

*K. Groen (A. D. 1610)*  
THE

# T R U T H

OF THE

## Christian Religion.

IN SIX BOOKS.

By HUGO GROTIUS.

CORRECTED AND ILLUSTRATED WITH

NOTES BY MR. LE CLERC.

TO WHICH IS ADDED,

A SEVENTH BOOK, concerning this Question,

*What Christian Church we ought to join ourselves to?*

By the said Mr. LE CLERC.

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THE TENTH EDITION, WITH ADDITIONS.

Particularly one whole Book of MR. LE CLERC'S against  
*Indifference of what Religion a Man is of.*

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DONE INTO ENGLISH

By JOHN CLARKE, D. D. DEAN of SARUM.

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## B O O K VI.

## S E C T. I.

*A Confutation of Mahometanism; the Original thereof.*

**I**NSTEAD of a Preface to the Sixth Book, which is designed against the Mahometans; it relates the Judgments of God against the Christians, down to the Original of Mahometanism; namely, (a) how that sincere and unfeigned Piety, which flourished amongst the Christians, who were most grievously afflicted and tormented, began by Degrees to abate; after *Constantine* and the following Emperors had made the Profession of the Christian Religion not only safe but honourable; but having as it were (b) thrust the World into the Church, first, (c) the Christian Princes

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waged

(a) *How that sincere and unfeigned Piety, &c.*] See *Ammianus Marcellinus*, at the End of the Twenty first Book concerning *Constantius*: “ And above all, he was very ready to take away what he had given; confounding the Christian Religion, which is perfect and sincere, with old Wives Fables; by more intricately searching into which, rather than seriously settling them, he caused a great many Differences; which spreading further, he kept up by quarrelling about Words; that the Body of Prelates, who were the publick Pack-horses, running here and there in Synods; as they call them, might cut the Nerves of their Carriage; by endeavouring to make every Rite conformable to their own Opinion.”

(b) *Thrust the World into the Church, &c.*] See what is excellently said about this, in *Chrysofom's* Second Moral Discourse on the xiiith Chapter of 2 *Cor.* after Ver. 10.

(c) *The Christian Princes waged War, &c.*] It is a commendable Saying of *Marcion* in *Zonaras*, “ That a King ought not to take up Arms, so long as he can maintain Peace.”

waged War without Measure, even when they might have enjoyed Peace. (a) The Bishops quarrelled

(a) *The Bishops quarrelled with each other, &c.*] *Ammianus*, Book XXVII. “ The cruel Seditions of the quarrelsome People, which gave Rise to this Business, frightened this Man also (*Viventius*, chief Commissioner of the Palace) *Damasus* and *Ursicinus*, being above all reasonable Measure, desirous of seizing the Episcopical Chair, contended with each other most vehemently by different Interests; their Accomplices on each Side carrying on their Differences as far as Death and Wounds; which *Viventius* not being able to correct or soften, being compelled by a great Force, retired into the Suburbs; and *Damasus* overcame, in the Contest, the Party which favoured him, pressing hard, And it is evident, that in the Palace of *Sicinius*, where the Assemblies of the Christians used to be, there were found the dead Bodies of one hundred thirty-seven, slain in one Day; and it was a long Time before the enraged common People could be appeased. Nor do I deny, when I consider the City’s Pomp, but that they who are desirous of such Things, may lawfully contend, by stretching their Lungs to the utmost in order to obtain what they aim at. Because when they are arrived at it, they will be so secure, that they may enrich themselves with the Gifts of Matrons, may sit and ride in their Chariots, be neatly dressed, have large Feasts provided, insomuch that their Banquets will exceed the Royal Tables; but such Persons might have been more truly happy, if they had despised the Grandeur of the City, which flattered their Vices; and had lived after the Manner of some of the Provincial Bishops; whose sparingness in eating and drinking moderately, and Meanness in Clothes, and Eyes fixed on the Ground continually, recommend them as pure and modest to the Deity, and to those that worship him.” And a little after; “ The Chief Justice, whilst he takes Care of the Government in a higher Degree; amongst other Things, by manifold Acts of Integrity and Goodness, for which he has been famous from the Beginning of his Youth, has obtained that which seldom happens; that at the same Time that he is feared he does not lose the Love of his Subjects; which is seldom very strong towards those Judges they are afraid of. By whose Authority and just Determinations of Truth, the Tumult, raised by the Quarrels of the Christians, was appeased; and *Ursicinus* being driven away, the Roman Subjects grew into a firm Peace jointly, and with one Mind; which is the Glory of an eminent Ruler, regulating

relled with each other most bitterly, about the highest Places : And, as of old, the (a) preferring the Tree of Knowledge to the Tree of Life, was the Occasion of the greatest Evils ; so then nice Enquiries were esteemed more than Piety, (b) and Religion

“ lating many and advantageous Things.” This was that Chief Justice of whom *Jerom* tells a Story, not unworthy to be mentioned here, to *Pammachius*, against the Errors of *John* of *Jerusalem*. “ The Chief Justice that died when “ he was designed for Consul, used to say jestingly to the “ holy Pope *Damascus* ; Make me Bishop of the City of “ *Rome*, and I will be a Christian immediately.” See also what the same *Ammianus* says, Book XV. The *African* Council did not without Reason admonish the Bishop of the City of *Rome* thus : “ That we may not seem to bring the vain “ Arrogance of the Age into the Church of Christ, which “ affords the Light of Simplicity, and the Day of Humility, “ to them who desire to see God.” To which we may add, the noble Epistles of the *Roman* Bishop *Gregory*, truly stiled the Great, Book IV. 32, 34, 36. Book VI. 30. Book VII. Indict. 1. Epist. 30.

(a) *Preferring the Tree of Knowledge, &c.*] *Gen.* ii. and iii.

