life is the Law, whosoever observes it in this World, shall live and endure, &c." The Authors of these Targums pretend to add, and thereby explain what Moses published of the Transactions between the Aleim, for Adam, &c. what they add must either appear to be contained in the Words of these Texts, or some other Parts of Scripture; or else that they were Tradition, so well believed, that they inserted them to explain the Terms which Adam was under, when he was in, and when he was expell'd from, the terrestrial Paradise, and the Typical Tree of Lives, which grew in it: That he might walk in the Way of Life, so eat of another, better, Tree of Lives; by observing the Law, prepared by the Word of the Lord, which of course must be revealed to him, so far as concern'd him at that Time. That they mean the State of the blessed hereafter, by the Paradise created, is evident; what they mean by creating the Law, &c. is, that they were decreed, as I shall shew by later Writings of
of their Rabbies below; except the 2000 Years, which is Cabbalistical; and that this, in Substance, is proved both in the Old and New Testament. Let us hear what the Rabbies, who have writ since Christ, say, knew, or allow, about this Affair, which are, as I have shewed, attempts to evade, but notwithstanding are Confessions of the Facts; the Confessions of what is confirm-ed, by Scripture, to be received, the rest rejected. Munster's Annotat. Gen. i. v. "The Hebrews say, that seven Things were created before the World, namely — Paradise, the Law, the just ones of Israel; the Throne of Majesty, Jerusalem, and the Messiah: As this is evidently contrary to Scripture, David Kimhi explains this Doctrine of the Rabbies, not according to the Letter, but that these seven Things were the principal End for which God created the World; as if God had not made all Things for himself, so that he himself should be both the efficient and final Cause. Others differ a little, &c." Pug. Fidei p. 414. "You may read in the Midrasch, that is in the Gloss Bemidbar Sinai, — our Masters of pious Memory have delivered it to us, that seven Things were created before the World was in being; and they are these, the Throne or Seat of divine Glory; the Law; the House of the Sanctuary; the Fathers
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Fathers of the Age; Israel; the Name of the Messiah, and Repentance; and there are some who say, the Garden of Pleasure, that is Paradise, and Hell. The Throne of Glory — Psal. xciii. 2. — The Law. — Prov. viii. 22. — The House of the Sanctuary — Jerem. xvii. 12. — The Fathers. — Hos. ix. 10. — Israel — Psal. lxxiv. 29. — The Name of the Messiah — Psal. lxxi. 17. — Repentance — Psal. xc. 2. — The Garden of Pleasure — Gen. ii. 8. — Hell Isai. xxx. 33. — (v. Observat. Voisin. 4.17.) You have the same also in Pesach Scheni, the Section which begins with לַעֲדוּת. — cited also in Paulin. Hebdom. p. 377. Pug. Fidei 334. Also in Midrasch Tillim upon that of Psal. xciii. 1. The Lord hath reigned. — Thy Throne was established of old, &c. That is one of the seven Things which came into the mind of God before the Creation of the World: And they are these. The Throne of Glory, or Honour, &c. v. Observat. Voisin. p. 339. Paulin. 377. Pug. Fidei 583. The same is proved in the Gloss upon the Psalms on the Psal. xciii. Thy Throne, O God, was prepared of old, where it is said that the King the Messiah is one of the seven Things which were resolved upon before the Creation of the World, as it is said Psal. lxxi. Melch. Leyd. de orig. mundi Mosaiica, sect. 21.

Nor
Nor were they less infatuated, when they believed, with R. Elyeezer, (Perk. Elyeezer, cap. 3.) that these seven Things were Created before the World, the Law, Hell, Paradise, the Throne of Glory, the Sanctuary, Repentance, and the Name of the Messiah, unless you give these Triflers leave to run to allegory, or understand these things of the divine Decrees, as Vorstius will have it." Pirke R. Elyeezer, p. 3. c. 3. and p. 151. "We must enquire, whence he made this Universe, and whence he will make the Age to come, that the Name of the Holy Blessed one may be extolled in his Creatures from one End of the World to the other, as it is said Psal. cxliv. 4. One Generation shall Praise his Works to another. Before the World was created, there was only the Holy Blessed One and his Name, but when it ascended into his Thought, or he proposed to create the World, then he engraved the World before him, but it did not exist. They make this Comparison, this is like a King, who has a mind to build a Palace; who before he begins marks the Foundations in the Earth and its comings in, and goings out: So the H. Blessed One drew a Plan of the World before him, but it had no Existence, till he had created Repentance.

Seven Things were made before the World
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World was created, they are, the Law, Gehenna, or Hell, Paradise, the Throne of Glory, the Sanctuary, Repentance, and the Name of the Messiah, (pretended to be deduced from the Texts above) the Holy Blessed One took Counsel with the Law (whose Name is Wisdom or Essence) about Creating the World, she answered and said, Lord of Worlds, if a King have no Army, whom is he to command? And if there be no People to celebrate a King, where is his Glory? The Lord of the World heard and it pleased him. The Law said, the Holy Blessed One consulted with me about creating the World, according to that of Prov. viii. 14. Counsel is from me and found Essence or Wisdom — Animadvers. in Pirke Eliezer. p. 151. cap. 3. p. 3. They will have these seven Things produced by the divine Decree before the World was made, as you may see in several Places in the Commentators, referring them to the Purpose or Intention of God.” See Pesachim cap. 4. and Nederim cap. 4. &c.

These Terms about Persons, Things, and Actions, as ascended into the divine Mind, Intention, Thought, or Purpose, or resolved, decreed, &c. to create, are tantamount to created, though, at the time, not created, or, &c. They are spoken of in Scripture as Things certain, as if they existed;
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existed; as 'tis plain from these Writings, and many others; and that those who used the Word created, mean as the several others express it, and no otherwise; so of Souls. Pug. Fidei, 353. Pet. Galat. 421 in Bereschit Rabba minore upon that of Gen. v. 1. This is the Book of the Generations of Adam — "This is as if the Scripture had said, Isai. lvii. 16. &c. For I will not contend for ever, or contend with the first Adam, nor be wroth for ever with his Generations, for the Spirit from before me shall cloath, or put on, or be affiested, and Souls I made. R. Tanachum, and they said unto him in the Name of the Masters; the King the Messiah will never come till all the Souls are created which ascended in Thought to be created, that is, which God foresaw were to be created. Ibid. Pet. Galat. You have the same almost in Midras Cobeth, i.e. the Comment on Ecclef. it runs thus, — They (the Rabbis) saith in the Name of Rabbi: The King Messiah will not come till all the Souls are created which are fore-designed to be created; which can't be till the end of the World." So several others.

The Things decreed, and in the Succession put in Execution, Thronus Gloríæ, the Cherubim, an Exhibition, in Heaven, of the Covenant made between the Aleim, of Christ in the Priesthood, in Rule, &c. Lex the
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The Terms of Purification, first part published in Paradise, the second after the Fall. Resipiscentia, Man's returning, and accepting of the Terms. Domus Sanctuarii, the Exhibition of the Cherubim, Presence, &c. first at Paradise supernaturally, after, by that Pattern, in every S. Sanctorum upon Earth. Patres seculi, the Fathers, Line, or Pedigree of Christ. Israel, the Church. Nomen Messiae, the second Person in the Flesh, &c. So of Paradise, the State of the Blessed. And Gehenna, the State of the Cursed.

The apostate Jews have purposely misconstrued Words, so as to make the Covenant only made with them; and, several other ways, diverted Men from considering the Covenant, which was made before the World, from whence the three Persons, at the Creation, are called Aleim. It seems, that as soon as the Covenant was made, the second Person had, oeconomically, some distinct Rule, and in that Station, all the Angels of the Aleim were to acknowledge him, and worship him. Hence the Jewish Insertion of that Tradition mentioned above.

In what manner God exhibits Things or Actions to these spiritual Beings, whether, as he communicated Things, by Vision, to the Minds of the Prophets, when their Bodies
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dies were asleep, is out of our reach to apprehend; but, when this Covenant was made, and, inter al. it was decreed to create this System and Man; and it was also covenanted, that a Man was to be the Son of Jehovah, and to be joined to the second Person, and taken into the Essence, and was exhibited, as 'tis to us, in the Cherubim; 'Tis certain, it was decreed, when this Exhibition of the First-begotten, only begotten Son, in Distinction to all other Creatures, Angels, and the first Man who were created, and to all other Men, who were produced by the Generation of Man, that all the Angels of Jehovah should then submit to worship him; and that, when he should be born, they, and all other Creatures should actually worship him. And, if it had not been commanded, it would necessarily, or, as we say, naturally become the Theme of all the perfect Beings, to praise Jehovah Aleim, for resolving to make so many more Beings happy, by creating, and admitting them, by that Covenant, to the eternal Enjoyment prepared for them, and particularly the Person who was to effect this for them, as those did who were with the Agent, at publishing the Birth of Christ, cited above. And whatever was latent in the Mind of the Angels who fell, whether
whether it began in one Chief, and he seduced many others, or in many at once, it appears from the Sense of all the Traditions, and I think I may say, 'tis confirmed by Scripture, that it broke out upon this Publication. That one or more of them was guilty of Pride, thought himself of a superior Nature to Man, or envied him the Preference, the high Honour of being taken into the Essence, and refused to submit to the Decree; for which they were expelled from their Stations, and from thence arose their inveterate Malice against Man: and their Disappointment ensued from their first Attack, by attempting to separate the first Man from the Aleim, they were the Instruments to prefer the Man Christ to this high Dignity. Pug. Fidei, 333. "in Berechit Rabba it is thus written — In the Beginning God created the Heaven and the Earth, Gen. i. 1. — This is what is written, Psal. xcvi. 11. Light is sown for the Righteous. R. Abba said, Dan. ii. 22. And Light is with him, or dwelleth with him: this is the Light of the Messiah, and so it is said, Psal. xxxvi. 10. With thee is the Fountain of Life, in thy Light we shall see Light. That (Galat. cap. ii. lib. 8.) is the Light of the Messiah, and he teaches us by this, that the Holy Blessed God saw the Messiah, and kept him under the Throne
of his Glory. So Satan said before God, Lord of the World, what is that Light for, which is laid up under the Throne of thy Glory? He said to him, it is for the Messiah and his Generation. He said before him, Suffer me and I will be an Adversary to the Messiah and his Generation; God said to him, thou canst do nothing against him. He said before him, Lord of the World, give me leave, and I shall prevail. The H. Blessed God said to him, if you are firmly resolved so, I will destroy Satan out of the World, and not destroy one Soul of those Generations. Immediately God began to bargain with the Messiah, and said to him, Messiah my just one, the Sins of those who are laid up with thee will put a very heavy Yoak upon thee; thy Eyes will not see the Light, and thy Ears will hear the great reproach of the People of the World: Thy Nose will smell Stinks; thy Mouth shall taste Bitterness; and thy Tongue shall cleave to the roof of thy Mouth; thy Skin also shall stick to thy Bones, and thy Body shall be wasted with Grief and Mourning. Have you a Mind to them? for if thou undertakest it, well; but if not, behold I cast them off from now. He said before him, Lord of the World, I am joyful upon it, and take upon me those Tribulations upon this Condition, that thou
thou raise up those who die in my Days, and the dead who have died from the first Adam till now; and not save them only — but those also who have ascended in thy Knowledge to be created, and are not created: 'The Holy Blessed God said to him, yes. Immediately the Messiah took upon him all the Tribulations out of Love, as it is said, 'Isa. liii. 7.'

That they might insert Expressions to make Christ appear to be a Creature, they have given us another Account of this Covenant cited, Buxt. Arc. Fœd. 138. "In Fulkut from the antient Book Pesikta, at, 'rise my Light, for thy Light is come,' Isai. lx. 1. where it is said, this Light is the Light of the Messiah. The Words are, the Synagogue of Israel said before the Blessed God, Lord of the World, because of the Law, which thou hast given me, which is called the Fountain or Spring of Life, I will delight myself in thy Light; what is, 'in thy Light we shall see Light'? — This is the Light of the Messiah, as it is said, and God saw the Light that it was good, for this teaches us, that God foresaw the Age of the Messiah and his Works, before the World was created, and therefore laid it up for the Messiah and his Generation under the Throne of Glory. Satan said

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said before the Blessed God, Lord of the World, the Light which is laid up under the Throne of thy Glory, whose is it? God answered him; — his, who is to make thee ashamed, and cover thee with shame and disgrace: Satan answer'd, Lord of the World, shew him me. God said to him, come and see him. When he saw him, he trembled (the Devils believe and tremble, Jam. ii. 19.) and fell on his Face, saying, — This surely is the Messiah, who is to thrust me and all my People into Hell, as 'tis said — So you have it in the same place; on this God began to bargain with the Messiah when his Enemies were fled, saying to him, the Sins of those who are hid with thee, will put thee into an Iron Yoak, and make thee like a Calf, whose Eyes are dim, and they shall bind thee, or suffocate thee with a Yoak: because of their Iniquities thy Tongue shall cleave to thy palate — wilt thou take this freely upon thee? The Messiah said to God, Lord of the World, perhaps those Pains will last many Years? God answered, for thy Life, and the Life of thy Head, I have decreed one Week against thee; if this be much to you, I will cast them out immediately. The Messiah, Lord of the World, I take it upon me with lifting up of my Heart, and with
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with joy of my Heart, provided that not one be lost of Israel." The rest too long to be inflected.

When our Rabbi makes the Messiah insist that Deus should raise the Dead, he had forgot that his Brethren attribute that to the Messiah, Pet. Galatinus. 423. "And below in the same Hebrew Gloss, it is said, all the Fathers, and the Just, the Tribes, and Moses and Aaron, and David and Solomon, and all the Kings of the House of David, and all the Prophets shall say unto the Messiah, the end is near, it belongs to you to revive us; as it is Hos. vi. 2. After two Days will he revive us, on the third Day he will raise us up, and we shall live in his Sight. Korah also and his Company, and Absalom shall come unto him and say; when is the end of Wonders? And when wilt thou return and revive us? So it is said Ps. lxxxv. — wilt thou be angry with us for ever? wilt thou stretch out thy Wrath from Generation to Generation? wilt thou not return and revive us, and thy People shall rejoice in thee? This is Tradition." Pug. Fidei p. 684. "in Chelek it is written — if he tarry wait for him; because coming he will come, and will not tarry, if the King Messiah tarry wait for him, &c. but perhaps you will say, we wait, but he doth not
not wait, as it is said Isai. xxx. 18. therefore will the Lord wait that he may be gracious unto you, and since we wait, and he waits, what hinders him? The propriety of Judgment. Why then do we wait? To receive a Reward as it is said, Isai. xxx. 18. Blessed are all they that wait for him. This is the Talmud. It will be very proper to subjoin here, from Seder Olam, cap. ult. He knows what is in Darkness; Dan. ii. 22. This is the Punishment of the wicked in Hell. And Light dwelleth with him. This is the giving of the reward to him who is to come. This is Tradition. But that this Light, which is to be the reward of the Just, is the Messiah, is collected from that Passage in Bereshit minori — Light dwelleth with him; this is the King Messiah.” Pug. Fidei 452. and Pet. Gal. de arcanis, 274. in Bereshit Rabba R. Moses Haddarfan upon Gen. v. 5.— “Our Master Joshua the Son of Nun said, on the Day the first Adam’s Knowledge was joined to him, God spake to the Angels of the Ministry that they should make Supplication to him. The Angels came according to the good Pleasure of God. But Satan was bigger than all the Angels of God; so he spake to the H. B. God, and said, Lord of the World, we are created out of Brightness and
and the Beauty of Divinity, and thou say'st to us, that we should make Supplication to him or Worship him, whom thou madest out of the Dirt of the Earth! The H. B. God said to him, there is more Wisdom and Knowledge in him who is out of the Dirt, than in thee. [So it came to pass, when he would not make Supplication to him or obey the Voice of the H. B. God] that he drove him out of Heaven, and he became Satan, and of him it says, Isai. xiv. 12. how art thou fallen from Heaven, O Brightness, Son of the Morning? This is in Berschit Rabba.” Spencer, de Leg Heb p. 943. “It is obvious that Mahomet imbibed the same Faith from the Jew who was his Instructor, and transcribed it into his Alcoran, for he says, that God revealed to the Angels the Formation of Man out of Clay, and as soon as he had breathed into him a Portion of his Breath, all the Angels at God’s Command, except Beelzebub paid Adoration to Man; and that God asked the Devil why he refused to worship the Work of his Hands? because, says he, thou madest him out of Clay and black Mud, but me out of Fire. Surat 65. tells the same Story over again.” Pug. Fidei 459. Observat. Jof. de Voisin. p. 452. “That they should make Supplication to him, or adore him
him, &c.] If this be understood of the Messiah, that God offered the Messiah to come to the Angels to be worshiped by them, what can be the meaning of that of Tzeror Hammor, Sect. Ber. — our Redemption was designed the Six Days of the Creation, especially on the Sixth, when Man was created? Where the Nations of the World are not intended; for the Mystery of the Man is the Mystery of the Messiah, as it is said Dan. vii. 13. one like the Son of Man came. Most of the Doctors of our Catholick Church say the very same. So Ambrosius Catharinus in his Book on the Glory of the good Angels and Fall of the bad. Some assert, says he, that from the beginning, before the World was, or Time begun, when all the Angels had been made, and with one Voice praised God, being not yet perfectly happy in that Vision which is eternal Life, it pleased God to declare unto them what he had decreed of his good Pleasure, namely, the making another Creature, i.e. Man, for whose Sake every Thing else was made. He shewed them also the great Mystery of the eternal Word, that in Time he was to take our Nature, that the Word himself was to become Flesh by a Union of Natures in the eternal Word, so that Man would become God, and from hence, God might be called Man, and Man God, from the
The Union of both Natures in the same Supposite (Supposito) as I said. Besides it was commanded them by God, that they should all Worship that Man-God, if they would obtain Happiness and Glory. And this is what Paul says of the Father, Heb. i. 6. That when he again bringeth in the First-Begotten into the World, he says, let all the Angels of God worship him. He says again, because he had brought him into the World from the Beginning when he declared it to the Angels as his fixed unchangeable Decree that he should be over all things; which Satan disapproved, therefore he was rejected because he would not worship his Lord, &c." Sherlog. Antiq. Heb. p. 179. cap. i. on Heb. i. 6. — "For he was twice commanded to be worshiped, first, as soon as the Angels were created, and the coming of Christ declared to them; the second Time when he had really taken Flesh, &c. Reiser de Orig. &c. Atheisni, p. 16. "Because he saw a Creature of an inferior degree preferred to himself, Pride raised his Envy, and he despised the Divine Command. For whilst Satan and the Troops of his Fellow Soldiers were yet in a Way and Condition of meriting (improperly speaking) the Mystery of the Incarnation among other Secrets was revealed to them, namely
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namely that the Word of the Father should
take Flesh; whether it should be capable
of suffering or not, it was not proper he
should then know: So Satan the chief
of the Band of Angels bore with the greatest
rage one truly called God, being to be unit-
ed hypostatically to human Nature, who
should sit exalted infinitely above the Angels,
at the right Hand of the Father, to whom
all Power in Heaven and Earth was to be
given, &c. Truly since we are certain of
the un-heard of Pride of the (sln) Angels,
that they attempted to attain to Divine Ho-
nours, which way he could be called both
Angel and God, and attain the highest de-
gree of Glory, unless thro' the Hypostatic
Union, can hardly be conceived."

Ibid. Sherlog. "The Devil talking of
his Fall with the Lord Christ in St. Brigit-
tam, Lib. 1. cap. 34. says, I saw what
was to come to pass, and because thy Glory
and Honour is without Beginning, and
without End, I envied thee, and thought
I would willingly submit to the most bitter
Punishment that thou shouldest die, and in
this Thought I fell, and so Hell was
made."

Palæot. de Sacr. et profan. Imag. 66. —
"When he full well knew the Saviour of the
World was to come from Heaven to the
Earth,
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Earth, to take human Nature, and be worshiped by Men as truly Lord and eternal God, from the Apostle saying, Heb. i. 6. When God bringeth in his First-Begotten into the World, he says, and let all the Angels of God worship him, the audacious Adversary thought it would answer his Purpose, if Adoration were paid to the Statues of many Men, and many Animals, that Christ when on Earth might neither be thought the only God, nor the principal.”

Sherlog. p. 182. “Suarez answers, it may be gathered from the latter Epistle of St. Peter. cap. ii. ver. 4. God spared not the Angels that perished, for he says Book 7. of Angels, Cap. i. n. 5. that Sentence has the Force of an Universal negative Proposition; and is the same as, be spared none of the Angels that sinned; since then they were all given up to Punishment, we gather that none repented.”

Witsus de Oecon. Fæd. p. 303. “We must examine into the true and natural import of what is said, 2 Tim. i. 9. and which is commonly brought for eternal Election, he saved us — according to his own Purpose and Grace which was given us in Christ Jesus before the World began. I. What is to be understood by the giving of Grace. II. What that implies, before the World began.

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The saving Grace of the New Covenant is to be given to those that are to be saved. I. In the Decree of God. II. In Promise. III. By actual Conveyance. The Decree of God is the first Fountain of Grace. The Promise is the Discovery of the Decree. Actual Conveyance is the putting both into Execution.” And so p. 130. Cap. 2. “on the Covenant between the Father and Son.”

Paræus in Gen. 498. “There are two Places which shew that the Devils are so, not naturally or originally but by voluntary failing. Job. viii. 44. and Jude ver. 6. Christ says, he abode not in the Truth, he was therefore created in the Truth, i.e. in Innocence, as well as Man. And Jude very plainly calls the Devils Angels which kept not their first Estate, but left their own Habitation. They were therefore created good Angels, as well as the rest. But they leaving their original Uprightness voluntarily revolted from God, and from Holy Angels made themselves impure Spirits and Devils.”

Pererius in Gen. p. 61. “Our Lord Mat. xxv. says the Fire of Hell was prepared for the Devil and his Angels. John also in the Apocalypse clearly shews that the wicked Angels finned in Heaven, and were cast down
down from thence, when he says Ch. xii. There was War in Heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels, and prevailed not, neither was their Place found anymore in Heaven, for so many of the Holy Fathers and ancient Writers interpret this Place." They have likewise shewed, by the Constructions of several Texts in the Targums, &c. that the Men who are to be saved are to supply the defection of the false Angels, cited by Pet. Galat. 258, 259.

Besides allowing the general Scheme of Christianity in these seven Things proposed, and decreed, to exist, and shewing when, how, and why, Christ took the Name of Son, &c. the Devil has put these Apostates upon telling so many Stories, to make so many Evasions, and the Scriptures are so express in many Points, that they could not possibly evade interspersing some other Truths, whose Consequence perhaps they did not understand; nor foresee that any one, at this Distance of Time, after they had blinded, and so led, or ruled, the Doctors of the Christian Church so long, should dare to dissect their Stories, and produce the Evidence they had laboured so indefatigably to hide. They have allowed me enough to prove all that is true, and to
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disprove all that they have built upon their Evasions. For the sake of putting Christ under the Throne, they allow there was a Throne of Glory exhibited upon this Occasion in Heaven; and, without considering that they had pointed Shemim to make it Shamaim to evade the Names of the Persons in the Trinity; which, when 'tis now retrieved, destroys both the Heathen System and theirs, they allow there was something under the Throne, which Satan knew to be, and called, the Light, which is the borrowed Name of the second Person, our Messiah, both in the Old, and New Testament; which Satan was not pleased to see, and which they will not own, and which they make God own to be the Messiah, and call him his Just One, another of the Names of our Messiah, whom the Scriptures declare to be of the Essence. They, for the sake of making this Light, the Messiah, a created Soul, tell you that God made a Covenant with this Light, this Messiah, to suffer and to destroy Satan; and that this Light, this Just One, this Messiah, agreed upon Conditions to suffer, &c. I have shewed that this Light, this Messiah, this Just One, appeared in the Throne with his Manhood, as one of the Parties to this Covenant; after that, above the Throne, as Prophet to dictate,
and as King, by the Oeconomy of that Covenant, to direct and rule the Church, destroy Satan, and Apostates; and below, or at the Foot of the Throne, to suffer, atone by his Blood, and justify by his Works; so, as Priest, Sacrifice, and Intercessor. And, truly, this was that which vexed Satan, and made him an Opposer. Their making this Covenant to be made with the Soul of their mere Man, who they imagine is to be their Messiah, cannot be tacked to these Truths. I have shewed that they agree that Souls were created in Succession, from Adam, and will be, to the Day of Judgment; and no Creature could be a Party, much less be able to perform that Part the Scripture attributes to the true Messiah. Who he was is clearly proved. They have shewed us what the holy Angels were commanded to do in Heaven; and the Apostle has shewed us that they were commanded, and repeated, what they had done above at the first publication, here below, upon Christ’s Birth; and what the Devils have done, and why they did it. And though the Apostates have not asserted one Article for their Scheme, which they can prove, yet, besides what they have allowed, as above, by this they shewed what many of their Disciples, who pretend to be Christians, would never shew,
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shew, nor willingly own when it was lately shewed, why the Creators of this System, Man, &c. were called Aleim, though that such a Covenant was made by Oath appears from Scripture, that the Word Aleim expresses those who made it. I have proved, that the Aleim are Jehovah the Essence existing, and Objects, for this and the Creation, of eternal Worship, Praise, Love, &c. the Scripture, by positive Assertions, and from their other Actions, infinitely demonstrate.

The Abuses in Pointing, and in some modern Attempts of the like Nature, and the Occasion I shall have to shew the Formation of Names, put me under a Necessity to say something of the Hebrew Tongue. I must not leave my Subject, but be very short, only touch what serves my present Purpose; so must pass several considerable Points, and not descend to small Matters.

The pointed Hebrew is nothing a-kin to the written Hebrew; not only many of the Words are so changed, as to change their Sense, but 'tis conform to the Languages in use, when it was pointed; takes away all the Perfection in the Original, such as the Conciseness, and the Simplicity, of the Language, though it was done under pretence of settling the Pronunciation, and reading it; takes away even the natural,
Alterations by Rabbies forged. natural, audible; and infallible Distinctions in the Parts of Speech, or Grammar; which, when it was spoken, was learned with one tenth Part of the Labour, or Memory, with which any other Language was ever learned; and, in writing, has not one third of the Number of Characters used, as are used in other Tongues, to express the same Sentence; nor any Sound, or Variation of Sounds, but the simple, identical Sound to each Letter as 'tis pronounced, or writ, in every Place, a few Finals excepted: So, became an infallible Method of recording Things, or Facts. Pointing has made it an arbitrary Hodge-Podge, with neither the native Perfections, nor with such as are in the New Languages; but with such a Burthen of Things to be remembred, that the Contrivers surely intended that none should ever learn it. That it can never be learned without Book, nor in the Time that one might learn three or four others; and, then, could not be understood, in common speaking, except by such as are bred to speak a Corruption of it; a Language where Vowels are supplied, in that Manner, and never so as to be understood, or writ, from the Mouth of the Reader, as 'tis written in the Original; nor so as to preserve the Distinctions of Grammar.

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There have been many Attempts to quit us of this, and substitute some other Method in its stead; and one, which had laid dead some time, has been renewed lately, and received with great Applause.

The use of Words in speaking, or writing, is to represent or convey the Will, Design, Resolution, or, &c or the Ideas the Possessor has acquired, of the spiritual corporeal, or mixed Agent; the Action, the Patient, the Suffering, and of the Circumstances, to another.

Providence never suffered any Thing of Moment, revealed, to be irrecoverably lost by the Negligence, or corrupted by the Wickedness, of Men; but what may, by the Application of Men, be retrieved or rectified. The original, single, Pronunciation of each Letter, Syllable or Word, is not necessary to the understanding of it; and, if it cannot be retrieved, it may be supplied. The variety of Pronunciations given to each Word, with the same Letters, are all false, except one; and, for any Thing they who formed them knew, or we know, that also. The Ideas are in the Translations, that is, may be recovered there; the Grammar, &c. are in the
the Writings, and certainly can be infallibly demonstrated.

The true Use of Pronunciation is to make others understand the distinct Sound of each Letter, so, what Letters are in the Word, so that he may understand the Root, (so the Idea) and the grammatical Variations, by Prefixes, Interpositions, Exchanges, or Affixes, &c. as they stand in writing.

Each Letter, as we call them, Consonant, or Vowel, should have a distinct Sound. A Consonant is formed by deflecting, checking, or stopping the issuing Breath, so forming a Sound; and each of them are distinguished from other, by the Difference of the Deflection, Check, or Stop; as these are mostly within the Mouth, no one of them can produce a loud Sound alone. A Vowel is formed by the Breath issuing through the Pipe and Mouth, without Deflection, Check, or Stop; and each of them are distinguished from other, by the different Position of the Parts of the Mouth; as these are mostly without the Mouth, they can be founded much louder than Consonants, and some of them louder than others, so have been called Sounds. So, every Consonant should be founded, that it take not in any other, nor any Vowel before
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before or after, and each Vowel as distinctly.

As Monsieur Mascelef has taken up an Assertion, which was disputed, and as our Rabbinical Men pretend it was answered, I must mention it. Soon after several Nations had shook off the Authority of the Pope, L. Capellus, a brave Protestant, laid open an important useful Truth, which R. Martin, asserted in Pug. Fidei, and Elias Levita, and other Jews confessed; the Novelty, and so as we say Falshood, of Vowel Pointing, in order to shake off their Authority, and so far perfect the Reformation. Buxtorf the Father, or an apostate Jew he employed, endeavoured to support Pointing: Upon which Dispute, I must say, the Use of the Hebrew Bible depended, whether it should be Evidence for the apostate Jews, or for Christians. Some came in to Capellus, others stuck out, for fear it should resubject them to the Church of Rome. I have little to do with that Dispute, as they managed it; my Assertion is, that the apostate Rabbies have endeavoured, by Pointing, to destroy the Evidence of the Christian Faith, and also the Description of Things seen, which are the Emblematical Evidence of that Faith; so, of Phi-
Alterations by Rabbies forged. Philosophy, to deceive their own People, and Christians. Buxtorf the Son pretends, that he defends Pointing, as others, for fear of the Pope; but he has another Reason, which the rest have been wiser than to own, for fear the Scripture should be considered by private Men. p. 288. "If we don't adhere to the Writing, Reading, and present Pointing of the Hebrew — The whole Authority of the Scripture totters, and will be subject not only to the Judgment of the Church, which the Papists want, but of every private Person." He has cleared himself of Priest-craft, he tells us plainly how he designed to treat us. Whether that, which goes under his Name, be the Writing of the apostate Jew his Father employed, or he was the Pupil of that Jew; or, he does as Lawyers do, without any regard to Truth, plead for his Father, and that Jew, there is not a Line in it, but what appears to be the Writing of an Apostate, or rather to outdo the Apostates themselves in Assurance; and some, by which he renounces Christianity, without one Sentence of Evidence. It appears, that the Rabbies were the Authors, or at least the Maintainers, of the Apostacy of the Jews, begun in Idolatry, carried on in Heresy, Sects, and Divisions, and finished
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in preventing their coming into Christianity; and the Means they used, when Prophecy ceased, in Opposition to the first Revelation, and also to S. S. was a Pretence to oral Tradition, from the Old Serpent, that what the Aleim revealed about themselves was not true, but that there was superior Virtue in the Names, which led them into Idolatry; and, by Tradition from the same Hand, that the written Scriptures were not true, that they were not to expect what was predicted in the Writings, a redeeming Messiah, which was all the Business of real Tradition; but an oral Tradition, to alter the Sacred Writings, and to expect what would be predicted by those Alterations, a better Messiah, which would make them rich, &c. So, to be an Apostate, whatever they knew or thought, was to affirm by Word and Writing, that every thing which was done, after Prophecy ceased, was done by oral Tradition. If they confess, that any thing was not always known, from the Time it was delivered by the Prophet, it ceases to be oral Tradition; if they assert the Time when it was compleated, none can believe it. Buxtorf. fil. finding this would not pass, picks out a few Scraps from Apostates, who
who had been puzzled in other points, and owns they had no such tradition, but were to be subject to the directions of their *Domus Judicii*, p. 367. "R. Moses ben Nachman, (Observante R. Asaria in Meor enajim, cap. 40. fol. 126. 6.)—Mainmonides names the *Mafora* and tradition from Moses, from Sinai, which there is nothing of in the Gemara, nor any where else. R. Asaria adds, nor will you find, that any one of its interpreters has shewn the place of this tradition, or the Author, whence he had it. We say in his excuse, that his drift and intention was to assert the necessity of submitting to the *House of Judgment* in time of need, &c. &c. &c. The difference between Elias Levita, and a few others, and the rest of the Rabbies, is only about the time; the rest say it was delivered, by tradition, down to Ezra, and the men of the great synagogue. Some suppose that Ezra began it, others that the men of the great synagogue did it, not one says when, p. 270. and that it was only corrected by the persons assigned. Elias, &c. that it came by tradition from Ezra, and the men of the great synagogue, down to the Rabbies, who fixed it very late, because there is no mention of it sooner, which appears to be
be true. Our Christian Jew is very angry with his Brother Elias, and with Capellus, for placing it so low; and concludes thus; Buxtorf, fil. de Punct. Antiq. p. 431. — "Who shall give us better Satisfaction as to the Meaning of the Author and Writer? The Authority of the Masorets! not they certainly, with regard to the Sense of him, who revealed it, when he everywhere represents them as a Pack of humorous, superstitious, precise Fellows, whose Interpretations he puts upon the same Footing with the various Readings of the other Interpreters, and as of the same Authority; nay whom he says we may correct according to our own Judgment and Skill in Criticism; and which of us will allow that Authority to the Masorets, who lived five or six hundred Years after Christ, Men not known in History, of no Note or Reputation, i.e. obscure and unknown Persons? But if they were ever so famous, who would give up his Sense and Reason to them? for they were Jews, Moderns, and lived in that Age, when the Authenticity of oral Tradition was gone, and the Cabalistical Chain broke and tore to pieces, &c." He would fain insinuate, p. 147. & al. that St. Jerome knew of Pointing, because he has construed a few Words,
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Words, as they are construed when pointed. If the Fact be, that the Jews fell into Errors and Apostacy, and handed them by Tradition, till Christ came, the LXX had nothing to help them to evade Christ, but Tradition. If this went on, and increased, till some hundreds of Years after Christ, and that then, inter al. they began to write ne legas sic, sed sic, and write their traditional Reasons in their Works, and write the Alterations and Constructions in the Margin of their Bibles, and so proceeded to St. Jerome's Time; might not St. Jerome see a Book with such a Margin, and say they read so, or construed so, and take those Constructions, without knowing any thing of Pointing? Or, were his Actions any Approbation of their Method? Buxtorf the Son is so foolish as to shew, in several Places, that the Christian Church was very angry with St. Jerome for what he did; nay, even for keeping any Correspondence with the Apostates; and has not the Church the same, and much greater Cause, to be angry with his Father and him? If the Apostates went on so, till they had, in hundreds of Years, altered every Word, or every Word of Importance, might they not then, without any Innovation in Substance,
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stance, by degrees, or at once, invent Pointing, or take it from the Mahometans, point all the Text, and so drop the marginal Notes? Is not this what he shews the Apostates say, that it came from Esdras, or the Men of the Great Synagogue, by Tradition? He makes a great Wonder why the Apostates mention not this great Action, that would expose the Novelty and Forgery, are not they forced to say what they write? This is not the only Instance of their Tenaciousness by many; though Elias discovered this, they tell me, (I have not his Book by me) that when he taught the Christians Hebrew, and was charged with this, and other Discoveries, he asserted in Print, that he had not discovered the chief Mystery in the Cherubim, which pacified the Apostates. He, Buxtorf, also makes a great Outcry, that neither Jews nor Christians mention anything of this Transaction, in the tenth or eleventh Century, at the time Capellus assigns; and that several of the Jewish Books, of a little before those Times, mentioned in other Books, are wanting. If they had seen my New Account of the Confusion of Tongues, they might have seen, that both the Apostates and Christians, in the Place assigned, had other Fish to fry. That,
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That, in the seventh Century, these Apostates set up Mahomet; and that, because the Eastern Christians had admitted many of the Notions of the Apostates, the Mahometans were suffered to over-run, and subject all the Christian Churches, except that of Rome; that all the Books they found were destroyed; by which, for the sake of the Errors which were in, or among them, we lost and want all the Progress which the Eastern Churches, whether converted Jews or Heathens, had made in the Hebrew Writings, and all other Species of Knowledge; all Accounts of the Transactions before, and of those Times, &c. That the Apostates invented Pointing for their Alcoran, and other Books; that the said Apostates, for their good Services, were tolerated; and that this, Capellus assigns, was the only Time when, and the Places they had over-run the only Places where, such Things could be done without the notice of Christians; and it shews that it was most likely to be done by private Men, and not by a Body; and that, after this, the Apostates could make no Bones of receiving what was the Sum of all their pretended Traditions and labour to evade the Evidence of Christianity. There are infinite Numbers of Instances of his Attachment to the Apostates,
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states, and of his shewing it with the greatest Degrees of Assurance; I shall instance a few. He universally makes the Pointers divinely assisted; he asserts, p. 123. that the LXX, and p. 166. that St. Jerome's Works might have Interpolations; but, at 68, Zohar must have none, and must, though it thwarts all the rest of their Books, be writ at the Time the Jews say it was writ, or else nothing can be Evidence; at p. 69. he attempts to prove their Talmud from the Words of Christ; and p. 385. to evade Tiberias being a Repository for the Books of the Apostles, he makes it for the Christians, and makes them suppose St. John's Gospel lodged there, Apocryphal.

