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Hutchinson (John) Teological notes

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B 1748

MOSES's---
Sine Principio:

REPRESENTED

By NAMES, | By TYPES,
By WORDS, | By EMBLEMS.

WITH AN

INTRODUCTION,

Rich: SHEWING Strong

The NATURE of BODY and SOUL,
The FIRST STATE of MAN,
The QUALITY of his CRIME,
His CONDITION after his FALL,
His STATE under the SECOND COVENANT.

THAT

By Reason of Man's Nature, and of his Fall,
PERSONS, THINGS, and ACTIONS,

Were represented by

SUBSTITUTES, TYPES, and *EMBLEMS:*
Before and particularly after the Fall;

The taking of Man into the Essence,
Purification, Sacrifice, Attonement, *&c.*

Which were Observed by ALL,

BELIEVERS and APOSTATES,
Misapply'd by *Gentiles*, afterwards by *Jews.*

The Sine Principio is complete

By *J. Hutchinson* —

The Third EDITION, Corrected.

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Abbreviat. Explicat.

B *F. Boderian. Dict. Syro Chald.* Antwerp, 1573.

B. C. *Joh. Buxtorfii Lex. Chald. Talm. & Rab.* Basil. 1639.

C. *Edm. Castelli Lex. Heptaglotton.* Lond. 1669.

Coc. *Joh. Coccei Lex. & Com. Hebr. & Chald.* Francof. 1689.

M. *F. Marii de Calasio Concord. S. B. Hebr. & Lat. cum conven. al. Ling.* Rom. 1621.

P. *S. Pagnini Lex. Hebr.* Lugd. 1577.

Pl. *Chr. Plantini Lex. Græc.* Antw. 1572.

R. *Gul. Robertson Concordantiale Lex. Heb.* Lond. 1680.

S. *Valent. Schindleri, Lex. Pentaglot.* Hanov, 1612.

Scap. *Jo. Scapulæ Lex. Græco Lat.* Amstelæd. 1652.

S. T. *Thesaur. Græc. Ling. ab Hen. Steph. construct.* 1572.

S. T. *Thesaur. Ling. Lat. ab Rob. Steph.* Lugdun. 1573.

T. *Thomassini Gloss. Hebraic.* Paris 1697.

INTRODUCTION.

I HAVE made a Beginning, whereby I have ſhewed how the Tranſlation of the Bible came to be as it is imperfect. I have reſcued the original Text from ſome of the Omiſſions, Miſtakes, or Errors in the Tranſlation, about created inanimate Things, their Mechaniſm, *&c.* and about the Objects of the Worſhip, the Emblems and Sacrifices of the Heathens, and about the bringing thoſe Emblems and Sacrifices into the Temple and Service of God, by inſerting ſome of the Omiſſions, which ſhew the Occaſion of God's Intercourſe with Man by Miracles, by Revelation, by Writing, by Laws, *&c.* and by rectifying ſome of the Miſtakes or Errors, which by a blind Reverence to Antiquity

have continued, and, for want of Learning or Knowledge, or Application, were become received Notions, and ſo vulgar Errors, and endangered the Credit of that Perfection, or, as it is truly called, Infallibility, which is in the Scriptures. I have put them literally, and no Man has been able to ſhew, that I have committed any Fault, or miſrepreſented any thing in that Light. Now I muſt put them in another Light. Perhaps Friends may ſay, I have carried Things in my laſt too far one Way. And perhaps others will ſay, I carry them in this too far the other Way. I mentioned ſome other Parts in the ſecond Part of *Moſes's Principia*, p. 333. which I had gone ſome Length in, not only with Relation to the whole Syſtem, but to this Earth and Parts in it; endeavouring to communicate ſeveral Sorts of Knowledge, which would have yielded preſent Profit: But ſome have thought fit to divert me from ſerving ſuch as want it not; and if they had it, would not do ſo much Good with it, as perhaps this ſmall Effort may do. So I ſhall purſue the Knowledge which may yield future Advantage. I have not gone through the Subject of my laſt, nor much further than is neceſſary to enable me to enquire into an Affair of infinitely

higher Consequence; that is, I have not shewed much more of the created Agents, than to be able to shew how God intended by them, as Types, to convey Ideas to Man of his Essence, the Personality in that Essence, and, by their respective Offices and Actions, the Actions attributed to each Person; nor how the Emblems and Services were framed, than to explain the Designs of God to Man, which ought to be the chief Object of our Searches, as God says by *Hosea* vi. 6. *For I desired Mercy and not Sacrifice, and the Knowledge of the* Aleim *more than Burnt-Offerings.* And as *Christ* says, *John* xvii. 3. *And this is Life eternal, that they might know thee, the only true God, and* Jesus Christ, *whom thou hast sent.*

I shall now attempt to make a Beginning, to rescue the Text from the deficient or false Constructions which are in the Translations and in the Paraphrases upon them; and from the Learning and Wit, three Degrees below the Rank of *Grubstreet*, which is daily heaped upon the Translation, and is supposed to affect the Originals, about the uncreated eternal Essence, and the Personality in it.

I have ſhewed the Gods of the antient Philoſophers. I ſhall not rummage into the Entrails of the Creatures of the Brains of our modern Philoſophers, to know what is God from them, who were, in reſpect of Languages, Ideots; in reſpect of Things, ignorant, both of firſt and ſecond Cauſes: Nor into his, who ſome People agreed for certain Ends to call a Philoſopher, and ſo perſuaded him to call himſelf one, who aſcribed his Notions of Divinity to the Appearances of Things: If he had found out the true Philoſophy by Revelation, and had not judged by Appearances, he would not have left us ſuch a Tribe of unexamined inſignificant Words without an Idea either of God, or what it was he aim'd at. Still much leſs ſhall I ſearch into thoſe of ſuch as diſpute the Equality of the Perſons in the Eſſence, to know what Ideas we ought to form of the Perſonality: Nor into the Collections of our *Staters* of Nature, becauſe the Adverſaries, nay, many who pretend to be Friends, cite Scraps about the Exiſtence of God, the Soul, *&c.* out of the lateſt Heathens, which they had from Revelation or the Scripture, and attribute thoſe Diſcoveries ignorantly to the Light of Nature, and ſuch natural

Nonſenſe.

Nonſenſe. I think it is neceſſary to ſhew it from the Original. If it ſeems ſtrange how they could take them out of the Scriptures, and Chriſtians cannot ſee them in it, the Anſwer is ſhort, the elder Heathens underſtood the Things the Ideas are taken from, which the Words in Scripture refer to, and Chriſtians have neglected the Knowledge of them. Emblems or Draughts of the Heavens, or Repreſentations, as at firſt, and downwards to, and in the Temple of the Heathens, or Repreſentations, or new Deſcriptions in Words in the ſacred Books, are but Copies of the Archetype. The Ideas of the Eſſence, and of the Perſons remain there, as they did when the Ideas taken from them were exhibited by ſupernatural Repreſentations, and committed to Forms or Figures, or Letters. So indeed the Heathens had their Knowledge from the Light of Nature, not in the Senſe the Words are uſed, nor any otherwiſe. To reſtore the Knowledge of the Things from whence the Ideas are taken, is the chief Part of my Intent.

I think myſelf bound to follow *Chriſt's* Directions, which were given when only the *Hebrew* Scriptures were writ; *John* v. 39. *Search the Scriptures, for in them ye think*

think ye have eternal Life, and they are they which testify of me. Ver. 46. *For had ye believed* Moses, *ye would have believed me, for he wrote of me,* (Marg. *Gen.* iii. 15. *Deut.* xviii. 15.) So *John* xvii. 17. *Thy Word is Truth.* If this be taken for the Letter, the Ideas of Things or Actions natural, moral, or mysterious, raised by the Word, correspond with their Exemplars, or Archetypes. Though 'tis plain this first, if not the second, was spoken to the Persons then present of the *Hebrew*, yet Scriptures now include what was since writ mostly in *Greek*, a Language which had been adapted for other Gods, which did not afford Words to express what concerns these Points so strongly and clearly as the *Hebrew* had express'd them. And as there was no Dispute whether any other Essence was God, except the Essence of the Heavens, and as that was clearly settled; and as all the other Names of God were either such as relate to the Covenant, or were taken from the Heavens as a Type of the Essence and Personality, or reclaimed from the Heavens, or in Distinction to the imagined Power in the Heavens; and as that Matter was fully settled in the *Hebrew* Text, 'tis seldom, and, if I may be allowed

to

to uſe ſuch a Word in ſpeaking of the Scripture, but accidentally touch'd upon in the *Greek* or *New Teſtament*, and then by way of Reference to the *Old*. And as there is, and the Heathens always acknowledg'd, a Trinity in the Subſtance of the Heavens, and as the Scriptures make Uſe of that Perſonality to carry on the material Ideas of the Perſonality in the eternal Eſſence by them; and as the Heathens had a Tradition of ſomething more, which they always join'd in that Trinity, there never was any Diſpute about that, till the Deſign of the Salvation of Man by the Coming of *Chriſt* was perfectly manifeſted and compleated, and the Devil ſet the ancient Hereticks to work to oppoſe it. Indeed, the *New Teſtament* is call'd, (*General Epiſtle* of *James* i. 21.) *The engrafted Word, which is able to ſave your Souls*. The Goſpel of *Chriſt* is engrafted or built upon former Manifeſtations, and cannot grow or ſtand without them, *viz.* The Evidence of *Jehovah*, *Elohim*, *&c.* Nay, the *Greek* Language is but engrafted into the *Hebrew*; as a Graft grows and bears the Fruit, and the Stock ſupplies it with Nouriſhment, ſo here. And though the ancient Fathers have proved, from the Original in the *Greek* Language, and our

Divines

Divines from that, and the Writings of the Fathers in that and the *Latin* Tongue; more than enough to satisfy those who are willing to know and accept the Truth, yet it seems 'tis not enough to stop the Mouths of Wranglers. Therefore 'tis our Business to search the Scriptures, if possible, more diligently than they have been search'd, for Evidence about these Matters, and to shew the Root and Stem which support the Graft.

It has been often said, that if you dissect and examine any Creature which has Poison in some of its Parts, it has one Part, which, if apply'd to the Part bit or stung, kills the Poison: So, I believe, has Philosophy. I am resolv'd to try the Experiment.

I shall presently give up Metaphysicks, or abstracted Notions, pretended to be form'd in the Mind without outward, or reveal'd by outward Helps, and allow that Man is so form'd, that no Idea comes into his Mind but by Sense, or by supernatural Means, by the Assistance of sensible Objects. But because several cited by Mr. *W*—— in his Longitude by the Dipping-Needle, *p.* 88. could find out no Mechanism in Gravity, our learned Men, who pretend to be Divines, still imagine they

they have little or nothing to do with Nature. I have ſaid, in the Introduction to the ſecond Part of *M. P.* p. 45. that the Heathens forced the Chriſtian Church to caſt out their Philoſophy with their Gods: Now I may add, that they thereby forced them to caſt out the Knowledge of the Things which give the Idea of the Perſonality, upon which the Chriſtian Religion is founded. All the Ideas of Divinity are formed from the Ideas in Nature; every Deſcription of Divinity in the Scripture is taken from natural Things; ſo they have Words of Divinity without Ideas, who have not Ideas of Nature; that is, all the Ideas of the Eſſence exiſting, of the Perſonality, of their Operations, *&c.* are revealed to us in the Scriptures by Words which raiſe Ideas taken from other Things, or are emblematically repreſented by Things which God has created, formed, or fitted, and by Scripture conſtituted; or by Things which God has exhibited by ſupernatural Means, or has, by Scripture, ordered Man to form and conſtitute for thoſe Ends: And he who does not take his Ideas, by thoſe Rules, from thoſe Objects, has not, nor can have any from any other, nor can have any at all, or, at leaſt, no true or proper ones of them, and is

 without

without any Knowledge of God, or of the Manner of their Subsistence, or Operation of the Trinity, and so without God in the World.

We see what was said of those *Jews* who came out of the Captivity when they returned. There is nothing writ by the *Jews*, that hath come to our Hands, which is suppos'd to be older than about two or three hundred Years before the Coming of *Christ*. We have seen and consider'd the Skill they had in the *Hebrew* Tongue, by their Performance for others, or themselves, in their Translations, or Paraphrases of the *Pentateuch*, or *Bible*. We know, from the *New Testament*, how ignorant they were of the Scriptures, nay, how they had corrupted their Notions of them by false Translations, Traditions, *&c.* at that Time: They then were theirs; but I may say to the Christians, you, by retaining them, have made them yours. We see what strange Rubbish they have compiled since, as they pretend, to explain, but indeed, to destroy the Text. We see the ignorant Arguments of those who deny, that *Jesus* was *Christ*. What great Knowledge can we expect from any of the Persons educated to understand this Rubbish, when they are newly converted,

save

ſave that they were ſick of it. And Chriſtians have had little Conſideration, who expected to find any clear Evidence of the Trinity or *Chriſt*, from the Interpretations or Writings of the *Jews*, either antient or modern, upon the Words or Paſſages concerning thoſe Points.

As the Tranſlators have rendered the *Hebrew* Words which are expreſſive of the Eſſence by the Word *Lord*, and the Perſons, not only ſingle but jointly, by the Word *God*, *&c.* which are not the Significations of the Words, which neither convey proper Ideas, nor anſwer to the Words uſed for Things, from whence we are directed to take the neareſt Idea we have; I ſhall chiefly confine myſelf to a few Words which are ſo left, and the late *Jews* forbad to be meddled with, or meddled with them ſo as to confound others: We muſt try if we can give them their proper Significations.