(b) *And Religion was made an Art, &c.*] See what was before quoted out of the Twenty-first Book of *Ammianus*. The same Historian, Book XXIII. in the History of *Julian*, says, “ And that his Disposition of Things might produce a more “ certain Effect, having admitted the disagreeing Prelates of “ the Christians, together with the divided Multitude, into the “ Palace ; he admonished them that every one, laying aside “ their civil Discords, should apply himself without Fear to “ his Religion ; which he urged the more earnestly, because “ Liberty is apt to increase Dissentions ; that he might have “ the less Reason to fear the common People, when they were “ all of one Mind, knowing that no Beasts are so Mischievous “ to Mankind, as very many of the Christians were, who were “ so outrageous against one another.” See also *Procopius*, in the first of his *Gothicks*, to be read with some Abatement here, as in other Places. “ Ambassadors came from *Byzantium*, to the Bishop of *Rome*, viz. *Hypatius*, Bishop of “ *Ephesus*, and *Demetrius*, Bishop of *Phillippi* in *Macedonia*, “ concerning an Opinion, which was controverted amongst “ the Christians, though I know what Opposition they “ made, yet I am very unwilling to relate it. For I think “ it the maddest Folly to search nicely into the Nature of “ God,



Religion was made an Art. The Consequence of which was, that after the Example of them (a) who built the Tower of *Babel*, their rashly affecting Matters, produced different Languages and Confusion above them ; which the common People taking Notice of, many Times not knowing which Way to turn themselves, cast all the Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where to be placed, not in Purity of Mind, but in Rites, as if *Judaism* were brought back again ; and in those Things, which contained in them (b) more of bodily Exercise, than Improvement of the

“ God, and wherein it consists. For, as I conceive, Man  
 “ cannot fully comprehend human Things, much less those  
 “ that appertain to the Divine Nature, I may therefore se-  
 “ curely pass by these Things in Silence, and not disturb  
 “ what they reverence. As for myself, I can say nothing  
 “ more of God, but that he is every Way good, and upholds  
 “ all Things by his Power ; he that knows more, whether  
 “ he be a Priest or one of the common People, let him speak  
 “ it.” *Gregoras*, Book XII. cites the saying of *Lysis* the  
*Pythagorean*, and afterwards of *Synesius* ; “ That talking  
 “ Philosophy among the Vulgar, was the Cause of Mens  
 “ so much contemning divine Things.” So also Book the  
 Xth, he much dissuades Men from such Disputes ; and speak-  
 ing of the *Latins* of his Time, he says, “ I blame and con-  
 “ demn the *Italians* highly, because they run into divine  
 “ Matters with great Arrogance.” Afterwards he adds :  
 “ Amongst them, the *Mechanicks* utter the Mysteries of Di-  
 “ vinity, and they are all as eager of reasoning Syllogisti-  
 “ cally, as the Cattle are of Food and Grass. Both they  
 “ who doubt of what they ought to believe rightly, and  
 “ they who know not what they ought to believe, nor what  
 “ they say they believe ; these fill all the Theatres, Forums,  
 “ and Walks, with their Divinity, and are not ashamed to  
 “ make the Sun a Witness of their *Impudence*.”

(a) *Who built the Tower of Babel, &c.*] *Gen.* xi. *Mahomet* often reproaches these Controversies of the Christians, particularly in *Azoara*, XXVI. XXXII.

(b) *More of bodily Exercise, &c.*] *1 Tim.* iv. 8. *Colos.* ii,  
 23.

the Mind ; and also in a violent adhering to (a) the Party they had chosen ; the final Event of which was, that there were every where a great many (b) Christians in Name, but very few in Reality. God did not overlook these Faults of his People ; but from the farthest Corners (c) of *Scythia*, (d) and *Germany*, poured vast Armies, like a Deluge upon the Christian World ; And when the great Slaughter made by these, did not suffice to reform those which remained ; by the just Permission of God, (e) *Mahomet* planted in *Arabia* a new Religion, directly opposite to the Christian Religion ; yet such as did in a good Measure express in Words, the Life of a great Part of the Christians. This Religion was first embraced by the *Saracens*, who revolted from the Emperor *Heraclius* ; whose Arms quickly subdued *Arabia*, *Syria*, *Palestine*, *Egypt*, *Persia* ; and afterwards they invaded *Africa*, and came over Sea into *Spain*. But the Power of the *Saracens* was derived to others, (f) particularly to the *Turks*, a very warlike People ; who after many long Engagements with

(a) *The Party they had chosen, &c.*] *Rom. x. 2. 1 Cor. i. 12.* and following Verses.

(b) *Christians in Name, &c.*] See *Salvian*, Book III. concerning the Government of God. “ Excepting a very few who avoid Wickedness, what else is the whole Body of Christians, but a Sink of Vice ? ”

(c) *Of Scythia, &c.*] *Hunns, Avari, Sabiri, Alani, Enthelites, and Turks.*

(d) *And Germany, &c.*] *Goths, Eruli, Gepidæ, Vandals, Franks, Burgundians, Swedes, Almaini, Saxons, Varni, and Lombards.*

(e) *Mahomet planted in Arabia, &c.*] *Dr. Prideaux's Life of Mahomet*, wrote in *English*, is very well worth reading, published at *London*, Anno 1697. *Le Clerc.*

(f) *Particularly to the Turks, &c.*] See *Leunclavius's History of Turkey*, and *Laonicus Chalcocondilas.*

with the *Saracens*, being desired to enter into a League, they easily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themselves. Having taken the Cities of *Asia* and *Greece*, and the Success of their Arms increasing, they came into the Borders of *Hungary* and *Germany*.

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S E C T. II.

*The Mahometans Foundation overturned, in that they do not examine into Religion.*

THIS Religion, which was plainly calculated for Bloodshed, delights much in Ceremonies, (a) and would be believed, without allowing Liberty to enquire into it: For which Reason the Vulgar are prohibited reading those Books which they account sacred; which is a manifest Sign of their Iniquity. For those Goods may justly be suspected, which are imposed upon us with this Condition, that they must not be looked into. It is true indeed, all Men have not like Capacities for understanding every Thing; many are drawn into Error by Pride, others by Passion, and some by Custom: (b) But the Divine Goodness will not allow

(a) *And it would be believed, &c.]* See the *Alcoran*, *Azara* XIII. according to the first *Latin* Edition, which, for the Reader's sake, we here follow.