Under covert of this Discovery, Mas'clef has done as Sir Isaac Newton did, taken up an idle rejected Scheme, which none durst offer in Capellus's time, and which could not pass at the time when Buleus first proposed it; because there was some Knowledge, and some regard for the S. S. then, and has taken the seasonable Opportunity to offer it again, when he thought there was neither. He proposeth to quit us of the Trouble of Learning, and Writing and Reading, by the Masoretic Points, and put us in the State the Jews were, before they used those Points,
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Points, without knowing, much less stating the Condition they were in; and puts us upon using a Scheme instead of it, upon a false Supposition, as his Successor L'Sieur Rimeur; de Racines Hebraiques, tells us, that the Sacred Hebrew Scriptures had Vowels between the Consonants, and that the Masorets outed them to put in their Vowel Points, which Masolef undertakes to supply, without considering Consequences, by inserting a Vowel between each two Consonants, where there is none in the Text, fixing the Sounds of the Consonants and Vowels, without either Rules or Reasons, and fixing such a Vowel after such a Consonant, upon the most groundless Conjecture that ever entered into the Head of a Man; and, though he owns 'tis not as the ancient Hebrews pronounced, yet L'Sieur has the Assurance to tell us, p. 70. Preface. "They will find here the Hebrew of the Holy Books, such as the Antients had it." Masolef has nothing to say in commendation of it, but that this Method takes away the Points, which fright young Beginners, and that by it one may read the Hebrew with more ease; and, at the same time, allows, that it takes away all the Helps by Pointing; and that the Masorets help more for the understanding of difficult Places; has no Remedy for the Condition they were in,
The Hebrew Writings perfect. in; nor which we are in. He seems to write with the same Views as Pere Simon did, who was hired and paid by the Socinians and Apostates here, to serve their Design in confounding the Scriptures, and to bring us back to the Slavery of the Pope; so attempts, nay indeed destroys one false Authority, and sets up another false one. 'Tis hard to say, whether the Jewish Method or his is best; his is less troublesome, but infinitely more uncertain than theirs; his is founded upon a Supposition, without Thought, or though some pretend to that without Examination, and happens to be impracticable. Theirs, with great Application, is not only practicable, but answers their Designs. His Scheme can answer no particular Design to confirm or vary each single Word, which confirms or opposes any Scheme; it varies the Signification of infinite numbers of Words, and confounds all the rest, without serving any End but Confusion. So I quit him of any other Design in his Scheme. Though L’Sieur — 52. charges the Jews with Sacrilege, in pointing Mysteries, Masclef, by his Method, by his Rules, collected from the Apostates, in his Rules and Remarks, allows and confirms vast numbers of the Constructions and Variations in reading, which the Jews endeavoured
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deavoured to fix, by Pointing, in order to
destroy the Evidence for Christianity, and
under pretence of conforming the Hebrew
Diction to that of the Greeks, Latins, Ma-
bometans, &c. whether ignorantly or wil-
efully, he best knew, has endeavoured to
pervert more Texts, of which many con-
tain the highest Mysteries than any one
Christian Writer I ever read; and has not
endeavoured to explain one in Philosophy,
nor one in Divinity, except a very few in
the latter, by accident. He, as Sir Isaac
Newton, &c. who were each a Pope to his
Party, in each Science here, are for mak-
ing the Prophets Fools, and the Jews
Brutes, to shew his superior Knowledge,
and the Necessity for the Determination of
these uncertain Things to be in the Pope;
and indeed he has gone farther in doing
Mischief among learned Men, than any of
them could, because he could read, and none
of them could. The Suspicion of our Free-
thinkers having a hand in it, is not without
Foundation, he confesses the second Tom.
more ambiguous the Text, the more reason
there will be to have recourse to the infallible
Authority to put an end to Disputes, and
open the Sense of Scripture. ibid. The Prote-
stants whilst they reject Tradition, and de-
defend the Doctrines common between us a-
gainst
gainst the Socinians by the help of Criticism only, keep up but a dubious Fight; nay look as if they were beat, even where they get the better. We, altho' we do not dis-regard the assistance of Criticism, yet prevail most against Protestants and Socinians by the help of Tradition. The New Gram-mar therefore were not to be rejected, tho' it should compel us to shelter oftner under the sacred Tower of Tradition, than the Masorets." The Jews had but one view, to make Men subject to their Notions, so Apostates; this Man looks one Way, and rows another. I like better to come under the Pope than under the Jews, because I have little hopes of the Jews, but the Popes have been Christians; and several Nations have seen their Follies, and reform-ed, and 'tis certain the rest will do so: Nay, one would think he is for doing so, and perhaps for setting up another for their Em-pire, as these Popes were by the Roman Emperor for his; because he shews that the Gentiles were all the World besides the Jews, and that St. Paul was the Apostle of the Gentiles; and, consequently, if this Pope, or him he intends to set up, be so, he has nothing to do with the Jews.

Masclef, his Editor, and L' Sieur ... have given us some Hints of the State of the Apostate Jews, in relation to their Know-ledge
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ledge of the Hebrew, before pointing, Editor 276, that the Sounds of the Alphabet were not known in Jerome's Time. Mafceuf, tom. 2. p. 45. & seq. that the Rabbies, still lower, as low as An. Dom. 1030. confessed their Ignorance of the Meaning of many of the Hebrew Words, till they learned them from People of other Nations, and Languages. (Indeed 'tis visible that those who pointed the Words knew not their Meaning) L'Sieur .... says, p. 41. that St. Jerome says that they read, and founded the same Word variously. Mafceuf, tom. 2. p. 214. L'Sieur .... p. 6. p. 37. and p. 39. tells you that St. Jerome says that י", pronounced dabir was a Word; deber was Death; and I must add that it is pointed to have about 8, or 10 different Sounds, and a different Signification to each, so founded, and has many more Constructions, as a vast many other Words have, as they stand now, both in the elder, in the Mafrets, and in later Translations, to this day; and Mafceuf, tom. 1. p. 84. shews, that the same three Letters, in several Places, and in several Instances, have Sense directly contradictory to each other. One would wonder, if they had not told us their Design, why they should complain of the Obstructions to the Study of the Sacred Writings,
and that they should give us some Hints of their Sentiments of this Language, tell us at the same time they are not to be understood, *L’Sieur...* p. 75. "It is impossible in a Language so vague as the Hebrew to clear all the Roots, and not leave some of them ambiguous. p. 22. — The Ambiguities of the sacred Books." And *Mas-clefs*, tom. 1. p. 313. Speaking of the irregularity of the Hebrew, says, "The sacred Writers in it were far less solicitous about Words than Things." And, after all this, and much more such, and after they have taken infinite Pains to shew that the Prophets should have writ, as the Fools the Greeks, Latins, and Mahometans, have writ since, and that they should have observed their Grammars, and their Rules, and left out all the Words, as useless, which did not answer their Schemes, *L’Sieur...* should say, p. 64. "A Study nevertheless of great Importance; a Study which a Catholick Divine ought by no means to neglect, so that the Clergy in Holland study it," (not a Word of the English) "and would not be admitted into the Ministry without the Knowledge of the Hebrew." But what signifies it whether they be vague or not, or what Rules they are subject to? or, to what Purpose is it, for any one in their Church,
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Church, to shew that those Writings, in that Language, are not vague, that it's Rules are infinitely superior to those of any other Language, and that they are infinitely perfect? If there be a Power in one Man, or a Set of Men, by their fiat, to disannul his Demonstration, and make them flexible to his, or their Pleasure: to what End were they writ? If there be such a Power, that Power would have been sufficient without Writings.

The Creatures were summon'd before Adam, that he might view, and consider, the various Instincts, &c. in each, to give him Ideas of their Powers, and Actions for his Information; so that he might imitate the Beneficent, and abhor the Malevolent, and frame Names to fix those Ideas; so, from them, et al. to frame a Language, by God's Direction, and while he, the Man, was perfect. Eccles Antediluvian. p. 106. "From the Names which Adam gave to the several Species of Beasts, and to his Wife at first Sight of her, we learn what admirable Skill and great Knowledge Adam had, who being created in Innocence and Righteousness, without any new Illumination, by the Goodness of his Nature only, looks on the Creatures, and sees into their Natures, that he gives each of them a proper and descrip-

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tive Name. D. Bruni de Imag. p. 6. "Adam was certainly the best skilled in giving Names, who could give Names to Birds, Reptiles, wild and tame Beasts, and other Creatures, domestic and that live in the Fields; that are bred by Water or Land, and in short to all sorts, such as are suitable to them, and descriptive of their Natures, which remain to this day, as John Chrysostom observes." Luther. Enar. f. 34. "God brought them that he might see them, i.e. Consider their Nature, what was peculiar to each; their Use, Difference, and Variety. — Adam was a most excellent natural Philosopher during his Innocence, who at one view saw further into the Nature of Animals, and learnt more of their peculiar Qualities at one Look, than Solomon or Aristotle could afterwards do by continual Experience. And there is no doubt but the Names, Adam gave the Creatures continued to the Confusion of Tongues; and that a Man of Sense would gather more then from the Propriety of one Word, than now from a long Description." I shall presently shew, that the Birds did not change their Language, when Men changed their Religion, which Men have called the Confusion of Tongues; nor, even when Men changed their Languages; and, from them, that
that the Hebrew is the Original, and never changed.

As the Hebrew was, so the Revelations were, ordered to be writ Hieroglyphically, Cap. i. v. 11. what thou seest write in a Book. So, to understand that Writing, the Things seen are to be decyphered, v. 12. And I turned to see the Voice that spake with me: And being turned I saw seven golden Candlesticks; (so Moses writ what Adam saw in Paradise, which makes it as difficult to be explained as the Revelations, &c.) so, the Revelations are to be decyphered in the Hebrew Manner, not in the Manner of the Heathen Greeks. John indeed gives us an Explanation, even in Words, to Part of this; but, as in this, so in others, besides the Explanation of the Things in them, the Words for the Numbers, &c. are to be Hieroglyphically, or Hebraically, explained; as v. 29. seven, &c.

Masclef and L' Sieur... who have rejected pointing, though they have referred the Readings, Constructions, &c. of these Apoستates, do not see that it stands upon the same foot, as all the rest of their Traditions, now in writing, by Stories, by Explanations, by Reading, or any other Way; upon the Validity of which Tradition, the Validity of the Tradition, and Power of
of the Church of Rome was founded; or else they intend to demolish the Authority of all Tradition, in both; and only, for the present, admit the Readings, Constructions, &c. for the Benefit of Freethinkers. Indeed Mascler, Tom. 2. p. 205, rejects the Synagogue and all their Stories.

Did the Aleim who directed Adam, &c., to form this Language to answer its Ends, form it a vague Language? Did the Holy Ghost, who directed these Writings to express, and record, the Descriptions of the Essence, of the Persons, of all the Mysteries, of all the Types and Things Typified, of all the Parts of Nature or Philosophy, of all Things predicted, &c. properly, direct them to observe Things, and not Words; or intend that it should be subject to, and construed by, the Grammar or Rules of a Parcel of Apostates, who had renounced all those Terms; or even by those of a Parcel of Hottentots who worshiped the Names? Nay of those, whose Writings remain, who worshipped they knew not what, nor for what? who knew nothing of Jehovah, of the Aleim, nor one Tittle of the Terms or Conditions of the Covenant, for the Redemption of Man; dare these, or any others, pretend to defend what these have asserted?
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If these had known any Thing of the Christian System, or had designed to have espoused it; where a Word or Text is the strongest Evidence for it, that could be writ, if it were taken literally, or as 'twas written with Letters; and the Jews, by their Pointing or Rules, varied it, should not they have endeavoured, by their Rules, in Grammar, or, &c. which convey Things into the Heads of Youth, to invalidate the Pointing or Rules of the Jews; by shewing the natural Rules, and Usage of the Language? And where the Jews produced a Word, or Text which, by their Constructions seemed to make against the Christian System, should not there have endeavoured to shew that it made for that System, or was not to the purpose of the Jews? No; they had another view, which tended to another End, and have acted quite otherwise.

The Hebrew Tongue is mostly composed of Consonants, Vowels mostly for Variation; the primitive, simple Sound of each of the Hebrew Consonants, or Vowels, is lost; because the Jews, of different Nations, pronounce them variously: could not be conveyed in writing, by the Addition of other Hebrew Letters to each Letter, while that Language was alive.

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When the Names of the Hebrew Letters, or Alphabet, instead of simple Sounds were formed, or were put into Letters of living Languages, Greek or Latin, is uncertain. It does not appear that even that was done, till low down, and those Sounds are not conveyed certainly by those Syllables, or Words, applied to each for Names, in Greek, or Latin, Letters; because we know not certainly how the Greeks, or Latins, pronounced those Letters; it is pretty certain, different, in different Places, and each of those Letters differently, in different Words, at the same Place. Aleph is not the Sound of Α, which is near the Sound of a, or ae, or ea, they seem to be given to confound rather than help us. If a Consonant as sound - ed ba, or be, or bi, or bo, or boo, or bou, or &c. it would not answer it's End; beth gives no Sound like that, nor determines it sounded be; and if it did, in a Word where vau or jod, or &c. is, they must found both the e and the vau or jod; or be, must drop the e, and take the vau, or sound bevau, if the Letter vau, so sound - ed, be a Consonant there; if the vau be a Vowel, it must take the Sound of beu, or beou, so &c. Though they sing this Language, it was not made for singing; nor
nor are the Words to be pronounced other-
wise than they are writ; for that, for soft-
ness, or &c. as the Words in the French
Tongue are. If there be any Hebrew
Roots, which have a vau, a jod, a be, or
&c. of the Root, and by Rule are some-
times omitted, to help the Reader to di-
stinguish, or pronounce the Root, a Point
might be of use, but not for the uses they
are employed.

This Method Buleus, and Monfr. Mas-
clef, propose, as I shall demonstrate, will
not answer the End; for, besides other
Objections, if you pronounce one of the
Vowels with each Consonant, that would
destroy the Use of the Hebrew Vowels,
and the Grammar; the Hearer could not
tell whether the Vowel is one of those
Sounds given, or a written Vowel, so, of
the Root; or for a Variation; so, one
could not infallibly write each Word,
from the Pronunciation of the Reader,
as they stand in the Text. If it had been,
or were, possible to form Sounds of the
same Nature as the Hebrew Vowels are,
but each distinguishable from each of them,
and join one of them to each Hebrew
Consonant, so that they should not have
interfered with the Sound of any Hebrew
Vowel, such a Method would have con-
formed
formed the Hebrew to the later Pronunci-
atations; but that is impossible; and, at-
temting that, was one Cause of con-
found ing the primitive or living Hebrew
Language. We can scarce form another
Consonant, much less any other Vowels.
And as, in this Method, there is a Vowel
founded, or writ, after each of the Con-
sonants, except those final, wherever
there is a Consonant, which has not such
a Vowel after it, as is pronounced, or
writ, and there is any one or more of the
Conjugations, Variations, or Distinctions
in that Root, that has that Vowel after
that Consonant, it makes that, or those
which have not the Vowel in the
Text, of that, or those Conjugations, Va-
riations, or Distinctions, which have it
in the Text; which happens in infinite
Numbers of Cases, and so confounds
all.

As I found that Adam formed the He-
brew Language, from the Ideas taken by
Observation of the Instincts of Creatures,
and the Conditions of Things, &c. I found
it must be discovered in the same manner.
This Recluse has, by his Method, Genes.
i. v. 5. tom. 1. p. 33. founded and writ
አሬ koura. If he had consulted Job,
he advises, xii. 7. Ask the Bird of the
Air
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Air and it will tell thee. Or, if he had look'd in his Concordance, he might have found a Partridge named, Jer. xvii. 11. נָרָק, and if he had ventured out of his Cell, so far as to hear, and had condescended to observe a Partridge, in pairing Time, call his or her Mate, or afterwards her Brood to roost; where she places them with their Tails inwards, and together, in a Center, and their Heads outwards, in a Circle, to see or hear an Enemy on any Side, and each to be at liberty to fly out or escape a different way, he might have known the Original of that Root, and heard her pronounce her Name נָרָק without ı or ou, after כ, and he might if he had look- ed in a Grammar, have seen that נָרָק is the Participle present; as Psal. xlii. 8. Isa. xl. 3. that crieth. 647. that calleth. Hab. ii. 2. that readeth, & al. Thence 1 Sam. ix. 22. יָרָקִים then that were hidden. יָרָקִים the that are called, יָרָקִים they that come upon the call. And after his Editor tells us, tom. 2. p. 217. Valentine's Error. "In the Beginning was God created with the Heaven and the Earth; in this Translation he will change one Point, and for Bara in Kal, He created, read Bora in Pual, he was created." So in that famous Decision by R. Samuel Laniedo, cited Buxt, Arc. Fæd. p. 171.
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171. "Samuel before cited mentions this. The same Person remarks something mysterious in that it is not said, in the præterp. tense, דָּגָון נָלֵל Dagon fell, but 'נָלֵל falling:' Where he puts in a Vau to make it a participle. So he founds the ד nou; so the Words which have a ד prefixed, or in the beginning, or middle of their Root, have all the Errors which are in those where ד is in any Word; as of a ד nun in to extend, &c. והמשה extending, extending them. There has always been War between Imagination and Revelation, between Tradition and Writing, between Pointers and Qarites, [Qu. Qraites] as appears, Wag. Tela ignea Satanae, Carm. Lip. Conf. p. 595. & seq. So that they have anathematized the Qarites: so between Pointers and Partridges, from Instinct, without Design of eating them. Since Partridges are not only proved to be Qarites, by instinct, but prove the Text, and disprove Tradition; and so stand anathematized, and neither apostate Jews nor Papists can eat them, or use their Feathers: I hope they will not be so inveterate and extravagant as to be at a standing expence, to kill them for telling the Truth. But as they have proved a Series of Things, which demolish Freethinkers, no Law that can be made, nor Oaths
Oaths that can be invented, can secure them from their Revenge; nay, I am afraid they will encourage the apostate Jews and Papists to kill them, by buying them at any Price, in order to destroy the Species, as they have—Though our modern Grammarians fix the Sound in Vowels only, that is evidently false; for every Consonant in the Hebrew had, at first, a distinct Sound, and might be a Syllable, each more distinct from each other Consonant, than the Vowels are one from another, and therein the Certainty of the Language consisted. So might two, nay perhaps three, of some of the Consonants be one Syllable; and, however since abused, the first Inventors of Points certainly aimed at preserving this; and only placed them to limit the Termination of the Syllables, and to infinuate, as well as I can express it, not a full Vowel, or the Sound of a Vowel, but a part of one, a Breathing between the Consonants, to soften and conform them a little to the Pronunciation of other Languages then in use. And, though using a Consonant alone, or several, for a Syllable, seems contrary to ours, and several modern Languages; there are some others which have preserved it, nay join several. And, though the Vowels have been and are confounded and uncertain, in all other
other Languages, yet the Consonants, though they are twice or thrice the number, have never been confounded in any, so much as to make any considerable Mistakes. Though I cannot found, or describe the Sound of a Consonant in writing, yet every one can pronounce, so that others can understand each Consonant, without adding the Sound of any one Vowel to any one of them. By this means, each Consonant is left ready to join to a written Vowel, either before or behind, and give both their Sounds, so that the Root cannot be mistaken; and to settle the Sound of each Consonant, so that it be not mistaken for one, which unsettled it may be, as with some small Difference in the Finals of ג and פ &c; so that each Consonant may join with any other, before or behind, is all that is wanting, in that Affair; Youth would soon learn to pronounce them as distinctly as they do in German, Welch, or, &c. And it may also be necessary to change the Sounds of a few of our Letters a little; so that when they are writ for those of the Hebrew, they may preserve the Sounds of those of the Hebrew.

The State of the Café about Pronunciation between the Jews and us, is vastly different. The Master and Scholar must under-
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derstand each other, else they cannot teach and learn; if publick Exercises were to be performed in Schools, 'tis much the same thing; they are all Masters and Scholars; if Conferences were held between Students, 'tis much the same, these are common to us both. But the Jewish Priests, before Christ, were obliged to read it; so that the sensible People, at least, though untaught, might understand it, and the Meaning of it; that has no place with us.

Masclef has not dared to state the Case where the Difficulty lies; הַדְּרוֹן had all its Significations before there were any Letters, so before their pretended oral Tradition; and they were lost before Pointing; nor to shew what the Majorites had done, that they had pronounced the very same three Letters, perhaps, ten different ways, to answer their respective Significations; and many other Things which he had to surmount, or remedy; much less has he proposed any Remedy; and L'Sieur ... de Racines Hebraiques, has turned off such, with an idle Story; so their Method cannot serve. It takes away the present Distinction of Soundings, in the several Significations of the same Word, and substitutes no other Help, nor attempts to settle it, but tells
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tells us, it will bring us to the Subject of their infallible Church; we desire to be excused from following their Method, for that Reason.

That Language, which conveys the Knowledge of the most valuable Things, deserves the first and greatest Consideration. The Method will be considered below.

The Manner of the Hebrew Writing, with broad Lines or Strokes, was framed for Duration; the indented Hands, in which our old Records are written, have stronger Lines than our present Writing, and so have endured thrice as long as it would. Points are not contrived for the same end, so were not by the same Hand; how soon one of them is gone, and so the reading of a Word changed, any one may conceive. You can see whether Words of Letters, be Grammar and Sense; but, if pointing were supposed to be authentic, as it breaks both, you have no Rule whereby to know whether 'tis handed down fairly, or falsely, or defaced, or, &c. So, no way of judging, by comparing Copies, or comparing a Word with the same Word in other Places, or, &c. to know when there appears to be a Mistake, how to rectify it; which
which proves it never could be designed for an Object of Faith.

The Hebrew was intended to be the Reservoir of Knowledge; Man has made it necessary that it should be translated, though it cannot be translated Word for Word, yet each Word may, in a great measure, be explained by Circumlocution, so make another Language conform to it; and the Grammar may be brought under a Rationale, so as to settle the Intent of the Whole, and of each Part; nay, to be of more use to settle every Point, than all the Comments that have been writ upon it; nay, whose very Nature and Form will confer almost all Knowledge.

I intend not now to write a Grammar, but insert a few Instances, to shew whence Grammar is formed; from whence, by supplying what I leave short, or stating other Cases in that manner, others may take the general Ideas or Hints of them, and distribute them into proper Classes, and Order.

He who pretends to make a Hebrew Grammar must understand something of the Subjects, Philosophical, and Divine, treated of in the Bible; of who, and what, it treats; must not be under a necessity to consult Enemies, nor those who were ignorant.
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gorant of those Beings, and Things; or else he will bring Rules out of the Grammars of other later confounded Languages, whereby the Jews confound themselves; and will, without knowing, take in the Rules of the Jews, and so destroy every Article in Philosophy and in Divinity, as Maslefs has done in his, over and over. Are Rules, formed by Heathen Brutes, to alter the Descriptions Jebovah Aleim have given of themselves, of the Types, &c?

As the Hebrew Language was formed in a peculiar Manner, others differ vastly from it; it's Words are short, and few, placed in the natural order of Speech; it's Nouns, or Pronouns, have no Cases, or Declinations, by variation of Letters, but singular, or plural; nor other Distinctions but Masculine, and Feminine. Some of the Nouns, with various Interpositions, or Terminations, each to apply it to a distinct usage of the Word, with Signs prefixed, or Pronouns affixed. The Verb hath the same Letters as the Noun, hath no Conjugations, or Variations of the Letters, but in singular, or plural, for constituting Pronouns, or Perfons, Præter, or Future; so for Participles, Gerunds, &c. by affixing, or interposing, or changing, a Letter or Vowel,
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in a very few Cases, two. Whether any of the loose Particles, or Interjections preceding, vary the same Letters in a Noun, or Verb, in some very few Instances, I shall leave to Observation. But if Vowels had been inserted among the Hebrew Consonants in the Words, or the Hebrew Vowels had been founded, or pronounced, each with a Consonant, the variations in Grammar, by prefixing, inserting, or intermixing and affixing, suffixing or postfixing, could not have been performed, so as to have been distinguished by pronunciation; attempting this in writing confounded all the Hebrew, then in the World: The Adverbs, Conjunctions, loose Prepositions, and Interjections, same as other Languages.

I have occasionally shewed the rise, the manner of Formation, and the differences between the later Languages, and the Hebrew, in the New Account of the Confusion of Tongues. I have shewed that the Names, or Nouns, are ideal, given for, or taken from, the Verb, as possessing, acting, or suffering, or &c. and convey not each a distinct Idea, perhaps not above two of the Essence, or Substance, nor each of Genus, or Species, of animate or inanimate, of Degrees as greater or less, or &c; But of
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him, or it, who is possessed of the Thing, performed the Action, is deprived of some Possession, or underwent the Suffering, or &c. And that the rest of the Words in each Root are only Variations of that Idea. So that a Noun of the same three Letters, with the same Pronunciation, with the Context, can infallibly describe God, Angel, Man, Beast, one of the Names, or &c. So that the Verb, in all it's Parts, retains the Idea.

Each of the Hebrew Particles hath the same Idea in each Place, or Text; but is, by the Context, to be sometimes a little varied, but never altered, or changed in translating; to make the several Particles, in each other Language, correspond with them, we must be forced, in construing any one in the various Texts, to use sometimes one, sometimes another, of those in any other Language, which are but variations of that Idea; but as the Particles, in some measure, depend upon the Ideas of the Words, those small Variations cannot be settled, till more of the Ideas of the Words be settled.

When the Jews had lost the Knowledge of the Genius of this Language, that is the ideal Signification of the Word, or intended to pervert the Meaning of many in several Places, to serve their Turns; whether Ignorance,
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Ignorance, or Wickedness, commenced first, or they began together, is not material; though their Wickedness was the Cause of their Captivity, so, loss of their Language. It appears in the eldest Translations they have given, perhaps, to one Word twenty Significations, and almost to each sundry; pretending to fix the Meaning of the same Word, in each different Place, or Reading, to God, or Angel, or Man, or Beast, or Name, or &c; as they supposed, in each Place, it was intended to be; or as they, afterwards, pretend it was explained, and delivered to them, by hearsay Tradition, from Moses, or &c; and, in 19 of those 20, the Verb will not correspond with the Noun: In יד which Jerome says founded dabar, was a Word, deber Death. Where 'tis a Verb 'tis always to speak, to reveal a Secret. For though there be a Noun in any Language, without a Verb in Use, yet surely, if you deflect it into a Verb, it should have the Idea of the Noun, and though we have only that of the Hebrew which is writ, 'tis plain from that, those we can compare are formed so; so, treated it as a common confounded Language; nay made many, if not each Word, infinitely more ambiguous, have more arbitrary Significations, than any one
Language that ever was formed in the World, which has come to us by writing; that which they now call Arabic, which as I have shewed is a Jumble of many hundreds into one, only excepted.

When this was done, instead of having one Idea to remember, for each Word, they had then five, or ten, or twenty; and then no Man alive, either reader or hearer, of the Original, could tell which of those Sounds, or which of those Meanings, the Word had, in any one Text, except he remembred the Pronunciation, and the Sense, the Translators had fixed upon it there. When they had further and further lost the Usage, and Knowledge, of the Sacred Writings, and were put to their last Shifts, by Evidence produced out of them by the Christians, who had the Gift of Tongues, &c.; to remedy this, which is not to be remedied, but by retrieving the Idea of each Word, and to support their Notions, they attempted to supply the Defects, they supposed they found in the Language, or in the Manner of the Writings of Moses, and all the Prophets, by pointing; so 'tis evident to Demonstration, that it was not Direction by Inspiration, or Knowledge, that put them upon pointing; But Necessity, from Ignorance, to fix different
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ferent Sounds to the same two or three Letters, or Word, to make them distinguishable, to answer the Variety of Constructions they had given to each Word, which has but one.

The Sketches of any Invention, or inconsiderable Improvement, is claimed by the Author for his Life, and so long preserved; or, if committed to writing, while 'tis judged worth while to preserve them: But when the Project, be it right or wrong, is improved much, or compleated, the Sketch, or such inconsiderable Improvements, are drop'd, and the Memory of them lost. So, when this was first hit upon by chance, or first attempted, or how it was improved, does not exactly appear. The Hint seems to have been taken from the Mahometans, who were in the same Case; and 'tis undeniably proved, by Raymond Martin, by Capellus, &c. and lately by Masclef, and since by L' Sieur ... de Racines Hebraiques, that it did not exist before them, and that it was compleated about 700 Years ago, by Ben. Affer. and Ben. Naphtali, nay R. Azarias et al. who pretend they believe it was revealed, allow it was lost, and restored late, or then.

U 4  These,
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These, misled by the Translators, or to justify them for giving such a number of Meanings, and it seems lower down various Pronunciations to one Word, and to fix those Meanings and Pronunciations, and make them in some measure distinguishable, instituted Points to represent various Sounds, to supply the Place of each of the additional Sounds, which they supposed to belong to each Consonant, and supposed to be lost; and applied different Sounds, under the same Word, where it was to have a different Signification; so to the same Word, in each Sense, a different Sound. And then, besides observing and remembering all the different Constructions, they had the difference of the Points to remember, that a Word pointed so, stood for a Horse, so for a Man, &c. as above said; perhaps five, or ten, or twenty, for one Word. Though the Apostates had fallen into the Villainy of giving Directions, in their writings, instead of reading some of the Words as they were writ, which directly opposed their Designs, to read them otherwise, to serve their purpose; and to write each of those Words, with other Letters, such as served their Purposes, in the Margin; In transacting, or finishing, this Affair of pointing, they took the cursed liberty
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liberty of instituting Points for Letters; and, inserting those Points, to insert Letters of that sort we call Vowels; and, so as far as was in their power, to fix their marginal Variations, or other Alterations, in the Text, and make each of such Words of another Root, of an imaginary Compound, or of a Caballistical Signification, by such Insertions. Though this Abuse was practicable in Nouns, by such Alterations or Insertions, to make the same three Letters sound twenty different, or distinct, Sounds, and signify twenty distinct Things, it was impracticable to form Verbs which have Prefixes, Insertions, and Postfixes, and to which they added Points, to distinguish their Grammatical Variations, to add other Points to each of them also; so that each new formed Noun, might have a new formed Verb to correspond with it, in its Pronunciation, or Sound, and Sense; as from רְבָּר dabar, a Word, they give you a Verb to speak; but the Prophets formed none, nor could these form any from deber, Death, to kill, or make dead, nor from מִזְדָּר adytum, to be, or make secret, nor from, &c. but only to reveal a Secret; which is Demonstration, that these three Letters, in whatever Text used, had no other Idea.