As the Scriptures were writ to Man in a fallen State, God has been pleaſed not to uſe any Words for Names (if that be poſſible) which expreſs abſolute Perfection, Power, Juſtice, *&c.* ſuch as a perfect Man might have been able to hear; but has been pleaſed to uſe, and make his Scribes uſe ſuch Terms as diſtinguiſh him

from

from created Objects, and such as are expressive of the Condescensions made in the Covenant for recovering Man; and surely there is no good Occasion for Man to represent them otherwise. But there is something in Man which is averse to owning his Condition, which hinders him from stating the Case between himself and God, as 'tis in the Original. There is a surrendering of one's self, and Notions of self and others often mentioned, but now out of Fashion, necessary to qualify one to understand the Scriptures, and take any Advantage from them. So we have left the Words framed by God, and the true Meaning of them, and are fallen into a Practice of making Words used by the Heathens, technical Names, and reason about them: No Wonder if they will not square with the Truth.

For Example, the Word *God*: What this Word originally meant, they have not shewed. But they have now put a Sense upon it, so as to frame a Contradiction to the Scripture Words, *&c. Vide* Sir *I. N*'s. Definition.

I shall trace it back to the Original *Hebrew*.

Sommer's

Somner's Saxon Dictionary. "God, *Bona Res*, Good Thing. Alſo, *Bonus*, Good: Alſo, *Deus*, God. By the by let it here be obſerved, that God in the *Saxon* Tongue ſignified both God and good Men, both Man and Wickedneſs.—*Godſpell*, the Myſtic Word of God, the Hiſtory of God, the *Evangelium*, the *Goſpel*. They derive the Word from *God*, God and Spell, Word, Hiſtory: But others from *God*, Good and Spell, Tydings, or News, or Meſſage, as it were good Tydings: which is alſo the Signification of the *Greek* Word for Goſpel. And this is proper enough; ſince by the Goſpel is declared to us the Goodneſs of God towards Sinners, through Chriſt, *&c.*" Dr. *Hide* in his Hiſtory of the Religion of the antient *Perſians*, p. 428. and *Herodotus* by him cited, give Accounts of ſeveral Wars againſt them by the *Goths*, &c. and of their Conqueſt and Poſſeſſion of *Media* twenty-eight Years; whence they brought, and we from them have many *Perſian* Words, as "—*Choda*, *Goda*, God. *Ibid. Sax.* p. 289. *Arab.* גוד, Goodneſs, Sweetneſs. So *Dan. Claſenius* in his *Gentile* Theology, *p.* 1. *Athan. Kircher*, Tom. 2. *Oedipus Ægypt.* p. 1. d. 4. c. 7. fol. n. 287. Our *German* Word Gott per-

haps drew its Original from the *Heb. Arab.* גוד Good, **guth**. *R.*—to be good. *Hotting. Hex.* pag. m. 20.—The *Dutch* pronounce it **Goed**, the *Danes* **God**, the *English* **Good**, the *Scotch* **goot**, the *Islanders* **gudi**, the *Latins* Deus, the *Spaniards* Dios, the *French* Dieu, the *Italians* Idio. *S. T. Dis, ditis,* (*Gr.* Πλούτων,) the God of Riches, and of Hell; a rich Man.—*Varro*, of the *Latin* Tongue, derives *Dives* from *Divus* God; becauſe as God he ſeems to want nothing. *Divus*, as an Adjective, (*Gr.* Δῖος,) we uſe for the Eternal Gods, — the Immortal Gods, *Lucret.* Book v.—*Divum* for the Air, as *Horace*, 2 Carm. Ode 3.—Under *Divus*, *i. e.* under the Air, *Servius.* Others read under *Dius*: *Porphyry* expounds it under the Heaven; *Pliny*, Book 14. chap. 21. —The Triform *Diva* (Goddeſs.)—*Valerius* 4. of *Argonautics. Horace*, 3 Carm. Ode 22. uſes *Dium* as a Subſtantive, (*Gr.* Ἀήρ,) for what is under the Heaven, without the Houſe or Covering, from *Jove* ſaith *Feſtus.* Thence the Phraſe: To do any Thing, or live under *Dium*, *Horace*, Carm. Book 2, *&c.* *Deus* comes from *Gr.* Διος, *Dios*, that is, from *Jove*, *Virgil*, Book 2. *Dium*, (*Gr.* Ἀήρ,) is called *Deus*, (God,) becauſe he wants nothing,

thing, or becauſe he gives all Conveniencies to Men; or from the *Greek* Δέος, which ſignifies Fear, becauſe he is a Terror, or Dread to Men. But the Word rather comes from the *Greek* Θεος, the Aſpiration being taken away, which was common with our Antients; *Feſtus.* The Faces of the radiating *Deus*, (God.) *Valer.* 5. *Argon.* the *Dii*, (Gods,) of the Groves, *Ovid.* 7. *Metam.* *S. T.* t. 1. c. 1023. Δις, *Dis*, Διος, *Dios*, Δι, *Dii*, Δια, *Dia*; *Jupiter*, *Jove*;—but the Nominative Caſe *Dis* is not uſed, tho' the oblique Caſes are formed from it: and inſtead of it Ζευς, (*Zevs*,) is uſed, whence Ζηνος, (*Zenos*,) which is rather formed from ζην, *zeen*, to live.—The *Greeks* often call the Air Δία, (*Dia.*) 1025. Ἐυδία, *Eudia*, that is, the Goodneſs of the Air, or its good Temperament; ἐυαρια, *Euaria*, (for it has been ſaid, that Δια, *Dia*, ſometimes ſignifies the Air.) *C.* די Sufficiency, ſufficient, enough. שדי Omnipotent, *Gen.* xvii. 1. properly and ſtrictly, who in and from himſelf hath Sufficiency and Abundance. It is compounded of ש, *who*; and די, *ſufficient*; *Heb.* ש is the ſame as אשר, *Cant.* i. 17.—די, *Æthiop.* ζευς, (*Zeus*,) *Jupiter.* *Chald.*

דיא, Διος, (*Dios*,) δευς, *Deus*, (God;) די, Sufficiency, ſufficient, enough, שדי. But the Name of God, *Shadai*, is Omnipotent; as much as to ſay, Sufficient for himſelf, and for every Being: as it were from the Pronoun *Se*, and from the Name *Dai*, ſufficient. *Arab. De*, is, to poſſeſs. Hence *Greek* and *Latin*, Διω, (*Dio*,) *Do*, Διδομι, (*Didomi*,) *Do*, *Dedi*, *Dedo*, to give, diſtribute, &c. From *Dai*, Sufficiency, is the Origin of the *Greek* and *Latin*, *Dis*, the ſame as the *Greek* Πλουτος, (*Plutus*,) Δις, (*Dis*,) *Jupiter*, Ζευς, (*Zeus*,) Διος, (*Dios*,) Δι, (*Dii*,) Δια, (*Dia*,) &c. "— thence the *Latin*, *Dives*, (rich,) &c. *Pſal.* xci. 1. *He ſhall abide under the Shadow of Shadai.* Sept. *He ſhall tent under the Covering of the God of Heaven*, (Ouranos.) *Jer.* li. 58. *And the People laboured in* די *the Sufficiency* ריק *of Emptineſs, and the Nations in* די *the Sufficiency* אש *of Fire ſhall be wearied. Hab.* ii. 13. *Behold, is it not from the very Jehovah of Hoſts, that the People laboured in the Sufficiency of Fire*, (which they worſhipped,) *and the Gentiles ſhall weary themſelves in the Sufficiency of Emptineſs.*" It was an Attribute of the reclaimed Name אל, when alone a Pronoun, and ſomething near

near an Adjective. When one gave this Epithet joined with Master to *Christ*, he said, *Matth.* xix. 17. *Why callest thou me Good? there is none good but one, that is God*; this Word was not to be joined with Master. How great soever this Attribute may be, yet it makes no Distinction between him and his Agents, for he called them good, and they give us what is sufficient; indeed we know 'tis not from themselves, but from him. However it has nothing to do with any Distinction of Persons, nor has it any Reference to any Covenant. Custom forces me to use the Word *God* in the Thread of the Discourse, and People will take it in the Sense they have used it. But when I come to explain the Meanings of the *Hebrew* Words, for which that Word is in our Translation used, I must shew the Difference.

The Word *Jehovah* is generally translated pretty near what the Word *Adonai*, which the late *Jews* commanded to be writ and read in its Place, signifies, *viz.* Lord, which I shall shew in its Place, is as wide as the last will appear to be.

The Meaning of every Word must be taken from the Usage at the Time it was writ, with such Limitations as I have al-

ready laid down in the Introduction to the 2d. Part of *M. P.*

If the first Translators had understood the Words used for Names in the *Hebrew* Tongue, and done their best to translate them into *Greek*, Word for Word; they could not have found any proper Words for some Names, so must have taken such as they could find: For when a Word is framed to raise a true Idea of Things, Actions, or Offices peculiar to a People, so Place where and Time when that Language was framed and spoke; 'tis impossible that any Word in any other Language which has been framed to raise Ideas of other Things, Actions, or Offices, can serve for a Translation of such Word: Nay, put it further, suppose those of other Nations and Languages had heard that there were such Things, Actions, or Offices, and should have framed Words for Hear-say, and so imperfect Ideas of them, that would not have much mended the Matter.

So whatever things, *&c.* the *Hebrews* had, or had Knowledge of, and so framed proper Words for, and the *Greeks*, *Latins*, *&c.* had not, nor had any Knowledge of, they framed no Words or Names for them.

If

If God had Communication with the *Hebrews*, and not with the *Greeks*; if he made known to them, that he had made a Covenant with Man, or with them in behalf of themſelves and the reſt of Mankind; if he ſwore to perform that Covenant; if he manifeſted the Manner in which that Covenant was to be performed, and therein the Manner of the Exiſtence of his Eſſence, ſo far as to ſhew what Share each Perſon in that Eſſence was to perform in that Covenant; and they have been pleaſed to name themſelves from the Covenant or Oath, as a Name in which they glory, and by which Man might approach them, and the very uttering of which is beyond all Prayers, Praiſe, *&c.* 'tis impoſſible to expect, that the *Greeks*, who when they framed their Language knew nothing of, or at leaſt believed or allowed none of theſe things, ſhould have proper Words to expreſs them: And as the Refuge of Fools, who uſe Words without ever ſearching for the Ideas fixed to them, by Uſage in their reſpective Languages, is always to ſay, when foiled in diſpute, we only differ about Words, we muſt try to prevent them. Though I am not commiſſioned to determine the Points, but

desirous to set them right, I shall come as near as I can. If I err in some small Points the first time, as I am the first that has attempted any thing of this kind, I ought to have Liberty to amend. And I hope I shall fix Ideas to some Words, so that no other Words will be able to seperate them; and fixing the proper Ideas to one Word, so that it cannot be separated, will put an end to all the Disputes upon that Point.

Almost every one is ready to own, that the Books of the Bible are about Matters of the greatest Consequence, and are infallibly writ; and the other antient Books contain many Falsities, and many more Uncertainties, and many of them are about things of no great Moment. Why is there not as much Pains taken, and as much Glory acquired in translating, interpreting, or illustrating the one as the other? Truly, because there is a Necessity to take Abundance of Pains to understand Nature, before the one can be interpreted; and as 'tis Truth, it must square with the Objects in every Point, or else the things shew the Interpretation to be false. Therefore it has been found to be the easier Way to learn to harangue upon a Scrap, than to shew the Design, the Connexion,

nexion, and the Infallibility of the Writers. But a rodomontade Story of what there never was any visible Evidence remaining, nor is, nor ever will be, cannot by Evidence be disproved: And the more rodomontadely you interpret it, you shew greater Abilities at rodomontading, and the more diverting it is, and you are a Man of greater Wit, and more able to please. But that is not all the Difference; he who interprets the inspired Authors, and makes proper Observations pursuant to the Nature of things, will shew Men their Dependence and Obligations, put them under Rules, and strip them of their Idol Independance, and Liberty of acting, nay, even of thinking otherwise. Is the Ease of those who have acted and thought otherwise, or of those who have their Scene to act, to be disturbed about such dull Stories? Or, above all, are the celebrated Men, who have shewed their Talents in pleasing diverting Language, and who have been Champions for Liberty, and independent Schemes, to yield or be given up thus? No, Numbers will protect them; they are safe enough while their Cause is to be determined, and they capable of receiving Honour and Rewards by the Majority. They have agreeably amused;

muſed; and thoſe who merit any thing by interpreting or illuſtrating real uſeful Truths, and thoſe who follow them, may ſtay for their Payment till the ſmalleſt Number judge and reward. Be it ſo.

But put the Perſons who attempt to explain any Part of the Scriptures and ſucceed upon that Foot; and let us ſee what Service they can hope to do, or at leaſt what they can hope to ſee of it, when they know beforehand there will be greater Obſtructions than from unthinking People: The Adverſaries will be diligent; and of thoſe many who are Friends, and of ſome who pretend to be Friends, the greateſt Part have never made any Attempt to acquire any Knowledge of the *Hebrew* Tongue; that was accounted fruitleſs Labour, even to a Proverb. And thoſe few who have learned to read the Languages, and are able to conſtrue them in that corrupt Manner, and by thoſe Rules they have been conſtrued and read, and thereby in their own, nay, indeed, in the Opinion of many others, becauſe there are ſo few of them poſſeſſed of Abundance of the Wiſdom of the Ancients, will perhaps be ſo politick, that they will not do any thing which they think may loſe that Opinion. When

a Number of the Blunders are made not only Sense, but shew what Mankind have been earnestly searching after for several thousand Years; they dare not approve what is self-evident, and make Remarks upon those Things they have any Doubt about, for the Satisfaction of those who cannot read those Languages; and in that Point partly depend upon them, but are some of them infinitely more able and likely to improve the Discoveries in natural Knowledge, and so the Knowledge of the Scriptures, than they are: For these learned Men say, that a little Folly spoils a great deal of Wisdom; so for fear of sullying that, in case they should find Faults where there are none, or approve where there may be Discoveries of some small Mistakes, when the Things are universally considered, they do in Effect what they can to suppress these, and hinder further Discoveries. If they did make a few such Mistakes, that might lessen what they hold by Opinion; but it would not lessen the Value of any Wisdom they have committed to Writing, or which they are really possessed of. I have had frequent Complaints of this from the younger Sort; therefore I am forced, for the general Good of Mankind, to speak plain: Whether

ther they will act in this Manner, when what concerns the Foundation of the Christian Religion is lad open, will soon be seen; what Rewards they will have here, we know; what hereafter, they are to consider. But in the mean Time, if those who cannot read those Languages would be pleased to compare the Explanations with the Things, and examine the Evidence, which is taken from the Authorities mostly of Men learned far beyond any now in Being, and so consider the Value of the Judgments of those in Being, they would not think themselves much safer in the Affairs I have treated of, if they had them: And many of them, I dare say, would learn to examine for themselves as I have done. I have received no Information from the learned; I court them not for any favourable Opinion of my Performance, but wish what is beneficial were known; and if there be any thing otherwise, that it were rejected. I shall not make any other than those the Laws have made my Judges. The Question is not to be determined by Parties, but by Posterity; that is, whether I have given a better Account of the Designs of the principal Things in the Bible, than all before them or they have done: And there

there are other Questions which naturally follow that.