(b) *But the Divine Goodness will not allow us, &c.]* See the Answer to the Orthodox, Question the Fourth, among the Works of *Justin*: “ That it is impossible for him not to find  
 “ the Truth, who seeks it with all his Heart and Power; this  
 “ our Lord testifies, when he says; he that asks receives, he  
 “ that seeks shall find, and to him that knocks, it shall be  
 “ opened.” And *Origen* in his Thirteenth Book against *Celsus*: “ He ought to consider that he who sees and hears  
 “ all Things, the common Parent and Maker of the Uni-  
 “ verse,

allow us to believe, that the Way to eternal Salvation cannot be known by those who seek it, without any Regard to Profit or Honour; submitting themselves, and all that belong to them, to God, and begging Assistance from him. And indeed, since God has planted in the Mind of Man a Power of judging; no part of Truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in Danger of missing eternal Salvation. .

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### S E C T. III.

*A Proof against the Mahometans, taken out of the sacred Books of the Hebrews and Christians; and that they are not corrupted.*

*MAHOMET* and his Followers confess, (a) that both *Moses* (b) and *Jesus* were sent by God; and that they who first propagated the Institution of *Jesus*, (c) were holy Men. (d) But there are many Things related in the *Alcoran*, which is the Law of *Mahomet*,

“verse, judges according to Men’s Deserts, of the Disposition of every one that seeks him, and is willing to worship him; and he will render to every one of these the Fruit of his Piety.”

(a) *That both Moses, &c.] Azara V. XXI.*

(b) *And Jesus, &c.] Azara V. VII.*

(c) *Were holy Men, &c.] Azara V. LXXI.*

(d) *But there are many Things related, &c.] As the Temple of Mecha, built by Abraham, Azara XI. And many other Things of Abraham Azara XXXI. A confused History of Gideon and Saul, Azara III. Many Things in the History of Exodus, Azara XVII. XXV. and XXXVIII. Many Things in the History of Joseph, Azara XII. concerning the Birds cut in Pieces by Abraham, and called to Life again, Azara IV. concerning Mary’s being brought up with Zachariah, Azara V. concerning the Birds made of Clay by Jesus, Ibid. and XIII.*



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*Mahomet*, directly contrary to what is delivered by *Moses*, and the Disciples of Jesus. To instance in one Example out of many. All the Apostles and Disciples of Jesus entirely agree in this Testimony, that Jesus died upon the Cross, returned to Life upon the third Day, and was seen of many : On the contrary, *Mahomet* says, (a) that Jesus was privately taken up into Heaven, and that a certain Resemblance of him was fixed to the Cross ; and consequently Jesus was not dead, but the Eyes of the *Jews* were deceived. This Objection cannot be evaded, unless *Mahomet* will say, as indeed he does, (b) that the Books both of *Moses*, and of the Disciples of Jesus, have not continued as they were, but are corrupted ; but this Fiction we have already confuted in the third Book. Certainly, if any one should say, that the *Alcoran* is corrupted, the *Mahometans* would deny it, and say, that was a sufficient Answer to a Thing which was not proved. But they cannot easily bring such Arguments for the Uncorruptness of their Book, as we bring for ours, viz. that Copies of them were immediately dispersed all over the World ; and that not like the *Alcoran* in one Language only ; and were faithfully preserved, by so many Sects, who differed so much in other Things. The *Mahometans* persuade themselves, that in the vxith Chapter of *St. John*, which speaks of sending the Comforter, there was something written of *Mahomet*, which the Christians have put out : But here we may ask them ; do they suppose this Alteration of the Scripture to have been made after the coming of *Mahomet*, or before ? It is plainly impossible to have been done after the coming of *Mahomet*, because at that Time there were extant  
all

(a) That Jesus was privately taken up into Heaven, &c.]  
*Azara* XI.

(b) That the Books both of Moses, &c. ] *Azara* IX.

all over the World, very many Copies, not only Greek, but Syriac, Arabic, and in Places distant from Arabia, Æthiopic and Latin, of more Versions than one. Before the coming of *Mahomet*, there was no Reason for such a Change; for nobody could know what *Mahomet* would teach: Further, if the Doctrine of *Mahomet* had nothing in it contrary to the Doctrine of Jesus, the Christians would as easily have received his Books, as they did the Books of *Moses* and the *Hebrew* Prophets. Let us suppose on each Side, that there was nothing written either of the Doctrine of Jesus, or of that of *Mahomet*: Equity will tell us, that that is to be esteemed the Doctrine of Jesus, in which all Christians agree; and that the Doctrine of *Mahomet*, in which all *Mahometans* agree.

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#### S E C T. IV.

*From comparing Mahomet with Christ.*

LET us now compare the Adjuncts and Circumstances of each Doctrine together, that we may see which is to be preferred to the other: And first let us examine their Authors. *Mahomet* himself confessed (a) that Jesus was the Messiah, promised in the Law and the Prophets; he is called by *Mahomet* himself (b) the Word, (c) Mind, (d) and Wisdom of God; he is also said by

(a) *That Jesus was the Messiah, &c.*] *Azoara* XXIX.

(b) *The Word, &c.*] *Azoara* V. and XI. and in the Book of *Mahomet's* Doctrine: *Euthymius Zigabenus*, in his Disputations against the *Saracens*, says, that Jesus is called by *Mahomet*, "the Word and Spirit of God."

(c) *Mind, &c.*] *Azoara* IV. XI. XXIX. and in the forementioned Book.

(d) *And Wisdom, &c.*] In the forecited Places.

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 by him, (a) to have had no Father among Men. *Mahomet* is acknowledged, by his own Disciples, (b) to have been begotten according to the common Course of Nature. Jesus led an innocent Life; against which no Objection can be made. *Mahomet* (c) was a long Time a Robber, (d) and always effeminate. (e) Jesus was taken up into Heaven, by the Confession of *Mahomet*; but *Mahomet* remains in the Grave. And now can any one doubt which to follow?