All
All agree, that the Books of Moses, and the Prophets, and the ancient Copies, were not divided into Pauses or Sentences, by what we call Comma's or Points; and, 'tis evident, they needed none, and might have been more liable to Errors, in copying, than the Letters or Words: so omitted, not for want of Invention or Judgment, but for that Reason, and because the Order of the Words and Parts of Speech find their own Divisions.

When they had also lost the Knowledge, which arises from the Order or Position of Words in the Context, and so the Ability of judging of the Difference of the grammatical Sense of the same Word, in several Contexts, and of it in its several Alterations; which, thou abused in all other latter Languages, by the irregular Position of the Words, most foolishly in their Poetry, where the next Word in order, perhaps, stands at the distance of ten Words from that Order; which put the Formers, Speakers, or Writers, in later Languages, under the Necessity of varying every Word, in all its possible Declinations, Moods, Tenses, &c. yet the Order, by Position of the Words infallibly in this, shews the grammatical Variation of each Word, composed of the same Letters, nay, even the Necessity
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Necessity of a Variation, by a Letter, &c. and the Alteration of the grammatical Sense, by that Variation, by the Affixes, interposed Vowels, or interposed Particles. Instead of attempting to recover and explain this, they took upon them to fix or alter the Conjugations, or grammatical Variations of Verbs, &c. which had been settled in the first Translations, &c. by pointing, as above said, as they best served their Turns, as, they pretended, they were directed to do by oral Tradition, as aforesaid; which was hid, when the eldest Translations were made, and at last, as they pretend, discovered. Nay, besides the Mischief of varying the Conjugations, or grammatical Variations, which arise naturally in each from the same Letters, they have formed numbers of Conjugations, which are not in the Hebrew, and distinguish them by Pointing, to make it answerable to other confused Languages, which creates another intolerable Load to the Memory. As Mabumet pretended to Inspiration, those who forged the Alcoran had that Pretence: as these make no Pretence to any thing but Hearlay, inserting the Points in the Text, is the more impudent, and more villainous Action.
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If we mean to recover any Knowledge which has subsisted, we must learn to find in what, and in what Manner, and by what Means it subsisted, and how it was lost. This Knowledge of understanding the Hebrew Scriptures, did not subsist by Pointing or Grammar; because neither of them subsisted, till it was lost; they are but Succedaneums, mixed up by rascally Apothecaries, who had not, nay, knew not the true Medicine.

Those who would learn any of the modern Languages, especially Children, must learn the Grammar; but 'tis otherwise here, those who learn the Sense from Pointing, and Grammar, act as Algebraists, depend upon the Rules, but see not the Operation. Naming the Verbs, Conjugations, &c. from the Affixes or Hæmanticks, or from imaginary Words from their Pointing, conveys nothing, nay, the common Distinctions in the other Languages, will not answer here. You must learn the general Signification of the Words, in this Language, first; and that, and common Sense, will shew you the Grammar. These were the Rules of thousands of Years before Pointing, or Grammar was; the Authority of either, if they have any, arises from this; and, if it cannot be thus
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thus shewed, neither of them hath any. This Language has all the chief Things or Subjects, and their Types in it, and treats of them, in a manner, no later Language can; and therefore, necessarily differs from, nay, in many Instances, breaks through the Rules of Grammar, in any, or all the later Languages. Those who find the Grammar, from the Order or Position of the Words, in these Writings, will see the Perfection of the Language, and of the Writings, and will see the Ideas, as they proceed. Those who have hitherto studied to learn and understand Hebrew, by Pointing and Grammar, have been in the State represented by Maschev, vol. 2. p. 306. "While they think they understand Hebrew, know nothing but the Majora." So Jude 12. Clouds without Water, carried about of Winds.

'Tis evident, the inspired Authors used only the Parts of Speech, in each Root, for which they had occasion; in some Roots, perhaps, all, in some several, in some, perhaps, but one Part of Speech: so it does not follow, that many of the Roots used had no other Parts of Speech, in the Hebrew Tongue, nor that one of those, or that used, is either Verb, or Noun, or, &c. but what Part of Speech each
each of those, or that used is, must be discovered by the Rules of the Language.

Any one, of many Words, in Hebrew, cannot be carried through the few Orders in the Hebrew Grammar, which other Words of that Language may, without making such Words, in some Cases, false or Nonsense, as creating himself, &c., where the same Action can or will be repeated upon the same, or another Object, all the Conjugations the Verb had, may be repeated. For these Reasons, the Verb, Substantive, Present, is always omitted, and its Place, in speaking of Emblems, is often to be supplied by Represents, Stands for, or &c. Some plural Names, when their Action is joint, have He Jehovah, or He the Person in Jehovah, understood, so a Verb singular; when they have distinct Parts in the Action, have a Verb plural; in Prophecies, sometimes to ascertain the Prediction, the Verb past is used for a future. Nay, when I limit each Root, of two or three Letters, to one Idea, I include the Variation in the Application of that Idea, where changing Gender, or, &c. changes the Objects; or the Addition of a Letter, or, &c. varies the Application; for, a Word of the same three Letters, though it keep the Idea,
where it can be applied to different things, so that there might be Danger of confounding the things, is sometimes deflected with various Terminations, or, &c. as שָׁנָה when applied to Time, is לֹא when 'tis chief, of what the Text is treating of, as below, 'tis התשנה &c. and it will appear, that these Deflections are distinct from any grammatical Variation of this, or any other Word. The shortest way is, (without regard to Truth) to vary the same Sentence; so that the same three Letters may be Verb Active Præterit, and Noun; because a Verb præterit, by affirming an Agent, then with a Name of another Root, performed an Action, gives the Agent a new Name, by a Noun of the Root, or Letters of that Verb; so of passive: so there need not Noun and Verb, but where the Noun affirms one thing, and the Verb another. So to prove it there be any Action, Condition, or, &c. which is continual, or so long, that the Acting or &c. may denominate the Agent, or, &c. and make it a Name; so, whether the Letters of such Noun and Participle present be varied; so to prove whether there be any other Part or Parts of Speech expressed by the same Letters, or distinguished by loose Particles; so to shew how the same two or three Letters, with one or
or two Letters or Vowels, prefixed, or post-fixed, or one Vowel interposed may be any other Part of Speech; and a Letter or two post-fixed, or, &c. may deflect the Root into any peculiar Sense, as above. So we suppose the Hebrew has a Word differently writ, or with a difference in Letters, from the same Root, for every Alteration, or Variation in its Grammar, except the Verb preterit and the Noun, or as above, or which the Context, or loose Particles determine; the Verb preterit and Noun, the Participles, and a few Deflections, are all I want for the present: so I leave the rest to be considered as above.

The Roots are not properly divided in the Concordances, but mostly, as the Apostates sorted them, to serve their Turns; till that be rectified, 'tis impossible that the Words, which are so misplaced, should each conjugate regularly, or take its place in the Word 'tis with, or make the Text Sense. This has kept Men subject to the Out-Rules, or Rules made for Irregulars, by the Jews, &c. which are most of them false.

The Rules, as they term it, in regimine, and the Out-Rules, which are true, such as of dropping, inserting, transposing, or changing, a Letter, or Particle, come by
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Observation; and the Reasons will appear to any one, who studies it thus, before he has made any great Proficiency in the Language; and the understanding of them will only be of use to him, when he is a Critick; and then he will find, that most of those Variations, nay, Omissions, as *Udel.* p. 155. such as ל wanting between, and joining the Words with a Makkaph in or between דבר יהוה the Secret one to be revealed, the Essence exercising Powers, which is spoken, as מלאך the King, the red Earth; which is, as the rest are, Perfections in the Language, which the Grammarians did not, or would not understand; because they did not understand the Ideas in the Objects treated of, or were inserted designedly to mislead us.

The Jews divide the whole into opus Beresbith, and opus Marquevah.

As this History begins with the first Beings and Things, we suppose the Essence of some Persons existed, that is, were possessed of Power to act; we must shew them possessed of that Essence and Power, and endeavour to shew how they came by their Names; they were Rubrim before they were Aleim.

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p. 138. cited above, says, Satan saw a Throne in Heaven, and was informed (perhaps emblematically by what he saw on and above that Throne) that it was resolved that this System, and Man, should be created, &c. and that he saw, what he calls the Light below the Throne; which, what was upon the Throne, called the Messiah, (both which, Moses, when the Representation of this was exhibited upon Earth, calls Rubbin) and that Satan resolved to oppose the Design of the Rubbin, the Happiness of Man; and declared his Resolution to attempt to seduce Man, and overcome that Light, the Messiah. That, what was upon the Throne, (to which this Rabbi, and their Great Synagogue, make the Devil give a singular Name) entered into Covenant with this Light, the Messiah; that if he would wage War with Satan, by withstanding his Temptations, and by Suffering, which he was exhibiting at the foot of the Throne; the World should be created; and if Man fell, what was exhibited there, one Man’s being taken into the Essence of the Light, and Suffering, should redeem Man from the Grave, and Satan, and Hell; and Satan should be destroyed for this Opposition, and those Attempts.

Though
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Though, as far as I can see into the Writings of the apostate Jews, there is not one Story, or one Application; but, if you take it together, it is designed to destroy some Article of the Christian Faith; may, even those which appear to be Concessions, and seem to allow considerable Articles in it, shew plainly, that they were formed to delude us and deprive us of the positive Evidence contained in the Word, Text, or Subject they are treating of; and wherever the eldest Writers have made such Concessions, and they have been urged a-part by Christian Writers, the later Jews have used their utmost Efforts to evade or apply them to their own Purposes. So, though these Writings may give some Light to Christians, nothing is to be done with the Jews, that way, but by the Method I have undertaken, which they did not understand, so could not fence against it. I shall cite a few of their Rules, which will spoil many of their Stories. Tela ignea Satanae, Carm. Lip. Confut. p. 406. "It is a no less true than common Rule among the Jews, that no Word in Scripture loses its literal natural Sense entirely." Pug. Fidei, p. 290. — "All the Names of God, which occur in the Scriptures, are derived as is plain from his Works, except
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only Jod, He, Vau, He, which is the proper Name of God, whence it is called, Schem Namephorasth, or Name that speaks plainly, and without any ambiguity of the Substance of God. Pug. Fidei, 514. He means that it signifies the Essence of the Creator, and his manner of being fully and perfectly, without any ambiguity or mixture, i.e. there is nothing to share or partake with God in this Name: But his other glorious Names have a twofold Signification, there is a mixture in them, because they are derived from those Works of his, the like of which are to be found in us: So that the Name which is substituted for יהוה which is Adonay, is derived from Lord. Ibid. 558. The Author of Neve Schalom—I found in the Book Havrah something very proper for our purpose, in these words. It is a fundamental Article of Faith, that all the Names of God in the Law are contained in the four-Letter-name, &c. But every one of them refers to some Action which another bears no relation to, &c. Some are derived from Mercy and Pardon; some from Tears; some from Accidents; others, from Food, from Life, from Health. Some from Prayer for Children; some from Strength; some from Grace; others from Piety.
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Piety—The Doctrine of the Platonics is akin to this, as Proclus shews on the Theology of Plato, lib. 2. cap. ult. — For every Name begets as it were an Image of the Gods, and as Theurgy (divine Imagery) invites a Brightness to attend the Statues made by Workmen, and entices down the goodness of the Gods who are void of Envy; in the same manner the intellectual Science of divine Matters conveys its Meaning by compounding and dividing Sounds, and discovers the unknown Essence of the Gods."

"Pet. Gal. de Arcanis, p. 601. John Reuchlin, de Verbo Mirifico. Altho' the Supreme God of all, it is likely may have some eminent Name among the Immortals, among those in Heaven and those above the Heavens, yet we shall consider what is more to our purpose, and say, that according to what we gather from the divine Names which we learn from God, some we make to relate to Essence, some to Power, some to Works; the rest to our Affection towards God. By the Essence of God, I mean, his Distinctness from Things, and entire and absolute Confinement within himself."

Many have complained, that the Jews have not explained the Signification of the most important Words, Aug. Pfeiffer X 3 Crit.
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Crit. Sacr. p. 171. "Since the Root with its Derivatives or Deflections not only gives, generally, the Letters but the Idea, it easily appears that for want of the Root, or not knowing it, we cannot sufficiently judge of the express Sense of a Word; and tho' we may be certain of the Significations by parallel Places, e. g. that הִלָּה is God — and so on, yet the Reason of that appellation, or why God is so called — is still a Secret. — The Arabick has its הִלָּה, to worship, adore. — But those Tongues without doubt borrowed their Derivatives from the Hebrew, and had their Roots there also."

The Action, from whence the Name Aleim is taken, is frequently mention'd in Scripture. The Word הִלָּה as a Verb, jurare, adjurare, pejerare, to swear, adjure, forswear, with its Deflections alone is construed, Imprecation, Execration, Malediction, an Oath, Perjury, Pug. Fidei, 476. Mechilta — " הִלָּה is only to swear." When joined with בָּשׁ an Oath they make it, Execration; so, an Oath of cursing, a Curse, and an Oath. When it is joined with רִבְרִים which they construe a Covenant, which is the Purifier, or Condition of Purification, they make it an Oath; once right, Deut. xxix. 21. Ac-
cording to all the Curses of the Covenant that are written in this Book of the Law. When it was upon Condition as here, the highest Obligation to perform a Covenant for the delivery of their Creatures out of the Hands of Arch-Rebels, as they were able, and willing, and have performed the chief Part, putting and declaring themselves under a conditional Execration, for the Assurance and Comfort to Men, where Man's Belief was the Terms of his Salvation; nay, each Man's believing that single Proposition, as John viii. 24. For if ye believe not that I am, ye shall die in your Sins — The chief Essence, as I say unto you; is no Derogation from any of their Attributes of Greatness, Wisdom, Power, or Goodness, but the highest Demonstration of them all, that ever can be given to Man; as 'tis beautifully expressed by St. Paul, Heb. vi. 16. For Men verily swear by the greater: and an Oath for Confirmation is to them an end of all Strife. Wherein God willing more abundantly to shew unto the Heirs of the Promise, the immutability of his Counsel, interposed himself by an Oath; That by two immutable Things, in which it was impossible for God to lie, we might have strong Consolation who are fled for Refuge
to lay hold upon the Hope that is set before us. Which Hope we have as an Anchor of the Soul, both sure and steadfast, and which entereth in within the Veil, whither the Forerunner is for us entred, Jesus, made the High Priest for ever after the Order of Melchisedek. The Actions they bound themselves to perform, were exhibited in the Cherubim, expressed in the Promise of the Seed, typified in Sacrifice, Purifications, &c. limited to Abraham, Gen. xvii. 2. I will give my Purifier between me and between thee. As for me, my Purifier of the Substance of thee. By Oath, xxii. 16. prefigured in delivering the Children of Israel out of Egypt, putting them into Possession of the Land of Canaan; and the Oath of the Covenant, with the second Person in Man, is referred to, under the Name of the Beloved, &c. but the perfect Knowledge of this Affair was ἔνωσις a Secret revealed, when Christ had suffered; as Heb. vii. 21. But this with an Oath, by him that said unto him, the Lord Swear, and will not Repent, thou art a Priest for ever after the Order of Melchisedek, ver. 28. But ἔνωσις the Secret Person revealed of the Oath, the Son who is consecrated for evermore. When some few more Points in the Hebrew are set-
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led, the Greek in these, and the rest of the Epistle to the Hebrews, will speak much plainer.

I have often shewed that the Greek had not proper Words for Hebrew, nor could one, proper, be deflected into the several Parts of the Sense, as a Hebrew Word can. The LXX have used the Word δισθήμη & al. very improperly, once properly to רן, and though that Word be properly used in the New Testament, for want of its Meaning, several of my Acquaintance have puzzled themselves with it. The chief part of the Condition of the Redemption of Man by the Covenant, Oath, &c. was the perfect Life, Suffering, and Death, &c. of Christ, and that his Atonement, Merits, &c. should be transferrable to Believers, for their Benefit. St. Paul, Heb. ix. & al. compares the Old and New Scriptures to the Wills, or Testaments of two Testators, who take their Names from that Action, which conveys or distributes the Inheritance, &c. to the Legatees, and compares the New with the Old; calls Christ a better Testator, Surety of a better Testament to us, and Mediator between the Father and us; it, a better Testament, what he bequeathed a better Inheritance.

The
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The typical Death of Brutes, the burning of their Bodies, and sprinkling with their Blood, left nothing but hope, that one would come who should leave a better Legacy, conquer the Tyrants, set the Minds of Believers at ease, take Possession of the Inheritance for them, as Christ, before his Death, says, John xvii. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me, &c.

The Covenant between the Rubhim was to cut off a Purifier; the Oath was an Obligation, a Confirmation, that they would perform it; so in the Exhibitions of it by Man. In Covenants between Man and Man, cutting off a Berith, was not making the Covenant, nor the Terms of the Covenant, but an Exhibition of the first Covenant, which made Peace between the Aleim and Men, and bound Men to be subject to the Aleim. In the Part of making Peace, as Gen. xxvi. 28. We said, let there be now הָלַע an Oath betwixt us, betwixt us and thee; and we will cut off a Berith with thee, that thou wilt do us no hurt, &c. So of being subject, as Ezek. xvii. 13. And hath taken of the King's Seed, and cut off a Berith with him,
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him, and brought him under an Oath; he hath also taken the mighty of the Land, that the Kingdom should be low, not to exalt itself, to keep the Terms of his Berith to stand to it.

Some of our Rabbinical Men would infinuate, that אל is feminine, though even יְהוָֹב be so terminated. But this is no Rule in Hebrew; other Words so terminated, are as they are applied, as בָּנָה נבָּהוֹת נבָּהוֹת.

Several have come near the Sense of the Name Aleim, but, for want of understanding the ideal Signification, they could not get through. J. Cocceii ad ult. Mosis. p. 9. § 21. "There is weight both in the Name יְהוָֹב, and in the relation to the Israelites your God: § 22. The first word imports the necessary and eternal Existence of God before all things, Essence full of all perfection by immutable possession, Self-sufficient, independent, the Fountain of all Being, Light, Wisdom, Righteousness, Life, and Happiness, § 27. The other word which teaches what may be known of God, that we may love him, is, יְלָדֵי thy God — § 29. The word signifies, as far as we can gather from its use, a Being who can command Confidence in himself on the account of Life and Salvation.
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It is commonly used in the making a Covenant, (which is called נא an Execration, from its being joined with it.) § 31.

That the Plural נא נא is not used as Grotius dreamt as an Abbreviation of נא נא נא, which Phrase the Scripture is unacquainted with, using instead of it נא נא נא, but denotes the Essence of the Three divine Persons, is to be demonstrated elsewhere, p. 223. § 805. The other Name is God נא נא, which when spoken of a Person, denotes, besides the Possession of eternal Essence endowed with infinite Power, the Unity of that Essence in Three, from its being Plural, and from its natural Signification of Sufficiency and Authority why a rational Creature should trust to and depend upon him for Life, and so as to Swear by him and Glory in his Name; for it is probable that this word is of Hebrew Extract, and to belong to the Family of נא נא, which is to take an Oath, a Covenant, see Deut. xxix. 14. p. 395. § 1411. God (Aleim,) from the Covenant. Herm. Wits. de Oecon. Fœd. Dei. p. 135. Deut. xxvi. 17. Thou hast caused Jehovah to be your God, the meaning of the word implies it; for נא Eloah which is derived from נא to Swear, Adjure, denotes him whose right it is to bind us by Oath.
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Oath to love and faithfully obey him, and to whom we ought to promise on Oath, all Manner of Obedience, and he promises again to his faithful Servant to be all-sufficient to his Salvation; whoever therefore calls God his Eloah, doth by it declare himself at the same time, to be, in virtue of a Covenant, the Servant of God. Melch. Leyd. de Orig. Mundi, cap. 3. We have אלהים Gen. i. 1. But ch. ii. 4. He is called אלהים, because he who exists necessarily, who is Super-Essential, who bees, who is to be worshiped, adored, religiously sworn by, which is entering into Covenant, is he who made all things; for the learned will have אלהים to be derived from אלה, which in Hebrew or Arabick signifies to Worship, or to Swear; and our very best Divines do well observe that Psal. xxxiii. 6. where it is Plural, (and the Singular is used) comprehends the Mystery of the ever Blessed Trinity, that Moses meant to say, that the Tri-une God made Heaven and Earth, notwithstanding all the Noise that Aben Ezra makes to the contrary, whom some Orthodox Divines chuse to follow; as I shall observe more at large below, cap. iv. Comments of the Jews, Fables, Cabbalisms, § 14. The first that offers himself is Aben
Aben Ezra, who thinks נלוה is an Adjective, not a proper Name or a Substantive, and to signify King or Judge, as Men who are employed in judging are called Judges. That it is Plural indeed, because the Singular of it is used, but according to the Custom of the Language to be Plural for Honour, — in prejudice of the Name, Θεός Theos which נלוה is expressed by in the New Testament, that it should not be esteemed a Word of Essence but of Office. § 15. If I must say any thing, I should rather think that as God נלוה created all Things, that it signifies his being to be religiously worshiped, in which there is a kind of Adjuration, and entering into Covenant. § 26. They present us there also with this Cabbalistical piece of trifling Nonsense — besides, נלוה by Gematry is Equivalent to נhim, therefore the Throne of God was created first. Hotten-ger, p. 96. Exod. xxii. ver. 28. Thou shalt not revile נלוה, nor Curse the Ruler of thy People; by נלוה (which they translate) Prince is meant the King. Ibid. 392. Levit. xix. ver. 28. — The design was to prevent Idolatry, for it was customary with Idolaters to mark themselves for their Idols, with some Mark, signifying by it, that they are bought, as it were, for their Servants,
and distinguished by Mark." Caroli Pas-
chalium Coronarum, shews, from sacred
and prophane Writers, in a vast number of
Instances, that יָרָא the Oak was an Em-
b lem of the Covenant. p. 497. "The sac-
c red History shews that Abraham believed
the words which were spoken to him un-
der the Oak which was in Mamre. To
thee, says God, and to thy Seed do I give
this Land. 495. (Halic. Lib. 3. Anti.
Rom.) He engraved the first Roman Laws,
and their Ancient Ceremonies, whatever
they were, on Oaken Planks. 495. Hec-
tor seeing Achilles whom he was going to
engage in single Combat, is afraid, and re-
volves many things in his Mind, halts and
trembles for some time, and among other
things says, may I not talk with him from
the Oak, or a Rock; as if he had said,
could I but come to the Speech of him
without Danger, I would secure myself by
some Contrat. Homer Iliad. χ—από
δευτέρος, ἢ το ἀπό πέτρας, I cannot now talk to
him from the Oak or Rock, as a Maiden and
young Man do." (This shews, that a Rock
had reference to the Covenant, among the
Greeks, as well as among the Hebrews,
whether Believers or Infidels; and takes
the Rock, Matth. xvi. 18. from under
the Church of Rome; because, Isa. xliv.
8. there is no Rock besides יָרָא) "Livy
and
and Dio. make mention of this most Antient Custom, where they tell us that three Embassadors being sent from Rome to the Æqui to renew the League, one of them was commanded by the General of the Æqui to say, to the Oak, that he might know he might safely say what he pleased. But when the Æquus said that he should act otherwise in the mean time, then one of the Embassadors, Let this consecrated Oak and all the Gods take notice that you have broke the Peace; So the Oak was there called as a Witness in weighty Matters.” Hyde Rel. of the antient Persians, p. 98. “Jupiter was worshiped under the Form of a tall Oak, as Max. Tyrius observes Orat. xxxvii. hence those of this Religion were called Dryides or Dryades (that is Men of the Oaken Religion,) whom Claudius the fifth Emperor destroyed out of his Dominions. They held nothing more Sacred than the Misleto which grows on the Oak, nor performed any of their Sacred Rites without Oak Leaves.” Wag. Tela ignea, p. 107. “All who are acquainted with the Hebrew Tongue know that not only the B. God, but Angels and Judges and Governors of Men are called Aleim.— p. 441. I have mentioned before the Reason of this Community of the Name; and in this Psalm alone
alone (82) you will find the word used to these three purposes. When he says in the beginning of the Psalm, the שְׂדִּיקָם stand in the Congregation of God, so at the End of it, אוֹדַ֖יּ שְׂדִּיקָם judge the Earth, here the eternal God is meant. But when he says, he judgeth among Gods, Judges are meant. The Words, I have said ye are שְׂדִּיקָם, refers to the Angels.” (If he had observed the Direction is to Kings; and if he had added the rest, he had construed them mortal Angels, Kings, as I do, who only had the power of observing those Directions, of judging, delivering, &c. so, I’ll add it for him) ver. 6. I have said ye are Aleim, and all of you Children of the most High. But ye shall die like Men, and fall like one of the Princes. The last is as stupid; he allows they were Creators, why might they not be Judges, without ceasing to be Aleim? So of Agents, and all the rest. The Son is, when sent, called מָלֵאך; He and the Holy Ghost מַלְאַךְ מַלְאָךְ; when their Coming is predicted, they are called מַלְאָךְ as Isa. xxxv. 4. The singular Word is frequently used for one of the Three, here for the Holy Ghost, Dan. ii. 28. Nevertheless there is מַלְאָך one who swore to a Covenant in Heaven that revealeth Secrets.

Y I have
The Hebrew Writings perfect.

I have shewed, at large, in The Names and Attributes of the Trinity of the Gentiles, & al. that the Heathens made the Names, Fire, Light, and Spirit, their Aleim; there is one Instance where they used the Word, Feminine. Buxt. Arc. Fæd. p. 262. "Benjamin Tudelenfis in suò Itinerario relates the following piece of History of the Inhabitants of an Island called Dughijani —— They have a great Valley before the High Place or Altar of their Oratory, where clean Persons kindle a Fire every Day which they call אלוהים Divinity or God, which they make their Children pass thro', and they also cast their dead into the midst of the Fire, nay there are of the great Men of that Country who devote themselves to be burnt alive in the Fire, &c."

I shall put this into order of Time, to shew the Formation of Names, from Actions, by the Rules above.

Rabbi Abba, and Synagoga Israelis, say, Satan said, that (the Rabbim) resolved (indefinite) to make a Covenant to redeem Man, and to bind themselves, under an Execration, the highest Obligation of an Oath, to perform their respective Parts in the Conditions.

That he heard them (Part present) execrating
Alterations by Rabbies forged.

execrating themselves, conditionally if, &c.

That after they (Verb præterit) had execrated themselves, conditionally if, &c.

He heard them call themselves (the Noun or Name) each לפני, all כל א ^=.

As these Names are common to any number of Beings, who have bound themselves under the Execration of an Oath, (though Rubbim, as we shall shew below, be sufficient) yet Moses gives the Substance of these Ἀλαίμ, another possessive Name י (indefinite) to be, &c. as above, that which bees (there is to it, it hath the Property, the Power of being; each of this Essence can say truly י, I will be) י joined with י another possessive Word, (indefinite) to exercise Faculties, Powers, &c. so (Part. present) exercising Powers, hence compound י the Essence exercising Powers, this י was communicated, and so possessive, in degree, to the Soul of Adam, and to the Soul of Christ, perfect: after Adam's Fall, and in all other Souls, it became perplexed, depraved.

The Ἀλαίμ resolved (indefinite) to create, (to give Substances,) for Parts to compose the Names and the Earth.

Y 2

Said
The Hebrew Writings perfect.

Said (imperat.) let us, Verb plural, create Man.

Were (Part. present) creating plural, Eccles. xii. 1. I suppose referring to the successive Creation of the Souls of Men.

They jointly (præterit.) Verb singular, created or did create.

Each was a Creator of the World, all Creators singular, of Man plural; saying, they created is calling them Creators, is saying the same thing; the Noun or Pronoun, preceding, or, &c., only distinguishes who created.

The Substances for the Names and the Earth were created; the Substance of each of them was made, and given; and they subsisted, passively.

The Aleim resolved to form, forming, formed, so Formers of the Names and the Earth.

So Jehovah, to singular or plural of each Name, Rubim, Jehovah, Aleim, Jehovah Creators, Jehovah Formers; so, Jehovah Rex, &c. as Josb. xxiv. 19. Ye cannot serve — because רה ה is the very Essence exercising Powers, because ישפם קרש (whether שפ be not separated, by Vow, may deserve Enquiry.)
Alterations by Rabbies forged.

A Name thus formed in Hebrew, or found so writ, affirms they made a Covenant, as much as if the Action were described and recorded, in all the possible Conjugations of the Verb. There may be some Difference, where there is a Letter affixed to the Name, as ב or ב or, &c. but that is not in question here. Men did not suppose the Aleim could be under an Execration, which kept them from this Derivation.

The Covenant is exhibited in the Cherubim, and expressed in Aleim, and all the rest, as Gen. xv. &c. below, were but References, as Gal. iii. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree. Verse 16. Now to Abraham and his Seed were the Promises made. — Verse 17. And this I say, that the Covenant that was confirmed before of God in Christ. The Types and Promises shewed, that one of the Line of Abraham was, by the Obligation of this Exclamation, to be sacrificed, and to be a Blessing to all the Race of Adam. The Person, in Abraham's Time, was not described; he was ordered to sacrifice his only Son; he complied with the Precept, not doubting, but, as he was di-

Y 3
rected to sacrifice him, that he was to be that Person who should redeem Man. This was made a Trial of his Value of a future State, of his Faith, of his Obedience, and ultimately of his Affection, to that Race of which he was then, as his Son, in Succession was, chief first of the chief Line; and thus he was a Shadow of the Essence, the supreme Father, who gave; his Son of the Son of that Father, who really redeemed his Brethren; and, though he were not offered, the Will of each performed his Part, and, in that Sense, he was offered, and he offered, so Heb. xi. 19. — From whence also be received him in a Figure. This Action is refer'red to, always in the past Tense, in extolling the Faith of Abraham, and settling the Primogeniture. Gen. xxii. 16. And said, by myself have I sworn, says Jehovah, for because thou hast exhibited this very Secret which will be revealed, and haft not withheld thy Son, thine only Son—that in thy Seed shall all the Nations of the Earth be blest. P'nal. lxxxix. 3. For I have said Mercy shalt be built up for ever; הֵלֵךְ the Names, thou shalt establish thy Truth in them. I have cut off a Purifier with my Chosen, I have sworn unto David my Servant. Thy Seed will I establish for ever, and build up thy Throne to all Generations. ver. 34. My Kindness
Kindness will I not break off with him, nor fail in my Truth. I will not prophan my Purifier: nor alter the Thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the Solar Light הַלַיְבִי before me (or my Ruler.) As each of the Persons is called יְהוָה, the Essence by that Action, is sometimes in the singular, as a Participle writ יְהוָה Psal. xviii. 32. Who יְהוָה but Jehovah. † That, or He, which is executed, aforesaid, conditionally; a Participle, as they term it, רֵיחַ blessed, &c. by the Insertion of the Vau in the third Place. Exod. xx. 2. I Jehovah am thy Aleim, thou shalt have no other Aleim. xxii. 20. He that sacrifices to Aleim, all be cut off, except it be to Jehovah alone. 1 Kings viii. 60. Jehovah he is Aleim, there is no other. Psal. c. 3. Jer. xxxi. 1. I will be לְאֵלֶּה for Aleim to all the Earth. David, Psal. xlii. 2, 3. As the Hart panted for the Water Brooks so doth my

† None could bear the Curse for Man but a Person who is Jehovah: and it is supposed the Author by the Essence being called יְהוָה (just above) means a Person of that Essence [he thought so afterwards however] not all the Persons, one only in Man being יְהוָה made a Curse for us.

Y 4
The Hebrew Writings perfect.

Frame pant after thee, O Aleim. My frame thirsteth for the Aleim, for the living Irradiator. Job xxxiv. 9. For he hath said, יִּלְטָה the mighty Man shall profit nothing by his Atonement with the Aleim. Psal. ix. 17. The wicked shall be turned into Hell, all the Nations that forget the Aleim. xiv. 1. liii. 2. The Fool hath said in his Heart, there are no Aleim. Jer. iii. 21.—The Children of Israel: for they have perverted their way, and they have forgotten Jehovah their Aleim.

The old Heathens, and the apostatizing Jews, made the Names, which emblematically represent the true Aleim, their Aleim.

The later Heathens, though some Footsteps were preserved in their new Languages, as (Bochart. Geogr. sacra, p. 785. "That the Phœnicians write יִּלְטָה we learn from Damascius apud Phot. auth. 242. The Phœnicians and Syrians call Saturn, El, and Bel and Belaten—ibid. The Confederates of Ilus the Son of Saturn, or Chronus, were called Eloim, as also Chronians. Steph. Thef. T. 2. Col. viii. 14. Adject. Σύμμαχον, an Ally; — and Confederate Gods in Thucydides. Ibid. Bechart, 811. Since I am talking of the Sun, I have a mind to give a farther Description of the Religion
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ligion of the Phœncians. They that inhabit Edessa, a Place of a long time sacred to the Worship of the Light of the Sun, place Monimos, (the Fire which is fixed,) and Azizus, (the Spirit, the Instrument of Force, of Impulse) together with it, upon the same Throne. "Jamblicus says that Monimos is Hermes, and Azizus Mars,") knew not what the Word mean'd, but made the Air one Substance, infinitely extended, pervading every thing, their Theos Deus, &c.