I need only mention, that those who have laid out great Estates in Books, and whose Understandings lie in those Books, are like to be no great Friends to my Undertaking; for if it succeed, they will almost all be for one Use, and there will not be sufficient Consumption.

Before we attempt to view the first Transactions between God and Man, or presume to consider the Words which relate to the Being of God; it is necessary we enquire a little who, and what we are, what Relation we have to him, what Powers we have to know him, how we came by them, what Means we have, and how we came by them. I shall not trouble you much with Imaginations or Proofs, *à posteriori*, I must resort to the Fountain. We have first, *Gen.* i. 26. a Relation that the *Aleim* by an Interlocution among themselves resolv'd, and so form'd the Substance of אדם *Man*, of the Dust of אדמה, which had been created, of the same Matter, and without any Difference from the other Beasts, as *Gen.* ii. 19. so 1 *Cor.* xv. 45. save that he was to *be in the Image according to the* דמות *Similitudes* (for the Word is Plural) *of the* Aleim. *In his Image, in*

in the Image of the Aleim, explains Similitudes, there was one Image, and four Similitudes, two joint, so three; but there was also a Similitude in the Mind which resembles the joint Act in Similitudes, or Persons in the *Aleim*. This seems to be setting him very high; but who the *Aleim* were, or what Image or Similitudes there were, or were to be of them, has not lately been consider'd, and is Part of the Subject of the following Work. But the next Account we have of Man, which was previous to his Actions, which so much concern us, and was design'd to give us an Account of his Natures, is *Gen.* ii. 7. We have there the Addition of *Jehovah* to *Aleim*, (to shew who that was, is another Part of the said Work) and we have an Account, that they made אדם the Body of the same Matter, but that they יפח *infused* נשמת חיים *a Soul of Lives*, *and* יהי *was* אדם *the Body* לנפש *for*, or to the Use of, a *Frame* חיה *alive*. The Misconstruction of these Words has fill'd the Scripture with Nonsense and Falshood, and made one Part of them, in plain Words, contradict another, made even our Writers and Preachers assert, that there is no Mention, in the *Old Testament*, of any Life after this; that the *Jews* never thought of any

any ſuch Thing; made thoſe who read the Tranſlation with ever ſo good Abilities and Intent, uncertain what Body or Soul is; nay, indeed, whether they have any Souls, or, which is much the ſame, whether they are mortal or immortal; and made thoſe, who are otherwiſe inclin'd, make a Jeſt of the Book.

As *Adam* was for נפש a *Frame* חיה *living*, and the Soul was breathed into the living Frame, we ſhall firſt conſider נפש. *Coc.* 520. "As that by which Man lives as an Animal, is called נפש the Life, ſo that by which he lives, as Man: And every Affection or Appetite, ſimilar to that which falls under the Animal Life, is attributed to *Anima*, the Life; though the Knowledge falls not under any corporeal Thing. *C.* נפש *Ethiop.* There are two Lives or Souls in Man, the one, which is the Breath or Spirit of Life (that is, the rational Soul) proceeding from the Mouth of God the Creator, which relates not to the elementary Nature of Man, neither doth it die. The other is the animal Faculty, (that is, the ſenſitive Life or Soul) and this is compounded of the Elements, and is itſelf Mortal. *Or, I L.*" 'Tis a Frame, a ſecondary Machine, ſo Microcoſm made of the Atoms of אדמה *vegetable Mould*, compos'd of Veſſels, Tubes, and

and Strainers, containing Fluids liable to the Action of the Parts of the great Machine; so to be put into Motion by the Parts of Light pervading the Vessels and Tubes. I think I may say now, that first formed in the Egg, so distinguished from the Bones, which are but a Support to the Frame, and from Ligaments, Flesh and Skin, which are for its several Uses and Covering; so a Frame with Fluids in it, which by that Degree or Species of Fire, or that Action of Light which exists in Fluids, may be circulated before we are born, and which, besides Perspiration, is able to admit Air, and emit Breath, which is occasioned by Circulation after Birth, and without which Circulation cannot go on, or continue. And as the Action of the Agent is solely upon the Fluids, and the Effects produced with them, and the Vessels or Tubes are only Guides, in Respect of the Atonement the Blood is nam'd as chief, at other Times 'tis but call'd the Blood of the Frame, as a Part of it: So a Frame whose Fluids are liable to be mov'd, and so made to live by breathing, which is the outward Part of the Act, and is given for the Idea, and when those Fluids are in Motion, though passive, a Circulator, a Breather. This Action, I think, may be the

the ſimple Signification of חיה: but the Organs of this Frame, excluſive of Bones, and I think I may ſay, of Fleſh, by this Motion, are capable of Senſation, Appetite, Affection, *&c.* and the Agent with this Frame and Fluids jointly, with Bones, Ligaments, *&c.* to move the Parts of, or remove the whole Man. *B. C.* 1675. *Maimonides*, in *More*—Book II. Chap. 1. where he treats of the firſt Mover, he ſaith — this Stone which is moved, the Stick moves; the Hand moves the Stick; the Nerves move the Hand; the Arteries move the Nerves; the Muſcles move the Arteries; the natural Heat (*which you will ſee is the Steam*) moves the Muſcles; the Frame (נפש) which is within, moves or excites the natural Heat, and this is, without Doubt, the firſt Mover."

This depends upon proper Supplies for the Agent to operate upon to ſuſtain this Life, Parts to be ſo employ'd, Parts to be apply'd while growing, and after, in lieu of thoſe waſting, and Parts to be diſcharged, then capable of being made immortal, now liable to Death, Fermentation and Diſſolution, and to be new formed. Without Diſtinction, ſuppoſed to be alive, but with Diſtinction either alive or dead, as a Watch without Diſtinction is ſuppoſed to

be going, but is a Watch going or ſtanding. The Name is common to that Part of Man, or any other Creature of that Species of Matter, including each Figure, with the different Degrees of Capacity in each, without Comprehenſion or Diſtinction ſuppoſed to be a Man, *Lev.* xxvi. 11. *Jer.* li. 14. *Amos* vi. 8. borrowed for an Idea of *Jehovah Aleim*, or ſpoke of the Body of *Chriſt*.

I cannot break the Verſes, ſo cannot keep the Citations exactly in the Order of the Deſcription. *Pſal.* cxxxix. 4. *I am* נוראות *fearfully and* נפלאים *wonderfully made.* Job. x. *Haſt thou not poured me out as Milk, and curdled me like Cheeſe? Thou haſt clothed me with Skin and Fleſh, and fenced* (Heb. *hedged) me with Bones and Sinews* (or Nerves) (Lives and Mercy haſt thou made with me) *and thy Viſitation hath kept my Spirit*; (all theſe Parts are excluſive of me, the Frame.) So *Ezekiel* xxxvii. 5. *Thus ſaith the Lord God unto theſe Bones, Behold, I will cauſe Breath to enter into you, and you ſhall live, and I will lay Sinews upon you, and will bring Fleſh upon you, and cover you with Skin, and put Breath into you, and ye ſhall live——And the Bones came together, Bone to his Bone. And when I beheld,*

held, lo the Sinews and the Flesh came upon them, and the Skin covered them above, but there was no Breath in them. Then said he unto me, Prophesy unto the Wind, Prophesy Son of Man, and say unto the Wind, thus saith the Lord God, come from the four Winds, O Breath, and breathe upon those slain, that they may live. So I prophesied as he commanded me, and the Breath came unto them, and they lived, and stood upon their Feet. In the next we have the Vessels of the Frame in one Word כליה *Chald.* כליא the *Reins* (*Gr.* χοιλία) which is used for the Frame, as the Heart is for the Soul, and to which the Affections of the Frame are attributed, and were as well as the Blood to be sacrificed (so טוחות is also used for the Affections of the Frame,) *Job* xix. 27. *Though my Reins be consumed within me* (in my Bosom.) The next is a Description of the Vessels of the Frame; 'tis not necessary to explain it more fully here. Eccl. xii. 6. *Or ever the Silver Chord be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel* (the Organs of Circulation) *be broken at the Cistern.* These next shew that the Blood is Part of the Frame; *Gen.* ix. 5.

Surely your Blood לנפשתיכם *which is for the Use* (or Support) *of your* (animal) *Frame will I require, at the Hand of every Man's Brother will I require* נפש האדם *the animal Frame of Man.* Prov. xxviii. 17. *A Man that doth Violence to the Blood* נפש *of* any *Person, shall flee to to the Pit, let no Man stay him.* *Jer.* ii. 34. is found the Blood of the *Animal Frames.* *Ezek.* xvi. 5. בגעל נפשך *to the loathing of thy Person.* (*Z. P.* i. e. *Body.*) Before the Fall, *Gen.* i. 28. there was a general Grant of all Creatures. After the Flood, *Gen.* ix. 4. there is a Restraint of Blood mentioned; and *Levit.* xvii. 11. the Reason given (which arose by the Fall, and then took Place) and the Promise confirm'd, *Gen.* 4. *Only the Flesh with the Life, its Blood shall you not eat.* Lev. xvii. 11. *For the Life of the Flesh is in the Blood; and I have appointed it you upon the Altar, to atone for your Lives: for the Blood which is in the Life* (*or that Part which lives, in the animal Frame*) *will atone.* Ver. 14. *For the Life of all Flesh is its Blood; it is in the Life; and I say unto the Children of Israel, ye shall not eat the Blood of any Flesh: because the Life of all Flesh is its Blood.* Deut. xii. 23. *Only be sure that thou eat not the Blood,*

Blood, for הדם *the Blood that is* הנפש, *and thou ſhalt not eat* הנפש *with* הבשר *the Fleſh.* As this diſtinguiſhes the Frame and Fluids from the Fleſh, ſo *Iſa.* x. 18. *from the* נפש *to the Fleſh.* So *Job* ii. 5, 6. *Touch his Bone and his Fleſh.— Behold, he is in thine Hand, but ſave his* נפש *Life.* The Light and Spirit gave this Frame and the Fluids Life. *Gen.* vi. 17. *Every Fleſh wherein is* רוח חיים *the Breath of their Lives.* Job vii. 7. *Remember that* רוח *Breath is* חיי *my Life.* xii. 10. *In whoſe Hand is the* נפש *of every one that lives; and the Breath of every Fleſh of Man;* Pſal. cxiv. 29. *Thou takeſt away their Breath,* יגועון *they die,* & al. Wiſd. xv. 16. *He that borroweth his own Spirit faſhioneth them.* So נפש a Verb ſignifies, *to breath,* and a Subſtantive an Agent, *a Breather,* or a Frame breath'd in. *Exod.* xxiii. 12. *And the Son of thy Handmaid may take Breath.* xxxi. 17. *On the ſeventh Day he reſted and took Breath.* 2 Sam. xvi. 14. *They that were with him panting, and took Breath there.* Wiſd. vii. 3. *I drew in common Air.* This wants ſuch Supplies, liable to ſuch Senſations and Appetites as Brutes are. *Exod.* xii. 16. *Only that which is eaten* לכל נפש *of every Frame.* Lev. v. 2. *Or if the*

Frame touch. vii. 18. *The Frame that eateth of it.* xvii. 10. xxii. 4. *He that toucheth any unclean animal Frame.* Num. xix. 22. Deut. xxiv. 5. *And sets his* נפש *upon it.* Job vii. 15. *And my* נפש *chooseth its Breath to be stopped: my Substance Death.* xxxiii. 20. *And his Frame abhorreth desirable Food.* Psal. lxxviii. 18. *Asking Meat for their* נפש. cv. 8. *The Iron enter'd his Frame.* Prov. vi. 30. *Men do not despise a Thief, if he steal to satisfy his Frame, when he is hungry.* xxv. 25. *Cold Waters to the thirsty animal* (Part.) xxvii. 7. *The full Frame loaths the Honey-comb; but to the hungry Frame every bitter Thiug is sweet.* Isa. xxix. 8. *And his Frame is empty —And his Frame has Appetite.* Jer. xiii. 17. *My Frame shall weep.* xxxviii. 16. *That gave us this Breathing* (*Time*). These Words are used for all the Animals in the Creation. *Gen.* i. 21. *Every* נפש חיה *Animal living.* Ver. 24, 30. ii. 7. ix. 10, 12, 15, 16. and נפש is liable to be preserved alive, to be smitten, killed, to die, to be felt when dead, to defile others by touching it, as other Animals are. *Gen.* xix. 20. *And my Frame shall live.* Lev. xxi. 11. *Neither shall he go in to* לנפשת מת *any dead Frame.* Num. vi. 6. Lev. xxiv. 17. *That*