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S E C T. V.

*And the Works of each of them.*

LET us now proceed to the Works of each of them. (f) Jesus gave sight to the Blind, made the Lame to walk, and recovered the Sick; nay, as *Mahomet* confesses, he restored the Dead to Life: *Mahomet* says, (g) that he himself was not sent with Miracles, but with Arms; however, there were some afterwards, who ascribed Miracles to him,

(a) *To have had no Father amongst Men, &c.*] *Azoara* XXXI.

(b) *To have been begotten, &c.*] See the Book of *Mahomet's* Generation.

(c) *Was a long Time a Robber, &c.*] See *Mahomet's* Chronicon, translated out of *Arabick*. See a Dispute betwixt a *Saracen* and a *Christian*, published by *Peter*, Abbot of *Clugny*.

(d) *And always effeminate, &c.*] *Azoara* XLII. XLIII. LXXV. and LXXVI. See the forementioned Disputation.

(e) *Jesus was taken up into Heaven, &c.*] *Azoara* XI.

(f) *Jesus gave Sight to the Blind, &c.*] *Azoara* V. XII.

(g) *That he himself was not sent with Miracles, &c.*] *Azoara* III. XIV. XVII. XXX. LXXXI. Concerning this Matter, see the Life of *Mahomet*, published in *English*, by the learned Dr. *Prideaux*, P. 30. where he shews at large, that the false Prophet dared not boast of any Miracles. *Le Clerc*.

him but what were they? None but such as might easily be the Effects of human Art; as that of the Dove flying to his Ear; or such as had no Witnesses, as that of the Camel's speaking to him by Night; or else such as are confuted by their own Absurdity; (a) as that of a great Piece of the Moon falling into his Sleeve, and sent back again by him, to make the Planet round. Who is there that will not say, but that in a doubtful Cause, we are to stick to that Law, which has on its Side the most certain Testimony of the Divine Approbation? Let us also examine them, who first embraced each of these Laws.

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## S E C T. VI.

*And of those who first embraced each of these Religions:*

THEY, who embraced the Law of Christ, were Men who feared God, and led innocent Lives; and it is not reasonable that God should suffer such Persons to be deceived with cunning Words, or with a Shew of Miracles. (b) But they who first embraced

(a) *As that of a great Piece of the Moon, &c.] Azoara LXIV. See this Fable more at large, in the Chapter Ceramuz, in Cantacuzenus's Oration against Mahomet, Sect. 23.*

(b) *But they who first embraced Mahometanism, &c.] This the Word Saracen shews, which signifies Robber. See Scaliger's Emendation of the Times, Book III. Ch. of the Arabian Period. The first Followers of Mahomet were indeed truly Robbers; but the Arabian Word, to which Scaliger refers, signifies to steal privately, not to rob; nor is it credible that they would take upon themselves such an infamous Name; not to mention that this was more ancient than Mahomet, for we find it in Ptolemy and Philostorgius; wherefore I rather follow the Opinion of those who deduce the Name of Saracen from the Word שרק Shark, which signifies Eastern, whence comes שרקיים Sharkiin, Saracens, or People dwelling in the East, as the Arabians are called in Scripture. About which see Ed-*



embraced *Mahometanism*, were Robbers, and Men void of Humanity and Piety.

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S E C T. VII.

*And of the Methods by which each Law was propagated.*

NEXT let us see the Methods by which each Religion was propagated. As for the Christian Religion, we have already said several Times, that its Increase was owing to the Miracles not only of Christ, but of his Disciples and their Successors; and also to their patiently enduring of Hardships and Torments. But the Teachers of *Mahometanism* did not work any Miracles, did not endure any grievous Troubles, nor any severe Kinds of Death for that Profession. (a) But that Religion follows where Arms lead the Way, it is the Companion of Arms; (b) nor do its Teachers bring any other Arguments for it, but the Success of War, and the Greatness of its Power; than which nothing is more fallacious. They themselves condemn the *Pagan* Rites, and yet we know how great the Victories of the *Persians*, *Macedonians*, and *Romans* were, and how far their Enemies extended themselves. Neither was the Event of War always prosperous to the *Mahometans*; (c) there are remarkable Slaughters which they have received

ward *Pocock* on the Specimen of the History of the *Arabians* in the Beginning. *Le Clerc*.

(a) But that Religion follows where Arms lead the Way, &c.] *Azara* X. XVIII. XXVI.

(b) Nor do its Teachers bring any other Arguments, &c.] *Azara* XXXIII. XLVII.

(c) There are remarkable Slaughters, &c.] And greater since the Time of *Grotius*. For they were driven, after many Slaughters,

ceived in very many Places, both by Land and Sea. They are driven out of all *Spain*. That Thing cannot be a certain Mark of true Religion, which has such uncertain Turns, and which may be common both to good and bad: And so much the less, because their Arms were unjust, (a) and often taken up against a People who no Ways disturbed them, nor were distinguished for any Injury they had done; so that they could have no Pretence for their Arms, but Religion, which is the most profane Thing that can be; (b) for there is no Worship of God, but such as proceeds from a willing Mind. Now the Will is inclined only by Instruction and Persuasion, not by Threats and Force. He that is compelled to believe a Thing, does not believe it; but only pretends to believe it, that he may avoid some Evil. He that would extort Assent, from a Sense of Evil or from Fear, shews by that very Thing, that he distrusts Arguments. And again, they themselves destroy this very Pretence of Religion, when they suffer those

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Slaughters, from the *Austrian* Dominions, from *Hungary*, *Transylvania*, and *Pelopponesus*, not many Years since. And since that Time the *Turkish* Empire seems to decrease. In the Year 1715, after these short Notes were first published, the *Turks* recovered the *Morea*, which was poorly defended by the *Venetian* Governors; but in the following Year, 1716, when they attempted to invade *Hungary* and the Island of *Corfica*, they were, first, overthrown in a great Fight by the *Germans* under the Command of Prince *Eugene* of *Sarvoy*, and lost *Temefwaer*, which was forced to yield after a stout Siege; then being repulsed by the Valour of Count *Schulemburg*, not without Loss, they retired to their Fleet. While I was writing this, *April* 1717, they threatened they would attempt the same again with new Forces, but the *Germans* did not seem to be much affected with it. *Le Clerc*.