The modern Philosophers, Freethinkers, &c. who cannot read, take these Notions from the latest, stupidest, Heathens.

The Apostate Jews make the Aleim Angels of the Presence; so, Kings, Wagensel R. Izaaci Munim. Fidei p. 108. "In the beginning the Aleim created. He proves the words to be spoke of Angels, &c." He has forgot Isai. xlii. 5. Thus says, Al Jehovah that created the Heavens, and expanded them. xlv. 18. That created the Heavens, he is Aleim. Jer. x. 11. Thus shall ye say unto them; The Aleim that made not the Heavens and the Earth, they shall perish from off the Earth, and from under the Heavens. Prov. xvi. 4. Jehovah made all things for himself. Pug. Fidei, 474. — "He went directly to Metattros the
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the Prince of the Faces, that is, to the Angel who stands before the Face of God; and said unto him, intercede for Mercy for me.—that I die not. Moses said unto him, what was that Sigh for? I heard something after (Interstitium) you sighed, that your Prayer will not be heard in this Case.” Though they and the Scriptures use יד for Persons. Pet. Galat. p. 262. “Rabbi Aha said, can it be said that the Redeemer will accept Faces, that is, Persons; God forbid, but all that confess, &c. Ibid. 96. Mos. Maim. Mal. 3. “He shall prepare the Way for my Face,—the more modern Jews connot deny that this is spoke of the the Messiah. R. M. Hadar-san, Pfal. xvii. I shall see thy Face; that is, thy Messiah.” So sundry, so p. 349, so Pfal. lxxxvi.—There is none like thee among the Aleim, O Lord; nor like thy Works. All Nations which thou hast made shall come and worship thy Face, O Lord; and glorify thy Name. Pug. Fidei. 394. “So in the Book of the Sanhedrin—R. Nachman said, he that can answer an Heretick let him answer; but he that cannot, let him not answer. A certain Heretick said to R. Idi, it is written, Exod. xxiv. ver. 1. And he said unto Moses, Come up unto the Lord, come up unto me, he should have said,
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if there are not two Gods; he answered him, this is (Methathron) whose Name is like the Name רבי of his Lord, of whom it is written, Exod. xxxiii. 21. for my Name is in the midst of him. If so, worship him: God says, provoke him not; provoke not me in him; for he will not pardon your Sin; he answered him, it was in our own power to obey or not, but we would not receive him as a Vice-Lord: as it is said in the same place, Exod. xxxiii. ver. 15. And Moses said unto God, unless thy Faces go, carry us not up hence. Observe what a surprizing Form of words the Prophet makes use of in speaking to God, when he says to him, unless thy Faces go with us, &c. unless Moses not content with a Guard of Angels, mean, by those Faces, the Son of God and Holy Spirit, by whom God is known to the World, as we are known by our Faces, I confess I know not what he means.” So Psal. xi. 7. כי The upright shall behold his Face. There is much more such in Buxt. Arc. Fæd. p. 132. Sometimes they call the Aleim Miniftring Angels. Pug. Fidei, p. 601. “That belongs to the Genealogy of the Messiah which you read of in Berechit Rabba upon Gen. xxviii. 10.—And he shall be higher far than the Angels of the Ministry, of whom it is said, Ezek. i. 18.
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i. 18. They were high. Ibid. 630. Angels of the Ministry, that is those who stand in the more immediate Presence of God. The Talmud distinguishes the Angels of the Ministry from those which are called Ophanim, Seraphim, and the Holy Animals — There are Ophanim, Seraphim, and the Holy Animals, and the Angels of the Ministry. Ibid. 414. in Siphre. Exod. xxxiii. 20. Thou canst not see my Face; for there shall no Man see me and live; R. Akiba says, יבר רמא Man, it is to be understood literally of Man, but what follows, and live; these are the Angels of the Ministry. Says Simeon, I do not contradict the Words of my Master, but add: Man shall not see me, understand it, as at first hearing, and live; that is, the Animals of the Sanctuary (which Ezekiel saw) and the Angels of the Ministry. Ibid. 659. Psal. xx. 1. No Man means God the Holy Blessed One; and the Faces the Angels of the Ministry, as it is said, Ezek. i. 6. Every one had four Faces. Pet. Galat. p. 154. in Berechit Rabba. " Says, R. Samuel, that when Elias once (upon an impudent Forgery of a Revelation of the Birth of the Messiah the Day the Temple was destroyed) — After five Years, he said, I will go and see the Saviour of Israel, whether he be bred in the
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the Form of the Kings, or of the Angels of the Ministry.” Among the Articles of their Forgeries. Pug. Fidei 255. They insert, “and the Descriptions of the Angels that administer, &c. Obs. Voiwh 269. — In the Glos, that is, to adjure them — Account of the Devils — In the Glos, that is, to adjure them; and thence the making of Amulets to cure Diseases.” Sometimes, Master. Tela ignea. Sat. 135. “Exod. iv. 16. Thou shalt be for Aleim, the Targum says, לבר for Master.” Sometimes Kings, as cited above from R. Levi Barzel, translated by Hottinger p. 97. Sometimes to found their Sanhedrim, and make them a Place in the Temple; they also construe them falsely Judges, as Exod. xxii. 6. xxii. 8, 9. 1 Sam. ii. 25. Pug. Fidei 390. — “The Glos or Comment on Eccles. They who made him—it may be said to be, God the Holy and Blessed One, and the House of Judgment made him. p. 391. Says R. Eleather, wherever you meet in Scripture ויתור and the Lord, it means him and the House of his Judgment. Observe that ביאר דנ a House of Judgment among the Jews was three Judges joining in a Sentence; there might be more, but could not be fewer. — This explains what Maimonides tells
tells us in \textit{More Nebochim, Lib. 2. Cap. 6.} Maimonides makes them three Judges. \textit{Herm. Wit. Miscel. Sacr.} 521: "The least consisted of three Judges only; which Number those skilled in the Hebrew Law, extract with their customary Subtilty out of the Scriptures. First they observe that the Name of \textit{Aleim}, when attributed to Men, is spoke only of Judges lawfully appointed in the Land of \textit{Israel}; so Maimonides — \textit{The Name of Aleim is given only to the Judges who were originally appointed in the Land of Israel.} Besides they observe that the Word being plural denotes that more Persons than one, or even two, are meant by it. This is an invariable Rule with them, that a Court of Judges must consist of an odd Number; because equal Voices determine nothing. That therefore matters may be decided, it is requisite that there should be three at least, for of two if one should acquit and the other condemn, a third would be necessary to turn the Scale betwixt them. \textit{Vid. Buxtorf. Lex. Talm. col. 2513.}" The whole Forgery of their \textit{Sanhedrim} is built upon confusing Kings the earthly \textit{Aleim}, and the celestial \textit{Aleim} Judges; the Kings were, among other Officers, the suprem Judges; and the Judges, they appointed, acted
acted as their Deputies, but were always called שולשין; the Aleim, who pronounced Judgment by Oracle, could have no Deputies, in that Action. To this refers 1 Reg. viii. 31. 2 Paralip. vi. 22. If any Man trespass against his Neighbour, and לָא an Oath be laid upon him, to cause him to swear, and the Oath come before thine Altar in this House: Then hear thou in Heaven, and do, and רְשֵׁע judge thy Servants. Tela ignea Satanae, R. Isaac Munim. Fidei, gives up this, in speaking of the Ark, &c. p. 230.—

"Or to look towards the place where the Throne of his Judgment is placed: but at that time they called Jerusalem the Throne of God; they esteemed Jerusalem so holy, that it is accounted the holy Throne of the Glory of the most High."

They have no Evidence, nor any other forged Story, against the Cherubim, Aleim, &c. but that God does nothing without consulting the Angels of his Presence, the Angels of the Ministry, &c. and this they pretend only to take from the Speeches of the Aleim to each other, as, Let us make Man, Let us descend, &c. If these Angels be created, I desire to know, from any Apostate, or any one of their Disciples, how this Rule will
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will hold when he created them; or else, that they will allow that the Rule is false, and that they are uncreated; and I only desire of my Readers, that they will reject those Rules, as groundless Suggestions of the Devil, propagated by the Enemies of Christ, and Men, till this Objection be satisfactorily answered.

Their pretended Concessions about this Word, &c. are more malignant than their open Evasions. They will allow you the Trinity, if you will allow them to confound the Meaning of this Word אלהיך, of לְהֶבֶת and of such others, which are its strongest Evidence; so, allow the Trinity upon false Evidence. They expound the Name יהוה by 12, and by 42 Letters, as Pug. Fidei, 542, 543, 544, והרוח הפוך אל אל כל אלהים אלהים. 545. רוח הפוך אלהים שלושה אלוהים כי אלהים אללהי פטר. כל יומם יהוה, p. 62. R. Haccados & R. Moses, יב אל ל על אלהים ה Riding אלהים מ 대통령ות אָלְלָה. Ibid. R. Haccados, in Gale Razeya, id est, revelatoris arcanorum &c in Paulini Hebdomadum, p. 376. יב אלהים נ אלהים אלהים שלושה אלוהים נ אלהים יבשת והוה S. Ambrosia, p. 318. cites the two first; and shews, that many doubted whether Raymund and Galatius had them from the Hebrew Monuments.
Alterations by Rabbies forged.

Monuments. I have the Copy of the MSS in my Custody, wherein the Villainies were forged, which cost the Owner more than he was worth to procure it. He has a very bad Pennyworth of it.

The stupid, self-contradicting Notion of eternal Generation, which has confounded the Christian Faith more than any other Position, is another of the Concessions of a Trinity, by that treacherous Villain R. Haccados, in prima petitione ejus libri qui — Gale razeya id eft. revelatoris arcanorum, cited by Pet. Galat. p. 56.— "That is, since I have open'd this to you, observe the Name of four Letters, as it is written. For so it is written in our Hebrew יהוה, to signify God the Father. And because there can't be a Father without a Son, Love must necessarily proceed from him that begets to him that is begotten, and so back again; for if it were not for this, he would not beget, and if Love did not proceed from him who is begotten to him who begot, and the Father were distinguished from the Son, there would be two Substances. Therefore we say the begetter and the begotten are one Substance. So that Love must necessarily proceed alternately, from one to the other." So caballistically, p. 58. Gal. "For these Words, namely, י' jab, י' bu, י' vebu. The first
first is compounded of the first and second Letter, of jod and be, in this Manner נ, which is the same as God, and denotes the Father, who is the Fountain of the whole Divinity. The second consists of the second and third Letter, so, יִּבְעָ, which is interpreted He, and signifies the Son; because it is He whom the Prophet foretold should come to save Mankind, and to be pointed out by the Finger, according to that of Isaiah ch. xxxv. God himself shall come and save us. The third Name is compounded of the third and fourth Letter of vau and be, so, וְאֶבְעָ, and all together is, that and be, and denotes the Holy Spirit; because, that be was to be sent after the Son, in a visible, tho' not in the same, Manner, for the Son was to be sent in human Nature hypostatically united to him; but the Holy Spirit in the Form of a Dove, and in fiery Tongues not hypostatically united to him, but under an Emblem as it were. In the second Name's coming from the first, and the third from the second, (for נ is common to the first and second Name, and יִּבְעָ to the second and third,) is plainly shewn that the Son is of the same Substance with the Father, of whom he is begotten; and that the Holy Spirit is of the same Substance with the Son, who is of the same Sub-
Alterations by Rabbies forged.

stance with the Father; that it might plainly appear that the Son is in the Father, and the Father in the Son, and the Holy Ghost in both."

The second Person became the Son of Man, by Covenant, not by eternal Generation. They, in their manner of constructing, shew this. *Pug. Fidei*, 334. *Bereshit Rabba* R. Moses Hadasan super illud Genev. xvi. v. 15. — "Whence is it collected that the Messiah was called by his Name before he was made? From what is said, *Psal. lxxii.* v. 17. *His Name shall endure for ever, before the Sun shall his Name turn that is, get Sons, or cause to be born, or become Son. But why is his Name called בֵּן be shall raise Sons? because he will raise Sons, that is, cause those who sleep in the dust of the Earth to be born." So sundry others.

As the *Aleim* are scarce mentioned without expressing or understanding, יהוה *Jehovah*, the Essence of those Persons who, for our Benefit, have taken those Names; and, though I have shewed the Word to be compounded of יִהְיָה which simply describes that Essence, and by the Apostates is called, as *Parker Tentam.* p. 300. יִהְיָה יִהְיָה the Name of the Substance; and which had needed no Addi-

Z 2 tion,
tion, if that had been all which was de-
gigned to be expressed, as יִרְאֶה I will be; 
and though the Apostates unanimously 
confess, that this is a Name descriptive of 
the Essence, they impiously prohibit the 
pronouncing, or shewing, the Root, or 
Composition; so construing that Name, 
which they also confess is incommuni-
cable, and insert a communicable Name 

Lord, a Name of Office, to serve 
their cursed Scheme, lest that Essence 
should be applicable to the Aleim, and 
other Names of the Persons, to evade the 
Foundation of the Faith of the believing 
Jews and Christians. There is something 
more than mere Being, or that which 
bees, necessary in a Name to describe the 
infinite Perfection, which is in that Essence. 

Sixtini Amama Anti-Barbarus Biblicus, 
56. Of the Tract often cited in the Ge-
mara. Maimonides is very hearty here, 
and makes no Scruple to dissent from the 
Masters in Halacha aboda zara c. 2. The 
Blasphemer is not guilty, says he, so as 
to be stoned, unless he mention the pro-
per Name of God of the four Letters, 
Aleph, Daleth, Nun, Jod, and curse him 
by any of those which it is not lawful to 
eraze; he says the same, in Halacha Ḥesō-


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de Thora, cap. 6.—I believe he comprehend-ed the Name ה in the Tetragrammaton.” The Word which I have joined with ה which should convey an Idea of the Per-fections which are in this Essencce, viz. ה has not been admitted, for the same Reasons as that of יִהְיָךְ, because each of them are found construed always, as they term it, in a bad Sense. And indeed I have been deficient in not setting that, relating to הָיה, at length, in Moses’s — fine P. p. 22. Dissert. ibid. p. 300. “So Jerom of Oleatro was greatly mistaken in his Derivation (Marg. Comment. in Genes: cap. ii. His words are these; in the Root הָיְהָ I find two words, namely הָיְהָ to be, and הָיְהָ which according to the Hebrews, is an unfortunate Event. And since הָיוֹה bears a greater likeness to Jehovah than הָוָ, I should rather derive it from הָיוֹה than הָוָ. This Spaniard, who was a Dominican and a Judge in the Inquisition, very seriously derives the Tetragrammaton from הָיְהָ which signifies Destruction, Ca-lamity and Misfortune, and is always taken in a bad Sense, as the Dictionaries and Concordances all shew. Dissert. ibid. 346. Fullerus. So in the first Place י or Camets offers itself, the Sign of the Prœterit, that is, hath been; in the second, Ho or Holom Z 3
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the Sign of the Participle of והו, viz. is. In the third the Jod the Mark of the future, i.e. shall be. Amama. There is more of Imagination than Solidity in this of Zanchius, for you ascribe this Observation to him Misc. 2. 6. — But that Observation about the future Tense doth not rest on so firm a Foundation as it should; for Jod is indeed the Sign of the future Tense, but won't admit the Scheva except in Phiel and Phual where the Word והו is not used.” Pagn. Lex. at והו makes the Name from it or והו. This idle Story of forming the Name from the Future of והו or והו has turned the Head of one of our great Rabbies, and he those of his Followers, &c. The Aleim formed the Body of Adam of the created Matter, in Genus, of Earth, in Species, of Adamah, capable of receiving from the Machine, the Powers of Motion, Sensation, &c. But they created his Soul of an Essence, with higher Perfections, with Power of Lives, of taking in, remembering, and considering the Ideas of sensible Things; and from those, fitted for that end, taking in, so borrowing Ideas; and, by comparing the Powers in his Soul, which were then, so far as were necessary for a Creature, perfect, with the infinite Perfections and
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and Powers in the Essence of the Aleim, to discover, in a necessary Measure, Ideas of the Aleim, of their Actions, of Wisdom, Justice, Mercy, Love, &c. for a Pattern here; and, pursuant to the Covenant, for qualifying it for the Enjoyment of a future State, where those Perfections would be more evident, and the Subject of its Happiness, which in gross has been called the Power of Reasoning, which distinguishes Men from Brutes. And, it is to be observed, that the compound Name רוח is not used till Cap. ii. where the Distinctions of Body and Soul, by way of Recapitulation, are shewed, to make the Soul, by giving רוח to it, an Image; so something to take the Idea of רוח and רוח from; that which by the Word א vídeo had Lives, having infinite duration for time to come, and Faculties to exercise it's Powers which it perceived. So, then, they were pleased to call the Soul an Image of the Essence, a Similitude of each of the Persons. And as the first Man was intimately acquainted with those Powers, in his own Soul, and had no other Being, under his Cognisance, from whence he could take any Idea of any such Perfections, of necessity he must take them from it. Therefore the Word רוח enjoying the power of exerci-
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Sing such Faculties was added to גי that which ἄρε, to give the highest Idea the Man had an Opportunity of coming at, and to give him thence a proper Value of his own Soul. This exercise of the power of the Soul was, in a great Measure, lost by the Fall of Man, became depraved, or depravity; which has made Men mistake the Original Idea and Object, against the usage of the Word in Scripture, during that State of Man. It was renewed, and perfect in the Person of Christ, is in a great Measure renewed here in true Believers, which is called the New Man, the New Creature, &c. and will be perfectly renewed in them hereafter. Wherever הָדוּ in the State of fallen Man is applied to the Actions, or State, of the Soul, it is construed Prawity, Perverseness, Contrition. When 'tis applied to Rule as Gen. xxvii. 29. Neb. vi. 6. 'tis exercising Power. Once which only could be proper in a Question Eccles. ii. 22. For what hath Man? M. — Arab. to will, love, covet, desire; thence the Noun, the Will, Appetite. גי which is a deflection of the Root, applicable to Matter, is Riches, &c. The Particle גי applied to the Mind is Woe, Lamentation, &c. Though the Faculties of the Soul, in this State, be depraved, the Faculties of
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the Essence did not change; and, when the Faculties of the Soul are rectified, the Image, the Similitudes, will be, as at first, with Improvements. *Herm. Witsi de Oeconomia Faderis.* p. 17. *Num. I.* "The Image of God, even that which is renewed in us by Regeneration, consists in the *absolute Qualities* inherent in the Soul, which are a sort of resemblance of the Perfections of God: But the right to Life is only a Relation. II. The Image of God consists in something which is in Man either by the First or the New Creation, &c. *Eccles. Anted.* p. 105. The subject of the Image is the Soul with its Faculties. The Faculty of the Soul is the Under*standing, which shone with the Light of the natural and spiritual Things which were to be known. In that Man is said to be made after the Image of God, it is spoke of the inner Man, where Reason is and the Understanding, &c. p. 108. § 2. The Will was inflamed with a pure Love towards God and Man. *Eph. iv.* 24, The Apostle exhorts, *be renewed, and put on the new Man,* which after God, is created in *Righteousness and true Holiness.* p. 120. The Soul and Body of the first Pair were infected with the Sin of Ignorance and Malice, so hat the Children which were born of them shared
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shared the same Corruption. Gen. v. 3 hints at this קָאַמְאִיתִית או Corruption in the Children, for it is said that Adam, the great Father of all, begat a Son, not in the Image of God but his own; as therefore God was the Author of his own Image, which he stamped on the first Man, Gen. v. 1, and would have had it propagated naturally in his Children that should come after him. v. 2. So Adam is the Fountain of his own Image, which was as corrupt as possible, in the Protype and Type. v. 3. St. Paul has clearly expressed both these Images, 1 Cor. xv. 49, where he distinguishes between the Image of the Earthly and Heavenly Adam, which we shall have born in their turns.” As I have shewed that when יְשָׁשָׁו the Name is added to יְהֹוִּבְּהֵב it is always, both in Scripture, and by the Apostates, the Person of the Messiah; so, besides יְהֹוִּב giving the Idea of the Faculties in the Essence, and each of the Persons, Christ had the יְהֹוִּב the Essence, and יְהֹוִּב the Faculties of his human Soul, in perfection in his Person.

Gen. i. 1. תִּשֵּׁשַׁוח has been unjustly construed, In the beginning, and has justly occasioned many Objections. The Root is Head of the Body, the Head Intercessor, plural the Heads of the People. 'Tis variously deflected: when applied to Time
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Time 'tis always רואיש, and always, to whatever the Prophet is speaking of, is chief of Sons, of Princes, of Dominions, of Nations, of People, of Cattle, of Fruits, of Stores, of Gifts, of Oblations, of Sacrifices, of Ointments; so, of Wisdom, Strength, Power, Rule; and all the Perfections in the Essence of those Persons, for they are inseparable; so, of Actions, Ways of נ' the Irradiator. So Σοψ. i. i. speaking of the Essence ἐν αρχῇ in the chief Essence. Pug. Fidei 559. "First the LXX., let their own Talmud be appealed to, omitted many things in their Translation for King Ptolemy, and altered a great deal — In the Treatise called Megilah — and they write or translated it so (for King Ptolemy) Gen. i. r. ὁ Θεός ἐν αρχῇ ἐποίησεν, God in the beginning created, left if they had said, In the beginning created God, Ptolemy should have thought there had been two Beginnings; The first word speaking of one Creator and Aleim of another. Says the Author of Tosaphot, then v. 26. Let me make Man, &c. left if they had translated it, let us make, &c." And so, of many such, where several speak to themselves, and no other, let us must be plural. Glass. 663. r. "When a Verb singular is used with a Noun plural that signifies
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fies Dominion. But the Enallage here is rather in the Noun than in the Verb. See Tract. 1. cap. xxv. 2. When a Verb singular is used with the plural Name of God, מֶלֶךְ, as in many Places, but there is something mysterious in it, for it implies that great Mystery of the Plurality of Persons in the divine Essence. The Plurality of Persons by the Noun being plural, the Unity of Essence by the Verb being singular. And it comes under this Head, what we meet with, Job xxxv. 10, the reverse of the above, where the Noun singular מֶלֶךְ is construed with a Participle plural, מֶלֶכֶךְ, God my Makers; where the Unity of the Essence is shewn by the Noun being singular, the Plurality of Persons by the plural Participle. But if a Verb plural be used with מֶלֶךְ as Gen. xx. 13. cap. xxxv. 7. 2 Sam. viii. 23. or with an Adjective or Participle in the plural Number, as Deut. v. 26. Jos. xxiv. 19. Psal. lviii. 12. Jer. x. 10. cap. xxiii. 36. &c. or which is to the same purpose, when a Participle plural is put with another Noun used for God, Esa. liv. 5. יְהִי מֶלֶךְ וֶשֶר Thy Lords or thy Husbands, thy Makers, then the Plurality of Persons is more expressly pointed out. So many distinct Ways and different Phrases hath it pleased the Holy

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Ghost to take to inculcate this sacred Doctrine.” Raym. in Pug. Fidei p. 388. has collected vast numbers of senseless Shuffles, about this, out of the Writings of the Apostates. II. Item in Berechit Rabba minoris super illud Gen. i. ver. 1. “In the beginning created the Gods, or by a beginning God created the Heaven and the Earth—says R. Ituna in the name of Bar Cappara, unless it had been written in this Manner it could not have been lawful to have said, The Gods created, &c.” and many more such. Tela Ignea 131.—says R. Jochanan, "wheresoever in the sacred Writings the Hereticks take shelter, an answer is presently had. They cite in proof of their plurality in the divine Persons the plural Phrase, let us make Man in our Image, but we have it afterwards in the singular Number, and God created Man in his Image. To this Rule of R. Jochanan’s which he brings also Lib. 2. de Arcan. Cathol. Verit. Galatinus opposes his, wherever in the Old Testament the Essence of the one God is hinted at, there is almost always in the same place a hint likewise of the Plurality of three Persons, and on the contrary, whereasover the Trinity of Persons is expressed, there the Unity of the divine Essence is laid down also, left from the Unity of God, a Trinity of Persons should
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should be set aside; or it should be thought there were more Gods than one, because there are more Persons. That so, on the one hand three divine Persons distinct from each other may be believed; and on the other the Unity of God be guarded from Mistakes. Whether this be sufficiently certain to rely on, let others consider, I leave it undetermined.”

— The Holy Ghost, in this History, is describing Jehovah, and the Actions of Jehovah, (or a Person of Jehovah) the Aleim, (or of the Aleim) under the Obligation of the Aleim, of which one of the Chief was to create, or make the Substance of this System of Man, &c. So of the Unity and Trinity, Pug. Fidei 535. “And hence it was what our Saviour says, John x. ver. 30. I and the Father are one. Where St. Austin in Tract. 36. in Joan. Take notice of both words, one and are; and so we shall escape both extrems. In that he says one, we get rid of Arrius; and in saying, are, rids us of Sabellius. For if He be one with, then he is not different from him: If, we are then Father and Son; for it is said we are, because what He is, I am also, as to Essence, not from Relation. *

* Christ was God and Man, and Father is a Title of each Person in the Trinity, so, I[the Man] and the Father [God] are one, which is saying he was God incarnate.
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The Apostates, Pythagoreans, &c. have played with, what they call, sacred Numbers. 'Tis worth observation, that in Hebrew, and all other Tongues, the number Three takes in every thing that can be said of Persons; each one of Three can say I, thou, he, we, ye, and they. In, or among, the chief Essence, or Powers, or Obligations, He the Aleim or He of the Aleim created, said let there be, called, blessed, &c. The Essence of these Persons is the Father of all Things, whom no Man hath seen. When any Thing, as then or &c. precedes, the Verb is placed often before the Noun. This Method of understanding He, or I, and putting the Name, or Names, after the Verb, is almost peculiar to the Essence, and Persons. The Verb is before, Deut. iv. 32. The Aleim created Man. Exod. xii. 28. So Gen. i. ver. 27. the Verb is before, and after, Aleim, 2. 4. in the Creation of them, in the day that Jehovah Aleim made the Earth and the Heavens. 6. 7. and Jehovah said, I will destroy Man whom I have created. The Participle has the Name before, as Isa. xl. 28. xlii. 5. xliii. 15. The everlasting Aleim, Jehovah, Creator. So the Noun xliii. 1. xlv. 18. Jehovah who createth (a participle) — He is
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is Aleim. xli. 20. Borrowed Names before, and the holy One of Israel created it. So, I, understood of Jehovah, long before, xliii. 7. So in Psal. lxxxix. 13, 48. So I, with Jehovah, before, Isa. xlv. 7, 8. So xlv. 12. I, behind the Verb. I, before, liv. 16. before Participle lxv. 17, 18. So Passive Psal. xiv. 7. Malach. ii. 10. Did not one Irradiator create us? Names far after Participle Amos iv. 13. concreting the Spirit — Jehovah Aleim of Hofts his Name. The Apostates make excuses for perverting these Texts, but will not repent. This History has another View, to shew the Rise, Power, &c. of the Objects, the whole World then made Aleim the Names, and the Earth, and אֲדֹנָי הָאָרֶץ—the chief, and most potent of their Emblems, all other Creatures, and Man; to bring them back to the true Object. These Aleim who created, were, in despite of Shuffles of the apostate Jews אלוהי אָלֹהִים, not God of Gods. The End of all was, that Jehovah should be their Aleim.

I must, for the present, pass what is between this and the Manifestation of the Covenant, by the Cherubim, &c. and supply what is defectively mentioned, and add what is necessary from Scripture, or human
human Authors, to confirm or illustrate each Article of the whole. When Gen. iii. the Earth, Paradise, and every thing in it, were cursed; and Adam was sentenced to till the Ground, and to die the temporal Death; that superseded the Institution of the Tree of Lives, as it was the Emblem, all Power which it had to give eternal Life; the Death of his Body was absolutely fixed, without any Condition or Reserve. Coquii Philol. Sacra, p. 42. "But the Tree of Life was a Sign and Seal of an Heavenly eternal Life, promised to Adam on the Covenant of Works, upon Condition of persevering in Obedience. D. Pareus in Gen. p. 651. As many as would be saved are obliged to ask Life of Christ. The Tree of Life, was a Symbol of eternal Life. The Life being forfeited, the Symbol of Life was also forfeited.” Adam shewed Marks of Repentance, and Faith in the Promise, but wanted help to make it effectual, and wanted Light to see how it was to be effected. He was as one of the Aleim, who was to become Man; so far mortal, liable to know good in Assurance, here, or Enjoyment hereafter, or Evil of Affliction, Trouble, and Death here. And as Adam was upon Terms of Salvation, and God willeth not A a
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the Death of a Sinner, but rather that he should return, believe, do his Part, and live; therefore, I must rectify the Construction of the Adverbs מַעַן and מִי וּ. 22, which they make nunc ne forte, a Prohibition, a Negative, which prohibited the Means of eternal Life; because, rectifying it destroys the Purport of all the Jewish Forgeries, and puts an end to the Disputes about Predestination, which have disturbed the Church, formed most of the Sects; shews what was the then only Means of recovering eternal Life, and shews, that Man had not forfeited, or lost the Power of coming into the Terms proposed; which I cannot forbear mentioning, though it be not in my Design to illustrate it now. מַעַן, yet, by and by, at length. Loeßcher de Caus. Ling. Ebraeæ, 420. מִי the Action of a Person in doubt. Nold. Concord. Partic. Hebr. p. 748, 802, 1060, 1199. fortassis, perhaps. So, at length, possibly, he may exert his Power, and lay hold also of the Tree of Lives, and eat, and live for ever. Pareus, ibid. p. 651. “The Tree of eternal Life is Christ, from the words, lest be eat of the Tree of Life that he may live for ever. Therefore let us who desire to live for ever eat Christ by Faith, who is proposed to us,” (I must insert, at
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that time they were to eat of the Sacra-
ments, proposed to them by the Covenant,
as we are now) "in the Gospel and Sacra-
ments." This shews the Means and the manner
of our Salvation, excludes the Suffi-
ciency of Penitence, of our own Merits,
or even of the Types; as ibid. Parea
shews at large, p. 647. I shall cite the
Questions. "What need was there of the Promise of a Seed, and bruising of the De-
vil, if Man could have delivered himself?
What need of Christ's Satisfaction, if Man's Repentance had been a fit Satisf. tion?
What need of Christ's Merits, if Man could of himself alone have merited Life?" As David's Sons were Intercessors to him, so the Son of Jehovah to him; Christ was the eldest Son, who was to redeem his Brethren, and avenge the Blood of those whom Satan had seduced, and made sub-
ject to Death. The Crime of Idolatry is not that which People take it to be: 'tis not setting up other Beings for Creators or Rulers, but for Aleim, those who are to redeem us, &c. Whoever pretends, by any other Agents, to save himself; or, by his own Actions, to save himself, sets up those Agents, or himself, for Aleim; so has other Aleim: breaks the first and chief Commandment; is guilty of the highest
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highest Species of Idolatry. If it be by his own Means, as the Case is now, is not guilty of voluntary Humility, worshipping of Angels, or, &c. but of absolute Idolatry; heightened with, if it be possible, a more malignant Crime, the highest Degree of Pride; for which the Angels became Devils, and were not admitted to Repentance. Ver. 23. And Jehovah Aleim sent him forth, and removed to the Outside (the Suburbs) the Substance of the Man, and He (Jehovah Aleim) will inhabit (then inhabited) מִקְרוֹן from the first Place, (from the Throne in Heaven, or if it was exhibited in Eden, from thence) at the Garden of Eden, the Cherubim, † &c. As the Substance, which was shadowed under this Exhibition, was, that the Essence was to dwell among Men, converse with Men, give Laws, &c. so, the Essence, in some manner, emblematically, was to dwell in these, and hence converse with Men, give Responces, Laws,

† Removed the Cherubim from the first Place they were exhibited at, and dwelt in them at the Garden of Eden; into which they seem placed as the Entrance; and so Adam could not go into the Garden but by these Figures, i. e. not into Heaven but by what was here represented.