17. *That ſmiteth any Frame of Man ſhall die.* Ver. 18. *That ſmiteth the Frame of a Beaſt ſhall make it good: Frame for Frame.* Numb. v. 2. *Whoſoever's Frame is defiled.* vi. 11. *For that he ſinned by the Frame.* ix. 6. *Who were polluted by the Frame of a Man.* Ver. 10. ix. 11. *He that touches the dead of a human Frame.* Ver. 13. *Whoſoever touches the dead, the Frame of a Man.* xxiii. 10. *Let my Frame die the Death of the Righteous.* xxxi. 19. *Every one that kills* נפש. Deut. xix. 11. *Riſe up againſt him, and ſmite him in the Frame.* Joſ. x. 28. *Deſtroyed them, and every* נפש *in it.* Job xxxiii. 18. *Preſerve his Frame from Corruption.* Ver. 21, 30. Matt. x. 28. *Not able to kill* ψυχὴν *the Soul.*

We have Accounts of relieving the Frame, *Prov.* xxv. 13. *Lam.* i. 11, 16, 19. and 1 *Kings* xvii. 22. that Life was reſtored to one; and we have a conditional Promiſe, *Prov.* iii. 22. *They ſhall be Lives to thy Frame,* beſides *Job*'s Declaration, xix. 26. And this ſettles an Article of the Creed. *Iſa.* liii. 13. *Emptied out his Frame to Death.* Pſal. xvi. 10. *For thou wilt not leave my Frame in the Grave.* And confounding theſe has drawn Men into the Notion of Purgatory. *Pſ.*

cxlii. 8. *Bring my Frame out of* מסגר *Confinement.* Isa. xxii. 22. *The Key of the House of* David *will I lay upon his Shoulders. So he shall open and none* סגר *shall shut; and he shall shut and none shall open.* Ibid. xlii. 7. *To bring out the Prisoners from Confinement, them that sit in Darkness, out of the Prison-House.* lxi. 1. *The Opening of the Prison to them that are bound.* Zach. ix. 11. *Have released* אסיריך *thy Prisoners out of the Pit.*

We shall proceed to the Soul, the Translators seem to have taken the Idea of יפח *breathed* from the Act of a Man, supposing him communicating his own Breath, which was Part of the Support of his own Life, to another which had no Breath, and so, as they supposed, no Life, and thereby communicating Life. But as the Word is not apply'd to any such Purposes, it can give no such Idea. By this Mistake of the Idea they have, as far as they could, lost the Idea of the Soul. The Word is used with ב perfixed as an Agent. *Jer.* vi. 29. For a Pair of Bellows, from their taking in of the Air, and pouring it out; without the ב for an Action, that of pouring in or out; 'tis apply'd to the Voice, to such a Blast of Fire, or Light,

Light, as had Power to destroy Enemies. *Ezek.* xxxvii. 9. to pouring the Spirit into dead Bodies; the Idea is taken from the Air infusing into the Face of Man, which with Respect to it (the Air which surrounds him) is into every Part of Man, the Fire, the Light, those Parts which enter at the Pores, which carry on the Expansion, and thereby Circulation, Breathing, *&c.* So *John* viii. 12. *The Light of Life* (of which hereafter) and so the Idea is carried up, *Job* xi. 20. to the Instrument which pours out the Soul; and *ibid.* xxxi. 39, and *Jer.* xv. 9. to the pouring out, or as we translate it, *giving up the Ghost*; in each the Soul is expressed by the Substantive of this Word יפח, *viz.* that which was poured in.

I have in the second Part of *M. P.* sufficiently shewed, that the Gods and Spirits of the Heathens were the Substance, Conditions, and Powers of the Air; and they thought of no other Soul but the Air, as is clearly expressed, *Wisd.* ii. 1. *For the Ungodly said, reasoning with themselves, but not aright, — and we shall be hereafter as though we had never been: For the Breath in our Nostrils is as Smoak, and a little Spark in the moving of our Heart: Which being extinguished, our Body shall be*

be turned into Ashes, and our Spirit shall vanish as the soft Air. Hence their Ζεὺς from ζόω, or ζέω, *Jupiter*'s Epithet, the Giver of Life, or of Light, Heat, which gives Life; so *Solomon*, no doubt, personating them, in Ridicule of their Notions about this רוח *Spirit*, *Aer*. Eccl. iii. 21. *Who knows the Spirit* (Breath) *of the Sons of* Adam *that goeth upwards; and the Spirit* (Breath) *of a Beast that goes downwards to the Earth.* For when he speaks as a Prophet, he once uses this Word described by other Words for the Soul. *Ibid.* xii. 7. *And the Dust shall return to the Earth as it was; and the Spirit shall return to God who gave it.* I must in this Work, after I have shewed the Nature of Man, his State, *&c.* shew, that there is a Necessity, and that it cannot be otherwise, but that all the Ideas we have of the Essence or Powers of our own Souls or other Spirits, nay, even of God, must be taken from those in the Air. And as this is taken from the Air in the said Condition and Action, *Halitus*, *Flatus* נשמת, which is the true and real Idea of the Word, it is used here for a Being of an Essence not otherwise to be described, of a different Nature, and distinct from the Substance of אדם the Man, the Crea-

ture

ture that lives and has his Powers from the Element of the Air.

There is nothing but יה the Essence has Existence; so nothing but that Essence, and the Persons in it (of which hereafter) has Life or Lives in it or them, and are able to communicate Degrees of that Kind of Existence to Creatures; so of *Christ*, John i. 4. *In him was Life, and the Life was the Light of Men.* It appears, God has created one *Genus*, and so framed them, that his Agents mechanically give Life to them; we suppose what has been proved, and will be improved, that there is a created Fluid of three Names, which acts mechanically, and rules every thing in this System; and that Fluid and those *Names* are used to give us Ideas of יה the uncreated Essence, and Persons in that Essence, who have created, framed, and rule every Thing; and by the Strength and Power of these invisible Agents, to give us Ideas of the Essence, which created, formed, and so enabled them to act: And that this Species of created Matter, so formed into Frames to receive Life from this created Fluid mechanically, which has not Life for itself (though the Heathens ascribed it) but Power of communicating it to,

and

and ſupporting it in theſe Frames, is to give us an Idea of a Species of created Eſſence, to Parts of which that uncreated Eſſence, of which the created Names give us an Idea, has, independent of them, communicated Lives. And the Mechaniſm in this Fluid, and thoſe Frames, is to give us Ideas of the Manner of communicating this Sort of Life, and of ſupporting it, becauſe we can have no higher Object for Ideas.

But as Ideas of the Eſſence and of the Perſons, becauſe inviſible, and of their Actions, Strength, and Power, are taken from this Fluid and the three Parts in it; and as one of the Names or the undivided third Part in this created Fluid is called רוח Spirit, and is the Breath, and with the Light, another undivided third Part is the Life of אדם the living Creature; and as the Manner of infuſing Life into that Frame by this Machine, is infuſing a Part or Parts of itſelf, or of that Part or Parts of itſelf which in that Action is called Light, and Spirit; and as the Word Spirit is employed to give us an Idea of the Spirit, the third Perſon in the uncreated Eſſence; and as it is alſo employed, joined with *Jehovah* or *Aleim*, to give us an Idea of Power, ſo is made the Emblem

blem of Power, and ſaid to be communicated to Man or Men to give an Idea, not of communicating the whole or any Part of the Eſſence of that Perſon, but of the delegated Power of exerciſing the Attribute of Preſcience, or ſome other of the Attributes of that Eſſence or Perſon; and as Light is uſed to give us an Idea of the ſecond Perſon; the Word Spirit or the Word Light could not be uſed here; and the Idea taken from either or both of them, which give Life to the Body, would not have made the Diſtinction which is next to infinite.

So as God created another Species, and gives it Lives; the Name of that which is to give us an Idea of that which conſtitutes a created Mind, that is, the Eſſence of the Soul or Mind, which is but a ſmall Part of that created Eſſence, becauſe inviſible, is a Name of a ſmall Part of that created Fluid, Part of the Subſtance of that Machine which gives Life to our Body. A Name of a ſmall Part of the Mixture, a *Halitus* in that Condition or Action of the Fluid upon the Body of Man, which we from its Effects call Heat, is borrowed to give us an Idea of that ſmall Part of an Eſſence or Subſtance, out of which that is taken which we call a Soul or Mind; and

Idea of the Manner of its taking Lives, and of their being ſupported, is taken from the continual Circulation, and ſo Irradiation of the Air and its Preſſure, whereby our Frames are ſupplied with freſh *Halitus* for what we call Heat, *&c.* and carried to that otherwiſe inconceivable Effluence of the Eſſence which communicates and ſupports Life in the Eſſence of created Spirits.

But the Infuſer, the Action of Infuſing, the Thing infuſed, and the Manner of its having Lives, cannot be taken in one ſingle or complex Idea, becauſe there is nothing that our Senſes can reach, which can give ſuch an Idea; nor can we have two of them in one. If it were taken in one Idea from the Air, which infuſes Part of its ſelf into the Body of a Man, the *Halitus* can give, and the Spirit ſupport Life in a framed Eſſence; that is the furtheſt it can go. It cannot infuſe an Eſſence into another with Lives; for Air or a *Halitus* infuſed into the Body, is not an Eſſence nor Part of the Body, but is, with the Spirit, the Supporter of Life in the Body; and the Idea of the Matter infuſed, if it were taken ſtrictly from the *Halitus*, would carry the thing too far; for the *Halitus* infuſed into the Body is Part of the Air its ſelf, what the

Jehovah

Jehovah Aleim infused, was but a Figure, an Image of themselves. And here in Distinction to that Life given by the Machine, as well as of the Essence infused, the Names of those are used who are expressed to have Lives in themselves in their Essence, and who can create Essences, and give Lives, they performed that Part; and who, as will appear by those Names, are engaged for the Welfare of those Beings; and as the Case now stands, still to procure such of them as do their Parts, Lives.

But above all, the Essence of the Soul is distinguished by the Plurality or Duality of Lives; for none will assert, that the Air can give more Lives than one to one Man. Whatever Power the infused Soul had in or over *Adam*, he was not changed, but still was a sensitive mortal Animal, and no more. The second Life Man must have, whether it had been by the Sacrament, the Tree of Lives, or whatever other manner, must be from a higher Fountain; and as an immortal Soul must have more than one, and I think can have no more than two, one before Separation, and another after: But if we should allow one during Separation, and so make three, it will not alter the Case; whether they

they be accounted, with reference to the two States or the two Lives, with the Body, or, in the Scripture Manner of ſpeaking, a Life of Duration, and a Life of Happineſs, becauſe the one without the other is Death; 'tis all the ſame: And we need not depend upon a ſingle Word, for in many other Places where the future State is included, the Word is plural.

I ſhall cite a few Texts where נשמה *B. C.* "The human rational and immortal Soul" is mentioned, and where it and רוח the Inſtrument of ſenſitive Life are mentioned.

Pſal. cl. 6. *Let every Soul praiſe* Jehovah, Prov. xx. 27. *The Soul of Man is a Light of* Jehovah, *ſearching all the inward Parts of the Belly.* Gen. vii. 21. *Every Man in whoſe Noſtrils was the Soul, the Breath of Lives.* Job xxvii. 3. *My Soul is in me, and the Breath of God in my Noſtrils.*— xxxii. 8. *Surely there is a Spirit* (Breath) *in Man; and that which the Almighty breathed in which gives them Underſtanding.*— xxxiv. 14. *He will take away his Breath and his Soul: every fleſh ſhall periſh together and Man turn again to Duſt.* Iſa. xlii. 5. *Thus ſays God* Jehovah *that ſpread forth the Earth*— *that gives the Soul to the People upon it; and Breath to them*

them that walk therein.— lvii. 16. *The Spirit* (Breath) *shall fail before me, and the Souls which I have made.* So 1 Thes. v. 23. σῶμα *Spirit*, πνεῦμα *Soul*, and ψυχὴ *Body*. These two Words are borrowed from Man and applied to God, to give us a borrowed Idea of the two Actions of God upon Man; the one, of forming, which is attributed to רוח: and the other of giving Life, which is attributed to נשמה, Job xxxiii. 4. *The Spirit of* אל *God made me; and the Soul of the Almighty gave me Life.*

The Soul of Man cannot be described by Words, because we have no Idea of it; and besides, the Idea of a *Halitus*, the Word לב rendered the Heart, is used as an Emblem of נשמה the Mind or Soul; as, Deut. vi. 5. *Thou shalt love* Jehovah *thy* Aleim *with all thy Heart, with all thy Frame, and with all thy Might.* 2 King. xxiii. 3. 1 Chron. xxviii. 9. *Serve him with a perfect Heart, and a willing Frame.*

I am next to prove, that though the Air can give but one Life, *Jehovah Aleim* can give two. Jer. xvii. 13. Jehovah, *the Fountain of living Waters.* Psal. xxxvi. 10. *The* Aleim— *with thee is the Fountain of Lives; and in thy Light shall we see Light.* 1 Sam. xvii. 26, 36. *The* Aleim— חיים *the living ones* (Livers.) Jer. 10. x.