(a) And often taken up against a People, &c.] *Azoara* XIX.

(b) For there is no Worship of God, &c.] *Lactantius* Book X. Chap. 20. "For there is nothing so voluntary as Religion: "in which if the Mind of the Sacrificer goes contrary, it is "taken away; there remains none."

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who are reduced to their Obedience, to be of what Religion they please ; nay, (a) and sometimes they openly acknowledge, that Christians may be saved by their own Law.

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S E C T. VIII.

*And of their Precepts compared with one another.*

LET us also compare their Precepts together. The one commands Patience, nay, Kindness, towards those who wish ill to us : The other Revenge. The one commands that the Bonds of Matrimony should be perpetual, that they should bear with each other's Behaviour ; (b) the other gives a Liberty of separating : Here the Husband does the same himself, which he requires of his Wife ; and shews by his own Example, that Love is to be fixed on one. (c) There, Women upon Women are allowed, as being always new Incitements to Lust. Here, Religion is reduced inwardly to the Mind ; that being well cultivated there, it may bring forth fruits profitable to Mankind ; there, almost the whole Force of it is spent (d) in Circumcision, (e) and Things indifferent in themselves. Here, a moderate Use of Wine and Meat is allowed : (f) There the eating Swine's Flesh, and

(a) *And they sometimes openly acknowledge, &c.] Azara I. and XII. The Book of the Doctrine of Mahomet ; see Enthymius.*

(b) *The other gives a Liberty of separating, &c.] See Enthymius and others who have wrote of the Turkish Affairs.*

(c) *There, Women upon Women, &c.] Azara III. VIII. IX. XXX. LII.*

(d) *In Circumcision, &c.] See also Bartholomew Georgivitius of the Rites of the Turks.*

(e) *And Things indifferent in themselves, &c.] As Washings, Azara IX. See also Enthymius.*

(f) *There the eating Swine's Flesh, &c.] Azara II. XXVI.*

and (a) drinking Wine, is forbidden; which is the great Gift of God, for the Good of the Mind and body, if taken moderately. And indeed it is no Wonder, that childish rudiments should precede the most perfect Law, such as that of Christ is; but it is very preposterous, after the Publication thereof, to return to Figures. Nor can any Reason be given, why any other Religion ought to be published, after the Christian Religion, which is far the best.

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S E C T. IX.

*A Solution of the Mahometans, Objection concerning the Son of God.*

THE *Mahometans* say, they are offended, because we ascribe a Son to God, who makes no Use of a Wife; as if the Word Son, as it refers to God, could not have a more divine Signification. But *Mahomet* himself ascribes many Things to God, no less unworthy of him, than if it were said he had a Wife; for Instance, (b) that he has a cold Hand, and that himself experienced it by a Touch; (c) that he is carried about in a Chair, and the like. Now we, when we call Jesus the Son of God, mean the same Thing that he did, (d) when he calls him the Word of God; for the Word is in a peculiar

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(a) *And drinking Wine, &c.]* See *Enthymius*, and others, who have wrote of the Affairs of the *Saracens*.

(b) *That he has a cold Hand, &c.]* See the Place in *Richardus* against the *Mahometans*, Ch. 1, and 14. and in *Cantacuzenus*, in the Second Oration against *Mahomet*, Sect. XVIII. and in the Fourth Oration, not far from the beginning.

(c) *That he is carried about in a Chair, &c.]* In the same Place.

(d) *When he calls him the Word of God, &c.]* See above.



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Manner (a) produced from the Mind : To which we may add, that he was born of a Virgin, by the Help of God alone, who supplied the Power of a Father ; that he was taken up into Heaven by the Power of God ; which Things, and those that *Mahomet* confesses, shew (b) that Jesus may, and ought to be called the Son of God, by a peculiar right.

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S E C T. X.

*There are many absurd Things in the Mahometan Books.*

BUT on the other Hand, it would be tedious to relate how many Things there are in the *Mahometan* Writings, (c) that do not agree to the Truth of History ; and how many that are very ridiculous. Such as (d) the Story of a beautiful Woman, who learnt a famous Song from Angels overtaken with Wine ; by which she used to ascend up into Heaven, and to descend from thence ; who when she was ascended very high into the Heavens, was  
appre-

(a) *Produced from the Mind, &c.*] See *Plato* in his *Banquet*, and *Abarbanel* in his *Dialogue*, which is commonly called that of *Leo Hebraeus*. See *Enthymius* concerning this Matter, in the forementioned *Dispute*, where he says, “ In like Manner “ as our Word proceeds from the Mind, &c.” And *Cardinal Cusan*, Book I. Chap. 13. &c. against the *Mahometans* ; and *Richardus*, Chap. 9. and 15.

(b) *That Jesus may, and ought to be called, &c.*] *Luke* 1. 35. *John*, x. 56. *Acts* iii. 13, 14, 15, xiii. 33. *Heb.* i. 5. v. 5. in the forementioned Book of the *Doctrine of Mahomet*, Jesus is brought in, calling God his Father.

(c) *That do not agree to the Truth of History, &c.*] As that of *Alexander the Great*, who came to a Fountain where the Sun stood still. *Azoara* XXVIII, concerning *Solomon*, XXXVII.

(d) *The Story of a beautiful Woman, &c.*] This Fable is in the Book of the *Doctrine of Mahomet*, taken out of the Book of *Exarrations*. See also *Cantacuzenus*, in his *Second Oratio* against *Mahomet*, Chap. 15.

apprehended by God, and fixed there, and that she is the Star *Venus*. Such another (*a*) is that of the Mouse in *Noah's* Ark, that sprung out of the Dung of an Elephant; and on the contrary, (*b*) that of a Cat bred out of the Breath of a Lion. And particularly, (*c*) that of Death's being changed into a Ram, which was to stand in the middle Space betwixt Heaven and Hell; and (*d*) that of getting rid of Banquets in the other Life by Sweat; and (*e*) that of a Company of Women's being appointed to every one, for sensual Pleasure. Which Things are really all of them such, that they are deservedly given over to Senselessness, who can give any Credit to them, especially when the Light of the Gospel shines upon them.