&c.
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&c. The Figures of these had the same Form downward, in Families, and in the S. Sanctorum. And, as the Heathens carried Figures of these off with them, they supposed the Essence of their Aleim dwelt in those Figures, and in all the Abuses of them, even to the smallest, had Power to act, give Responses, &c. Herm. Witsi Egypt. p 127. — Even the Pseudus — Mercurius not denying this: for when he had saied, as it is in St. Austin de Civit. Dei, that his Ancestors had erred much, being ignorant of the nature of the Gods, and not minding divine Worship and Religion, had found out the Art of making Gods, to which Invention, says He, they added virtutem de mundi natura convenientem, eamque miscentes, because they could not make Souls, they called forth the Souls of Daemons or Angels, and put them into their Sacred Images and divine Mysteries, by which their Idols had the Power of doing good or hurt. — Marsilius Ficinus, in the Book, cap. 13. de vita Cæl. prod. Trismegistus says the Ægyptians used to sow up Images out of certain Materials, and at proper times put the Souls of Daemons into them. — Jamblicus said that that sort of Puppets, were Images full of a divine Essence; but St. Paul tells us that those

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Gods were evil Dæmons, 1 Cor. x. 20. Cyprian therefore is right (de Idol. Vamit.) These impure Spirits lurk within the Statues and consecrated Images; these inspire the Breast of the Prophets with their Influence. And Mercer speaking of Laban's Thoraphim, there is no doubt, says he, but the Devils gave Answers by these, as well as by the other Idols of the Gentiles: for we know they could not have spoke else, having no Organs naturally. Spencer de Leg. Heb. p. 535. Origen against Celsus lib. 3. — And when the neighbouring Nations round about; according to the Custom of their Countries, thought they had Answers and Predictions from what they then esteemed Gods — Spencer p. 794. The Apology of those Gentiles whom Arnobius represents as pleading for themselves, is to the same purpose. We do not think the Statues of Brass, Silver, or Gold, nor any thing else that the Images are made of, to be of themselves Gods, or esteem them the Deities to be worshipped; but we worship those Beings in them, who are induced to come and dwell in these Images, the Work of our Hands, from their being consecrated to them. — V. S. Aug. de Civit. Dei, lib. 8. cap. 23. Trismegistus's Theology, that the Statues
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Statues or Images were the Bodies of the Gods who were compelled by certain Magic Ceremonies of Consecration to dwell in and animate those earthly Bodies. — *Id. Trismegist.* cap. 9. in *Asclepio* — he says, Doth thou see, O Asclepius, those Images; Images animated, full of Life and Spirit, which do such great things; Images that predict things to come, &c. *Pierius Hierog., Hori Apol. Comment.* p. 36. The Egyptians for a Certainty, and after them the Arabians had great Confidence in Statues and Images, those especially which were made by Astronomic and Magic Art, that they thought the Spirits of the Stars were enclosed in them. By the Spirits of the Stars some understood the wonderful Powers of the Gods; others the *Daemons* that were Attendants upon this or that Star; The Spirits of the Stars, however, whatever they are, they thought were put into the Statues and Images, and to take Possession of them, as the Devils sometimes do of the Bodies of Men, and speak, move and do Wonders by them. *Parker. Tentam.* p. 299. As in the Bible itself *Σῶμα* often signifies Essence and not Body, and is spoke of things that have no Body, as *Col. ii. 11.* *The Body of the Sins of the Flesh,* i.e. the Sins of the Flesh. There
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is the like expression, Rom. vi. 6. So Col. ii.
17. σκιά Shadow, and σῶμα Body are op-
posed, and ver. 9. In him dwelleth all the
fulness of the Divinity bodily, i.e. really,
substantially, or truly, as opposed to the
shadows of the Mosaic Law. Augustin, in
him dwelleth the fulness of the Godhead
bodily, because in the Temple it dwelt
Shadowly. As הָעַלִּים in Hebrew signifies
in the first place Strength and Firmness,
and then bodily Solidity, which is the
Foundation of Strength, and again, Sub-
stance, both incorporeal as well as corpo-
real, or any thing which is not a void, so
the Rabbins, because they think the four-
Letter-Name denotes the divine Essence,
call it הָעַלִּים הַשָּׁם the Name of Substance.”
As in all other Cases, where the Trinity
is concerned, besides pointing the Text
falsely, these Apostates constitute other
Words to serve their purpose, they will
not let it be Jehovah Aleim will dwell, but
they form a Noun singular, from the Verb,
as — I will place שְׁלִיט לְכָלֵה שָׁם — to place
my Presence, as you may see in
128.
The Objections that are made, against
God’s doing this, or the Devil doing that,
have not been made by Men of the greatest
Learning
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Learning and Sense, but generally by the most ignorant. It does not appear, that Satan was the wisest of the Angels, but that he was the proudest and the igno-
ranteft. He, who cannot read these De-
scriptions, and so knows nothing of the Power, or Justice, or Goodness of the 
Aleim; nor how far it was just for them to permit Satan to act, can immediately
make a Jest of the Divine Presence at-
tending a Figure, or an Image; of the
Devil's entering into a Serpent, into an
Image, professing Men, &c. when his
Power is taken away. Where is the Won-
der? They are doing what he did, oppo-
sing the Methods taken for the Salvation of
Men. 'Tis nothing but the old Proverb; Satan
may say, Ask my Fellows if I be a Thief.

As the Text expresses that Jehovah A-
leim inhabited the supernatural Exhibi-
tion, the Cherubim, at first, as they did
the artificial ones after, we cannot doubt,
but that it was to the same Purposes, and
at least as effectually. And we need not
be at a loss to know how the minuter Cir-
cumstances of Order, Time, &c. which
were not exhibited in the Figures, were
settled, when they were ready to give
Directions, and, in any Doubt, Respon-
ses, by immediate Voice to the Person,
who,
who, for the Time, or at the Place, was Priest. They, and the Theraphim gave Answers, tho' the latest Theraphim gave false ones. So the true ones, besides what was exhibited in the Figures, by Voice, kept the Way to the Tree of Lives, and this Species of Presence in them answered all the ends of Religion to Man, as well as if the real Persons had essentially dwelt there. I must shew that Christian Writers have supposed there was some such Presence. Eccles. Antediluvian. p. 10. § 6.

"The name of the Church which was before the Flood, is, The Face of Jehovah, Gen. iv. 16. which words we think deserve to be taken notice of; for there is nothing in the Scripture spoke by accident or without design, but every Syllable, every Speck contains a Treasure in it, if you will take Chrysostom's Judgment, Hom. 18. in Gen. f. 107. or as the Hebrews speak, There is not one Letter in the Law, on which Mountains do not depend. B. Luther explains the Phrase (The Face) of the visible Church, Enar. in l. c. Gen. f. 89. He understands by it those things by which God manifests his Presence to us. So the Faces of the Lord in the Old Testament were the Pillar, Fire, Cloud, Mercy Seat. In the New Testament, Baptism, Supper of the Lord,
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Lord, Ministry of the Word, and the like; by these God shews us as by a visible Sign, that he is with us, that he takes Care of us, that he has a regard for us. From that place therefore, in which God has declared himself present, where Adam sat as High Priest, as Lord of the Earth, thence did Cain go out, and came into another place, where there was no Presence of God, no visible Sign, which he could comfort himself with, that God was present with and regarded him. Compare Ps. cxxii. ver. 3. and what Brent has remarked on Jon. i. 3. Chytraeus and Lyser. in Adam, on Gen. iv. 16. Selnec. ad l. c. Erasmus Marb. ad h. l. Gesner h. l. Fagius in not. 16. ad Paraphr. Gen. iv. says thus, Cain went forth from that place, where the Lord had met him, where the Church was then, and the Assembly of the Religious met for divine Worship. And in Exegesi ad Gen. I. c. p. 140. he writes much the same. D. Gerardus ad l. c. Gloss. Rhet. S. § 104. of the Papists I shall cite Torniellus Ann. M. 130. § 7 f. 63. Cain, says he, went out from the Face of the Lord, i.e. from that bodily Presence, in which the Lord appeared to him to sentence him; or from that Land in which the Lord had sometimes manifested himself, and accepted the Sacrifices Men offered,
offered, and had talked with them some how in some bodily Appearance. And Boulduc of the Church before the Law, lib. 1. c. 2. who from the Word יברג Gen. iv. 3, 4. concludes there was a fixed place, like a Temple in the open Air, at which they used to meet for divine Worship and Sacrifices. To do any thing in the Face or before the Face, or, before the Face of God, or, before God; is to do it in the Temple, or Tabernacle or place where the peculiar Presence of God is; thus he, ibid. p. 25. Our B. Luther observes, Enar. in Gen.iv. f. 7. and often in other places, and from him Chemnitus—Chytræus—Lysér, that God out of his superabundant Grace, according to his word had always appointed some outward and visible Sign of his Grace, that Men being taught by the external Sign and Work as by a Sacrament, might be the more sure that God did regard and was mercifully inclined towards them. That Sign before the Flood was the Sacrifices burnt by Fire from Heaven. Adam laid hold of God in the Promise given him, Gen. iii. 15. and in calling upon him, looked at that Work of God the bruising the Serpent's Head, because, when according to the Sentence of God (in the Day thou eatest of the forbid-
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den Tree, thou shalt die) they should have been immediately destroyed, yet thro' the Intercession of the Son of God, whom he adored and by Faith acknowledged in the Sacrifices kindled from Heaven, he yet lived, He, his Eve and his Children, and was preserved by God, ibid. p. 99. The Sacrifices were Pictures to remind Men of the Sacrifice of Christ then future, which was to appease the Anger of God and merit Remission of Sins. When Abel saw the Lamb burnt, and that by a Fire sent from God, he understood another Lamb to be represented by it, namely the Seed which was to come. Chytr. in Gen. f. 267. — D. Lyser — he appointeth himself a Priest, because he signifies that he will be the Sacrifice by suffering and dying for the Sin of Man, to satisfy the Justice and Truth of God, which he puts us in Mind of, by the wounding of his Heel. He made himself also a King, and manifested himself such by destroying the Power of Satan, and delivering his Subjects among Mankind. J. Cocceius ad ult. Mosis, p. 28. Obser. V. § 123. — for they thought those Spirits put on the Statues, as Bodies, and dwelt in them, and chose to be worshipped in them, because they were dedicated. Vid. Augustin. de Civit. Dei, lib.
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lib. viii. 23. Grotium in explic. Decal. in fol. p. 32. lin. 20. & c. xliv. 45." He Jehovah Aleim, will inhabit שד the Substance of the Cherubim. The Antients tell us, as I have hinted, M. P. part 2. p. 281, and 289, that all the chief Mysteries were comprehended in the Letter ש caph (from which, and such, the Fools took their Cabala) this Letter signifieth ש cut, a Representation, which the Antients, before Letters, used in imitation of this, * &c. and which the Moderns have called a Hieroglyphick, and sacred Figure, and that way of expressing Things Hieroglyphicks, that is, Images which exhibited the divine Persons, Powers, and Actions: Here, a Representation of the Rubbin, their Mode of Existence, and the chief, and only, Action which comprehends Religion. As the Covenant, or the Law, was exhibited, or published, at first Hieroglyphically, or Typically, we must shew what Men thought they exhibited, and whence they had them. Hori Apol. Hierogl. p. 2. (in Pier. Hierogl.) Hieroglyphicks are sacred and secret Records, by which various things, even things not the Objects of the Senes, were represented, not by Letters, but by graving the Figures of animate and

* Viz. of this Figure of the Cherubim.
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inanimate things; the Ægyptians among others were famous this way. Brun. de Imag. p. 6. Cyrillus lib. 9. against Julian, they say there were some among the Ægyptians who wrote in sacred Characters, who engraved Writings on the Temples, and the Obelisks; they did not make use of the common Letters, but Figures that imaged out the natures of things, and contained a secret kind of Knowledge for the wiser sort. Abr. Trans. Lib. tert. de symbolis, &c. P. 1. b. Hieroglyphick is sacred Sculpture or Engraving, which was not to be used in common, only by the Priests, who were called Sacred-Writers, faith Suidas, but let none think the Ægyptians had no other Letters. Alexander Farra thinks the Ægyptians got that Hieroglyphical Learning from the captive Jews; Plotinus tells us the esteem it was in, in his Book of Intellectual Beauty, and Jamblicus also in the Mysteries of the Ægyptians. Imag. Deorum p. 3. There were Mercury’s Pillars full of a sort of secret Learning, relating chiefly to Cœlestial Matters, engraved with the Figures of several Animals, Plants and the like. These Letters which they call Hieroglyphical Letters, the Priests, who among them can’t but be very learned, explained, not to all in general, but to the most worthy, such
such as Pythagoras, Plato, Democritus, Eudoxus, who for this reason travelled into Ægytg. Ibid. p. 13. They often shewed by the Statues of the Gods, what they wanted, or had received of them; for sometimes they set them up in Consequence of a Vow, which was almost always recorded in the Name they gave them, but the principal and most proper ones were those, which best express by their outward Figure their Nature, and the Effects which were thought to proceed from them. Nor were the Images of the Gods always formed so that every Body could understand the meaning of them: for the Religion of those times, vain and false as it was, had sanctified it into a Law, that the Knowledge of divine Things should be with the Priests alone. Every Body else almost, the Enquiry into them being forbidden, were contented to believe as they were directed.” Pet. Texel. Phænix, p. 155. Clem. Alex.

—Those who are taught by the Ægyptians —secondly, the Sacerdotal, which they who write of sacred Things make use of. The last, Hieroglyphicks, i. e. sacred Writing which is engraved; one sort of which is expressive by the first Elements, or speaks plainly and properly; the other fymbolical, i. e. represents by Signs: and
of the Symbolical kind, one sort describes by Imitation. Witsii Ægypt. p. 311. upon setting up the Calves: "He seemed by it to aim at keeping the Minds of the Israelites at Home by some visible Sign, which should be a Memorial of the invisible God, and Instrument of his Worship; Mayerus Philol. Sacr. p. 304. Others finding that this doth not do, fetch it from בּ like and בּּ, and will have Cherub to be like a Rabbi, i.e. like one wise, powerful, honourable, and glorious; Cornelius a Lap. recommends this in his Comment on Exod. c. xxv. fol. 540." Notwithstanding this, and other Shuffles I have cited, the Apostles in their Writings apply בּ to Jehovah, as cited above, from Pug. Fidei 394. and in Buxt. Arc. Fæd. p. 132. The Word לְיַד is plural masculine, notwithstanding it has feminine Rubboth, as Shemim Shemōth, Malachim Malachoth. The Worshippers of the Names always called them Rubbin, as I have shewed in the Names and Attributes of the Trinity of the Gentiles, and the Images Rubbin, Teraphim, Seraphim, Aleim, or &c. for if they had called them Cherubim it had been owning that the Names were not, as they called them, Rubbin, but sicut Rubbin, Repre-
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Representations. They were sicut Aleim as well as sicut Rubnim; but that did not express that they took that Name at making the Covenant; the Philistines called them ר購物Alabama ר𝙯יאריים The illustrious Aleim, but retaining the prior Name preserved the memory of the Oath.

The Cherubim had not, that appears, nor needed, any Divine Appointment to renew or restore them, after the Flood, nor after the Confusion, till Moses. The Families who believed that they represented the Healers of their Maladies, did what was appointed at first, kept the Emblems in their Families, as Laban, and his Daughter Rachel, who stole them to preserve the Memory of the Issue of Jacob, which her Sister Leah produced; and though they have been represented as Idols, yet Jacob says, Genes. xxxi. 32. With whomsoever thou findest thy Aleim, let him not live. And it appears, ibid. 35. that there were several Sets of such in Jacob's Family, and that some of

† Leah bore Judah who was a Type and Progenitor, so Rachel kept the Images of the Cherubim, in which Christ's Birth was recorded, for the same Reason that all other Christians then and long after, as well as before that, had them.
them were strange *Aleim*, either to another Object, or of another Figure; and other Representations to the same purpose, which *Jacob* took from them, and buried; why he did not preserve the Substance of them, which, 'tis likely, was *Gold*, deserves Consideration. Though there were Precepts in the written Law, to prevent future Abuses, and confine the Use of this Figure, &c. to one Place, yet *Micah*, at a time of Confusion, when they had no Rulers, set them up in his House; and the *Danites*, who settled far from *Shiloh* or *Jerusalem*, stole them, and set them up there, and kept them till the Captivity; and doubtless many others did so, when the Services were intermitted. Nay, even *David*, who was a Man, in that respect, after God's Heart, who had the Promise, that of his Seed this Person was to come, while the *Cherubim* were at *Kirjah-jearem*, had this Emblem in his House; though it, as 1 *Sam. xix. 13, 16.* had several Heads, and doubtless four, his Wife calls it *David* the Beloved; and this Word *Theraphim* is synonymous for *Cherubim*, for *Aleim*, &c. and is used so to the laft, as appears in *Pet. Galatinus*, p. 366. by comparing 2 *Paral. xv. 3.* with *Osea* iii. 4. with *B b 2 R.*
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R. Hunnah, &c. and, though those in private Families might want some of the Appendages, which those had which were in the S. Sanetorum, and so were not really Cherubim, that does not change the general Design: and their being used by Unbelievers, as 2 Reg. xxiii. 24. Ezek. xxi. 21. or their being construed, Pug. Fidei, 378. the Revealers, or &c. Cartwright in Genes. p. 251. "Kimchi in Radic. (according to Fagius) writes, that the Teraphim were prophetic Images. LXX translate it by εἴδωλα Idols; Aquila, μορφώματα, Images, Symmachus, Teraphim. Hos. iii. 4. LXX puts δέλτι Manifestations for Teraphim. Jerom says Aquila translated it φωτισμὸς Illuminations. The Chaldee has it, Discoverers; Kimchi gives the Reason of that Construction, because they foretold Things, in the opinion of those who believed them;" which were Branches of the Design, does not weaken the Sense of the Word, but confirm it; because 'tis likely the Oracle did attend some, and was only pretended to attend others; as Zech. x. 2. I need make no Excuse for the modern Heathens making some of their Gods feminine, nor for the stupid Accounts they give us of their Names, or, &c. the Figures outlived the Confusion of Tongues, but
but their Worshippers had then lost the Knowledge of who they were, or what was meant by the Emblems. *Witsi Aegypt.* p. 37. "The Theraphim were small Images, much used in the oldest Times; set up in consecrated Chappels; which being enlivened by the Presence of some Spirit, often a wicked one, were wont to give oracular Answers; like the Lares and Househould Gods. Which Account may be collected from Gen. xxxi. 19. &c seq. Ezekiel xxi. 21. Zechariah x. 2. 2 Kings xxiii. 24." I must observe, that it does not follow, from 2 Reg. xxiii. 24. where Josiah destroyed the Teraphim, among the rest; that they had not been lawfully used before Moses's Law, or were not then used for Emblems of the true Aleim: but that it was not lawful then, to set up any thing, not even the Cherubim, out of the Temple. *Scarpio Symphon. Prophet. & Apost.* p. 212. upon Amos v. 26. and Acts vii. 43. that Remphan was from סער to heal, restore, from Variations in the Copies. Remphan, Raiphan, Ramphan, Rephan, as it is in the New Testament. Raphan, Repha, a Place of the Name Rephan, i Maccab. xxxvii. Raphan in *Joseph. Antiq. lib.* 12. *cap.* 12. Raphon in *Rufinus."* Rephon in *Bib 3*
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in the Chaldee Paraphraff, was a City in the Coasts of the Ammonites, which was said to have a tutelar God over it, called Remphan, or Rephan." There is another plural Word used for this Representation, viz. מֶלֶךְ הָאָרֶץ which the Jews have endeavoured to evade, by confounding them Pillows, &c. it seems that the מֶלֶךְ Jacob came to, Genes. xxviii. 10. was a Place of Worship, and that he took what he found there, or set up Stones, * v. 11, 18. for Heads, and in the Morning he calls it singular, a Stone. The Jews, to evade the Trinity, tell us, Pug. Fidei, 505. that

* A Place for the Head ones he worshipped to dwell in. The word is יְשָׁרֵא לְהוֹ יָדָיו his Chiefs, who were represented by the Heads in the Cherubim; they have suppos'd it was in the open Field that Jacob slept with his Head upon a Stone; but he was in a City, ver. 19. and the Place he slept in, ver. 16. a Temple or Place of Worship; when he had-repaired, or re-erected the Cherubim, or sacred Heads he found there, he slept there in expectation of a prophetic Dream, which he accordingly had: There was a formal Way of consulting the Lord by Dreams, tho' the Manner and previous Prayers, Sacrifice, or any other preparatory Ceremonies are not mentioned. Jacob saw a Ladder that reached from Earth to Heaven, irradiated: the Agents יְהוֹוָב, or of יְהוֹוָב, ascending and descending upon it, as thereal-ways is an Ascent and Descent of the Light and Spirit to and from that, on, or round, which the Glory shines.
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the Stones were united, or become one: and he anointed them, or it, and called it twice מַשְׁלַחְיוֹן explain'd Psal. lxxxii. i.

"The Aleim stand in the Testimony (the Place of Assembly, or the instituted Emblems) of the Irradiator, Isai. vi. 13. as an Oak or a Teil Tree, when they cast their Leaves, have מַצֶּרֶבָּה in them, so the Holy Seed is the Substance thereof. The word is used in like Manner, 1 Sam. xix. 13, 16. 1 Kings xix. 6. and Jerem. xiii. 18. say unto the King and Queen, humble yourselves, sit down, for מַרְאַסְטֵלנִים your Head-Ornaments (Headships) shall come down, even the Crown of your Glory." Witsi Ägypt. p. 145.

Theews, from Jews and Gentiles, in vast Numbers of Instances, that these מַצֶּרֶבָּה were to the same purpose as the Cherubim, that God dwelt in them, &c. We find this Exhibition, Isai. vi. 2, 6. under the name of שֶׁרֶפֶם, which has also the feminine שֶׁרַפֶּה which signifies to Circulate, as the Names do in the Action of Fire; that is, as the creature call'd יִרְעַה goes without feet, flies without wings; and the name נִרְעַה which has been construed Serpent, and which was that which tempted Eve is a name for some Being, which was intelligent in it. These two are join'd Numb. xxi. 6. שֶׁרֶפֶם נוֹרֶסְיָה.
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and Moses was commanded Numb. xxi. 8. to make a סנהדר, but he made a נחש of Brass, or some Metal, which had been used for this purpose, and thence had taken the same name, and set it up upon a Pole; in which doubtless, the Presence, in the manner it was in the Cherubim, presided, because it cured all who were bitten by those Serpents, and look’d upon it, as the real Presence does those, who look at Christ upon the Cross. Bust. Hist. Arc. Fæd. p. 459. "The History is very remarkable and famous, whether we reflect on the greatness of the Miracle, or the profound Mystery contained in it. Moses relates it, Christ explains it in the Gospel of John chap. iii. 14. As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, That whoever believeth in him should not perish, but have eternal Life. p. 466. we read of this in Bemidbar Rabba, and in Tanchumah—why did it please God to punish them by Serpents? God said; The Serpent was the first that from the beginning used an evil Tongue, (flander’d) and for that Reason was punished; and yet they would not take warning by him, but spoke the evil Tongue (Slander) against God; let therefore the Serpent the first Author of Calumny come, and
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and take revenge of those Slanders; as it is said, he that breaks a Hedge, the Serpent shall bite him. — R. Bechaj — because they sinned by defaming and calumny, they were punished by the Serpent who was guilty of the same fault, &c. and who darts his Words against God, is punished with the bite of the Serpent. So in Tzeror Hammor, and Aben Ezra, Abarbanel, not because they murmured for want of Bread and Water, but because they spake against God and Moses without any Reason — out of pure Malice, despising the most excellent of all Food, viz. the Manna; and so sinned with an evil Tongue, i.e. Calumny and Detraction; and so became like the Serpent in this respect, who hurts and offends without any Advantage to himself, from the maliciousness of his nature, as our Rabbins teach us. All other ravenous Beasts attack and annoy, for the sake of the prey and their food, but the Serpent for no Reason, or Advantage to himself. Therefore, since the Israelites imitated the Serpents with their Tongue, he sent fiery Serpents among them, who bit them, as they bit with their Tongue. R. Levi the Son of Gerson writes to the same purpose, 479; why did God command, saying, make thee
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there  שָׁפַת a fiery or burning one, and in the performance of it Moses is said to have made a Serpent? R. Bechay answers to it — Moses observed that God had a mind to say, that he should make a Serpent, but did not chuse to call it by its proper name, which is נָחָשׁ, because Nachash was the cause of Sin, and brought death into the World: Therefore he said, שֵׂרָן, a Burning or Fiery one, using the Epithet, a Serpent being venomous and fiery, 483. R. Levi. The Children of Israel offered Incense to it, because they thought this Figure had a degree of Divinity in it, because Moses made it, and therefore deserved divine Honour. For that reason he thinks they added, which Moses made: Aberbanel says the same."

As Satan enter’d into a Serpent, and thence is call’d that Serpent, to destroy Men, so the Son enter’d into Man, to redeem Men; and the Israelites burn’d Incense to this, till Hezekiah’s time. Whether when the Serpent had bit the first Man the Emblem to cure him had been call’d by that Name, or, the Prophet used this name from the Idea of the Names in circulation, or because of their appearance like Fire, or they had that name from the occasion of their appearance, which was to presage the
the destruction of that place, which was by fire, may be disputed. The Author of the Wisdom of Solom. says xi. 15. The Egyptians worshipped Serpents void of reason. Wigand. Corp. Doctrin. p. 378. Seraphim, "from the brightness or splendor both of the Substance and also of the Gifts. Isa. vi. the Seraphim stood upon it. Witthi Oecon. Foed. 762. The Scripture calls these Serpents שֵׁרֶפֶת, which name is derived from burning." ibid. 763. Rom. viii. 3. Speaking of Christ, he came in the likeness of sinful Flesh. Causin. Hor. Apol. Hierog. p. 2. to describe πόσμων the World (the Machine) they draw a Serpent biting its own Tail. Spencer de leg. Heb. p. 889. that Seraphim signifies Fires burning or blazing, is known not only to the Masters, but their Scholars. Hence Stuck. de Sacrific. Gentil. p. 101. The antient Egyptians worshipped Fires by the name of Teraphim, and under words parallel to Seraphim, Suidas interprets Seraphim, fiery, having fiery Mouths, or hot. If then Seraphim and Theraphim are the same words, different only in dialect, and the smallest Variation of sound, and Theraphim or Seraphim signifies burning, or inflaming, as Urim, Fires kindled or flaming, a Man may see with half an Eye
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Eye that Urim and Theraphim are synonymous words and very near of the same signification, tho' at first view they may seem to differ so much in their Significations. Joan. Olivaee in Marmor. Ixic. p. 70. in Harpoc.—"I stand upon Plutarch's authority only; that it is best to make Osiris and Bacchus the same; and Osiris and Serapis, so called after he had changed his nature, because Serapis is common to all. They who are admitted into the sacred Rites, know how Osiris is called. And again he says the same, that Horus the power which presides over the (Conversion) Course of the Sun, is by the Grecians called Apollo; but by others Osiris, by the Egyptians Sothi. Witiiii Egypt. p. 28. but it is certain that the use of such small Images is very antient in Egypt, which Abenephius cited by Kircher is very express in. The Egyptians had Images in the shape of Boys, called in Egyptian Serapes, which they worshipped, and consulted for future and secret things; they used to burn Incense to them, and carry them with them to prevent misfortunes. p. 314. at least, if we may trust Macrobius, who, Saturnal. lib. i. cap. 21. writes thus of Serapis, they join to the Image a Threefold Animal; whose middle Head, which is the biggest
of all, resembles a Lion; on the right side rises the Head of a Dog, fawning; but on the left side is the Head of a ravenous Wolf. A Serpent encloses the Images of these Animals with his Fold; his Head turning round to the right Hand of the God where the Monster is seen;” the Figure of this is exhibited in Chartar. Imag. Deorum. 55. Athanasius Kircherus, Oedipi Aegypt. Syntag. III. cap. 5. p. 315. “Pignorius gives the Picture of a Stone, on which is engraved a Serapis, horned and radiated, carrying a Rod with three points, enfolded by a Snake.” Exhibited in Pier. Hierogl. p. 324. ibid. 320. “Then the Image of Jupiter Serapis.” — with Accounts of the sumptuous Temple to Serapis. 591. “Nor need I repeat here what has been said at large on the significations of the triple Head, whether Serapis be the Sun, or Jupiter, or the Machine of the whole World, as the Oracle declared to Nicocreon the King of Cyprus, because this is all done already. Gisb. Cuperi. Mon. Antiq. p. 107. for 207. In Lucerna apud Chifletium, p. 1178. — Serapis accompanied with a Dog, a Monster with three Heads and three Feet; which has Candles burning in both Hands.”

When, and long after, the Heathens deserted the Eternal Three, and made Rub-
him, Aleim, of the Names Fire, Light, and Spirit, they retain'd the method of exhibiting the Persons, and the Covenant, by joining the Heads of three sacred Animals, and substituted each of them to the Name which represented each of the Persons; and, though they had corrupted and changed many things, they still retain'd, or preserved the Memory of the Three. Some had one, some two, and some three, and the Bull to the Fire, the Lion to Light, and the Eagle to Spirit: as these were us'd for the Names, thence Juvenal Sat. xiv. "They adore nothing but the Clouds (the Cloud above) and the Deity of Heaven" (the Cherubim.) And thence the story of heads in the S. Sanctorum. And they also retain'd the Emblems of the Unity and Personality, by putting those three, or four, heads upon one body. The notion that their new Aleim would inhabit them, give responses; and the protection by the wings; the wisdom by Eyes, the cloud, the Irradiation, was common to both; so Sacrifice, Atonement, and all the services. Pier. Hierogl. p. 319: "When we put a head to the Image of God, says Eucherius, we mean his Divinity, which was before all things, and to which all things are subject. The same says Jerom in his Book which treats of what Divinity is.
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is. The Ægyptians were got to that mad pass as to worship all sorts of heads, that they abstained from the heads and shoulders of Animals, thinking it an Offence to the Deity to eat them. *Witii Ægypt.* p. 19. *Tacitus Hist.* l. 5. The Ægyptians worship most Animals, and compound Images. p. 25. And in the times following, in most magnificent Temples. *Strab. lib.* 17. — either no Statue, not however in human Form, but the image of some Beast. p. 56. *Mor. Nevo. Part. III. cap.* xxxii. — Several Species of Animals were sacrificed in those Temples, they placed the Images of them in; they fell down before them, and burnt Incense to them. p. 61. nor is *Monceus’s* opinion, nearer the point, that *Aaron* made the Calf after the likeness of the Cherub, he saw God sitting on, when he appeared to the Elders, *Exod. xxiv. 10. Pierius, 324, 325.*” So *Jupiter, Sol, Diana, Geryones,* each with three heads, and *Janus* with four — “*Plutarch* says that. *Geryones* had many eyes and hands; and you may read in *Aristophanes,* that he had four heads, where he says of *Lamachus,* he would even engage four-headed Geryones.” 629. *Hecate* is painted with three heads, “the left of which is a Horse’s, the right a Dog’s, and the middle
middle a Man’s. Ibid. 636. *Cerberus.*
The three Regions of Heaven, or the
threefold power of God. *Vos. de Orig.*
& *Prog. Idol. lib. 2. p. 228.*— *Horace*
lib. 3. od. 22. *The Triple-formed God-
ness,* Chariclidès adds, *Three-faced;* as
*Orpheus* in *Argon* calls her *Three-headed,
and* *Virg. Aen. 4.* *Triple Hecate,* the
three Faces of the Virgin *Diana.* *Ap-
puleius* calls *Proserpine,* *Three-faced;* and
*Minucius in Octavio,* *Trivia* a Monster
with three heads and a Multitude of hands.
*lib. 9. p. 263.* *Diana* in human Form,
with three heads. Whence *Virg. Aen. 4.*
The three Faces of Virgin *Diana.*—
Three-formed — having three Faces, or
triple. *Lib. 2. p. 229.* *Servius* on *Ecl. v. 3.*
although the power of almost all the Gods
is represented by a three-headed Image.
p. 179. *Zoroaster* called the one *Oromazes,
the other *Arimanius;* but the middle one
between the two, *Mithras;* so that the
*Persians* call *Mithras* the Mediator. *Mithras
is also called by them the three headed
one. And the sacred Rites are celebrated
to his Memory under that name. *Lib. iii.
p. 562.* Whence the *Persians* painted
their God *Mithras,* or the Sun, with
the Face of a Lion; to this agrees what
you read in *Plutarch,* that a Lion was sa-
cred
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cred to the Sun. Bochart Geog. Sacr. p. 393. cites a Description of one of their sacred Emblems from Hesiod, that the Fathers knew not what to make of it. “It had three heads, the cruel Lion’s was one; the nimble Goat’s was one; and the stern Dragon’s was one; the Lion before; the Dragon behind; and the Goat in the midst. Chartar. Imag. Deor 224. Mercury was also painted with three heads.” The Figure exhibited in the next page. Witsii Aegpt. p. 46. “It may be considered also, whether the Cherubim, which were the Furniture of the Ark, were not made from the likeness of some of the Egyptian sacred Emblems. They allowed Hempta, the supreme Deity, which Plutarch calls Emet, many Attendants in the Government of the World; and out of these, four chief Counsellors, whom the Grecians call Genii; The Egyptians, Companions of the God Hemptba, and Messengers always ready to execute their Commands. The first of whom Horus, in the Form of a Boy, is the Genius who is God of the sensible World. The second is distinguished with a Dog’s Face, and is the most watchful Ruler of the Anubic or Hermetic Oeconomy. The third under the Form of an’Hawk, whom they call
call Thaustus, and signalized with Hammonds Horn, was the Solar Heat, and Cause of Fruitfulness in the lower World. The fourth, a formidable Lion, was called Momphta, who presided over the Hylaean World, or whatever is of a moist or watery Nature. Are not the Angels placed, under the Emblem of the Cherubim, as Attendants, in almost the same manner, on the supreme God, who is הַלּוֹא הָאֱלֹהִים the God of Truth, whose Throne is on the Mercy-Seat, the covering of the Ark of the Covenant, and faithful Executors of his Commands thro’ the whole World, which what else were they but the Figures of monstrous Animals, representing the four differing Faces of a Man, a Lion, an Ox, an Eagle? as may be gathered from Ezek. i. 10. God chose the Face of an Ox, instead of the Dog’s, and an Eagle’s for the Hawk’s, as being more comely, in other respects there was not much Difference; tho’ I don’t remember that any body has made the Observation. As they are not unlike in other respects, I would give you the Picture, which perhaps may give occasion to some, not useless Reflections. 154. Compare the Particulars relating to the Genii, the Attendants on the God Hempta, one of
of which was in the Form of a Boy, another had a Dog’s Face, a third a Hawk’s, the fourth a Lion’s, with those of the Cherubim, whom God ordered to attend at the Throne of his Glory on the Ark. Gisb. Cuperus. p. 236. Porphyry lib. 3. writes that Hecate, who was called by the Names of a Bull, a Dog, a Lioness — Addend. 293. Porphyry writes that the Romans called some People by the Name of Boar, and so forth — nay in the same Book he tells us that the Gods had the Names of Animals given them, and that Diana was called a Wolf; the Sun a Bull, a Lion a Hawk; Hecate a Horse, Bull, Lioness, a Dog. Vossius de Orig. & Prog. Idol. p. 601. An Hawk in painting, from its Swiftness, as Orus relates, Book 2. ch. 15. denotes the Wind. Gisb. Cuper. p. 205. — we must pass to those who had three Heads — Mercury had three Heads; and Diana, or Hecate, was worshiped under the deformed Image of three Heads. 208. Marcus Musurus, calls Janus a three headed God. ibid. Monsters with three Heads which are to be met with in the Chisletian Collection. Namely the Head of a Lion in the middle, of a Cock on the right Side, of a Horse, on the left, connected with each other by
the Folds of a Serpent. In another place one may see the Head of a Horse with a Bough, of a Ram, of a bearded Man, and the Legs of a Cock, or of some other Bird, for they mean nothing else but the Sun, to whom all those Animals were sacred; and pertinent to this, no doubt, it is, that Macrobius remarks in his Saturnalia, that the Alexandrians joined the Sign of a three-headed Animal to the Image of Serapis or the Sun; he says, that an adjacent City to this same Part of Egypt, of which Alexander of Macedon was Builder, worshiped Serapis and Isis, and held them in wonderful Veneration; Nevertheless, he testifies, that all that Veneration was paid to the Sun under these Names, both when they fix a Basket upon his Head, and when they join to his Image the Sign of a three-headed Animal; which expresses by the middle, and that the greatest Head, the Effigy of a Lion; on the right Hand the Head of a Dog rises in a fawning Manner, but the left side of the Neck is finished with the Head of a rapacious Wolf; and those Forms of Animals a Serpent with its Folds joins together, its Head reclining to the right Hand of the God, which checks and holds in the Monster, which Circumstances Albricus the Philosopher hath
hath thus expressed in brief; under his Feet was painted a terrible Monster, which had the Body of a Serpent, and three Heads, namely a Dog's, a Wolf's, and a Lion's Head. Notwithstanding they might differ severally from each other, yet they met in one Body; having one Tail only, of a Serpent. *Euseb. Præp. tom. i.* p. 93. For those were the august Deities of the *Ægyptians,* — *Porphyry* is Author — for you may see among them certain Images of an human Form upwards to the Neck, but resembling in Countenance sometimes a Bird, sometimes a Lion, or any other Animal, and others again resembling Men in the Head; but the rest of the Parts of the Body, sometimes below, sometimes above, exhibiting the Forms of other Animals — therefore the Lion is worshiped by them as God, and some part of *Egypt* themselves call a Province after its Name, *Leontopolites,* another Part is call’d *Betrrites, a Bove,* from a Bull, another *Cunopolites,* a *Cane,* from a Dog. — they even meant this, that there were some Gods which delighted more in certain Animals than even in Men themselves, as the Sun in the Hawk. p. 678. *Xenophanes* — But they believe that Gods are born Men, and liken them to themselves in Voice, Habit, and

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Body. And again, if a Bull or a Lion had Hands to paint with, and were skilful in human Arts, they would represent the Gods under the Likeness of a Bull, and a Lion."