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Jehovah Aleim *is Truth, he is* Aleim חיים *the Livers*; xxiii. 36. *Ye have perverted the Words of the* Aleim חיים, *of* Jehovah *of Hosts our* Aleim. As the Word חיים *Lives*, or *Livers*, is used plural, in Opposition to a single Life in the Soul, or in respect of the Personality, so when their Essence, or those Persons already often mentioned, are compared with that fluid Substance and those supposed Persons in it, which have no Life in it or themselves, the Word is used singular. The Covenant or Grant from God to Man was for two Lives; Mal. ii. 5. *My Covenant was with him* החיים *of Lives and Peace*. Ps. xxi. 5. *He asked Lives of thee, thou gavest him Length of Days for ever and ever.* So עולמים expresses the same Duration as *Isa.* xxvi. 4. Ibid. xlv. 17. *Zach.* xiv. 8. *The Waters of Lives shall go out from* Jerusalem. The Sacrament was also for Lives; Gen. ii. 9. *The Tree of Lives*, and in mentioning it occasionally, *Prov.* iii. 18. & *al. The Tree of Lives.* So whenever the Means of obtaining Happiness, including that in a future State, which only is called Life, the Directions, or, &c. occasion the mentioning it, 'tis always Plural, Psal. xvi. 11. *Thou wilt not leave my Frame in the Grave, nor suffer thy holy one to see Corruption. Thou wilt make*

make me to know the Path of Lives; thy Presence is Fulness of Joy, at thy right Hand are Pleasures for ever more. xxxiii. 6. *Lives in his Favour.* xxxiv. 13. *what Man is he that desireth Lives.* lxiii. 4. *because thy Mercy is better than Lives.* Prov. iii. 2. *Length of Days and Years of Lives.* iv. 22. *they are Lives to them that find them:* V. 23. *out of it are the Issues of Lives.* vi. 23. *Reproofs of Instruction are the Way of Lives:* viii. 35. *Whoso findeth me findeth Lives.* ix. 11. *Years of Lives shall be added to you.* x. 16. *The Labour of the Righteous tendeth to Lives.* xi. 19. xiv. 27. *The Fear of* Jehovah *is a Fountain of Lives* xv. 24. *The Way of Lives is above to the Wise.* xxi. 21. *Findeth Lives Righteousness and Glory.* xxii. 4. *By Humility and the Fear of* Jehovah, *are Riches and Honour and Lives.* Ezek. xxxiii. 15. *If the wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Lives, without committing Iniquity, he shall surely live, he shall not die.*

The *Aleim* made Man of such Atoms as are in other Animals, a Body with such Dispositions as are in other Brutes, to live as they live, *&c.* The Air which now forms and gives Life to all Bodies, infused Light and Spirit into their Body, as it

had done into thoſe of Beaſts, but was not itſelf immortal, could not infuſe any thing but what was liable to become common Air again. The Body was not made immortal: Indeed there was a Sacrament of that which was to make it immortal, and capable of tranſlating its ſelf: Of which in its Place. What God infuſed was qualified to Reaſon, and return to be accountable to God, who gave it. That Eſſence and Capacity of Reaſoning, though here only from the Ideas, taken by the Perception of the Body, ſhould remain; the Eſſence ſhould not be annihilated, nor as we ſpeak of Bodies diſſolved not altered: So one Similitude of the *Aleim*. But as it reaſoned from given Ideas, it was liable to be impoſed upon by falſe Evidence, and to reaſon falſely, and thence err in Action, ſo be brought into Uncertainties, how Peace ſhould be made, how Happineſs obtained, *&c.* and in that Part the Image of God was defaced, but capable of being reſtored. That there was another Similitude of the *Aleim* will be ſhewed when it is made appear that one of them took the Body of Man, and thoſe two made the Image of the *Aleim*.

This, being ſo compounded of a Beaſt, and ſomething little inferior to an Angel,

ſo united, had in this State of Trial, the eſſential Properties of each; the Beaſt was furniſhed with all the Organs of a Beaſt, liable to all the Neceſſities and Appetites and Accidents of a Beaſt; and the other Part, even here, had all the Powers that an Angel has, only as it was united to the material Body, capable of taking its Ideas from it, and not admitted to Perceptions of God, or Things in another, or in the angelick State. But was capable of taking Information by Revelation, or Repreſentations comparatively ſo far as was conſiſtent with a State of Trial, and capable of being tranſlated to that State, and of perceiving thoſe Objects, and of reaſoning and deducing Knowledge in proportion to the Objects, and its Perception there, and of carrying its Body, its Companion, when refined, along with it. So God created Man an Agent capable of acquiring or receiving ſufficient Knowledge and Strength in a ſhort time after his firſt ſtarting, though limited in both, free or at liberty to do his Duty, or the contrary. But upon his Behaviour, neither free from Laws here, nor Puniſhments hereafter; compoſed of two Parts, Angelick and Corporeal, united; the Angelick fitted with Power for Reaſoning, Contemplation, &c. to act like a little God

within its little Sphere, invisible to any other Being besides the Great God, with Power to consult its self about what was most fit to be done, and to move or direct the Motion of the Parts of the little World without visible Means; and the corporeal Part, endowed with Appetites, or what you please to call that common to Brutes, and with Passions which flow from those Appetites, and are also common to Brutes, and fitted with Parts and Organs to procure Necessaries to keep it in Repair, to generate, to assist one another, *&c.* and they were to act together under Laws and Restraints, during their State of Probation.

As Words do not convey Ideas, but raise acquired Ideas, 'tis not enough for Satisfaction to a reasonable Creature, that another shall affirm that God can give Life to Matter, and make it a living Creature, because we see Creatures live. But before he can have an Idea of it, 'tis necessary to know that God has also adapted the Parts of the Matter in the Creation where it lives, to enable it to live and act, which it would not do, if they were not as they are, or did not act as they do. Our wise Men tell you, in order to prove that we have Souls, that Matter cannot think; they have not yet defined what sorts of Matter there are, nor what

sorts

ſorts of Thinking there are, nor indeed what it is to Think. The Matter of Beaſts and Man, as they ſay, organized, can think as much as Beaſts think, and the Eſſence of the Soul can think in that Manner which Beaſts cannot think; and if Memory, retaining or recovering the Impreſſions of Senſation be a Part of Thinking, then Beaſts, or the Body can remember ſuch things, and in ſuch Manner as are uſeful for them, and Souls ſuch things, and in ſuch Manner as is uſeful for them. But we know that weighing or comparing things by Ideas, and by borrowed Ideas, is peculiar to the Soul excluſive of Body. And 'tis not Satisfaction to talk of God's giving Power to Matter to think in that Degree we call Perception, *&c.* Nor is it enough to hear that God has given Power to the Eſſence of the Soul, to think and reaſon, as we perceive that in ourſelf does, 'till one can, by Help of the Manner of Perception, form a comparative Idea of another Syſtem or Power, which ſupports the Action of Reaſoning in our Souls; for, doubtleſs, there are ſome Concomitants in that Syſtem, which, becauſe we do not underſtand the Syſtem, we do not underſtand, which contribute to the Actions of created thinking Beings, as there

is, in this Syſtem, to the Motions of moving Beings, and Perceptions of ſenſible Beings; and the (what to call it I know not) Condition of the Body muſt, at the Reſurrection, be adapted to the next State, ſo that the Beings may live eternally. As the Body of Man is kept alive by the Light and Spirit in this Machine, and as when 'tis to riſe again, *Job* xiv. 12. the Machine of the Air is to be laid aſide, that Body muſt then be ſupported by the ineffable Light and Spirit, as the Soul is. Thence of *Chriſt*, John i. 4. *In him was Life, and the Life was the Light of Men.* Thence, *Iſa.* lx. 19, 20. *Jehovah* ſhall be their *Shemoſh.*

I think innate Ideas could not be proper for the Soul of Man; his Ideas were to be freely and evidently raiſed, either from Revelation or Senſe, or deduced, whence he had a Power of chuſing. As, for Example, the Belief of a God was to be the chief Condition of his Salvation: If that had been innate, it could have been no Mark of Choice, and ſo no Article of a Condition; and as the Belief of a God, with all his Attributes, once fixed in Men, would have ſet him right, by the Aſſiſtance of Reaſon, to have deduced all neceſſary Knowledge, ſuch as that no other

ther Being, or Thing, could be, or have any Powers or Properties, but from him, that all Things were subject to him, Man had not been a free Agent.

If Man had a Power in him, of knowing what has not come into his Senses, or by Deduction, he would know as God knows; nay, I think I may say, more; because God has created, formed, and sees every Thing: This was the Bait *Satan* tempted Man with; and if we suppose there is innate Knowledge in him, of some principal Things, how shall Man know which those Things are, or when he knows, and when he imagines; or how shall another know how to believe any Thing from such a Man, except he give his Evidence?

The Works, that is, the Agents of God, in this material System, are suited to the sensitive Part, as God is to the Soul or Mind; so that there was to be something, Distances consider'd, near an Equality, to captivate the Soul by the Senses, as God was to captivate the Mind by Reason; that it might be for the Honour of God, that the Compound-Creature, called *Man*, owned him. All other Temptations are common to Beasts and us, except that which produces Covetousness, which Vice

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is below them; few of them hoard, none hoard for more than the Winter Seaſon.

If the Body were but an Inſtrument to procure Ideas for the Soul, *viz.* of the Machine, the Agents in this Syſtem, of their Actions, of Creatures and their Actions, to enable the Soul to reaſon about them, and by its Neceſſities, and ſo its Ties, or by its Senſations, and ſo by its Appetites, to put the Soul upon Trial, whether it could keep the Body, thoſe Parts framed to procure Supplies, to propagate, *&c.* within the Bounds of Property and Rules of Reaſon in Society; ſo that it were but a cloathing of the Soul: Then the Machine which actuates this Syſtem, carries on Vegetation, Production of Animals, *&c.* is only to ſeparate, collect, and prepare the proper Matter for cloathing, and repairing the Cloaths of Souls. But if the Body be a Being which is to have its Appetites, *&c.* refined, and is to accompany the Soul hereafter, and is to exiſt, perceive, and act, in another World; and the Machine, the Air be a Vice-Roy, and be framed to ſhew Power, Perſonality, *&c.* and the Body be to furniſh the Soul with Ideas of it, to enable the Soul, from theſe borrowed Ideas, to frame other higher Ideas, and to make Deductions about their Creator, and

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to put compound Man upon the Trial, whether he will follow the Sense of his Body, and conclude the Machine a Party or Supream, or the Reason of his Soul, and acknowledge God; and that this was the Test which determined the Fate of Man: It will put us upon new Enquiries.

Whether the Angels are unbodied, and each only such as the Soul in a Man will be when separated, and when they are sent hither, and employ'd here, only assume Bodies to become visible to Man, or to take in Ideas of Matter here, or they have, besides Spirit, such Bodies always annexed, as the Bodies of Men will be; we must suppose, that the *Essence* supplies them with Life, and with Power of acting, receiving, and conveying Ideas of such Things or Actions as are of Use to them to know: Because, I think, there can be no Mean between the Power of the ineffable Influence of that Essence, and the Power of Irradiation and Circulation of Matter in Mechanism; and because it is sufficiently revealed, that Men, whose Bodies want the Air for Life, and other Necessaries for Supplies here, will hereafter receive their Life and Supplies immediately from God; and as the Organs

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and Parts of the Body receive and convey Ideas by the Help of the Light, Air, or Spirit, and other Parts of Matter, it is ſufficiently revealed, that his Eſſence will ſupply Men hereafter, inſtead of Light, Air, *&c.* with the Power of taking and conveying Ideas. But whatever Powers created, unbodied, or imbodied Minds above, have, or we ſhall have hereafter, of acting, perceiving, or knowing; theſe imbodied ones here, were to have no other Ideas but what came in by the Senſes of the animal Part, and conſequently could have none of the Exiſtence, Powers, or Actions, of other Minds, or Things unſeen, but, comparatively, taken from itſelf and thoſe Things ſeen or underſtood. Therefore, to anſwer this State of theſe Creatures, it was not only neceſſary to have a Machine which was to keep the animal Part alive, and alſo to produce Fruits and Creatures, circulate Water, *&c.* to ſupply their Decays, and to convey Ideas to them of ſuch Things as concern theſe Actions, or the Body; but alſo that ſomething in this Syſtem ſhould be framed to furniſh them with Ideas of what was neceſſary to be known or believed of another State, and of the Beings in it, and of the different States or Conditions of Light or Darkneſs,

Darkneſs, which they themſelves were liable to.

A Being which is infinitely perfect, needs nothing, nor depends upon any Thing elſe for Happineſs; created Beings muſt be ſubordinate, want ſomething of Perfection, depend upon the Being which created them, and muſt have thoſe Things which were intended to make them eaſy or happy, or want Eaſe or Happineſs. Man was not created perfect, nor in Poſſeſſion of the State of that Degree of Happineſs intended for him; but was to acquire that State by Obedience; was to live in a State of Probation and Dependance for a Time. And beſides, their Bodies and Souls being ſupported and enabled to receive Ideas, *&c.* beſides their Capacities of performing Obedience here, and Enjoyment of Happineſs hereafter, there was to be ſomething to ſupport the Mind in this State of Trial, that it ſhould not yield to the Body here. The Pleaſures of Senſe were not ſufficient nor durable to ſatisfy his Mind, nor had he any thing to depend upon for that Satisfaction hereafter, but what aroſe from the Ideas of Power, Juſtice, and other Perfections of the Eſſence, and an Aſſurance of the divine Favour. His Mind was adapted to his State; and thoſe

Ideas,

Ideas, and that Assurance, were made sufficient to please his Mind in this State; therefore there was, upon this Account, an absolute Necessity that he should have some means to borrow Ideas from, to form Ideas of God, tho' not adequate to God, yet as high as his Capacities were able to admit.

From the Series of Things, it does, and will more fully appear, that Man was made and placed here to qualify himself for hereafter, by acquiring the Knowledge of his Creator; and the Effect of that Knowledge, was to appear in his Actions. They were not to live here, like a Common-wealth independent of a Sovereign, and only be civil to one another; that was not the Nature of their Trial.