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## S E C T. XI.

*The conclusion to the Christians; who are admonished of their Duty, upon Occasion of the foregoing Things.*

HAVING finished this last Dispute, I come now to the Conclusion, which regards not Strangers, but Christians of all Sorts and Conditions; briefly shewing the Use of those Things which have been hitherto said; that those which are right, may be done, and those which are wrong may be avoided.

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First,

(*a*) *Is that of the Mouse, &c.*] This is in the forementioned Book of the Doctrine of *Mahomet*.

(*b*) *Of a Cat, &c.*] In the same Book.

(*c*) *Of Death's being changed into a Ram, &c.*] In the End of the forementioned Book of the Doctrine of *Mahomet*.

(*d*) *Of getting rid of Banquets, &c.*] In the forecited Book of the Doctrine of *Mahomet*.

(*e*) *Of a Company of Women's, &c.*] See what was above alleged on the second Book.

First, (*a*) that they lift up undefiled Hands to that God (*b*) who made all Things, visible and invisible, out of nothing; (*c*) with a firm Persuasion that he takes Care of Mankind, (*d*) since not a Sparrow falls to the Ground without his Leave: (*e*) And that they do not fear them, who can only hurt the Body, before him who hath an equal Power over both Body and Soul: (*f*) That they should trust not only on God the Father, but also on Jesus, since there is (*g*) none other Name on Earth, by which we can be saved; (*h*) which they will rightly perform, if they consider that not they, who call one by the Name of Father, and the other by the Name of Lord, shall live eternally; but they who conform their Lives to his Will. They are moreover exhorted, carefully to preserve (*i*) the Holy Doctrine of Christ, as a most valuable Treasure; and

(*a*) *That they lift up undefiled Hands, &c.*] 1 Tim. ii. James iv. 8. Tertullian in his Apology: “ Thither the Christians  
“ direct their Eyes, with Hands extended, because innocent;  
“ with Head uncovered, because they are not ashamed; with-  
“ out any Instructor, because from our Heart we pray for all  
“ Emperors, that they may enjoy a long Life, a secure Go-  
“ vernment, a safe House, courageous Armies, a faithful  
“ Senate, an honest People, and a peaceful Land.”

(*b*) *Who made all Things, &c.*] Colos. i. 16. Heb. xi. 3. Acts iv. 24. 2 Mac. vii. 28.

(*c*) *With a firm Persuasion, &c.*] 1 Pet. iii. 11. v. 7.

(*d*) *Since not a Sparrow, &c.*] Matt. x. 29.

(*e*) *And that they do not fear them, &c.*] Matt. x. 28. Luke xii. 4.

(*f*) *That they should Trust, &c.*] John xiv. 2. Heb. xiv. 15, 16. Ephes. iii. 12 and 17.

(*g*) *None other Name on Earth, &c.*] Acts iv. 12.

(*h*) *Which they will rightly perform, &c.*] John viii. 43, and following. Matt. vii. 21. John xv. 14. 1 John ii. 3, 4.

(*i*) *The holy Doctrine of Christ, &c.*] Matt. xiii. 44, 45. 1 Cor. iv. 7. 1 Tim. vi. 20. 2 Tim. i. 14.

and to that End, (*a*) often to read the sacred Writings; by which no one can possibly be deceived, who has not first deceived himself. (*b*) For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any necessary Truth, or to hide it in Obscurity; but we must bring (*c*) a Mind prepared to obey, which if we do, (*d*) none of those Things will escape us, which we are to believe, hope, or do; and by this Means, (*e*) that Spirit will be cherished and excited in us, which is given us as (*f*) a Pledge of future Happiness. Further, they are to be deterred from imitating the Heathen: First, (*g*) in the Worship of false Gods, (*h*) which are nothing but empty Names; (*i*) which  
evil

(*a*) *Often to read the sacred Writings, &c.*] *Colos.* iii. 16. *1 Thes.* v. 37. *Rev.* i. 3.

(*b*) *For the Authors of them were more faithful, &c.*] *Tertullian* speaks thus concerning the Hereticks in his Prescription: "They were wont to say, that the Apostles did not know all Things; being actuated by the same Madness, by which they again change, and say that the Apostles did indeed know all Things, but did not deliver all things to all Men; in both of which they make Christ subject to Reproach; who sent Apostles either not well instructed, or not very honest." See what there follows, which is very useful.

(*c*) *A Mind prepared to obey, &c.*] *John* vii. 17. v. 44. *Matt.* xi. 25. *Philip.* iii. 15. *2 Pet.* iii. 16. *Hosea* xiv. 10.

(*d*) *None of those Things will escape us, &c.*] *2 Tim.* ii. 15, 16. *John* xx. 31. *1 Pet.* i. 23.

(*e*) *That Spirit will be cherished, &c.*] *2 Tim.* vi. *1 Thes.* v. 19.

(*f*) *A Pledge of future Happiness, &c.*] *Ephes.* i. 14. *2 Cor.* i. 22. v. 3.

(*g*) *In the Worship of false Gods, &c.*] *1 Cor.* viii. 5, 6.

(*h*) *Which are nothing but empty Names, &c.*] In the same, v. 4. x. 19.

(*i*) *Which evil Angels make use of, &c.*] *2 Cor.* x. 20. *Rev.* ix. 2.



evil Angels make use of (a) to turn us from the Worship of the true God; wherefore (b) we cannot partake of their Rites, and at the same Time be profited by the Sacrifice of Christ. Secondly, (c) in a licentious Way of living, having no other Law but what Lust dictates, (d) which Christians ought to be furthest from; because they ought not only (e) far to exceed the Heathen; (f) but also the Scribes and Pharisees among the *Jews*; whose Righteousness, which consisted in certain external Acts, was not sufficient to secure them a heavenly Kingdom. (g) The Circumcision made with Hands availeth nothing now, but that other internal Circumcision of the Heart, (h) Obedience to the Commands of God, (i) a new Creature, (k) Faith which is effectual by Love, (l) by which the true *Israelites* are distinguished, (m) the Mystical *Jews*, that is, such as praise God.