I must shew that the Animals in the Cherubim were separately sacred Emblems, Vof. de Orig. & Prog. Idol. p. 632: "Lucian — afterwards mentions the Bull of Memphis, which was called Apis. Hence, says he, it is adored, and gives Answers by Oracles, and has Prophets. Ibid. 564. Lucian de Astr. For Apis among them is an Object peculiarly sacred, and is the very Substance and Support of their Religion; and the Inhabitants of that part have likewise consecrated an Oracle; namely a Symbol of Divinity to resort to, when they consulted the Celestial Bull; Id. de Physiol; Christiana. lib. 9. p. 241. Caesar Scaliger Exercit. cclviii. i. As the Bull was formerly held in great Esteem and worshipped as a God by the Egyptians, so is he now by the Indians of the Kingdom of Cutch under the Name of Tambaran. Id. de Orig. & Prog. lib. i. p. 112. From whence Tibullus lib. i. Eleg. vii. calls Apis for Distinction sake, the Memphian Bull. And when the Inhabitants of Heliopolis had dedicated theirs to the Sun. Ibid. lib. 3. 561. Thus Strabo writes in the
the 17th — Above that is the Region of Heliopolis, where the City of the Sun is situated upon a large Rampart. The Temple of the Sun hath likewise in it the Bull Mnevis, which is kept in a sort of an Inclosure, and is by the Heliopolitans esteemed a God, as Apsis also is by the Memphians — Pliny says, Lib. 8. cap. 46. The Bull is in Egypt likewise worshipped for a God; they call him Apsis. Vithi Ægypt. p. 62. Pliny—The Bull is in Egypt likewise worshipped for a God; they call him Apsis. Mela. Apsis is the God of all People, — he is seldom born; neither is he born of Kine, but has a divine Conception of Coelestial Fire. P. 63. Plutarch de Iside — then the Priests, while they perform other uncouth Ceremonies expose to View a gilded Bull in a black Linnen Covering, in Lamentation of the Goddes; for they look upon a Bull as the Image of Osiris. p. 64. Strabo concerning the City Memphis — It has likewise Temples, namely of Apsis, who is the same as Osiris, where the Bull Apsis is fed in some Chancel; when therefore not only a living Bull, but even the Image of one, and that too ungilt, shall be sacred to Osiris, the God Osiris and Apsis may be the same. Mayer Hierogl. p. 29. out of Diod Sic. Cc 4 — We
— We will add, says he, even to these things which we have perceived were done in regard to the sacred Bull, which they call Apis; they bring a Calf into the City of Nile, where they feed it 40 Days, then leading him into a Ship cover'd over, having a goodly Apartment in it and bringing him to Memphis as a God, they place him in the Temple of Vulcan. Vid. M. P. part 2. p. 388. 504. Voss. de Orig. et. Prog. p. 501. Suidas in the word αἰγάλη, without doubt from some ancient Writer — of Principality and Preeminence, one sort is natural, as that of the Lion among Terrestrial Animals, and that of the Eagle among Birds: But another sort is of Choice, as that of King, among Men. And Oppianus in his third Κυνηγι. ver. 62. calls the Lion a Doughty King, Isidorus also Lib. 12. Orig. cap. 11. the Lion in Greek and Latin is interpreted a King, as being the chief Prince of all the Beasts. Ibid. Lib. 3. p. 561. Strabo writes in the 17th — there are some Animals, that all the Egyptians in general worship — the Thebans worship the Eagle, the Leontopolitans the Lion: Kirch. Ob. Pamphil. p. 288. — The Lion therefore resembles the Sun in every Thing: In Colour he resembles the Light, in his Mane, the Rays, in the Brightness of his
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his Eyes, the Brightness of the Sun, in his intense Heat, the scorching Heat of it; in his wakeful Vigilance, the unwearied Labour of the Sun, &c. Arnob. Advers. Gentes. p. 196. Among your Gods we see the stern Countenance of a Lion dawbed over with mere Vermilion, and called by the Name of Frugifer. Andreae Alciat. Emblem. p. 822. Pont. Heraclides—By the Lion, which is a fiery Creature, he means the Æther. PascaI. Coronarum. p. 715. I think Bulls may be ranked in a higher Class. For Helmets are fortiﬁed with their Horns; which very Circumstance, as well as what we have already mentioned, is a Symbol of Pre-eminence. Sen. Ep. 91. the Bull that degenerates, says Seneca, does not lead the Herd, but that that exceeds all the rest in Bulk and Breed; certainly both the Bull and Lion discover the King. But the Bull is a better and more signiﬁcant Representative of a King, than the Lion. Voss. de Physiol. Christian. p. 241. the Lion was sacred to Vulcan among the Egyptians, on Account of his ﬁery Nature, as Ælian testiﬁes. ibid. 242. the Leontopolitans worshipped the Lion, as Strabo says, l. 17. and Ælian fuller ﬂill, lib. 12. concerning Animals, cap. 7. where he gives this as a Reason for the Egyptians consecrating the Lion
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Lion to Vulcan, namely, because he is altogether of a fiery Nature; and because of that glowing Fire within him, Men can scarce look upon the external Flame that issues from it, without a Sensation of Pain and Uneasiness; and therefore they make the Sign of the Lion the Receptacle of the Sun; nay the Egyptians dedicated the Lion not to Vulcan only, but likewise to the Sun, p. 232. Hence Statius Papiarius, lib. 1. Thebaid. ——Where an old Scholiast upon that Poet says thus, But the Sun himself is represented having the Face of a Lion with a Tiara on his Head, in a Persian Garb, and holding with both Hands the Horns of a Bull: Soon after he subjoins concerning the Figures of Animals, the Sun curbs the Lion, and therefore he himself is represented with this Countenance; or because this God excels the rest in Divinity and Power, as the Lion does the rest of the Beasts, or because he is a fierce Animal.” In Imag. Deorum by Chartar. the Figures are exhibited, p. 47. the Figure of a Man robed, with a Lion’s Head, holding a Bull by his Horns. Ibid. Voss. lib. 9. p. 275. “the Lion was also dedicated to Bacchus; from whence the Head of a Lion was shewed at Pergamus, curiously wrought in Iron by
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by Tisagoras, and dedicated to Bacchus, as it is in Pausanias, lib. 10. And also among the Egyptians 'twas dedicated to Vulcan, for his fiery Nature, as appears from Ælian, lib. 3. cap. 53. and also to Mater Idea, or Bereynthia, whose Chariot Lions drew. Caufin. Hor. Apoll. p. 20. §. 17. and Hoefchell. Hor. Apoll. p. 30. But when they would represent Anger or Wrath, they paint a Lion, for this Animal has a great Head, and fiery Eyes, and Hairs spread all around in the Manner of Rays, like the Sun; wherefore they plant Lions under the Throne of Horus, that is, of the Sun, as shewing the greatest Similitude between this Animal and the God, p. 22. the Lion closes his Eyes while he is awake, and keeps them open while he sleeps, which is certainly a Sign of a strict Watchfulness; wherefore 'tis with great Significancy, that in the Porches of Temples they have painted Lions, who are there in the Place of Watch and Guards. Caufin. Observat. p. 187. It was very customary, not only in profane but in sacred Matters, to paint or engrave Lions as Symbols of Majesty, and that not only in Temples, but in Thrones, Fountains and Sepulchres. Pierii Hierogl. p. 11. there are those (Macroh. Lib. Saturn
turn. lib. 1. cap. 20.) who by Hercules mystically mean the Light of the Sun. But seeing the Lion was dedicated to the Sun, 'tis evident what is meant by Hercules and a Lion—the Lion expresseth the Force and Power of the Sun, whereby he procures himself Splendor, shining only in that Part wherein he is illuminated by his Rays. Saubert. de Sacrific. p. 161. Strabo l. 4. they taught likewise the future Resurrection of the Dead. So the God Flintz took upon him that Form, in which the Image of Death used to be painted. But he was clothed in a long Cloak carrying a Staff in his Hand, with the tumid Matrix of a Sow: On the left Shoulder sat a Lion, by which they trusted they should at last be raised from the Dead. ibid. 336. Cælius, who was an indefatigable Man in perusing ancient Authors, and collecting Antiquities, asserts, that for the same Reason the Lion was formerly painted in Porches of Temples. L. A. 13. 11. And who hath ever imagined that the carved Work of Lions Heads on the Door-Posts of our Temples was the Work of Chance, Fancy, or for Ornament Sake only, not knowing that this is derived to us from the Custom and Usage of our Ancestors? p. 591. Porphyry, de
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de Abs. L. i. § 25. Let the Eagle, the King of Birds, tour to the Height, unhurt by the Thunderbolts of which he is Armour-bearer. Plin. ii. 55. The Eagle was slain in the Imperial Sacrifice. Capitolinus in Vit. Max. et Balb. If there be an Imperial Sacrifice, there are a hundred Lions, a hundred Eagles, &c. slain.” Vanstreel’s Present State of Egypt. p. 11. “Abufir, or the old Bubiris, worshipped a Calf. Alexandria, the ancient Racotis, adored Serapis of Stone. Bassa, or the old Bubastis, had for God a Lion of Stone. Eida adored Serapis. Ischemunein, which is the ancient Hermopolis, worshipped a Man of Stone—Memphis a Calf. Atrib, or the old Atribis, adored a Calf of Stone. Semennut, which is the ancient Sebennis, worshipped a Calf of Brafs—I have taken all these Particulars out of an old Manuscript in Arabick, that I have seen in the Monastery of St. Anthony.” Gisb. Cuperus, p. 236. Porphyrius, lib. iv. de Absolvent. has given us an Account of the Rise of what was called Transmigration; though he supposed it was the Souls of Men, it appears it was what they thought their Gods, which inhabited their Sacred Creatures and Figures. “He relates that a Transmigration of Souls was granted, and that from
from thence in the sacred Rites of Mithras, Men were used to be called by the Names of Animals, that the μυχοι, Priests, were called Leones, Lions, and the Φαμίνα, Priestesses, were called οὐανας, Hyænas, which they translate Leænas, Lionesses, and their Ministri, Attendants or Assistants were called Corvi, Ravens; and that in old Times the same Custom prevailed, and that some were called ἄελου, Eagles, others ἰἐγανες, Hawks; which last Circumstance is pertinent to the Matter in Hand; and moreover this was transferred upon the Gods, and the same Porphyry, lib. 3. writes that Hecate, was called by the Names of a Bull, Bitch, Lioness, p. 241. But whether Lions and a Triton were added for Ornament Sake, or whether they signified any Thing, is unknown to me?

— That Triton was worshipped by the Carthaginians as a God. ibid. p. 9, 10. Neither do I suppose it was for any other Reason, that our Harpocrates was exhibited in a like Habit, in another Gem with a Star and Lion; for the Lion is an Animal dedicated to the Sun—Macrobi. lib. 1. Sat. Serm. c. 21.—the Egyptians have consecrated an Animal in the Zodiac, in that Part of the Heavens where the Sun in his annual Course burns with the greatest Heat, and
and in that very Place they call the Sign of the Lion, the Mansion or Receptacle of the Sun; with much more too long to be inserted. p. 47. *Joannes Macarius*—that he hath seen a Gem, in which a Man was represented with a Lion's Head, holding a Bucket, and squeezing a Serpent with the Head irradiated; which without Doubt had Reference to the sacred Rites of the Egyptians, and the Worship of the Sun; not unlike to another, in which a Lion holding a Trident, as it seems, with the Penis erect, bears a like Vessel, as it is in Chisletius, p. 50. And *Gulielmus Caeterius*, Professor of History among the *Davenriens*es, was of Opinion, that pertinent to this was *Leg. 17. §. 9. D. de Aet. Empti et Venditi*. It likewise appears that Signets, Columns also and Effigies, which used to spout Water, were Decorations of a Country Seat: For by the Word *Personas*, Effigies, this excellently learned Man thought that *Ulpianus* meant the Heads either of Eagles, or Griffons, or Lions; and that they were so called because they were concaved and hollow, like the theatrical *Persona*, or *Larvae*, Vizards or Masks. *Hoeschel. Hierog. Hor. Apoll. p. 181. Plut. cap. 19.—And they worship a Lion, and ornament the Gates of their Temples with the Chaps
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of Lions; because the Nile overflows (as our Author asserts in the following Chapter) as soon as the Chariot of the Sun reaches the Sign of Leo, the Lion. Pfanner Hist. Theol. Gent. p. 3. Athan. contr. Gent. p. 20.—And the Lion, worshipped in other Places as a God, is not only not worshipped by the Collimitans, but is caught and slaughtered as a Beast, p. 5. Octav. apud Minuc. Felic. Ye consecrate Gods that are of a mixt Kind, between the Goat and the Man, and Gods that wear the Faces of Lions and Dogs. Don't ye worship the Bull Apis with the Egyptians, and feed him? Any of which Gods if any one kills, he is punished with Death.” Beger. Contemplat. Gemmarum, p. 18. Lions upon Coins irradiated, and with Thunderbolts in their Mouths. v. M. P. pt. ii. p. 489. 501. Allegor. Moral. super Apocalypse. p. 240. “John had heard a Lion, and saw a Lamb; the Lamb was slain, the Lamb opened the Book, and the Lion opened it: Then the Elders say, worthy is the Lamb that was slain, to receive Power. Not to lose his Meekness, but to receive Power: That he may still remain a Lamb, and yet be a Lion: Revelation c. v. ver. 5.—The Lion of the Tribe of Judah, the Root of David, hath prevailed
Alterations by Rabbies forged. to open the Book, and to loose the seven Seals thereof. Gifb. Cuper. p. 69. Perhaps 'tis an Eagle, which, that it was dedicated to the Sun, appears from its being placed by the Image of Apollo of Hierapolis. Macr. Sat. 17. Eagles near, express Flying; and afterwards, Eagles by the exceeding Height and Swiftness of their Flight shew the Sun's Height. And from thence an Eagle is sometimes to be seen (as Goltzius relates) upon the Coin of the Actii, who mostly worshipped Apollo; the Reason of which Nomius owns himself ignorant of: and in an ancient Marble which Ti. Claudius Felix dedicated to the Sun, the same Bird bears the half Effigy of the Sun irradiated with expanded Wings, as you may see in Ta. Sponius, a Man of exquisite Learning, in his Miscellanies of Antient Reading. Nay in Hadrian's Coin in Choulius, as appears by the Figure, our Harpocrates stands upon the Head of an Eagle, and the Heads of Serapis and Isis are put upon the Wings of it." The Figure exhibited, Voss. de Orig. & Prog. Idol. p. 561. "Strabo in 17. writes, that there are some Animals which the Egyptians all worship —of Birds, the Hawk—The Thebans, the Eagle. p. 633. Strabo says besides, that the Eagle was more peculiarly worshipped
shipped by the Thebans.—But first of the Hawk. Ælianus, in his History of Animals, Book x. cap. 24. The Tentyrites worship Hawks; they are Ægyptians. We have it in Strabo, Book xvii. that the Inhabitants of Phileæ (in the Confines of Ægypt towards Æthiopia) worshipped a Bird in their Temple, which they called a Hawk; therefore we understand the Tentyrites or Phileans, when Cicero says, in his third Book of the Nature of the Gods, that the Barbarians looked on Birds as Gods.—Plutarch—they resemble an Hawk to Fire; and so worship it.—Diodorus Siculus, Book i. of the Eagle's being worshipped by the Ægyptians. The Thebans adore an Eagle, a royal Animal, as it seems, and worthy of the Majesty of Jove; and for the same Reason it was looked on both by Greeks and Romans as portentive of a Kingdom or something great. Sen. lib. 2. Natur. Quæst. Why had the Eagle the Honour of being looked on as an Omen of great Things? Alciat. Emblem. p. 63. The Bird of Jove, a Periphrasis for the Eagle. They call this the Queen of Birds, and the Antients believed it supplied Jupiter with his Darts and Thunder. p. 219. Among the Thebans too, Eagles were revered as sacred Birds.
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Maier. Hierogl. p. 40. The Eagle. They held the Eagle to be the Queen of Birds, and used it as one of the sacred Marks, which the Ægyptians call Hieroglyphick. Vossius de Physiol. Christ. & Theol. Gent. 242. — you will find also in Claudian, Epig. i. All the Eagles came together, and all the Birds in the World, to admire the Bird of the Sun; and Claudian was well acquainted with the Religion of the Ægyptians, not being an Italian or Spaniard, as some would have it, but an Ægyptian, as he tells us in two Places of himself; and Sidonius Apollinaris also, and of Alexandria, as in Suidas. Pier. Hierogl. p. 188. The Persians consecrated a golden Eagle with extended Wings, many Years before the Romans did — there is one Thing remarkable of the Eagle, that it is the only Animal that signified the same Thing in all Countries, and among all Nations.—Where was it not successful and happy?—run over the History of the Assyrians, Medes, or Persians; or of the Greeks —or Romans — What was more common with them than the Eagle? What was had in higher Honour, or more sacred Veneration? p. 637. The Eagle was the divine Presence. chap. 8. Besides the Eagle, as Pierius writes of it, in the D d 2
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sacred Writings, signifies the Presence, as it were, or Efflux of the divine Being, by which we are raised to a greater and more superior Knowledge of divine Matters, as the Caballists say; whence Moses, as the Eagle inviting her Young to fly, and fluttering over them expands her Wings, so he took him, and carried him upon his Shoulders. Deut. xxxii. Hoeschel. Hor. Apol. Hierogl. (upon the Hawk, which they call, the lesser Eagle.) p. 75. The Hawk's mounting high, and flying Eastward, denotes Wind. So elsewhere, the Hawk stretching out his Wings in the Air, signifies Wind, which seems to have what you may call Wings. P. Texel. Phænix, p. 182. Josephus de Bell. jud. B. 3. c. 8. p. 838.—The Eagle being the King and strongest of all Birds. p. 221. a golden Eagle fixed on a long Spear with expanded Wings, is one of the Persian Ensigns—which the Romans afterwards made Use of as their chief Standard in their Wars. p. 359. Herodian—Fire being put to the Pile, an Eagle is let loose to fly up into the Air, which is thought by the Romans to carry the Soul of their Prince thither. Chartar. Imag. Deor. p. 107. The Eagle—it is a Bird sacred to Jupiter; therefore his Chariot is feigned to be drawn by Eagles.
Eagles.—It is said they supplied Jupiter with Arms, in the Battle with the Titans. So they often paint it with Jupiter, holding a Thunder-bolt in its Talons. — It is deservedly called the Queen of Birds, and is sacred to Jupiter, the King of the Gods. Buxt. Lex. Chald. p. 1406. Baal Aruch writes, that in Arabia there is an idolatrous Temple, and the Figure of an Eagle engraved on a Stone, which they worship.” Vorß. Pirke Eliezer, p. 7. allows, what our Christians were not willing to own, the four Faces. “Ex. i. 6. Each has four Faces, and four Wings. When he speaks towards the East, then between two Wings is the Face of a Man; but when he speaks towards the South, then the Lion’s Face is between them. When towards the West, the Face of the Ox is between two Wings; but when Northward, the Face of the Eagle is between two Wings. Schindler’s Lex. Pent. col. 267. Talm. There are four proud ones in the World, the Lion among wild Beasts; the Bull among the tame Beasts; the Eagle among the Birds; but Man is above all these, because he hath the Dominion over them all; but God is above every Thing in the Universe.” Grotius cited in Spencer, p. 776. has explained the Emblems.
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blems of the Animals justly, "for Man is the Symbol of Goodness; the Lion of Revenge; the Eagle of Swiftness; the Feet of the Ox of Slowness." Whether the Heathens represented, or exhibited, the A-leim, they worshipped, by these Heads, and Creatures, or the Attendants, or Bystanders, of those A-leim, I dare leave to the Conscience of an Apostate. I must omit the Comparison of the Parts of the Cherubim, such as Wings, Eyes, &c. which the Heathens imitated, because they would swell this Tract too much.

I must shew, that all knew that these and those in the S. Sanctorum, and those shewed to Ezekiel, were the same Exhibition. I shall first cite one, who cites an Author I have set a Mark upon, who will neither enter into the Evidence in the Original, nor believe an Apocryphal Author nor an Apostle, when they agree, if it was not for his Purpose, Spencer de Leg. Heb. 1st Edit. p. 187. First, some of the Mosaic Institutes had an Image of heavenly Things; for the Temple or Tabernacle (the chief of the Mosaic Institutes) was an Image of the three Heavens; the outermost, middle and highest, and in like Manner was divided into the Court, Holy Place, and Holy of Holies; one may guess that
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that the antient Jews thought so, from that Speech put into the Mouth of Solomon in the Apocrypha, Wisd. ix. 8. Thou commandedst me to build a Temple in thy holy Mount; and an Altar in the City of thy Habitation; and a Similitude of the Tabernacle which thou didst prepare from the Beginning; i.e. an Holy of Holies, an Image of the invisible Heaven, thy Tabernacle, made and prepared from the Beginning of Things. So that this Author says almost what the Apostle doth, Heb. viii. 5. who calls the Tabernacle, the Example and Shadow of heavenly Things, and the holy Things made with Hands, the Figures of the True. But the Apostle and the apocryphal Author don’t seem to have had this by a particular Revelation, but have gathered it from the antient Learning of the Jews; for so Josephus Antiq. Judaic. lib. 3. cap. 5. p. 81. explains the inner Temple,—The third Part of the Tabernacle, which was contained within four Pillars, and was inaccessible to the Priests, in some Measure represented the Heaven where God alone is. Next comes what Philo says; The inner Parts of the Temple are Figures of Things that belong to the Understanding.” Herman. Witf. Miscel. Sac. p. 429, &c. and cites Spencer’s
impudent Assertion, and says inter al. p. 436. "There must therefore be some other Reason, why he gave the Israelites an Ark with Cherubim, if the Egyptians formerly had any Thing of that Kind; and what probable Reason can be devised, but to instruct his People in the greatest Mysteries by those Signs? Pet. Texel's Phœnix seen and heard. p. 278. Drusius on Exod. xxiii. 31. p. 539. The Garden of Eden therefore and Sinai, were the same Place of divine Worship, but the Worship was not the same; for the Service there was liberal, filial, or rather conjugal, as I said; but here, servile, because Sin was not yet expiated; so it was unlawful to enter into that Garden Adam and Eve had been expelled from, and to approach the Son of God himself, sitting on the Cherubim; but they were obliged to stand at a Distance, all except Mose. Exod. xix. 12. 23. xx. 21. p. 280. He would give the Jews a Viaticum as it were, by which he would shew himself present with them, as he was present with the Patriarchs, and the first made Pair in such a Garden, sitting on the Cherubim, of whose Presence they might carry about with them most certain and evident Signs, that He was in the Midst of Israel, as
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as He had been in the Mount of God, according to that Saying of Jehovah, 2 Sam. vii. 6. but have been walking in a Tent and a Tabernacle. p. 282. 'Till in Mount Sion—at the Jerusalem which is above should appear another Tabernacle. John i. 14. Isai. viii. 14. and the Temple to which the Lord should come. Mal. iii. 1. Job. ii. 20, 21. in which should dwell all the Fulness of the Godhead bodily, Col. ii. 9. which was not to be found at a Distance from, but to be drawn near to — with Confidence, to the Throne of Grace itself, Heb. iv. 16. as in the Garden at Eden, where God sat on the Cherubim, as on his Throne; nay, where Jehovah himself was — into the Sanctuary; Isai. viii. 14. and—The Lord God Almighty is its (the holy City, the New Jerusalem's) Temple, that is, the Lamb; Rev. xxi. 22. Besides all this, the Worship of God in the Garden of Eden, at Sinai, the Tabernacle and Temple is expressed directly by the very same Words וֹלֶ֫יֶה יְהֹוָּה קֶדֶם לָךְ and to serve and observe. Exod. iii. 12. Numb. viii. 26. 1 Chron. xxiii. 32. Mal. iii. 14.” Prideaux Connett. vol. I. p. 74. 88. observes, that the Year in which Ezekiel had the Vision of the Cherubim, he had the Revelation of the Number of the Years, part
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to come, before the Jews should be destroyed, viz. 390. and 40. He has forgot to observe, that he had his Commission from the Cherubim, chap. i. 28. and iii. 24. and that this was a Prefage of the Completion of this Mystery, the Union and Satisfaction of Christ. Wagen. Sota, 939.

"The Tradition is from R. Judah, the Son of Iddi, the Author was R. Jochanan; while the first Temple was standing, the divine Majesty made, as it were, ten Stands, retiring by little and little, before it left the Temple, City, and People of the Jews, and went back to Heaven—as to the first, the divine Majesty departed from the Mercy-Seat; from above the Cherubim; thence to the Door; thence to the Court; then to the Altar; then to the House; then to the Wall; then into the City; afterwards into the Mount; at last into the Wilderness; which, when it left, it returned into its own Place and remained there. But if R. Jochanan may be credited, it waited for the Jews six whole Months in the Wilderness, if perchance they would return and repent; but they did not; He said therefore, let the Jews perish, & c." As the Figures of these came down from Heaven, so the Heathens pretended their Images came down from
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from Heaven, from Jupiter, &c. so, this Altar; as will appear below.

That there was a Chariot to the Cherubim at Eden, or in the Temple, does not appear, though they were upon one in Ezekiel; yet these Apostates always in their Kabalistical Books, call this Exhibition Marcavah, to insinuate, that it was but the Chariot of the Schechinah. Though they dare not tell us what was upon this Chariot, however they have been so honest, as to let us know, that they had the Knowledge of this in Paradise. Pug. Fidei, p. 61. R. Mosès Maimonides in Jad Chazakah, Tract. De Fundamentis Legis, cap. 3. & 4. "It is called the Work of Bereschit, that is, of the Creation, as he himself says at the End of the fourth Chapter — All those Things we have treated of in the third and fourth Chapter, is called the Work of Bereschit, i.e. of the Creation. And from the Preface to More Nebochim, we learn that the Work of Bereschit is Natural Philosophy — but as far as it concerns God, the divine Attributes, and Angels, of which R. Mosès treats in the Treatise above, chap. 1, 2. it is called the Work of Marcaba or Chariot, the Name being taken from that mystical Chariot which appeared to the Prophet Ezekiel.
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Ezekiel. So faith that Rabbi at the End of the second Chapter, the Explanation of all those Particulars contained in these two Chapters, is called the Work of Marcaba, or of the Chariot. — The Object of these two Branches of Knowledge, or Subject of these four Chapters, in the Treatise of Rabbi Moses, de Fundamentis Legis, is usually called Paradisè by the Rabbins, as R. Moses himself tells us at the End of the fourth Chapter — The Wisemen of Old call the Subject of these four Chapters which are on the five Commandments, Paradisè, as we say five were received into Paradisè. p. 270. id. Pet. Galat. J. Reuchlin. Cabal. p. 453. and the Work of Marcava is the Knowledge of Divinity.”

And they have told us what these Figures were for, in Proem. Pug. Fidei, p. 133. in Glossà Talmudicà—“The blessed God gave us the Figures of the Tabernacle and Sanctuary and all their Furniture, the Candlestick, Tables, and Altars as spiritual Figures, that we might learn from thence the Truths concerning Things above. Hotzingher Thes. Phil. p. 77. מעשה מסכה the Work of the Chariot; the Title being taken from Ezekiel, from his Vision of four Animals, from the first Verse to the twenty-seventh of the first Chapter, from whence
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whence in the Schools of the Jews by Maseph Marcavah, they understand that abstruse Part of Divinity, as distinguished from the former, i.e. the metaphysical Part which treats of God and Angels.

Observe first, that the Jews have been very sparing in treating on the Fundamentals of this natural and metaphysical Divinity; extremely cautious in explaining the Mysteries of the Work of the Chariot or Metaphysicks, according to that. They explain the Work of the Chariot to none but the Wise, and who has Learning enough to get to the Bottom of it; and they give out particular Heads: by the Work of the Creation they teach any one, and if his Capacity can’t fathom the whole, they teach him as much as he can take. Majm. Hil. Ies. Tor. cap. 4. §. 17. and for this Reason they forbid the younger Sort, who are not arrived to Maturity of Judgment, not only the Study of Metaphysicks, or the intricate Part of Divinity, but also the reading of the Prophet Ezekiel, partly at least. Mr. Leydecker de Orig. Mundi. §. 23, 24. They exert their utmost Skill in explaining the History of the Creation, which they have in the highest Veneration, that from hence they name the two Parts of their Divinity the
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the Work of the Creation and the Work of the Chariot, by which they understand sublime Treatises of the Knowledge of God, which Majemonides gave us some Specimens of, and which the learned Schertzzer has illustrated with Notes. Both these Works are so sublime, that the antient Wise Men commanded, that no one should explain the Work of the Creation in publick; and only to one Man in private; but the Work of the Chariot they would not permit to be explained even to one, unless he were a wise and prudent Man.” Wag. p. 615. tells us an impudent Story, that a Boy, who begun to prophesy of these Things, died.—“ She being barren, they prayed to the blessed God, to grant her a Child. He heard their Prayers, and when the Woman had conceived, after seven Months, on the fifth Day of the Week, about Break of Day, the Signs of Jupiter and Libra, rising together, on the first Day of the Year—the Child was born, and named Nachman; he began, as soon as he came into the World, to talk of wonderful Things, and the most abstruse Mystery of Ezekiel’s Chariot, and was commonly called, the Child Nachman Ketopha, Kepbar-Caramensis, and when he had finished his twelfth Year he died. 

3  
Pug.
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Prob. Fidei, p. 722. against this Gloss it is written in Chagiga—said R. Acha, there is yet one Firmament over the Animals, as it is said Ezek. i. 22. and the Likeness of the Firmament over the Heads of the living Creature, thus far you may go, but further you may not go, as it is written in the Book of the Son of Sirach, Seek not out the Things that are too hard for thee; nor search out what is hidden from thee; but what is permitted thee, thou mayest understand, but meddle not with the Things that are in Secret.” The Meaning of, It is not lawful with them, is, ’tis opposite to our Scheme, to our Oral Law, which we have forged, in Opposition to what is written in the Scriptures. Our Scheme is to divert our own wavering People, and Christians, from enquiring into these Exhibitions, which, if the Messiah be come, proves the Christian Religion; and to amuse them with Loads of Writings, about the Ceremonies of the Law, &c. which, we pretend, was to preserve the Knowledge of them, tho’ we confess they are not to be put in Execution, till the Messiah come, and restore us to our Land: and that, if ever he come, they are all void; and then we are to be directed from his Mouth; and we shall be as the Christians are now; and, then,
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then, all our Rabbies will appear to be Knaves, and Fools, and something worse; Knaves, for the Imposition; and Fools, for labouring to no Purpose, &c.