We have asserted, that the Ideas of real Things, or Actions, come into the Soul by the Perception of the Senses, or from Revelation, by the Help of some of those Ideas; and Man hath none otherwise, nor can he raise an Idea of any thing animate or inanimate, either all together, or in Parts, which he hath not perceived or had by Revelation, as aforesaid. And there is a Power in the Soul, which is the same as the Eye is to the Body, sees what comes in by the Senses, and what is revealed by the

the borrowed Ideas which had come in by the Senſes, and nothing elſe; ſo it cannot be ſure that any thing elſe is true. There is another Power in the Soul, of recording theſe Ideas which have once come in, and of calling for them, and producing them for Evidence, upon Occaſion; then, and ſince, of having them renewed, or reſtored, by the Relation of others, by Repreſentations, &c. ſince, by committing them to, and peruſing the Writing. There is another Power in the Soul (which I think they call Reaſon) of comparing the Ideas of Things which come in immediately from the Perception of Things preſent, or of thoſe produced by Memory, or of thoſe reſtored by the Relations of others, or by Repreſentations, or by the Writings of Self or others, and of weighing them. The true Knowledge of the Works of God, in his Creation and Formation of thoſe Parts which are made his Agents, of the Law or Duty which God appointed to the inanimate and animate Parts of created Matter, and the Services and Uſes of the Things created and formed, was *Adam's* Perfection, and enabled him to reaſon juſtly. How he came by that Knowledge, is to be conſidered.

Where a proper Degree of ſenſible Knowledge and Revelation are uſed together, there Reaſon is determined to thoſe Reſolutions they call Inſtinct about God, a future State, *&c.* So *Heb.* v. 14. *who by Reaſon of* τὴν ἕξιν *uſe have their Senſes exerciſed to diſcern both Good and Evil*; where there is nothing but ſenſitive Knowledge, to what they call Inſtincts of Senſe. Reaſoning upon Evidence, is from God; reaſoning without Evidence, or upon falſe Evidence, is from the Devil, was his firſt Crime, was the firſt in Man, and the Cauſe of all Error, in all ſucceeding Generations. Thence the Devil is the Father of Lies, *&c.*

If you break any Link in the Chain of revealed or natural Truth, and put in an imaginary one in its ſtead, and reaſon upon all the reſt with that for one, all the Reſults will be falſe, and lead you into many Evils. So your Reaſon was depraved at firſt, and ſo it has been even ſince, and will be, till ſuch are weeded out. This cauſed original Sin, (of which hereafter) and this is the Cauſe of all Sin: No Man can ſin till he firſt imagine; for we not only always imagine before we Sin, but juſt before we commit any or every Sin. Nay, the Imagination muſt continue till

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we commit the Fact: For if the Action of Reasoning justly interpose, the Action of Sin is prevented; nay, even if it break in during the Action, we stop there. So if imagining in the Soul of Man be not at first a Sin, till it is a fixed Sentiment or Opinion, or such a first Beginning, because he has two Parts, be not a Sin till the second Part comply; it is at least the Cause of Sin when the second Part does by overt Act comply, or put the Judgment given upon Imagination, in Execution. So *lead us not into Temptation*, is keep us from imagining.

Much has been writ about the Perfection of Man in his first State. I have attempted to give a few short Hints; I cannot well enlarge here; I still hope some will more fully shew what he was, and what he was not; what he could be, and what he could not be; what could be, and what could not be, in Man. I shall attempt to consider occasionally, what he could know himself in a short Time, and what he could not know; what Information it is likely would be given him, and what would not be given him while he was in a State of Trial; by what Means or Methods he could not be informed of this or that, and by which

he could; what he could remember of Things taken in during so short a Time, and what not; what Helps it is likely would be allowed him, and which not; so, what he had, and what he lost.

Before we find Man was put in Paradise, it appears, that there was a general Grant or Dominion over every living Creature, and over the Earth, Fruits, Plants, &c. which because the Man could not enjoy or execute himself, it is explained the next Verse, that their Posterity were to replenish the Earth, and subdue it, and exercise Dominion, &c. With respect to Creatures, this has a double View; one Part of each Class of them was to be for Use, and the other Part which destroys the useful Kind, or seems otherwise noxious at Land, was to be kept under. So of the vegetable Products, the one Part was for Use, and was to be cultivated, and another Part seems useless and noxious, and was to be destroyed. So of the hidden Treasure: I have seen a MS. which shews the Use of those of each Sort which seem noxious, or most so, and proves that they were, and are as much necessary for the Good of Man as the other Sorts, those for bare Food excepted; but the Heads are too many

and so too long to be inserted here. I insert this Grant and Explanation, only to evade several foolish Notions that Men were prohibited the Use of Creatures, that the Nature of Beasts and Things were changed at the Fall with Man; and to shew that whether the first Man stood or fell, this was determined.

If we consider the Evidence Man had of the Existence and Power of God, we shall find that limited in Proportion to his State: Every Thing and Creature, except *Eve*, was formed before *Adam*; he saw nothing of that: Nay, it does not appear that he saw the planting of Paradise; but found the natural Agents at work, and Creatures, by their Assistance, producing one another; Plants producing Seeds, and those their Species, &c. What Appearance God made himself known by to *Adam*, might inform him of the Personality, as it appears he did after the Fall, with the Means of Salvation joined: But that Appearance, with Words, could give him no Idea of his Power, other than comparative, by the Ideas already taken from the Power of other Things: Indeed God might have shewed him his Power, by commanding that in the System, as *Moses* for him did; before he un-

derſtood the mechanical Motions or Courſes of the Heavens, Orbs, *&c.* that would have been no Evidence; indeed, after he underſtood them, it might. But we have no Evidence of that; nor does that ſeem conſiſtent with the State of his Caſe and Freedom: Indeed, God's foretelling the Formation of *Eve*, and the Act of bringing her to *Adam*, was next to ocular Demonſtration to him of the Power of God over their Species (that *Adam* acknowledged, when he ſaid, *This is Bone of my Bone, and Fleſh of my Fleſh*; and in his Confeſſion, by ſaying, *The Woman thou gaveſt me:*) And when God made each Species of Beaſts come before *Adam*, that gave him Demonſtration of God's Power over them. And it is very likely he made them ſome Way exhibit the Deſign of him their Maker, in forming their Parts, *viz.* the Manner of their Living, and the Ends for which they lived; and the Impulſes upon each Sort of them, which have been called Inſtincts, for thoſe Ends, which, if it was done, would give him a Demonſtration of his Wiſdom in them. Whatever other Knowledge *Adam* had, muſt be by Obſervations of the Agents or Works in this Syſtem; Informations about them by Words, or by Emblems,

blems, in Appearances, by Miniature, or Things borrowed or placed to repreſent the Things, Motions, and Powers, in this Syſtem, to convey the Knowledge of them in leſs Time, and after Knowledge, that the whole was a Machine, and how it acted to carry Ideas of it to its Maker; and by Things ſubſtituted for Memorials, to reſtore Ideas of Things made known by Relation, Action, or *&c.* and neceſſary to be remembered by Sacraments, *&c.*

Before we can conſider Things in Paradiſe, where we ſuppoſe Religion began, it is neceſſary previouſly to conſider a few Things. As God is, as we ſay, a Spirit, and is a God of Spirits or Souls, is the only Supporter of Souls, but is now only perceived, ſerved, *&c.* by the Soul in Idea, ſo the Machine and all Matter was made for the immediate Service of the Body; but the Ideas of it for the Uſe of the Soul, and many of them to raiſe Ideas of God. Hence many of the Sentences and Words in Scripture have a double Uſe; where it ſeems only to be applied to the Affairs of the Animal, it is alſo to be applied to the Soul of Lives; where it ſeems only to be applied to thoſe Things which repreſent God, it is to be applied directly

to him; becauſe as each of thoſe Creatures was compoſed of two Beings, of Body and Spirit, and was to take its Ideas from Matter, add apply them to Spirit; and were each Part to do its Part of the Duty here, or if they erred, each Part in moſt Caſes was to concur in the Crime, and each was to have its Share of the Happineſs or Miſery, here, or hereafter; it was neceſſary, though perhaps in many more Caſes at firſt, and ſo downward till *Chriſt*, than now, that it ſhould be ſo ordered, that each Part of this Being ſhould have its Part in each religious Act, as Repreſentations, Sacraments, Services, *&c.* That is, the Animal ſhould have a material Object, or Action, *&c.* and the Mind an Object or Action conform to the Idea of that material Object or Action. And becauſe, even when there were but two, much more in Society, the Example of each is an Incitement to the reſt, as the Actions of the Mind could not be ſeen, ſuch Action as came under Inſpection, was, on that Account, neceſſary. After the Fall, there was Occaſion to exhibit the Means and Manner of Man's Redemption by outward Objects and Acts, becauſe one Part of that was to be performed ſo. When

the Objects from whence the Ideas of God were taken came to be abused, and were taken for Originals, as they who fell into that Mistake used outward Objects to represent them and their Motions, Powers and Objects, there was a further Occasion for those who kept the right Way, of outward Objects and Actions, to shew that their Service was paid to the true God. There was another Custom, which at first became necessary for Want of other Means, to preserve Memory of Persons or Things revealed, Relations of Facts, Oaths, Covenants, &c. That was substituting a Tree, or Species of Trees, a Species of Creatures, a Heap of Stones, or, &c. not always as a religious Act, but always as a Memorial, a Register, a Testimony, a Witness of the Person or Thing revealed, of the Fact, Oath, Covenant, or, &c. which, in a great Measure, ceased, when, and where Writing was used. Hence, in the History from the Beginning downward, the Descriptions or Precepts generally mention the Representation, the bodily Part of the Action, &c. and because Men have lost the Knowledge of the Design of those outward Things or Acts, they had almost concluded the Soul had no Share in the

Actions or Service; and some think now, the Body ought to have none.

The Time of *Adam* and *Eve*'s living in *Eden*, and every Thing which was there, or was transacted there, which did not immediately concern the Race of Men after Writing was, is omitted, or expressed in gross, to be deduced; the Motions and Powers of the Heavens were not only understood, but they were described in Writing and Emblems, or Representations of them framed in the Tabernacle, and after in the Temple. *Josephus* of the *Jewish* Wars, Book VI.—describing the Temple, "There was delineated in it the whole Course of the Heavens, except the Signs." So the Description of what was in *Eden* to that End, and in what Manner it was done, was of no great Use. The Method of recording, or raising the Ideas of Persons, Things, or Actions, used before Writing by Substitutes, when they were recorded by Writing, or Emblems of them placed in the Tabernacle or Temple, and when they had the Use of Writing to record such Things after, was, in a great Measure, useless; the Covenant had been renew'd, and was recorded at length. The Emblems of the Agents, and the Manner of the Performance of it were recorded, formed,

formed, and placed in the *S. S.* of the Tabernacle and Temple. The Laws about Sacrifices, Purifications, and whatever concerned that Covenant, perhaps with ſome Additions, were recorded, Emblems were appointed, *&c.* The Relations given of the Things and Tranſactions there, are very ſhort, becauſe they, at the Time of Writing, were traditionally known. We muſt ſuppoſe that *Adam* and *Eve*, after their Fall, had as much Senſe as any now have, and had their Memory to retain their Language; and if Paradiſe was ſo planted from the Center to the Circumference, as to repreſent Things, Motions, Courſes, Diſtances, or, *&c.* as we call it now, by Way of Plan, to remember, (*Curtius de Hortis*, Chap. 9. p. 145. " Have not the Gods themſelves done theſe Things? Father *Bacchus* in *Niſa* a Mountain of *India* planted Planes and Laurels adjoining to the Temple; in doing which, he took up as much Ground as would be ſufficient for a middle-ſized Temple; as *Philoſtratus* writes. *Eſchenbacks Academic. Diſſertation*, 197. But to all Temples there were added Porches of Wood planted with Groves. See *Geo. Fabricius* in *Rome*, Chap. xiii. *Roſin*, Book 2. *Antiq.* Chap. 2. There was ſcarce a Temple of the Antients without

out a Grove; that the Gloom of the Place might ſtrike a greater Religious Awe, as *Minellius* well obſerves upon the firſt Book of the *Æneid*, v. 445. but alſo within the Temples themſelves, there were Trees planted about the Altars according to the nice Obſervation of the above cited D. *Saubert*, Chap. 16. of Sacrifices. The Original of this Rite of Groves being planted about Temples, I conjecture to have been derived from hence, that at firſt all ſacred Rites were performed not in Temples but in Groves: Whence after Temples were built, *&c.*") The Ideas of the Place itſelf, and its Parts and their Uſes, the Things, or Emblems, or Actions, or Relations, which they had heard or ſeen, or were any Way conveyed to them, would be handed down to their Poſterity, that whenever they ſaw any Thing, or Species of Things, which had been made a Memorial of any Perſon, or Thing, or Action there, it would raiſe, or renew the Idea of that which is repreſented, or was an Evidence of; that if *Adam* was inſtructed by a Garden's being made a Plan, he, and his downward, would inſtruct others by planting in the ſame Manner, that they would imitate ſuch Things as they thought were to be imitated, practiſe ſuch Things as they thought fit to be practiſed, perform ſuch Actions as were commanded,

and,

and, as Parent, Prince and Priest, pursue and teach the Knowledge of such Things or Actions, as they thought fit to be known; and that their Posterity would be as ready to enquire, as they could be to inform them of what they had seen or heard, and what had been transacted there, what Condition they were in, what Obligations they were under, what they were to know, and what they were to do, and so downward, and some of them would pursue and practise, some neglect, some make good Uses of their Knowledge, and some bad ones. After this traditional Knowledge was partly corrupted, and partly lost, it pleased God to explain some of the most important of them, and give some Hints of some of the rest. In those Points where the Description is short, we must do as we do in taking Altitudes or Distances of Objects, where their and our Stations are fixed, try to get such Parts of the Triangles, as with things at Hand, and proved, will prove the rest. Besides what is deducible from the Justness and Goodness of God, the Care he would have of the first of the Species, and his Assistance, as far as it was consistent with their Freedom; we ought to consider what sort of Evidence ought to be allowed to explain them, which I think may be, 1. The