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(a) *To turn us from the Worship of the true God, &c.*] *Ephes.* ii. 2. *Rev.* ix. 5. *2 Thes.* ii. 12.

(b) *We cannot partake of their Rites, &c.*] *1 Cor.* x. 20.

(c) *In a licentious Way of living, &c.*] *Ephes.* ii. 3. *Tit.* ii. 14.

(d) *Which Christians ought to be the furthest from, &c.*] *2 Cor.* vi. 15.

(e) *Far to exceed the Heathen, &c.*] *Matt.* v. 47. vi. 7, 32.

(f) *But also the Scribes and Pharisees, &c.*] *Matt.* v. 20. xiii. 23. *Rom.* iii. 20. *Gal.* ii. 16.

(g) *The Circumcision made with Hands, &c.*] *1 Cor.* vii. 19. *Gal.* v. 6. vi. 15. *Philip.* iii. 3. *Ephes.* ii. 11. *Colos.* ii. 11. *Rom.* ii. 29.

(h) *Obedience to the Commands of God, &c.*] *1 Cor.* vii. 19.

(i) *A new Creature, &c.*] *Gal.* vi. 15.

(k) *Faith which is effectual by Love, &c.*] *Gal.* v. 6.

(l) *By which the true Israelites are distinguished, &c.*] *Rom.* ix. 6. *1 Cor.* x. 18. *Gal.* vi. 16. *John* i. 47.

(m) *The Mystical Jews, &c.*] *Rom.* ii. 28. *Philo* concerning Allegories. "Judas was a Symbol of him that professes (God)."

(a) The Difference of Meats, (b) Sabbaths, (c) Festival Days (d) were the Shadows of Things, which really are in Christ and Christians. *Mabometanism* gave Occasion for mentioning the following Admonitions ; (e) it was foretold by our Lord Jesus, that after his Time there should come some who should falsely say they were sent of God ; but though (f) an Angel should come from Heaven, we are not to receive any other Doctrine but that of Christ, (g) confirmed by so many Testimonies. In Times past indeed, (b) God spake in many and various Manners, to the pious Men that then were; but last of all he was pleased to call us by his Son, (i) the Lord of all Things, (k) the Brightness of his Father's Glory, and the express Image of his Substance ; (l) by whom all Things were made, which were or shall be ; (m) who acts and upholds all

(a) *The Difference of Meats, &c.*] *Acts* x. 13, 14, 15, 16. xv. 19, 20. *1 Cor.* x. 15. *Colof.* ii. 16, 21.

(b) *Sabbaths, &c.*] In the forecited Place of the *Colossians*.

(c) *Festival Days, &c.*] In the same Place, and *Rom.* xiv. 5.

(d) *Were the Shadow of Things, &c.*] *Colof.* ii. 17. *Heb.* x. 11.

(e) *It was foretold by our Lord Jesus, &c.*] *John* v. 34. *2 Thes.* ii. 9. *Matt.* vii. 15. xxiv. 11. *Mark* xiii. 22. *1 John* iv. 1.

(f) *An Angel should come from Heaven, &c.*] *Gal.* i. 8.

(g) *Confirmed by so many Testimonies, &c.*] *1 John* v. 7. 8. *Heb.* ii. 4. xii. 1. *John* i. 7, 32. v. 32, 37, 39, 46. *Luke* xiv. 27. *Acts* ii. 22, 23. x. 43.

(b) *God spake in many and various Manners, &c.*] *Heb.* i. 2.

(i) *The Lord of all Things, &c.*] *1 Cor.* xv. 27. *Heb.* ii. 5.

(k) *The Brightness of his Father's Glory, &c.*] *Heb.* i. 3.

(l) *By whom all Things were made, &c.*] In the same Ch. *Colof.* i. 16.

(m) *Who acts and upholds all Things, &c.*] *Heb.* i. 3. *Rev.* i' v.

all Things by his Power; and who (a) having made Atonement for his Sins, is advanced to the Right Hand of God, having obtained (b) a higher Dignity than the Angels; and therefore nothing more noble can be expected, (c) than such a Law giver. They may also take Occasion from hence to remember, (d) that the Weapons appointed for the Soldiers of Christ are not such as *Mahomet* depends upon, but proper to the Spirit, fitted for the pulling down of strong Holds, erected against the Knowledge of God, (e) the Shield of Faith, which may repel the fiery Darts of the Devil; the Breast-plate of Righteousness, or Holiness of Life; for a Helmet which covers the weakest Part, the Hope of eternal Salvation; (f) and for a Sword the Word delivered by the Spirit, which can enter into the innermost Parts of the Mind. Next follows an Exhortation (g) to mutual Agreement, which Christ seriously commended to his Disciples when he was about to leave them: (h) We ought not to have amongst

(a) *Having made Atonement for our Sins, &c.*] *Heb.* i. 3. ix. 12. *Matt.* xx. 28. 1 *John* ii. 2. iv. 10. *Matt.* xxvi. 64. *Mark* xvi. 19. *Acts* ii. 33, 34. vii. 55, 56. *Rom.* viii. 34. *Ephes.* i. 10. *Colos.* iii. 1. *Heb.* viii. 1. x. 12. xii. 5.

(b) *A higher Dignity than the Angels, &c.*] 2 *Pet.* iii. 22. *Heb.* i. 13. *Ephes.* i. 21.

(c) *Than such a Lawgiver, &c.*] *Heb.* ii. 3, 4, 5, 6, 7, 8. iii. 3, 4, 5, 6.