I shall insert the Figure of the Cherubim, already inserted in Glory or Gravity, here. As the Figures, or Images, represent, and are called the Persons, or Things, or &c. much more these, which had the Presence of what these represented in them. And, as these Figures stood upon the Ark, and naming the Ark comprehended them, and as the Apostates have applied all the Names and Titles, given to the whole, to the Ark, I shall insert some of the Names, and Titles, and shew that they were all applicable to the Figures, and not to the Ark, notwithstanding the Evasions out of Berachoth cited above, and in Buxt. Arc. Fœd. p. 25. in the forged Discourse between Bezaleel and Moses, that the House was to be built first, and then the Furniture made, these Figures were to be made, and were made, first; and the Sanct. Sanctorum, the Holy Place of the Holy Ones was erected afterwards, for them; it had no Relation to the Ark, which is singular. Wagensesil Tela Ignnea Satanae Nizzachon vetus. p. 47. “for the like Reason who can argue a-
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against the Cherubim; for what the Scripture says, thou shalt not make to thyself, is to be understood; make not (any graven Images) of thy own Motion; but at my Command thou mayest make them. Buxt. Arc. Fæd. p. 194. R. Levi the Son of Gersom — yet there was the Holy of Holies, and the Figure of the Cherubim to instruct us in abstruse Points, for which Reason the H. H. was made. Altho' the Ark had not been there, to teach us, that the Ark and Mercy-Seat did not hinder divine Worship.” Hence it follows, that making other Sculptilia, was making other Aleim. Without entering into the Meaning of the Ark, though it was also an Altar, they make it only the Throne, ibid. 83. R. Bechaj — “accroding to the Cabalistical Way of explaining, it signifies Virtues above, for there was nothing in the Tabernacle and its Furniture — but the same was figured above. p. 84. The same R. Bechaj—in the Cabala where it is said, and thou shalt make an Ark; the Ark is the Figure of the Throne of the Glory of the Lord; hence it is said presently after —— Numb. iv. 6. and shall spread over it a Cloth wholly of blue. Whereby is signified that the whole is like the Azure above, which is all of that Colour. p. 192. R. Bechaj —
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The Figure of the Throne of Glory — for the divine Presence always went with the Ark.” So, Numb. x. 33. והוה בירת ויהוה the Ark was the Throne of the Figures which exhibited the Covenant of Jehovah, the Purifier Jehovah. It was the Receptacle of the Tables, the Terms of Purification, from Jehovah. So, Deut. xxxi. 26. the Ark of the Purifier Jehovah. The Figures not only exhibited the Essence, but their Alem. 1 Kings ii. 26. thou barest the Ark רֹאשׁ יְהוָה my Lord Jehovah. 2 Par. xxxv. 3. put the Ark בְּרָשָׁת. Psal. cxxxii. 2. Thou and the Ark בְּרָשָׁת. So, the whole, were Testimonies of the Appearance at Paradise, in the Mount, &c. as they were of that in Heaven. The Tables were Testimonies of the Renewal of the Covenant, &c. Buxt. ibid. 4. puts a Question, in Behalf of the Jews, under Pretence of it’s coming from their Spawn; and, according to their Construction, attributes the Name Jehovah to the Ark. “Is then the Name of God, especially, is the four-Letter-name, יהוה, applied in Scripture to the Ark? The Question is not about nothing. The Photians, Socinians, and that Rabble, raise it against the Orthodox, and assert that this Name is not so peculiar to God, but it is given to Creatures as well anima
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animate, as to the Angels; as inanimate, as to the Ark; and therefore no sure Argument can be drawn from thence for the Divinity of Christ. Some Places of Scripture seem to countenance this Opinion; such as—' He was so full of it that he made a Blunder the first Step, and cites Exod. xvi. ver. 33. לָבֵן יְהוָה יִתְנַהֲלָה when the Ark was not made, nor the Tables written: And, though it has been asserted that Aaron made the Calf, in Imitation of the Cherubim, Directions about all those Things had been given to Moses, and the first Tables were writ; yet the Calf was made, before Moses descended to communicate them to Aaron, or the People: But, before these, they had what bore these Names, and C. xxxiii. 7. they had a Tabernacle, of which below. He cites some of those, above, and other Texts, to prove that the Name Jehovah and Aleim are attributed to the Ark as Numb. x. 35, 36. Psal. lxviii. 2. 1 Sam. iv. 7, 8. 2 Sam. vi. 2. 5. Psal. xlvii. 6. Psal. xxiv. 7, 8. Jos. iii. 11, 13. But he cites one which disjoins them, Psal. cxxxii. 8. Arise Jehovah into thy resting Place, thou and the Ark which is construed Strength, but ought to be Confirmation. The Ark, quasi Ark, was not called Jehovah, nor did
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Jehovah dwell in the Ark; but as he has cited 2 Sam. vi. 2,—to bring up from thence the Ark שלמה imperially of the Aleim, יהוה who is called by the Name, the Name Jehovah of Hosts who dwells in the Similitude of the Great ones on it. So 1 Par. xiii. 6. ישבר inhabiting it. What is called the Name Jehovah, the Ark, or the Aleim which inhabited the Cherubim upon it? He knew how to construe better, and might have saved the Labour of producing the shuffling Evasions of the Apostates; but, like Son, like Father.

As Jehovah Aleim sees all Things, in that Sense, all Persons and Things are in his, or their Presence, or before his, or their Faces. But as Man's Senses have no Perception of this, a Man is properly said only to come, or be, before the Faces of Jehovah Aleim, when he is before an Appearance of them, or the Emblems appointed to exhibit their Faces, or Presence, and so, sensible that he is before them; and as 'is is used properly for Persons, in these Emblems, so, before the Persons, as Levit. xix. 15.—Thou shalt not respect the Person (Heb. Face) of the Poor; nor honour the Person (Face) of the Mighty. So, Deut. i. for the Persons of Men, of Jehovah, and almost universally.
So, in the New Testament Hebr. ix. 24. τῷ προσώπῳ τῷ Θεῷ Acts x. 34. xx. 38. Rom. ii. 11. Ephes. vi. 9. Colos. iii. 25. James ii. 1, 9. 1 Pet. i. 17. Eccles. Antediluvian. p. 10. § 6. "The Name of the Church which was before the Flood is, the Faces of Jehovah," cited above. p. 23. "What is said Gen. iv. 14, 16. of the Face of the Lord, that Cain went out from it when banished, is to be understood of the Ecclesiastical Censure of the Key that binds, by which the impenitent Fratricide was shut out of the Congregation of the Faithful. The Faces of God in the Scripture Phrase is the Church, in which God manifests himself, his Being and his Will, by the Word and Sacrifices, as Sacraments. When Cain therefore was commanded to go out from that Presence, he was excommunicated the Antediluvian Church. p. 24. B. Lyf. on Gen. iv. p. 371. St. Austin roundly affirms, lib. 10. C. D. that the visible Sacrifice is a Sacrament of the invisible Sacrifice. p. 47. Luther—so before the Flood there was a certain fixed Place for Divine Worship called the Faces of the Lord." Every one knew, that Cain could not be driven out from the Faces of the Earth; now we know whose the Village of Jerusalem E e 3 the
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the red one, or of the Substance of Earth, put before, and joined with the Visages of Jehovah, was; from whom he was ejected, in several Senses. So Cant. v. 10. This was so well known after Christ's Resurrection, and after Stephen had seen him standing on the right Hand of God, that, Jon. B. Uziel and the Author of Targ. Hierof. conspire to agree very near, in forging a villainous Story; to make their wretched People believe, that it was not the Face of Christ, which was in the Cherubim, and in the Essence; but the Face of Jacob: and that all was done for the Merits of Jacob, &c. after the Miracles of making four Stones unite, &c. Gen. xxviii. 13. "and behold two Angels—and they kindly accompanied him to Bethel; and the same Day went up to the high Heavens, and answering said, Come see Jacob the pious one, whose Image is placed on the Throne of Glory, whom ye so much desire to see: then the rest of the Angels of the holy Lord came down to see him—and all the Families of the Earth shall be blessed for thy Merits and the Merits of thy Children."

Gen. iii. 24. And the Blade (or Flame) of a Sword which turned (or the Instrument of Destruction). In Glory or Gravity I shewed
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shewed how near these Words approach to describe the Manner of Christ's Death, I have not necessary Materials to trace that further; I shall give the plain, outward, obvious, Sense. Here appears Wrath, Fire, and Sword, the Instruments to execute Judgment upon Criminals, and Revenge upon Enemies, turning itself. It only remains, to state in whose Hand this Fire, and Sword, was; which Way, or to whom it's Edge was directed; and whether, or to whom, it turned. So also where, or upon whom, it was to be transitory, and where it was to fix. We must look back to the Cherubim, to see this. The Father took that Part upon him. Voisin. in Pug. Fidei, p. 270. cites Auctor En Israel, upon another Occasion, which explains this—"that is, for the Case was, as it was when the Law was given at Sinai, the Fire had the Superiority." So the Law is-called, Deut. xxxiii. 2.—the Fire, the Law. This Wrath in Fire, and Sword, if there had not been another Sacrifice provided by Jehovah, must have fallen upon the Criminals, Adam, and Eve, and their Posterity. But the Criminals, not being able to sustain this, answer the Ends of the Creation, and be Monuments of the Wisdom, and Goodness,
of the Aleim, the Wrath, and Sword, turned itself upon the Surety, first typically, upon the Bodies of the Emblems; next, upon the Surety, the Humanity of Christ, where it had Satisfaction upon Man; so, the Father was atoned, and had no further Power or Right to exercise Fire, or Sword against the Surety, or those he redeemed, or, which is the same Thing, those who accepted of that Redemption. When the Lamb rose again he became a Lion, and as the Lion is the King of all Beasts, so this Lion had all Power in Heaven, and in Earth, took the Fire, and the Sword out of the Hand of the Father. The Arch-rebels had attempted to obstruct the Designs of the Aleim; seduced, and attempted to destroy, their Subjects; made a foolish Attempt to overcome and destroy Him, one of the Aleim; they, and the Apostates, had done him the utmost Disgrace they were able. When he had satisfied the Debt, he was Surety for, he, as one may say, took an Assignment of the Execution, to levy it upon the original Debtors, those who engaged Men to desert the Aleim, and all their Adherents; so, to take Revenge upon the Enemies of the Aleim; and, as Man, to set his Brethren free, repeal the Attainder, put them
in Possession of their Honours and Estates, and take Revenge of the Enemies of him, and all his Brethren. This Fire, and Sword, was first to bruise the Heel of the Seed, and then be turned to the Head of the Serpent; this was the Effect of Pre- vision, this was the Substance of the Covenant, in Behalf of Man, as all the Scriptures old and new shew. The first Use the Lion, after his Resurrection, made of the Fire and Sword, was, as predicted, against the Apostate Jews, in the Destruction of their Temple, Metropolis, Nation, and many of them. The next, as predicted, will be, after the Devils have been suffered to seduce all who will follow them, to turn this Fire, and Sword, upon them, and all their Followers, to all Eternity in Hell, as the Apostates construe these Words in their Targums, &c. As far as the Words admit of the mental Action of Wrath, that was also to be turned; as the Word כורא is used for the Action of the Mind, changed; when the Wrath was turned from Man, and from their Surety, it was turned, changed, into Love to them.

’Tis evident, by the Stories of the Heathens, that they carried off the Tradition even of the Covenant made in Heaven, and
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"The Altar in Heaven. we shall make a long and hard Journey in a very short Time, if we must take our Flight from that great Altar, which we have treated of in the Chapter above, directly into Heaven; that we may take a nearer View of the Altar in Heaven, to see what it is, whence it came, and on what Occasion it was brought thither. For to what Use or Purpose is an Altar in Heaven? What Victims are there there? What Sacrifices? What Rites? Who are the Priests? By whom was it erected? Was it made in Heaven; or cast at the Sicilian Forge by the Hand of a. Pallas? Hyginus, lib. i. Astron. where he treats purposely of this Altar, affirms it to be that, at which the Gods going to War against the Giants, are thought to have performed their holy Rites and formed their Confederacy; and that we might have no Room to doubt of the Builder of this Altar, he says it was the Work of the Cyclops. This merry Story is elegantly told by Theon in these Words, and confirmed by Eratosthenes.—— That is, Eratosthenes says, that this is that very Altar, at which the Gods swore to each other, when Jupiter went to War against
Against the Titans; that it was made by the Cyclops, that it had a Cover near the Fire, that the Giants might not discover the Strength of the Thunder. When this was done, they placed the Building itself in Heaven, and bring it to a Banquet, that every one who would join with him, or follow him to the War, might lay their Hand upon it; calling the Fire as a Witness of their Sincerity and good Inclinations. The Augurs act in the same Manner. Behold the Confederacy of the Gods at the Altar. Manilius, lib. 1. Astræus relates in the following Verses, that this Altar was placed in Heaven as in a Temple, in Memory of this Transaction, and adorned by Jupiter with shining Stars.

Hence the Temple of the World, and the Altar blazing with Rites perform'd, victorious; when the Earth pour'd forth huge Giants, raging against Heaven. Then Gods called Gods to help. And presently after,

—— Then Jove adorn'd
the Altar with Stars, e'en now stild
the Great.

The same Manilius, lib. 5. says, that Jupiter himself sacrific'd at this Altar, performing
forming himself before the Battle, the Part of the Priest, that the Gods might issue forth with the greater Confidence against their cruel Foes the Giants, when they had performed the sacred Rites, and made, as it were, their Vows. A famous Example this for Men, that nothing is rightly undertaken without previous Sacrifices, since the immortal Gods themselves thought it proper. These are Manilius's Verses,

The Altar burning with Incense, and Fire glittering like Stars; where fell the Giants devoted to Destruction. Nor did Jove seize the dreadful Thunder, till He himself had done the priestly Office to the Gods.

*Id. p. 128. p. 13.* The Covenants made at Altars.—The Custom afterwards prevailed, as *Turnebus* informs us, that Covenants and Oaths should be ratified amongst Men, by touching the same Altar, and calling Fire to witness. *p. 250. c. 8.* This is a proper Place for the Altars of Expiations to come in. These, as I think, were not set up for sacred Ule (*ut sacra facearent*) but only for this End; either to make Atonement for some Sin, or to avert the threatened Anger of the Gods by some eminent Sacrifice." So, as above,

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the Apostates. Pug. Fidei, p. 458. and
Observ. 461.—"R. Moseh Haddarschan,
what the Angel who kept Paradise was,
where he says upon Gen. iii. 24. The Che-
rubim are the Angels of Punishment.
The burning Sword, what is said Ps. civ.
4. his Ministers the burning Fire; and he
says, which turns itself, because sometimes
it turns itself upon Women, now on Men,
now on the Spirits, now on the Angels—
and the first Adam said, who shall deliver
my Children from this burning Fire? The
Masters say, the Law is meant by the
p. 55. Chemnitius—"He says, God did,
from the Beginning of the World, both
before and since the Fall, discover himself
and his Will to Mankind by plain Words,
with the Addition of evident Miracles,
coming forth from his secret Place, which
is the Light no Man can approach unto.
Spencer de Leg. Heb. p. 895. Cornelius a
Lap. in Hos. iii. p. 95. confirms my Opin-
ion very much; who could have suspected
that the Theraphim had their rise from the
Cherubim and Seraphim? for when the
Gentiles saw the Hebrews pay so much
Veneration to the Cherubim and Seraphim,
both before the Ark and Cherubim were
made
made by Moses and since, [for before that Gen. xxxi. Rachel is said to have stolen the Theraphim, i.e. her Father's Idols, and at the Beginning of the World, Cherubim were placed to keep Paradise; in fine, by Tradition from Adam, Noah, and Abraham, their Sons and Grandsons had learnt to know and reverence the Angels, Seraphim and Theraphim] thence the Gentiles suspected that these were their Gods and tutelar Deities, whence they had also their Lares and Penates, Household Gods, &c." Malvandus de Parad. p. 261. "They argue for the Form of a Spear, because they think it had a mystic Reference to that Spear which Christ received into his Side: as if it was just then snatched out of the Hand of the Cherub, and the Way to the Tree of Life laid open—nor is it without its Mystery; for the Anger of God, masculine and robust, and too much kindled against Mankind, was at last to be mixed with the Softness and Gentleness of the Mercy thro' Christ, and changed and turned away, which is shewn by the feminine Gender."

Gen. iii. 24. To keep the Way of the Tree of Life. The first Proposition, in the Christian Institution, is, to secure eternal
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1. A Repetition of the Oath to the Fathers about the Land to be given to their Seed; with which Promise, the Sending of the Messiah, or Revelation of the Kingdom of Heaven, and Possession of the Gentiles, is to be understood as connected, for in this Land they were to wait for the Coming of the Son of God.—

2. A Protestation to verify the Promise, the Time being now at Hand; which was confirmed by Moses's own Sight of it.

3. A Repetition of the Sentence on Moses, that he might bear the Sins of the People—that he should not go into it. *Epistle of Jude* 11. Wo unto them; for they have gone in the Way of Cain. So Enoch walked with (in the Way of) the Aleim, in the Way they took to redeem Man, in the Way they appointed to the Tree of Lives.
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Moses says, Exod. xxxiii. 13. Shew me now thy Way that I may know thee, that I may find Grace in thy Sight. David, Psal. xxv. 4. Shew me thy Ways, O Lord, teach me thy Paths. Christians were at first called Men of the Way. So Acts ix. 2. xviii. 26. xix. 9, 23. xxii. 4. xxiv. 14. Malvand. de Parad. p. 265. "The Hebrews in their Rituals, libr. Mazbor. translated by Genebrard; they recommend the Souls of the Dead, in set Prayers to the Angels that keep the Garden of Eden; when they pray; Angels of Peace come forth to meet him, open the Gates of Paradise to him; and pronounce Peace on his Coming. Keepers of the Treasures of the Garden of Eden, open to him the Gates of the Garden of Eden, and let him enter the New Paradise, and enjoy the Fruits of Paradise. Let desirable Things be at his right Hand, sweet Things at his Left. Hear this, O Lord, and say to him, thy Coming be in Peace. This is their Prayer, either shadowing out heavenly Glory under the Type of the Garden of Eden, or heretically thinking, that the Souls of the Pious remain in the earthly Paradise."

As the Ark and Cherubim were an Exhibition of the Throne in Heaven, of the Perfons
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Persons upon it, and exhibited what was transacted, and to be transacted, there, or the making and executing of the Covenant, Intercession, &c. And the Figures of them became the Center, and outward Object, of Worship, wherever they were legally placed upon Earth, and also became a Receptacle of that Presence, which gave Responses upon Earth; whence, without Doubt, the first Man had Directions to settle all the Institutions, to form all the subservient Things, and to do what was necessary, or his Duty as an Intercessor, which were handed down and understood; and which, for that Reason, in the Renewal by Writing, Moses had no Occasion to mention: For, though there is the Intercessor, and the final Altar, and the final Sacrifices, exhibited, and the first hinted emblematically, there is neither Temple, the first Altars, the Sacrificer, his emblematical Ornaments, his Habit, the Sacrifice, Times, Feasts, or &c. mentioned. A few Precepts, and the general Exercise of these Things, under inclusive Words, casually or occasionally mentioned, till the Renewal; there now remains no Doubt, but that they were all instituted, and existed; and no great Doubt, but that every
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every Person, and Office, which was to be in, and with, Christ, every Action, or Thing, which he was to do, or suffer, by the Covenant, upon Earth, was Hieroglyphically exhibited, and made intelligent to Adam. I cannot go through every Article in this Affair now, only shall mention what belongs to my Subject. If the Figure of the Intercessor in the first Exhibition, and the הִגֹּֽרֶם the Chief Intercessor, the Man, were typically to exhibit the Humanity of Christ, then it was necessary to exhibit the Divinity hieroglyphically, or to Sense, in him, or the Divinity joined to the Humanity, as well as the Humanity. No Substance, or Thing, could be put into the Man, which could typically exhibit this, if that had been possible, it would not have answered the End, it would have been invisible. The Holy Ghost inspiring him, as a Prophet, as he did several of the Chief Priests, could not answer this End. He was not the Person, though he acted with the Person of Christ, that was to be joined with him. Nay, if the Second Person had acted in the Chief Priest, as the Holy Ghost did, that would have been invisible, and would not have answered the End.

Placing
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Placing the Divine Name*, and something, not yet explained, upon the Head of the High Priest, was, as far as that could go, shewing who he represented, or who, and what, the real Intercessor was to be; because קורן לירוחו expressed that Holiness was not in the High Priest; much less that he could communicate it to others, but that it was the Property of the Essence-existing, and was only to be conferred by him to Men. As a Person of the Essence was to be united, essentially, to mortal Man, and another was to dwell in him, potentially, upon Earth, and as the immortal Man was to be taken into the Essence in Heaven, something was to be ליבמ put upon the High Priest, when he acted his Part in that Place, which represented the Temple of this World, which was typical, to make him typically holy, to exhibit that Essence. And it was necessary that there should be some Species of Presence, with that Emblem, to prove to the High Priest, and others, that it was the Emblem of that Person, that, even under the Law, he was by Oracle to direct the Church. And, as the Intent of

* A Flower made of pure Gold, an Emblem of Light or Glory, as Light is of Christ.
this Union was, that this Person should perform sufficient Righteousness for, and bear the Punishment due to, the Church, or those who came with him into the Covenant, and was to be the Head, the chief Part, of that mystical Body, upon Earth; so, it was necessary, for the Satisfaction of Men, that something should be placed emblematically upon the Body, upon the Shoulders, upon the Heart, of the High Priest, which should exhibit this, till these Things were really performed. And as the High Priest was to put off these, when he went into the S. Sanctorum, to exhibit what this Person was doing, and was to do, in Heaven, exhibiting the Blood, and the Incense; it was necessary, when the High Priest acted his Part in that Place, that he should have something upon him which should exhibit what he was then, and there, he was to be clothed in Linen, as Ezek. ix. 3, 11. x. 2, 6, 7. Dan. x. 5. xii. 6, 7. So when he returned, and blessed the Church. Numb. vi. 25. Jehovah make his Faces to shine upon thee. And, doubtless, there was not any Thing put upon him, but the Name, the Species of Matter it was made of, the Colour it was of, the Manner of making, the Form, the Place, or Part, it was applied to, but what
what had it’s emblematical Signification. Besides several other Words, which are used for Things which Moses, the Vice-Aleim, put upon Aaron, the high Intercessor, for several Ends, which are not explained, there are two, the מַזֶּהָר and מַזֶּהָר מַזָּה יַפְרָב whose Meanings cannot be mistaken. He, or those, who are, have, give, Lights and Perfections; this was the Type, and Habitation typically, of him which was to be annexed to the real Intercessor; was first, from this Habitation, to give Directions to the Church; was that, by which the Priest was to approach the typical Wrath, with a typical Sacrifice; and an Exhibition of him, by whom the Priest, Christ, was to perform perfect Obedience, for his Brethren, and was to approach the real Wrath, with the real Sacrifice, and so give Lights and Perfections to all Believers. Job xi. 6. that they are double to that which is. So Exod. xxviii. 16. xxxix. 9. The Receptacle of this Emblem was duplicatum. If these were an Image with more Heads than one, or if they were two, they were not Images of Properties, or Virtues. Properties, or Virtues, do not subsist without Substance, or Essence, nor without proper Substance, or Essence. These, as
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Attributes, were not proper or applicable
to the Substance of Man, except it were
to Christ, who was a coupled or tripled
Person, who had those Perfections in each;
and so, they were Images of the Persons,
who were, in Property, possessed of them,
and so denominated from them, and could
confer them, in some sufficient Degree, to
others who wanted them; as Jam. i. 17.
Every good Gift, and every perfect Gift is
from above, and cometh down from the Fa-
ther of Lights. Heb. vii. 28. For the
Law maketh Men High Priests which have
Infirmity; but the Word of the Oath which
was since the Law, maketh the Son, who is
sanctified [Gr. perfected] for evermore:
ibid. x. 32. — the former Days, in which
after ye were illuminated, ye endured a
great Fight of Afflictions. These were
called Numb. xxxi. 6. כְּלֵי קָרָם 1 Par.
xxii. 18. The Spirit invested Amasa. 2 Par.
vi. 41. Let thy Priests, Jehovah Aleim, be
clothed with Salvation; and let thy Saints
rejoice in Goodness. Jehovah Aleim, turn
not away the Face of thine Anointed. Psal.
cxxxii. 9. Let thy Priests be clothed with
Righteousness; and thy Saints shout with
Joy. Ver. 16. I will clothe her Priests with
Salvation, and her Saints shall shout with
Joy. So to the Man Christ, Isai. xxii.

20.
20. I will clothe him with thy Robe, and strengthen him with thy Girdle, and commit thy Government into his Hand, and he shall be a Father to the Inhabitants of Jerusalem and to the House of Judah. lix. 17. He put on Righteousness as a Breast-Plate, and an Helmet of Salvation upon his Head; and he put on the Garments of Vengeance, and was clad with Zeal as with a Cloak. lxi. 10. I will greatly rejoice in Jehovah, my Soul shall rejoice in my Con-federator; for he has clothed me with the Garments of Salvation; He has covered me with the Robe of Righteousness. So He is to clothe the Church. Ezek. xvi. 10. I clothed thee with broidered Work, and girded thee with Badger's Skin; and I girded thee about with fine Linen, and I covered thee with Silk. I decked thee also with Ornaments, and I put Bracelets upon thine Hands, and a Chain on thy Neck. If any one will trace these Words through, and see how Jehovah claims the Right of Ḫayyim &c. They will see what it is to put on Ḫayyim &c. I need not mention that Ḫayyim is the Emblem of Christ. Job xxxvi. 4. Ḫayyim דעה עמל The Perfection of Knowledge is with thee. Every Sacrifice, which was a Type of Christ, was to be Ḫayyim Deut. xxxii. 4. The Rock, his Work
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Work is perfect. xxxiii. 8. and of Levi (the coupled one) he said; Thy Perfections and thy Lights are for the Person thy pious one, whom thou didst prove at Maffah; with whom thou didst strive at the Waters of Meribah. Exod. xvii. 2. And Moses said unto them, Why chide you with me? Wherefore do you tempt Jehovah? ver. 7. And he called the Name of the Place Maffah, and Meribah. 1 Cor. x. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. Psal. xxii. 4. Thou art Holy, O thou that inhabitest תֹּהַלְמוּת of Israel. Spencer, Leg. Heb. p. 920. De Dieu, on Psal. xxii. 3. “God is said to dwell in the Praises of Israel, i. e. the Cherubim and Ark, which are called the Glory of Israel.” The Sanctified, inhabiting the Irradiators of Israel. Very near this, Psal. civ. 1. — Thou art clothed with Honour and Majesty; נַעֲשָׂה אֵוָי נְשָׁלְמָה covered with Light as with a Garment. Now the Crime of Corah, Dathan, &c. and the Reason for their extraordinary Punishment, appears. These, and such as these, were the מִיָּרוֹת, and others המרתו desiderabilia, so often mentioned; these were to enure the People to expect a Person of the Divinity in a Man. There are also the two Stones put upon his Shoulders,
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Shoulders, and the twelve Stones put upon his Breast; which cannot be mistaken; because the Names of the twelve Tribes were writ, six upon each of those on his Shoulders, and the Name of one Tribe upon each of those on his Breast, which were then the Church, or those within the Covenant. The Egyptians, and all other Nations, doubtless, preserved as much of the Things, and Actions, in the true Religion, so, of typical Ornaments, as could be accommodated to the Worship of their Aleim, the Names. 'Tis evident, from Dan. xi. 45. He shall plant אֲלֵי הַגּוֹיִם the Tabernacles of his Palace (Ephod) between the Seas in the glorious holy Mountain. If אֲלֵי הַגּוֹיִם be taken, as it is translated, for a Palace, it was so to this Figure; if it be taken for that Garment the Priest had, with which this Figure, and what contained it, was annexed, it comprehends it. If the אֲלֵי הַגּוֹיִם as Marius et al. say, be not radical, but a Prefix, and the Root be לֶד to Redeem, and this indicated the Office of the Person, by being made a Name, from the Tense of a Verb, as אֲלֵי I will be, so אֲלֵי I who will redeem; that other Nations had Ephods, and that they had Tabernacles for them, and of Course they had something which was to be worshipped,
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shipped, or which they thought gave Responses in them; but, that Satan was ever suffered to act in such as these, or that he was ever suffered to mimick the Person of Christ, in his Emblems, or any Thing, I have yet seen no Evidence. And it is plain, that beside what the Israelites had, Amos v. 25. A Tabernacle for Moloch, Chiun, &c. they, Exod. xvi. 9, 33. had something which Moses called the Faces of Jehovah, and the Testimony, which could not be without a Tabernacle. Nay it appears, Exod. xxxiii. that they had a Tabernacle of the Congregation. and ver. 7. that those, who sought Jehovah, went to this Tent, not, as has been suggested, when the Cloud was there. And, from 1 Sam. x. 19. that they had something with them, which could be nothing but this, which they called the Faces of Jehovah, and of which Samuel asked Questions, in Jehovah. And 'tis plain, from 1 Sam. xiv. 18. that there was another Ark; called the Ark of the Aleim, besides that Moses made, at which they enquired, whatever was in it, or upon it; and that ibid. xxii. 10, 15. David consulted what was in the Ephod, which is called Jehovah, and Aleim. So, xxiii. 9. and 'tis very likely it had an Ark, and a Tabernacle; so, it was
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was *Jehovah Aleim* who answered. So *ibid.* xxxviii. 8.

The Apostates have taken as much Pains to evade this, as any of the rest. Some say the Name of Jehovah was upon theirs, and attribute all to that. Others, that they were such Figures as Astrologers make, to foretell Events. Others, that these did not answer, but when it was before the Ark, and *Cherubim*. Others, that it was not this, but the Stones in the Breast-Plate, which shone, and told the Priest how to answer. They point יִנְּא to signify *Fires*, in order to evade the *Light*, which they will not see: And, after all their Pretence to Tradition, it appears, that not two of them can agree; and they were so far from knowing what was typified, by these Things, that they knew not what the Things were. They will not let this be Christ, but God, or the Holy Ghost. *Spencer de Leg. Hebr.* p. 906. *Talmud. M. Sheringam. in Cod. Jom. p. 185.* "God invoked by the High Priest—through the Illumination of his Understanding. *R. D. Kimchi*, who *2 Sam.* xxv. asserts, that the High Priest when he put on his Breast-Plate, was immediately filled with the Holy Ghost, and answered the Questions put to him by his Informa-
Information. R. Bechaj on Deut. xxxiii. 8. — The Urim and Thummim was one of the Degrees of the Holy Spirit; for the Priest as soon as he had put on the Breast-Plate, in the Double of which was the Urim and Thummim, was directly clothed with the Holy Spirit. Maimon. — from Selden, lib. 2. de Success. in Pontif. What is the Reason they did not consult that Oracle by Urim and Thummim, under the second Temple? because the Holy Spirit was not there; nor can the Assistance of any Priest be made Use of in consulting who doth not speak by the Holy Ghost, under the Conduct of the divine Majesty.” Much has been writ about these Things. Spencer, who had an Aversion to the Light, has laboured to shew, from the Difference between Chaldee, Hebrew, Egyptian, &c. that Te- raphim, and Seraphim are the same, and both derived from Fire, and that Aûrim must be so too. If he had consulted R. Isaac Arama in Tzeror Hammor cited Buxt. Arc. Fœd. p. 339, treating about the Name of Manna, he would have found these Tongues were not then in Being. “Nor is it called so, except in the Arabick Tongue, which is Hebrew corrupted; and in the Latin Tongue, who took this Name out of the Law of God. In
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In Perse it is called נרנברק. Whence should the Israelites have Arabic or Latin — when these were not then in Being." He, p. 917. asserts the Ignorance of the Apostates about these Things. He says, p. 936. "Fifthly; it was not the last Use of the Thummim, to render the High Priest, by his wearing it joined with the Urim, a more lively and express Figure of our, the greatest of Priests. Since Urim and Thummim signify Perfections and Lights, the High Priest by wearing them joined, shadowed out more expressly and clearly, Christ the Fountain of Lights and Perfections. p. 960. Secondly, on the Account of Christ, namely, that the High Priest under the Law might become a more illustrious Type of Christ the Lord, the High Priest under the Gospel. Because the true High Priest, the Messenger of the Heavenly Counsel, had not yet appeared; God ordered the Mosaic High Priest, to wear certain prophetick Symbols of all his Benefits and Perfections, that the more clear-fighted might see in him a Sort of Likeness and Image of the Messiah." The rest is too barefaced; yet cites Grot. Annot. on Mat. i. 22. "God in the whole Oeconomy of the former Times, framed every Thing after the Likeness of Christ, whom and his Actions he had
his Eye perpetually upon, as a most beau-
tiful and perfect Picture." Says, p. 986. "First, that Title יהוה thy Holy One
refers to, and chiefly belongs to, him;
who was tempted at Masjah; as the fol-
lowing Words sufficiently shew. But it
doeth not appear from the sacred Writings
that Levi was tried or found faithful, more
than the Rest of the Children of Israel.
Moses has in express Words left it on Record,
Exod. xvii. 7. that the Lord did there prove
them all; and the Apostle teaches that the
Passage is to be interpreted of Christ, 1 Cor.
x. 9. Neither let us tempt Christ as some of
them tempted him; nor ought it to be
wondered at, that Moses, when speaking of
Levi, or the High Priest, should insert
Words, which will bear no Sense, but
what belongs to Christ, for the inspired
Writers, when talking of the Type, com-
monly felt on a sudden a more divine Im-
pulse, and were raised up and hurried a-
way to the Antitype, by a stronger In-
spiration of the Holy Ghost. The Truth
of this Assertion appears from such Words
often dropping from them unexpectedly,
which are only applicable to, or suit the
Messiah better than the Type. There are
 Instances of this in Psal. ii. 6, 7. and xlv.
lxi. 1, 2, 3. Zach. vi. 11, 12. Psal. xlii.
9, 10. lxxii. 5, 7, 11, 16, 17. and lxxxix. 29. not to mention others. — Nor doth the Account the Christians give of it differ much from the Opinion of the Jews, many of the Christians look on the Law of God, as one continued Hieroglyphick full of mystical Comparisons, and refer the greater Part without Hesitation to the Messiah. p. 988. First, the Perfections and Lights of God do truly belong to that Holy One, whose Image only the High Priest bore. Nor is this Character unworthy of Christ, for what Light or Perfection soever there is in Angels or Men; was in him and flowed from him. The High Priest exhibited indeed some Resemblance of Light in the Oracle; and Shadow of Perfection in his Atonements, Ornaments and Washings: Christ is possessed in reality of both, and gives them to the Church. For he explained the Types, the Preludes of the Gospel, cleared up the Obscurities, and brought to Light, what Antiquity had concealed under the Mist of Sacraments.” Says, p. 955. that these were “Shadows, and Out-lines of Spiritual Things — Symbols of Mysteries and heavenly Things, — and Sacraments.” Cites Justin Martyr Dial. cum Tryphone — “above all the Institutions of the Law, the High Priest of the Hebrews head out an Image of Christ
Christ when adorned in all his priestly Robes; an Image so plain and strong, that even the purblind Jews could not help seeing it:” and even that Wretch Philo, *ibid. lib. de Profug.* “The High Priest, we say, was not a Man, but the Divine Word, (with Spencer’s Improvement in Effigy between but — the Divine Word) p. 957. *Pet. Mart.* on 2 Sam. vi. 2. “So great was the Dignity and Majesty of the Ark of the Covenant, that it was called God Tzebath. Nor let any one think this strange or new, for Sacraments bear the Name of what they represent. Why then may we not think that the Figures of the Breast-Plate took the Titles of Urin and Thummim from their being appointed by God as Signs and Symbols of Lights and Perfections?” After all this like none but himself, he says, p. 958. “Fifthly, there was not a Rite or Ceremony in the Law, taken from the Custom of the Time or of Ægypt, but it was bent into a Form and Shape so unlike its old one, that it was making a Mercury, as it were, out of a Log, and producing a new Symbol and Pledge of something divine out of the old heathenish Rite. Since therefore God adopted for his own Use the Urin and Thummim, from the Customs of Ægypt.
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Egypt and the Times, it is not without Reason, we suppose He borrowed those little Images for Figures and Symbols of divine Things, and changed their old Names, so that they might serve the High Priest (as Chrysostom expresses it, pro jugi magisterio) as a School Master always at Hand, and convey divine Truths to everyone that had Capacity for them.