Meaning

Meaning of the Words in thoſe Deſcriptions. 2. The Practice or Uſage of the Servants of God recorded in Scripture. 3. The Repreſentatives God has ſince made, and explained, or ordered Man to make under thoſe Words or Names, recorded as aforeſaid. 4. The Explanations God made in the renewing or repeating, what in Subſtance was contained in any of thoſe ſhort Speeches or Hints. 5. The Uſage, though partly, Abuſe of things, under ſuch Words or Names by Apoſtates, alſo recorded in the Bible. 6. That from the Writings of the *Chaldee Jews*, when the Words they now tranſlate falſely, are ſet right, ſuch as Angels for *Aleim*, *&c.* 7. The Practiſe of the *Heathens* in thoſe things, with their Abuſes, as recorded in their Writings, Emblems, Inſcriptions, *&c.*

We know by two ſhort Hints, and the Explanations of them in the later Scriptures, that there were two Covenants, which were made before Man, or a firſt and ſecond Part of one Covenant; the ſecond Part conditional or proviſional, if the firſt ſhould be broken; and that they were publiſhed in *Eden*, and the ſeveral Inſtitutions were appointed, 1 *Cor.* ii. 7. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom, which God ordained before the*

World

World unto our Glory. 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.* 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.* But we know not, that there were any after; what we have further upon that Head, were only Renewals, upon fixing the Line of Chriſt's Parentage, or, *&c.* and the written Law was but regulating Man's Part of that Covenant with ſome Additions, which Corruption then had made neceſſary; if nothing but the two firſt Hints were mentioned, it would follow from the Juſtice and Goodneſs of God, that before he made or publiſhed a Covenant, made by the *Aleim*, or before the firſt Man could enter into that Covenant, to perform Conditions on his ſide, that he ſhould have ſufficient Time allowed, and ſufficient Means and Opportunity, to acquire a ſufficient Degree of Knowledge of God, of his Wiſdom, Power, *&c.* and, as we ſuppoſe, the chief Part of Man's Information before Writing was in

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Eden If any one pretends, that Men before Writing were ignorant of God, let him read or learn to read, and understand the Speeches of Men, who were not inspired, in the original Book of *Job*, and I dare say, it will cure him. And as it will appear, that the Subject and Manner of his Tryal was about the Power of God, and the Power of the Heavens; it follows from the same Reasons, that Man should have the same Means, and acquire the same Degree of Knowledge of the Nature of those Powers, which were to supply them, and a competent Idea of every thing, for which any Word in that Covenant was substituted; else, if they had been ignorant of the Manner of the acting of the Heavens, and had only been sensible of the Benefits they received from their Powers and Actions, the Crime of supposing some extraordinary Power in them at first, and of worshipping them after, had been less. As I have said in the Introduction to the second Part of *M. P.* p. 13.— by Degrees they will shew us, that there had been Revelation of the Motions and Powers in this System, from the Beginning or before *Moses*, without Writing. If any one doubts that, let him now, when those Points are made intelligible, consider the vast Degree of Know-

ledge

ledge of these Powers, which those Persons in the Book of *Job* shew, and he will be forced to own that such Degree of Knowledge of them came by Revelation, and could not come otherwise.

As God taught Man to write, we will suppose that he also taught Man to speak. Any Sound or Sounds pronounced by the Motion of the Breath from the Lungs, and formed by any Position, or varied by various Positions of the Parts of the Mouth, might at first hearing be agreeable or disagreeable to the Ear, but could never raise any Idea of a particular Thing, Action, or *&c.* till after the Thing or Action was perceived, and the Word was pronounced, and it was resolved or agreed that that Sound should be constituted to serve as a Signal or Representative by help of the Memory, to recal the Idea of the Thing, Action, or *&c.* to one's self, or others who had perceived the Thing or Action, and had agreed to use that Signal, so to form Sounds for the Ideas of Things or Actions which came under his Senses. After *Adam* had perceived, or understood Things and Actions about him, and had raised a few common Ideas of them, 'twas in his own Power to join those Ideas, to divide them into Parts, to extend or contract

tract them almost infinitely: And it was in the Power of a Second, who understood those Things and Actions, for which they had substituted Words; and also other Things and Actions, which the first had not perceived, and so did not understand; and so in the Power of God from those Ideas of things perceived, or Words formed for them; or from Representations of the Things or Actions in Miniature, to convey Ideas of the Things or Actions to Man, which he had not perceived, or did not understand; so, as Words convey no Ideas till they are constituted for Things or Actions understood, or by the Help of those acquired Ideas and Representations, they are applied to other Things or Actions; Man must have his Information or Knowledge of the principal Things, Motions, or Actions, either by Observations of the Things, which must have required many Years, or of the Representations of them, by other created Things resembling them in Miniature, *&c.* or of Matter framed for Objects supernaturally, that is, Representations framed on Purpose. As Man could come at the Knowledge of Things within his Senses; so we suppose that God taught him by emblematical Representations to frame Ideas of Things and Actions which

were

were neceſſary for him to know, of thoſe which he ſaw, and were difficult to underſtand, by ſmall Things; which were like Drawings, and of ſuch as were out of the Reach of his Senſes. As Words were made Subſtitutes to convey Ideas of Things ſeen, ſo God made, or ſubſtituted ſome things ſeen, Repreſentatives of things unſeen, one at feweſt, ſuch as we call a Sacrament. And that which could not be repreſented by natural things formed and placed, was done by Appearances of Matter framed for Objects to anſwer thoſe Ends. And though the Faculty of Memory to a certain Degree, be one of the Powers given to Man, yet as things once known are ſupplanted by new Objects; we will ſuppoſe that God taught Man the Method of remembring ſome of the chief Things, by ſuch Methods of making things here Subſtitutes, which were in uſe before Writing: So by things preſent, to keep in Memory things revealed; as he has more fully by Writing, ſince. And we will ſuppoſe, that it was no more unlawful or ſuperſtitious, if they had not been inſtituted by God, to uſe ſuch Helps at that time, when no Writing was, than it is to uſe Writing, Drawing upon Paper, &c. ſince, or now. And that

it was no more a Crime to bow, when they came to ſuch a Tree, or *&c.* which was ſubſtituted for a Name, than it is to bow when you ſee the Letters, or hear the Sound pronounced now. Methinks, I hear ſome ſelf-ſufficient Fools already cry out, Popery; becauſe Man at firſt, or we now, can have no Idea of the *Aleim*, *&c.* of which hereafter, without Helps; therefore we muſt have no Helps; and becauſe we can have no other Ideas of the chief Objects, but borrowed ones, in Order to be Chriſtians, we muſt borrow none; I mean, not of our own making, but of the *Aleim*'s making or ordering; for fear we ſhou'd, as many have done, abuſe them. So we muſt have no Ideas of thoſe very things the Knowledge whereof to us is eternal Life, *& e cont.* a Caution fit for ſuch to give.

I have ſaid in the Introduction to the Second Part of *Moſes*'s *Principia*, p. 43. it will at ſome time be ſhewed, that the *Heathens* took their natural Religion and Philoſophy from the Worſhippers of the true God: My Subject leads me to perform a great Part of this. I ſhall venture to ſay, that there was ſcarce any one Act which the antient *Heathens* in their Service

to the Heavens, did, but there was ſome Foundation before them, for that, or ſomething which it bore a near Reſemblance to: Where they miſſed, they aimed at ſomething, which, when applyed to the true God, had been right and true, though then ſomewhat obliterated. Except that in perſonal Imitation of the Power of Production in the Heavens, they fell into that of unnatural Luſts.

If any one wonders how this could be, he may ſee that there is nothing ſo good which cannot be corrupted, miſrepreſented, or abuſed. There is no great Wonder that Truths revealed by Words or Emblems, and handed down by Tradition, were by the great Efforts made againſt them, perverted; the Devil had nothing elſe to do, to deſtroy Mankind. The things which were exhibited by God to Man in his State of Innocence, to give him Ideas of himſelf, of the Eſſence in the Trinity, of the Heavens as an Emblem of that Eſſence and Trinity, of Good and Evil, of another State; nay, thoſe Things which were revealed to them after the Fall, when *Adam* had ſuppoſed Powers in the Fruit, from the Heavens; and they were in a Manner preſcribed to acknowledge that what it

had, came from God: when Man had forfeited his Body, and the Manner of the Satisfaction was to be ſhadowed by the Life of Beaſts, and finiſhed by the Blood of human Sacrifice; when ſomething inſtead of the Tree of Lives was exhibited to repreſent the Eſſence and Trinity of Perſons, and the Subſtance of Man taken into that Eſſence; ſo the Means of Man's Redemption and Salvation: They were by their Poſterity, who miſtook the Object, and abuſed thoſe things, by applying them to the falſe Object, made the Means of their Deſtruction. From the Repreſentations of the Eſſence and Trinity, and their Powers, *&c.* in Paradiſe by Trees, *&c.* they made thoſe Trees, *&c.* Emblems of the Eſſence, Trinity, and Powers in the Heavens. From the Repreſentation of the Figure, Parts, Motions, Powers, *&c.* of the Heavens, by a planted Plan in *Paradiſe*, they made Groves, Trees and their Fruits, ſo planted, ſacred Repreſentations of the Heavens. From the Repreſentations of the Eſſence, Trinity, and Powers, in the Eſſence of the Heavens, they fell to worſhip them. As the ſuppoſed Power in the Fruit had been imputed to the Powers in the Heavens, or Fire; from the Revelation of the

the Manner of ſacrificing to God by Fire, they fell to ſacrifice to Fire, by Fire. From the Revelation of the Manner of ſacrificing Fruits, to offer them to the Heavens. From that of the Manner of Atonement, not only to offer the Shadow, the Sacrifice of Beaſts, and their Blood, but their Firſt-Born, and their Blood; and held Feaſts of Blood. From the Repreſentation of the Trinity, by a Viſion of Beaſts and Man emblematically, to repreſent the Trinity of the Perſons, and Man taken into the Trinity, to make thoſe, Repreſentations of the Trinity in the Heavens: And the Figure of Man, whatever it was at firſt, low down for an Intelligence, and I know not what; and conſequently to make thoſe and ſuch Species of Beaſts ſacred to the Heavens, and to worſhip them. The Brazen Serpent which *Moſes* ſet up to cure thoſe by looking upon it, who were bit by the Serpents of Fire, was made an Object to burn Incenſe to, till the Reign of *Hezekiah*. Nay, as I ſaid, need we wonder, when the very Writing which was to record the Demonſtration of the Power, and ſo the Knowledge of the Eſſence and Trinity, and ſet Men right in thoſe Affairs; nay, even the written Account of the Manifeſtation and Suffering

of *Christ*, which was to eſtabliſh the Chriſtian Religion, are perverted and made uſe of to deſtroy them?

But leſt it ſhould be thought that I have ſuppoſed Men in the preſent Diſpenſation more favoured than thoſe before, I muſt declare, it appears to me as if God had, if one may ſo expreſs it, limited himſelf that the firſt Man and all his Race ſince, who would attend the Means, ſhould at each Time be in a State of Freedom or Option, upon reaſonable Evidence, whether they would chuſe the Machine or God. At firſt, the Evidence of the Formation of *Eve*, *&c.* mentioned before the Fall, the Alterations in the State of Men, and ſo in their Minds, *&c.* conſidered, ſeems to be equal to what was after. And that of the Promiſe, and of the Manifeſtation of it by the *Cherubim*, ſeems to be equal, all Things conſidered, to what was after. But before I can go further, I muſt take in another State of the Caſe. *Adam* and *Eve*, who were formed with Capacity for ſufficient Knowledge, and Strength, after they had acquired that, and a Law was publiſhed, might have performed perfect Obedience: But if they had perſevered till Children had been born, new Terms muſt have been made for them; for they could

neither

neither have Knowledge, nor Strength, ſo muſt commit Faults, and muſt either have thoſe Faults allowed, or ſet off for want of Knowledge, or thoſe Faults muſt be atoned for by ſome other : For if they could have obſerved the Law, after they were at Age, that without ſuch a Condition in the Law, would not make up for their Defaults in Youth. Here was but one Precept, but as Numbers increaſed, the Precepts of the Social Law, *&c.* muſt have taken place: As the Fall intervened, in Mercy an Atonement was provided for them. After they were driven out of *Paradiſe*, beſides Tradition of what they had ſeen, heard, and had been given in Charge there, they had no other Repreſentations, but thoſe of Trees, Beaſts, Birds, *&c.* nor no other Books, except the *Cherubim* continued, but the Heavens, which made them ſtudy to preſerve, and ſo on to underſtand the Evidence in them ſo earneſtly ; nay, even after that Knowledge was abuſed by the *Heathens*, ſomething of what they knew appears by the accurate Tables of the Motions of the Orbs, *&c.* which guide our Pretenders to Calculations now. In the Beginning, and ſo for the firſt Ages, Mankind lived together, and many lived to great Ages ; ſo that the