(d) *That the Weapons appointed for the Soldiers of Christ, &c.*] *Rom.* xiii. 12. 2 *Cor.* vi. 7. x. 4. *Ephes.* vi. 11, 12, 13, 14, 15, 16, 17, 18.

(e) *The Shield of Faith, &c.*] See, beside the aforesaid Place, to the *Ephesians*, 1 *Thes.* v. 8.

(f) *And for a Sword, &c.*] See, beside the forementioned Place, *Ephes.* vi. 17. *Heb.* iv. 12. *Rev.* i. 6.

(g) *To mutual Agreement, &c.*] *John* xiv. 27. xiii. 34. 35. xv. 12. 17. xvii. 20, and following. xx. 19, 26. 1 *John* iii. 23. Also *Ephes.* iii. 14, and following, vi. 16. *Heb.* xiii. 20. *Matt.* v. 9.

(h) *We ought not to have amongst us many Masters, &c.*] *Matt.* xxiii. 8. *James* iii. 1.

amongst us many Masters, but only Jesus Christ:  
 (a) All Christians were baptized into the same Name, therefore there ought (b) to be no Sects or Divisions amongst them: To which that there may be some Remedy applied, those words of the Apostle are suggested, (c) to be temperate in our Wisdom, (d) according to the Measure of the Knowledge, God has afforded us; (e) if any have not so good an Understanding of all Things, that we bear with their infirmities, (f) that they may quietly, and without quarrelling, unite with us; (g) if any exceed the rest in understanding, it is reasonable he should exceed in Good-will towards them: And as to those (h) who in some Things think otherwise than we do, we are to wait till God shall make the hidden Truth manifest unto them: In the mean Time, (i) we are to hold fast, and fulfil those Things we are agreed in. (k) Now we know  
 in

(a) *All Christians were baptized, &c.*] Rom. vi. 3, 4. 1 Cor. i. 13, 15. Gal. iii. 27. Ephes. iv. 5. Colos. ii. 12.

(b) *To be no Sects or Divisions amongst them, &c.*] 1 Cor. i. 10. xi. 18. xii. 25.

(c) *To be temperate in our Wisdom, &c.*] Rom. xii. 8. 16. 1 Cor. iv. 6.

(d) *According to the Measure of the Knowledge, &c.*] In the forecited Place to the Romans, and xii. 6. 2 Cor. x. 13. Eph. iv. 7. 15, 16.

(e) *If any have not so good an Understanding, &c.*] Rom. xiv. xv. 2. 1 Cor. viii. 7.

(f) *That they may quietly, &c.*] Rom. xiv. 1. 2 Cor. xii. 20. Gal. v. 20. Philip i. 16. ii. 3, 15. 1 Cor. xi. 16.

(g) *If any exceed the rest, &c.*] Rom. viii. 1, 2, 3, 9. xii. 8. xiii. 3, 14, 16. 1 Cor. xiii. 2. 2 Cor. vi. 6. viii. 7. 2 Pet. i. 5, 9.

(h) *Who in some Things think otherwise, &c.*] Philip. iii. 15. Ephes. iv. 2. 1 Cor. xiii. 4, 7. 1 Thes. iv. 14. 2 Cor. vi. 6. Gal. v. 22. Colos. iv. 11. 2 Tim. iv. 2. Luke ix. 54, 55.

(i) *We are to hold fast, &c.*] Philip. iii. 16. James i. 22, 23, 24, 25.

(k) *Now we know in Part, &c.*] 1 Cor. xiii. 9, 12.



in Part; (*a*) the Time will come, when all Things shall be most certainly known. But this is required of every one, (*b*) that they do not unprofitably keep by them the Talent committed to their Charge; (*c*) but use their utmost Endeavours to gain others unto Christ; (*d*) in order whereunto, we are not only to give them good and wholesome Advice, but to set before them (*e*) an example of Reformation of Life; that Men may judge of the Goodness of the Master by the Servant, and of the Purity of the Law by their Actions. In the last Place, we direct our Discourse, as we did in the Beginning, to common Readers, beseeching them to give God the Glory, (*f*) if they receive any Good from what has been said; (*g*) and if there be any Thing they dislike, let them impute it to the Errors all Mankind are prone to fall into; (*h*) and to the Place and Time in which this was delivered, more according to Truth, than elaborately.

(*a*) *The Time will come, &c.*] 1 Cor. v. 10, 12. 1 John iii. 2. Matt. v. 8.

(*b*) *That they do not unprofitably keep, &c.*] Matt. xxv. 15. and following.

(*c*) *But use their utmost Endeavours, &c.*] 1 Cor. ix. 19, 20, 21, 22.

(*d*) *In order whereunto, &c.*] Gal. vi. 6. Ephes. iv. 29. 2 Tim. i. 13. Titus ii. 8.

(*e*) *An Example of Reformation of Life, &c.*] 1 Pet. iii. 1, 16. Eph. vi. 6. 2 Tim. ii. 24. 1 Pet. ii. 12. Eph. iv. 1. Phil. i. 27.

(*f*) *If they receive any Good, &c.*] James i. 17. 2 Thes. i. 3. 1 Cor. i. 4.

(*g*) *And if there be any Thing they dislike, &c.*] James iii. Gal. vi. 1, 2.

(*h*) *And to the Place and Time, &c.*] Because this very excellent and learned Man was kept in *Lipstadt* Prison, to which he was condemned for Life; at which Time, and in which Place, he could never have taken so great Pains in accomplishing so many Pieces remarkable for great Learning, accurate Judgment, and singular Brightness, without incredible Firmness and Constancy of Mind, and unshaken Faith in God; for which Endowments bestowed upon him by God, for the Benefit of Christendom, let every one who reads his other Works, or this with a Mind intent upon Truth, give Thanks to God, as I do from the Bottom of my Heart. *Le Clerc.*

T W O

T W O  
B O O K S

B Y

Monfieur Le CLERC.

B O O K I.

Concerning the CHOICE of our OPINION amongst  
the different Sects of CHRISTIANS.

B O O K II.

Against INDIFFERENCE in the CHOICE of our  
RELIGION.