There wants no other Arguments to confirm the mystical and typical Design and Meaning of the Urim and Thummim. One cannot help observing, that most People are so ready to swallow the typical Explanations of the Mosaic Institutes, that they open their Ears so wide to these Interpreters, as they call them, of the Types, that the most groundless Conjectures pass, without their so much as asking or expecting a Reason or Argument; that it is a mute Point, whether this Sort of Writers are not as good at inventing, as their Readers are forward in believing?"  

Whether he was really ignorant, or struck in with the Apostates, to evade Christ; or, as those of his Turn are always Conformists, Flatterers, and Enemies to any or all Religion, or Government; whether he inculcated the Doctrine of Angels, to push those, who were in that Way, to G their
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their Ruin. p. 866. "The Urim, to begin with that, seems to have been an hollow Implement neatly made, (perhaps a small Image resembling a Man) antiently called Theraphim. The High Priest carried this about him, enclosed within the hollow Folds of the Rational or Breast-Plate; and God, or else an Angel taking his Name and Place, did by it return Answers to what the High Priest enquired; and with a distinct Voice informed him what to do, and what not to do; what was present and what was to come. p. 920. Is it not more rational to conclude, that God declared his Counsels by Words, the best Substitutes of Things, uttered from the Image in the Breast-Plate; rather than by that miraculous and troublesome, not to say whimsical, Rising up and Sinking again of the Letters, which the Talmud Writers have imagined? 944. — Some Angel, bearing the Name and Person of God, used to return the Answer to the High Priest, when he consulted the Oracle in the Breast-Plate—It was a common Opinion of the ancien Hebrews, that God did not speak without the Ministry of Angels—Josephus's Words, Antiq. lib. 15, cap. 8. are—we received the most honourable and holy Precepts of the Law
Law from God by Angels. p. 951. R. Bechaj, moreover thou knowest that Mo-
seis heard the Voice of God—from between the two Cherubins, out of the Midst of the Hand-Breadth [the Breast-
Plate was of the same Width] for there he precisely confined his Presence, not-
withstanding that it is said, Do not I fill Heaven and Earth, saith the Lord?
which Words of the Rabbin, are only chargeable with ascribing that to God
himself, which the better Divines think is to be ascribed only to an Angel, who
took his Place and Title. An Angel is
said, Exod. xiv. 19. to have lain hid also
in that Pillar, which God placed as a
Guide to the Israelites in their Way to the
Promised Land.” Upon the Assertion, p.
962. “and certainly God could scarce do
the High Priest greater Honour (I speak
after the Manner of Men) [of Devils] than
putting him in the Place, as it were, of
an earthly Angel, by whose Ministry he
should reveal the Counsels of Heaven to
his People.” Cites an Author to prove it
was from God, and not from an Angel.
ibid. Diodorus Siculus apud Phot. in Bib-
lith. Cod. 244.—“reports—they call
him the High Priest, and esteem him the
Messenger of the divine Oracles. They
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say, the same Person declares the Commands of God in their ecclesiastical Assemblies, or other Meetings, and that the Jews pay that Deference to him, that on the first Sight of him, they fall flat on their Faces, and adore him whilst he explains the Mind of God to them.” The Jews knew the Persons of the Essence wanted no Angels, to act for them. Pug. Fidei, p. 565. upon Job xxxviii. v. 35. “Canst thou send out the Lightnings; and will they go? and will they say unto thee, behold us? It is not written, will they come and say, but, go and say, behold us; by which he instructs us that God is in every Place.”

As Mankind do themselves as much Mischief by Mistakes, about the good Angels, as the evil Angels can do to them by their utmost Malice; to put an End to these idle Stories, tho’ the Subject deserves a Treatise, I must, in short, once for all, shew the Distinction, which those who have gone through this, will be able to apprehend. Every Appearance, or Type, singular or plural, as Fire, Light, Spirit, the Cloud, the Figure, or Figures, or that from which the Action or Voice came, was not the real Essence, nor a Person of the real Essence, but the Mean, the Agent. These
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These Representations were, as they are properly called, the Actors, the Personators, which is the real Construction, in these Cases, of מַלֵּאכִּים or, &c. But that Species of Presence which was in it, or them, was the Presence of Jehovah, of the Aleim, or a Person of Jehovah Aleim; and the Action, the Action of Jehovah, or one of the Aleim, and not of any created Being, or Intelligence. This, or other Words, with Jehovah, are not used to express or distinguish a created, intelligent Being from Jehovah, but to distinguish the Appearance, or Type, or Figure, from which the Action, or Voice proceeded, from the immediate Essence, or from a Person of the immediate Essence, which is jointly, or each, the Father of Men, which no Man had ever seen, till that Essence was really present and visible in Christ. And, in this Sense, the real Presence in, and the Actions and Words of Christ, while upon Earth, are put in Distinction, and preferred to the Types, and that Species of Presence in them, and the Actions performed by them; nay, even to the Voice, the Words, the Law, or Precepts, which were pronounced or delivered by, or from them;
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them; and, after his Ascension, the Appearances of him are so called.

There is, with the Exhibition of the Cherubim, yet another Object or Symbol, of the Presence, and Power of Christ; which seems not to have been in the Original, but an Addition, which was supernatural, I mean the Cloud. The great Actions of the Aleim were exhibited, by Appointment, emblematically, in Miniature, or, &c. and afterwards mentioned, by short Hints, in Writing, to preserve the Ideas of their Power, Goodness, or, &c. and so to operate upon the Minds of the successive Generations of Men. The Creation was invisible; but the whole System, and Man, is standing Evidence, there needed no other Exhibition; and it is but seldom referred to, in the Divine Writings. The Institution of the Sabbath was to preserve, and cultivate, the Memory of the Formation of this System, Man, &c. and so took in the Creation. The Riyadh, or Expansion, by another Word, the שיח the Strugglers, Actions in the שם Names, which had been made the Agent to perform the great Work of forming this System, before Man was formed, is also a standing, sensible Evidence of the Wisdom, and Power,
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those who formed it; so, needed no o-

ther Exhibition to Men, till lately, that

other Whims were set up, to set its Ope-

rations aside. But, as Man had fallen, by

the Devil’s asserting extraordinary Powers

in it, from the Formation, till the Flood,

it was used to represent their Power; and

it is frequently referred to in the Scriptures,

as the Evidence of the Power of those who

created, and framed it, mentioned in M. P.

pt. 2. p. 109, 266, 310. as Job xxxvii. 18.

Hast thou with him spread out the Sky,

which is strong, and as a molten Looking-

glass? Psal. xix. 1. The Heavens declare

the Glory of God: and the Firmament

sheweth his Handy-work. Ibid. cl. 1.

— Praise him in the Firmament of his


— Who rideth upon the Heaven in

thy Help, and in his Excellency on the

Sky. Psal. xviii. 11. He made Dark-

ness his secret Place; his Pavilion

round about him, were dark Waters, and

thick Clouds of the Sky. Ibid. lxviii. 34.

— His Excellency is over Israel, and

his Strength is in the Clouds. Ibid. lxxxix.

7. For who in the Heaven can be com-
pared unto the Lord? And it was ex-
hibited in Miniature, attending the Ap-
ppearances of the Three Persons, or Christ,
to shew who they were, or he was, that had the Command of it; as Ezek. i. 22, 23, 25, 26, 27, 28. And the Likeness of the Firmament upon the Heads of the living Creature, was as the Colour of the terrible Crystal, stretched forth over their Heads above. And under the Firmament were their Wings strait. — And there was a Voice from the Firmament, that was over their Heads, when they stood and let down their Wings. And above the Firmament that was over their Heads, was the Likeness of a Throne, as the Appearance of a Sapphire Stone; and upon the Likeness of the Throne, was the Likeness as the Appearance of a Man above upon it. And I saw, as the Colour of Amber, as the Appearance of Fire, round about within it — As the Appearance of the Bow that is in the Cloud.— This was the Appearance of the Likeness of the Glory Jehovah. Ibid. x. i. Then I looked, and beheld, in the Firmament that was above the Head of the Cherubims, there appeared over them as it were a Sapphire Stone, as the Appearance of the Likeness of a Throne. The Cherubim, and the Figures made from them, became an Evidence of the Covenant the Fall, and Redemption of Man; and, as 'tis hinted,
and was practised after, 'tis likely, Fire went forth from their Faces, and consumed the Sacrifice, to exhibit the Punishment, and Satisfaction, typically. So that, from the first, and downward, Believers had some Evidence attending them, to confirm their Faith, which the Apostates, or Heathens, always attempted, or pretended to imitate. As this Power in the Names, was the only Power that was set up against the Aleim; and, as I have shewed in the Names and Attributes of the Trinity of the Gentiles, that they worshipped them under Attributes of Power, and Action in the Earth, and Waters, which the modern Heathens called worshipping the Earth, and the Waters; as Vossius, de Orig. & Prog. Idol. vid. lib. 2. cap. 52. of the Worship of the Earth, &c. cap. 62. "The Earth also was worshipped by the Gauls, under the Name of Dis, &c." as Pfanner de Duplci Font. Theol. Gent. p. 4. "The Ægyptians, as Julius Firmicus informs us, worship the Waters for the Benefits they receive from them, they pray to the Waters, and pay them a most superstitious Reverence. Whom Athanasius backs, and says; of all others the Ægyptians pay the greatest Reverence to Water, and call it a God, Lucian having said that
that one People sacrificed to one Thing, one to another, but the Ægyptians to Water—adds—and indeed Water is universally held among the Ægyptians for a God." For that, and other Crimes, they thought fit to shew their Power in, or by it; reversing its Operations, and, by them, making the Waters ascend out of the Abys, in the Form, in each respective Place, of נתי a dark Cloud; by taking off the Spirit which bound the Parts of the Earth. Job xxxviii. 9. When I made the Cloud the Garment thereof, and thick Darkness a Swaddling-Band for it. Collecting it into a Cloud, suffereth the Expansion to dissolve the Earth, &c. Such a Cloud, and doubtless much greater, in Degree, than that which attends, what they call a Spout at Sea, they say, with an Appearance of Fire in the Darkness. I have only seen one at Land, which, though I was at three Miles Distance upon an opposite Mountain, was the most dreadful Aspect I ever saw, Blackness of Darkness, in a violent Agitation. The Rain digged the hard Ground, upon the Ridge of the Mountain, to a great Depth, and tore the Side of it, and hurried down the Ground vast Stones, &c. in an incredible Manner, drove them to a vast Distance on the
the Plain, at the Bottom; which I take, to frame an Idea of the Appearance of the Cloud, without Bow, Irradiation, or, &c. and the Action at the Flood. That was the most dreadful, and the highest, Idea of the Power of the Aleim, that ever was given to Man. That Cloud therefore, in Miniature, whether comparatively great, or small, after the Clade of the Flood, was the greatest Evidence, which could be given, that where it attended with, or without, other Appearance, one, or more, of these Persons were emblematically, and potentially, present; more especially, as it was instituted after the Flood, before Writing, and confirmed by Writing. Whether there were any Clouds, before these at the Flood, by which the Refraction of Light could form a Bow, is in Dispute, and not material; so, need not be settled now, because it could be made a Sign, whether it had been, or were, then, first formed. So Gen. vi. 18. was no Covenant; Men, and Brutes, &c. could not be Parties; the Aleim, then, first, mention the Purifier, and say in Substance to Noah, I have established, or accepted, my Purifier, for thee. Heb. xiii. 8. Jesus Christ the same yesterday, and to-day, and for ever. Apoc. i. 8. I
are Alpha and Omega, the Beginning and Ending, faith the Lord, which is, and which was, and which is to come, the Almighty. Acts xv. 11. But we believe, that through the Grace of our Lord Jesus Christ, we shall be saved, even as they, who, by his Merits and Intercession, has put a Stop to my Wrath, against the Sins of Men; so that it shall not destroy thee, or thy Family, and a Stock of Creatures; but that you, and they, shall be preserved, for Roots, to produce a new Generation of Men, and each Species of Creatures. So ix. 9. I, even— I, have ratified the Conditions, accepted the Perfections, in my Purifier, for thee, &c, so that my Power and Wrath, shall not, hereafter, break out, to destroy Man, Beast, and the Earth, by another Flood. So ix. 13. the first Time the Bow is named, and the first Time the Cloud is named, the Bow, in the Cloud, is made a Sign, an Emblem, of the Presence and Power of the Purifier; which is connected and explained, ver. 14. It shall come to pass when I bring a Cloud against the Earth (when I put on the Emblem of Wrath, Power, and Destruction, against the Earth) that the Bow shall be seen in the Cloud; and I will remember my Purifier, &c. Ifai.
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Hai. liv. 8, 9. In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have Mercy upon thee, saith thy Redeemer Jehovah. For this is the Waters of Noah unto me; as I have sworn the Waters of Noah shall go no more over the Earth, so have I sworn not to be wroth with thee nor rebuke thee, —my Kindness shall not depart from thee, and the Purifier who has pacified me, shall not fail. Therefore, whenever natural Clouds appeared, they were attended with the Bow, to shew, that the Purifier prevented the Cloud from being, a second Time, destructive: so, to this Hour, when a Man is in Distress, or Fear, and has none to deliver him, he is said to be under a Cloud. Whenever the Purifier appeared, as above the Cherubim, or, &c. with the Bow, the Irradiation, or any Emblem of his Person, he was attended with a Cloud, which was the Exhibition of the highest Power, which he restrained from destroying the Earth, Men, &c. So, quite thro’ the New Testament, to the Day of Judgment. Hence the ancient Heathens had their דְּבָּרוֹת עֲנָוָה mentioned in M. P. pt. 2. p. 150. and in the Names and Attributes of the Trinity of the Gentiles, p. 520. M. fine P. Introduc. p. 211. concern-
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concerning the Bow. Hence they supposèd their God in a Cloud; hence their Ḥannôn, Augures, who consulted the Clouds; and their God, in the Cloud, was supposèd to give them Answers. They could have no other Answers, from the Names, but Observation of the Clouds, or by Thunder, or by the Devil, acting in the Images of the Names, but הְלֹהִי, the Eccho, from whom the apostate Jews had theirs. So John xii. 28, 29. Father, glorify thy Name. Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again. The People, therefore, that stood by, and heard it, said, That it thundered: others said, An Angel spake to him. Jesus answered and said unto them, This Voice came not because of me, but for your Sakes. Now is the judgment of this World, &c. And this Cloud, upon the Irradiation, in the Sanctum Sanctorum, is the Foundation of the Shechinâh of the apostate Jews, with Design not to set aside the Cherubim. The Cloud was an Emblem of Power, and Vengeance; as Job iii. 5. Let Darkness stain it, and the Shadow of Death dwell upon it; let a Cloud make it terrible: Let the Day be in a violent Agitation. xxvi. 9. He holdeth back the Face of his Throne, and spreadeth his Cloud
Cloud upon it. xxxviii. 34. Canst thou lift up thy Voice to the Clouds, that Abundance of Waters may cover thee. [In other Words, 2 Sam. xxii. 12. He made Darkness Pavilions round about him, dark Waters, and thick Clouds of the Skies, through the Brightness before him, were Coals of Fire kindled.] Psal. xcvi. 2. Clouds and Darkness are round about him, Righteousness and Judgment are the Habitation of his Throne. A Fire goeth before him. Lam. iii. 44. Thou hast covered thyself with a Cloud, that our Prayer should not pass through. Ezek. i. 4. I looked, and behold, a Whirlwind came out of the North, a great Cloud, and a Fire infolding itself, and a Brightness was about it, and out of the midst thereof was the Colour of Amber, out of the midst of the Fire. xxx. 3. — The Day of the Lord is near, a cloudy Day; it shall be the Time of the Heathen. Joel ii. 2. A Day of Darkness, and of Gloominess, a Day of Clouds, and of thick Darkness, as Blackness of Darkness spread upon the Mountains. Zeph. i. 15. That Day is a Day of Wrath, a Day of Trouble and Distress, a Day of Wasteness and Desolation, a Day of Darkness and Gloominess, a Day of Clouds and thick Darkness. As their Fathers had seen
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seen the Destruction of Sodom and Gomorrah by Fire, and many Appearances were in Fire, as in the Bush upon the Mount, &c. some with the Cloud; and, as it appears, by St. Jude, that Enoch had predicted the final Punishment to be by Fire, which might be handed down, without Writing; and, as St. Peter says expressly, iii. 7. in his 2d Epist. that this World was referred to be destroyed by Fire; though they knew that the Fire was turned, from Believers to the Types of their Surety, and to him, several have supposed that they not only understood the Cloud to exhibit the first, but the Appearance of Fire in the Cloud, as an Emblem of the final Destruction of this World. Lippom. Catena — in Exod. xiii. Zeno Episc. Veron. Serm. 14. "The Pillar that leads the Way is Christ the Lord. As to the double Image of a Pillar, and of Fire, it signifies the two Judgments, the one of Water, which is past; the other of Fire, which is to come." As the Rainbow, in the Cloud, was the Emblem of the Berith to all the World, which prevented the Wrath from destroying Men, the Earth, &c. by the Cloud; so, the real Berith, in a Species of Presence, dwelt in the Cloud. Exod. xiii. 21. Je-
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hovah went before them by Day, in the Pillar of a Cloud, to lead them the Way; and by Night in a Pillar of Fire, to give them Light. Protected the Israelites, xvi. 10. They looked towards the Wilderness, and behold the Glory Jehovah appeared in the Cloud; in Glory or Irradiation. xxxiv. 5. And Jehovah descended in the Cloud. xl. 34. Then the Cloud covered the Tabernacle of Assembly; and the Glory Jehovah filled the Tabernacle, rested upon the Tabernacle. The Distinction is made Exod. xiv. 20. by the opposite Condition of this Matter of the Names, the dark Part, the Cloud, was turned toward the Egyptians, and the light Part, Irradiation, towards the Israelites. The Authority of the Writings of Moses seems to be ascribed to this Appearance. Exod. xix. 9. And Jehovah said to Moses; behold I come unto thee in the Thickness of the Cloud, that the People may hear when I speak unto thee, and believe thee for ever, preferable to all his Miracles cited Euseb. Demonst. Evang. p. 241. Witsi. de Oecon. Fæd. p. 737. "This miraculous Cloud was, 1. A Symbol of the gracious Presence of God; for God was in the Cloud, Exod. xiii. 21. and the Angel of God xiv. 19. namely the Angel of the Covenant, the Angel of the Faces,
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Faces, who appeared to Moses in the Bush, and led the Israelites through the Wilderness, Isai. lxiii. 9. Ibid. 688. Let Martyr say it for me, this we must take special Notice of, that although God promises Men in this Covenant, Deliverance as to this Life, that they should not be drowned by the Waters; yet here is a Figure under this of the Deliverance from eternal Death, that we shall not be swallowed up of eternal Damnation; and that this is intended by the Shadow, the Faithful may collect from hence, if God be so careful for those who trust in him, as to free them from all Doubt of their Safety from the Waters, how much more will he preserve their Souls, their better Part, not from temporal but eternal Death? 689. An Hieroglyphical Symbol of the Grace of God through Christ, Exercit. 6o. on Genesis. Since this Covenant presupposes, and comprehends the Covenant of Grace, it is not to be denied, but that the Promises of it also were sealed to Believers in the Rain-bow. Hence it is mentioned that John saw the Rain-bow round about the Throne and Head of Christ, Rev. iv. 3. and x. 1. that we may know, says Rivet, the Throne of Christ is surrounded with Mercy, and that he shews it
it in his Countenance when he manifests himself; especially that we have the Rainbow on his Face, by which we are certified, not only that the Waters shall no more overflow the whole Earth; but besides, and that especially, that we need not fear the Deluge of the divine Wrath, since Christ has appeased the Father, whom whilst God looks at, he remembers his Mercy and Promises, which in him are yea and Amen. Christ therefore appears crowned with the Rain-bow, as the Messenger of Grace and Peace; for he is the Prince of Peace, and our Peace, Isai. ix. 6. Eph. ii. 14. Abr. Trans. O. 2. Contiles fetches the Rife of Symbols from the Times of Noab, but foolishly; and says the Bow in the Heavens, with the Voice, all Flesh shall no more perish by Water, is a Symbol of Almighty God. — The Symbols of the Antients which Ruffel cites, differ from ours — Therefore David’s Harp, the Rain-bow, Solomon’s Dove, the Lamb, with the Voice, behold He who takes away the Sins of the World, and those of the Evangelists which Contiles reckons up, rather include Mysteries, than shew the Affections of the Mind.” The Appearance of Christ, over the Cherubim had these Levit. xvi. 2. For I will appear in
in the Cloud upon the Mercy Seat. Ezek. i. 28. As the Appearance of the Bow that is in the Cloud in the Day of Rain, so was the Appearance of the Brightness round about. This was the Appearance of the Likeness of the Glory Jehovah. Dan. vii. 9. I beheld till the Thrones were erected, and the Ancient of Days did sit. — His Throne was like the fiery Flame — a fiery Stream issued, and came forth from before him. Ver. 13. I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days. Pug. Fidei, 601. you have one of their villainous Forgeries to evade Christ. Bereishit Rabba — " of Zerobabel who is of the Seed of David, as it is said, 1 Chron. iii. 17.— unto Aa-nani Septem. And who is Aanani, i. e. in the Cloud? This is the Messiah of whom it is said, Dan. vii. 13. I saw in the Vi-sions of the Night, &c.” Matth. xvii. 2, 5. — His Face did shine as the Sun, and his Raiment was white as the Light. — While he yet spake, behold, a bright Cloud overshadowed them: and behold a Voice out of the Cloud. So Mark ix. 7. and with this Addition, Luke ix. 34. — And they feared as they entered into the Cloud. Acts i. 9. — While they beheld, he was taken up,
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A Throne was set in Heaven, and one sat on the Throne. And he that sat, was to look upon like a Jasper, and a Sardine Stone: and there was a Rainbow round about the Throne. And I saw, and behold a white Horse; and he that sat on him had a Bow; and a Crown was given him, and he went forth conquering, and to conquer.

And I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.

And I looked, and behold a white Cloud, and upon the Cloud one sat, like unto the Son of Man, having on his Head a Golden Crown.

And another Angel came out of the Temple, crying, with a loud Voice, to him that sat on the Cloud.

So his final Coming is described, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. Hereafter shall ye see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. So Mark xiii. 26. and xiv. 62.
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62. and again Luke xxii. 27. Revel. i. 7. Behold he cometh with Clouds; and every Eye shall see him, and they also which pierced him.

I have shewed, that Glory and Irradation are the same. Jacob's Prophecy was of a mighty Lion, and יהוה the Irradiator. Baalam's Prophecy was of a mighty Lion, and a Star, the Emblem of the Irradiator, which was to rise out of Israel, which was to subdue all. We have shewed what the Lion and Irradiator, in their sacred Emblems, were; nay, even the Walls of the Temple, the Descriptions in Ezekiel, exhibited these. If the Cloud in the Wilderness, as 'tis expressed, irradiated Light, towards the Israelites, in the Red Sea; so, when the Glory was in it, and especially in the Night, or as even Philo describes it, lib. i. de Vita Mosis, p. 628. "It is said there happened at that Time a very surprising Thing, such as was never heard of before in the Memory of Man; a Cloud went before the People in the Form of a Pillar, shining with a Brightness like the Sun by Day, but by Night, like a Flame." Then it appeared to Balaam, and all the East, in the Night, like a Star; and this was the Emblem of him he described, who was to be the King...
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King of the Confessors; and it was such a moving, leading Star which directed the Wise-men of the East to Christ. So Revel. iv. 7. And the first Beast was like a Lion. v. 5. The Lion of the Tribe of Judah, the Root of David. x. 1, 3. And I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, (Light from the Sun) And cried with a loud Voice, as when a Lion roareth. xxii. 16. I Jesus have sent mine Angel—I am the Root and the Offspring of David, and the bright and Morning Star.

The Heathens carried off the Knowledge of what was before, and at the Flood; and had, in the Time of Moses, got it into their Heads, that there were Intelligences, and might be Voices, in the Names, which issued from them, or the Images of them; but there is no Evidence, that the Free-thinkers have yet been able to produce, that ever a Cloud attended any of their imaginary Intelligences, or Images. Indeed, they did, as Mahumet did with the Mountain; if their Gods could not make the Cloud come to them, they would make them go to it. Pet. Galat. p. 604. Homer faith, Jupiter's Lot
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is Heaven, he dwells in the Clouds in the
spreading Sky. p. 605. Sidonius says, Jupiter who darkens the Clouds, and reigns
in the Ether. Vossius de Orig. & Prog, Idol. lib. 3. p. 392. Aristophanes in the Clouds, says this was done by Socrates
himself

Would you understand the Employ-
ments of the Gods, and hold Conver-
sation with the Clouds, our Deities?

Martin. Lex. Nebula — Virgil, They
are seen clothed with a Cloud, the God-
dess encompassed them as they walked
with dark Air, and spread around them
the thick Covering of a Cloud. Parker.
Tentam. p. 294. Orpheus in his Recanta-
tion to Museus

I don't see him for a thick Cloud
hinders me.

and another,

Seen by none, for the thick Clouds of
Darkness stand in the Way.

Therefore Aemmon, that very antient Phi-
losopher, and Cotemporary of Mercurius,
as Justin says, called God ἄρης. *

* Pankrēphos.

Paran.
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Paran. 1. Meurs. Miscel. Lacon. lib. 1. cap. 1. So the Lacedemonians worshipped the supreme Jupiter in a certain Place under the Title of Skotinas † or Skotitas. Whence some represented the Nature of God by a black Stone. Porphyry in Eusebius, ἔργονερ. lib. 3. cap. 7. — many have shadowed out his Nature, as not being visible to the Eye, by a black § Stone. Pfanner. Syst. p. 4. Prudentius — daring to place Leeks and Onions in the Clouds for Gods, and Garlick — above the Stars of Heaven."

So they make their Iris (Rain-bow) an Object of Worship. Martin. Lex. Iris—"The Poets call Iris the Angel, or Messenger of the Gods. Comment. in Aristoph. of Heaven, p. 49. Ovid. primo Metamorph.

Iris, the Messenger of Juno, arrayed in various Colours, draws up the Waters and nourishes the Clouds.

Virctus de Minist. Verbi Dei, p. 5. for which Reason Plato, and his Commenta-

† A Title derived from a Word that signifies Darkness.
§ Hence ἄρτος a Rock or Stone, as an Emblem of the Spirit or Cloud, which binds other Things and is itself bound hard, is applied to Christ who was in the Cloud.
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tor Proclus, will have her named from Erein, because she was the Angel, i.e. Messenger; and the Poets call her Thaumantias, from her Father Thaumas; whose Daughter they make her, and place her among the Gods for her being handsome, and of a surprizing Beauty, as Cicero, on the Nature of the Gods, Book 3. explains it, from Thaumazos, to wonder at. Imag. Deor. p. 123. The Antients esteemed her a Goddess; whom they painted in a Woman's Dress, of various Colours; sometimes in Yellow, and equipped for Expedition. Vossius de Orig. & Prog. Idol. lib. 3. p. 394. The Inhabitants of Peru, as Joseph Acosta relates, worshipped the Rain-bow; and painted her with two Serpents at her Side. So that we see that Serpents were a Symbol of Divinity not only among the Egyptians, Phenicians, and Grecians, but even among the Inhabitants of Peru. Paschal. Coron. p. 24. Such is the being encircled with the Rain-bow, of which Tertullian, citing the Tenth of the Revelation, and another Angel, says he, is adorned with the heavenly Circuit of the Rain-bow."

So they made their Gods or Images have Clouds, and Irradiations, sometimes all round, some divided into three Rays, about
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"Of this Sort is that golden Cloud with which *Minerva* encircled the Head of *Achilles* in *Homer, Iliad. 6.*—The Goddess encircled his Head with a golden Cloud, and kindled a Flame which shone all around him. And afterwards—So the Brightness spread from the Head of *Achilles,* into the Air.—Such a Flame was seen upon the Head of *Ascanius.* *Virgil.*

2 *Æneid.*

--- From young *Iulus* Head
A lambent Flame arose, which gently spread,
Around his Brows, and on his Temples fed.

*Dryden,* l. 930.

*Virgil* also places the heavenly Flame upon the Head of *Æneas.* *Virg.* 10. *Æneid.*

The radiant Crest that seem'd in Flames to rise,
And dart diffusive Fires around the Field;
And the keen glitt'ring of the golden Shield.

*Dryden,* l. 377.

Such was that Circle, of which *Bebianus,*

I see a flaming Circle of Light
Which no Woman can come into.

—*They*
They who drew a golden Circle, glittering like the Light of the Sun, between the Horns of the Ægyptian Ox, aimed at imitating these Circles. *Herodot. lib. 2.* For this is that *Apis, &c.* *Steph. Thesau. Lat.* *Nimbus* is the Cloud the Gods used to come down to the Earth in. *Virg. Georg. 1.* Nicholas de Nimbis, p. 68. Taubman, in his Comment on the *Æneid.* p. 474, 475. describes them thus: The *Nimbus* (or Cloud) is a Brightness round the Bodies of the Gods, and so the Images of the Saints are painted with a golden Cloud.

--- Servius's Comment is, that *Nimbus* in the Language of the Gods, was a Brightness like that of a bright Cloud, which the Heads of the Gods were wrapt in, when they made their Appearance to Men --- It became the Majesty of the Gods to appear so to Men: Thence *Juno* came encircled with the *Nimbus,* i.e. with Clouds, according to *Virgil, Æneid.* 10. 633, 634.

--- involved in Clouds the flies,
And drives a Storm before her, thro' the Skies.

*Dryden,* l. 896.

From this *Valer.* 2. *Arg.*

When
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When the troubled Goddess darts down thro' the Firmament in a black Cloud.

It is worth remarking, that he says, (agens hiemem) stirring up a Tempest, in which he describes the Dress of the Heathen Gods. So the Heathens painted their Gods to strike a Terror into Men, and raise the greater Reverence towards them. Ibid. p. 70. So also the Heathen Gods were supposed to have a flaming Face, that their Heads appeared irradiated by those Flames, as Virgil relates of Minerva's prodigious Eyes. lib. 2. Æneid. vers. 172.

She sternly cast her glaring Eyes around,
That sparkled as they rowld —

Dryden, l. 23.

Ibid. p. 73. The Nimbi were in various Shapes; some circular, some triangular, some round like a Globe. p. 16. Vincent. Char. de Imag. Edit. Mogun. p. 68. from Martian, lib. 1. de Nupt. Philolog. who painted Jupiter in the Senate of the Gods with his Head in a Flame, or having the Nimbus (Cloud) on it.” And exhibits the Figure. p. 32. “Do we not see Jumo in the antient Pictures, who sets on two Lions, in one Hand a Sceptre, in the other a Spindle; her Head adorned with Rays,
The Hebrew Writings perfect. as you may see from the Scheme annexed; p. 34. So the Figure of a Woman, the Image of the Earth, which the Sun shines upon from above: which the same Assyrians shew, with the Image of their great God of all, whom they call Adad, of which consult Weghorst, p. 1. to this they join a Goddess they call Atergatis, and attribute all the Power over all Things to these two, understanding by them the Heaven and the Earth. The Image of Adad is drawn with Rays pointed downwards, by which is shewn that the Power of the Heavens is in the Rays of the Sun, which are sent down to the Earth. The Image of Atergatis is adorned with Rays (sursum versum reclinatis) inverted and pointing upwards, shewing that whatever the Earth produces is owing to the Force of the Rays sent down from above." This Figure is described sitting upon one Lion.