State of what had passed between God and Man,* was effectually handed down; and though every Man was to proceed from a Child, and so by Degrees into the Enquiry after the State he was in, and the Terms upon which he was to get out, yet if his Parents were in an Error, he was liable to be seduced by them, to aquiesce in the Methods they had taken; liable to be deceived by his Preceptors; after that, by those who had Right to, or took upon them the Administration of the Priest's Office; or to be forced by those who had the Right, or took upon them, to exercise the Office of Ruler. And though a Youth once seduced, cannot easily reclaim himself, yet there would be some eminent Exemplars of Knowledge and Virtue, who would procure such a Reverence, that their Authority would be sufficient to rectify the Mistakes in Judgment, or Practice of any who were willing to be informed. This Evidence down, till it began to be obliterated, then that of the Flood, were, as one may say, considering their long Lives, Evidence enough of the Existence, Personality, Power, and Will of God, to those Races. But when a great Part of Men began to err in the chief Point, and

and not only ſeparated, but divided into Sects, each Sect compoſed of thoſe of the ſame Opinion, and that Communication between the Sects, and thoſe who perſevered in the right Way, even between one Sect and another, ceaſed; and their Enmity carried them to Hoſtilities: Then, as God ſays, theſe were given up, all Poſſibility of reclaiming one in an Error, or of his reclaiming himſelf, except from that Evidence they had perverted, was at an End. But as this Virtue in Parents who perſevered, gave their Poſterity this Advantage, and the Vice in thoſe who fell away put their Poſterity into this deſperate State, it follows that theſe Advantages and Diſadvantages muſt come in Evidence, and be in ſome Degree Charges or Allowances in the final Account. But to return, when thoſe Evidences among thoſe who perſevered, were nearly defaced by Abuſes, by Force, and Length of Time, God gave a Commiſſion to his Servant *Moſes*, to ſhew his Power, and to convince Men of the Miſtakes their Parents had made, and they had continued in, by a new Series of proper Miracles, and thereby renewed the Evidence of thoſe firſt Things, and committed the Evidence of his Commiſſion, thoſe Miracles,

racles, and so the Veracity and Power of him who gave him that Commission for the Evidence of those first Things, and what had intervened, which was necessay to be known in Writing to be permanent Evidence of those Actions of his then, and those before, to all Posterity; and at the same Time by Rules in Writing, Patterns, Models, *&c.* substituted, re-established the temporary Atonement, a Suspension for all who were in, or would come in, before the great Atonement should be made. As Writing spread, this Evidence spread, and the Knowledge of the first Things revived; so that we find Scraps of it (even with some early Mistakes, which are also in the latter Translations) in the Books of the Heathen Writers, which some of our Divines, in Despight of the first Revelation and Tradition, and the latter in Writing, labour hard to prove they had from the Light of Nature. And when the *Jewish* Race were in a Manner fallen away, *Christ* by his Example, Miracles, Rules, and great Atonement, put Mankind apparently upon a better Foot than the first Man, or the Race of those who persevered, were put. But considering all the Notions and Customs about the natural Powers and Wickedness which from

from Time to Time had prevailed, which *Adam* and many after him had not to ſtruggle with, and all Things fairly ſtated, I think they have been upon the ſame Foot in reſpect of Equality, or Freedom of Choice. If we ſuppoſe the Method of Evidence and Tradition at firſt was not ſo clear as that of Writing, perhaps we may for the preſent ſay, it may be true. But the Numbers of Tempters, their Examples and Force, the Neceſſities of Men from their Numbers, the Shortneſs of their Lives, and the great Share of that ſpent in fooliſh Cuſtoms, ſupplying Neceſſities, *&c.* perhaps may ballance. If there be any ſmall Difference in this, or between the Nature of Evidence, to thoſe who ſaw it, or lived near the Time, and thoſe at Diſtance: If in the firſt the Difference of Experience be conſidered, and in thoſe after the Corruption preceding, and the Time before Evidence gets the better of Cuſtom and Prejudice, and many other Things do not ballance it; no doubt the Ballance will be allowed. Indeed our loſing the Knowledge and Evidence of the Heavens, by the Miſconſtruction of the Bible, and thence the Knowledge of them, and ſo the Knowledge of the Eſſence, and of the *Aleim*, or

Trinity

Trinity (for all the Ideas of them, are there conveyed under the Ideas of the Names from whence they are taken, not only by the Prophets, but all Men) with ſtudying Heathen Books, and introducing Heathen Terms of Nature, of occult Properties in Matter, *&c.* has put us almoſt into as bad a State as the lateſt Heathens. The Vulgar may plead this in Abatement; but what others will plead, I pretend not to know.

As there is, if we call the Parts of Man two, a third Species of created Beings of the ſpiritual Kind, which was concerned in the fatal Part of the Tranſactions of Man in Paradiſe; it is neceſſary to conſider how the Caſe ſtood between thoſe Beings and God, and between them and Man. From Hints in Scripture, it appears, that they were Part of a Species of Beings of which thoſe who ſtood, ſince, from their Employment are called Angels; and thoſe who fell, and tempted Man, are from thoſe Actions called the evil Angels, the Oppoſers, the Adverſaries: And it appears, that they in their firſt State had greater Powers or Opportunities to know God, and other Things, than the imbodied Souls of Men, and perhaps long Experience; and there were no other Agents to tempt them

them, the Evil muſt ariſe in themſelves, and they wanted not any Knowledge or Opportunity of Information, they were not limited to ſuch a Degree as Man was, ſo had no ſuch Pretence of a Temptation ariſing from a ſuppoſed Defect. The Scripture does not plainly expreſs the Crime for which they were caſt out, perhaps that Men might not have a Precedent for ſuch a Crime; and it was not conſiſtent with the Scheme of the latter *Jews*, to let *Chriſtians* know what Traditions there were of that Affair, but other Nations have. The Time of their committing this Crime, is not exactly fixed; ſome make it upon the Publication of God's Pleaſure to create this Syſtem and Man; ſome make it after the Creation of Man, and of courſe before his Fall. Whatever the Attempt or Fact was, they in that Degree of Light muſt firſt imagine that they had ſome incommunicable Powers in themſelves, before they could have made any ſuch Attempt, and even after, elſe they could not have perſiſted till they were caſt out from the Preſence of God. But for all this, it appears to me, by the Sentence pronounced upon them through their Agent, that they were not finally ſentenced or excluded from the Benefit of

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Repentance, *&c.* till they had ſeduced Man; and then upon that Repetition they received an unalterable Doom.

We are to conſider the State God, in reſpect to theſe Adverſaries, put Man into at firſt, as if he had ſaid, (if it was before their Fall) before his Angels, (if it was after their Fall) before the Angels who ſtood, and thoſe who fell, as he did in the Caſe of the Trial of *Job*, where both are mentioned; *I will create another Syſtem, and another Race of Creatures, to be called Man, who ſhall have Power and Opportunities vaſtly inferior to what you have, and only give him a ſmall Degree of Inſtruction and Information, compared with what you have had; ſo not a Match for any of you who have fallen, or who ſhall fall: I ſhall give him a Law* (and if one may preſume to ſay) *without further Interpoſition on either Side; he ſhall perſevere in Love and Obedience to me, to reproach any of you, and be a Rule to judge and puniſh any of you by, who have fallen or ſhall fall. And if any of you who have fallen, or who ſhall fall, and perſiſt, and ſo tempt and ſeduce Man, and he ſhall repent, that will be a juſt Reaſon to exclude you from Mercy, and admit him into new Terms. And if you*

at any Time after attempt to poison the Race of Men with Notions of other Powers, that will be a just Reason for me to set them right, from Time to Time, by Miracles, or any other proper Method; and as any such Efforts made by you will aggravate your Crimes, so the Actions of those of his Race who shall, with such Counter-Helps, in Despight of all your Efforts, persevere, will still be a further Evidence against you, and a just Rule for me to aggravate your Punishment. So Man was planted where he could not see God, had proper Powers given to reason with, and proper Evidence to reason upon, and was to be proved, whether he would continue a Being which reasoned justly concerning him. Whatever induced *Satan* and his Followers, at first, to rebel, after that, they had a further Opportunity of knowing the Difference between God and them experimentally, when God cast them out of Heaven; and they were then in the Case of fallen Man, though their Powers of Reasoning might not be altered, yet the Circumstances of Things were altered, as Man's were, when he was cast out of Paradise; and they certainly made another Mistake in Judgment. The infinite Wisdom and Goodness of God, in finding a Method

Method to reconcile the Offender, Man, and his Justice, was beyond *Satan*'s Reach, when they attempted to lessen their Crime, or the Degree of their Punishment, by seducing *Adam*: and tho' they were then finally doomed, whatever they may think, in labouring to rectify that Mistake, they are still acting a mad Part, in tempting Man, and provoking God further. All that will come to Account in Favour of Man, and against them; for though they be doomed to Punishment, infinite Power is not limited in Degrees of Punishment. But, to return to Man; if *Satan* had stood neuter, and had not tempted him, it is very likely Man would have stood; but as he treacherously seduced Man, and Man, as soon as he saw his Mistake, was ashamed, and readily, upon the first Demand, confessed his Offence, and laid the chief Blame where he ought; I say, when *Satan* had done this Mischief to Man, God, whether he made, or did not make any such previous Declaration, was at Liberty: Nay, if he had not made a Covenant, was bound, by his Goodness and Mercy also, to interpose; and it was just in God, if I may be permitted to say, before an indifferent By-stander, or in the View of his holy Angels, to apply a Remedy,

medy, to appoint Means, to make up that, to put Man in as fair a Way of attaining Salvation; nay, perhaps, to put him in a better State: And even the Devils themselves cannot object against it, that Man is not reasonably saved.

So *Adam*, who had less Evidence, and a Tempter, and an Object to ground the Temptation upon, and a Pretence to endeavour to acquire a greater Degree of that which he thought he wanted, besides others, of which hereafter, who was overcome, sinned, and repented; or he who believes in God and *Christ*, if he sins, fears, and repents, hopes, and by Degrees comes to an Assurance of Mercy, the Love of God, and Confidence in *Christ*, allows that God had given Angels more than sufficient Powers and Means, and Man sufficient Powers and Means, attributes Evil to the Devil, and himself, and accepts of God's Remedy; judges and condemns the Devils who sinned, upon greater Evidence, without any Tempter, and where there were no Powers or Things, except themselves, to put in Opposition to God, or form a Temptation upon, and who had no Pretence of wanting any Thing a Creature could enjoy, and did not repent; and thereby justifies God.

So thoſe who do not believe, or believing, ſin, and do not repent, tacitly aſſert, that God did not give ſufficient Powers and Evidence to Angels to perceive him, and the Difference between him and them, nor to Men to perceive God, the Nature of the created Machine, themſelves, and the Conditions they ſtand upon; juſtify the Actions of the Devil.

Upon the Manifeſtation of *Chriſt*, the Devils were convinced; and Men, who believe not that, carry the Offence further than they; they believe and tremble. And it is falſe Reaſoning that makes them, and Men who are deſperate, take ſo much Pains to ſeduce others; becauſe they are to be judged, ſentenced, and puniſhed by Compariſon with Believers, by the Behaviour of Man, either by his ſtanding or recovering, when he has fallen. They think the greater Numbers there are of ſuch, or the more Holy they are, the greater will the Shame and Puniſhment of them, the Devils, or wicked Men be. But there is Evidence enough already. However, it tormented them before-hand, to hear any teach or preach, to ſee any work Miracles, to ſee the *Jews* offer Sacrifice to God, or the *Chriſtians* embrace the Atonement, and worſhip *Chriſt*: Mat. viii.

viii. 29. *Art thou come hither to torment us before our Time?* Ibid. i. 24. *Art thou come to destroy us?* First, to make Men repent, and condemn us who never offered to repent; and lastly, to execute the Sentence upon us.

I think it was absolutely necessary that the first Man should know the Agents, Motions, and Powers in this System, upon several Accounts: First, that from them he might borrow Ideas to frame an Idea of that Essence and those Persons who created them and him, whom he was to endeavour to know, love, and obey. Secondly, As the first Part of the Law was given to these Agents, it was necessary that he should know what Laws and Instructions they had, that he might understand, that although they were Representatives, yet they performed continual Obedience to those Laws; and he must understand the Laws imposed by them upon all animate and inanimate Matter, that he might know that they yielded constant Obedience to these Substitutes or Viceroy of the *Aleim*, and so to them; that from their Obedience he might know who had the Sovereignty. And because their Obedience was to be a continual Pattern or

Example to him and all Men, and is reinforced by *Christ*, in the Form of Prayer he appointed, *Thy Will be done on Earth as it is in the Heavens*, and it was necessary that he should know their Operations, that he might know the Wisdom, Power, and Benignity of God, in supporting and supplying his Creatures here, and from thence form an Assurance that he would, for such as confided in him, do the same hereafter. Thirdly, As he was to be tempted with Pretences of greater Powers than there were in this System, it was necessary that he should know what they had, or what they had not, that he might be able to stand, and liable to be punished if he fell. There are many other Uses of this Book. This was the chief in Man's Library; this is the Glass Man sees through; they had no other Books but themselves, the Creatures, the Representations, Emblems, and Substitutes, to help Memory, their Writers, which were carried down by Tradition. If innate Ideas, or Knowledge implanted in a supernatural Way, were improper for a Person who was upon his Trial, to reason upon, and deduce from, and as far as we can, judge; what was revealed, must, as it

has

has been ſince, be done by borrowed Ideas taken from Objects ſeen and underſtood; and that *Adam* had not the Benefit of long Experience, could not under a conſiderable Time, come to the Knowledge of this Machine without ſome Help; perhaps, it might be reaſonable, that they ſhould be inſtructed ſome ſhorter Way. Theſe, and the Evidence, which appears by the Community of Names, the Uſage after, and many other Ways, make me ſuppoſe, that the Garden of Paradiſe was formed as a Plan, planted, watered and ſtocked, to repreſent by Figures and Symbols of Waters, Trees, Creatures, to *Adam* the Motions, Powers and Actions of this Machine, emblematically in Epitome, and perhaps ſomething further.

What God by his immediate Power could do in Man, is not in Diſpute, but what Man, as Man, could take. If God, by an audible Voice had revealed to him an Account of all the Things, all their Orders, Motions and Powers in this Syſtem, and what he had thought proper of another, and he had had ſufficient Memory to retain the Words; that would have given him no Idea of any Thing: If thoſe Words had been committed to Writing, and he had been taught the Letters, and

how to pronounce the Sounds, that would not have done any more. Wherever he begun, he muſt fix the Words to the Things, and ſo muſt begin with the Things he could come at, and eaſily perceive; that might eaſily be done: But when he was to take in Ideas of Things not eaſily perceived, or where the Idea was extended and complex, nothing but Similitudes could give Similitudes, or Ideas of the Similitudes of Things. For Example, firſt, in Miniature, we will venture to ſuppoſe that פטורי ציצים "the Openings of Flowers" were made a Repreſentation of the Irridiation of Light, (which they do better than a Drawing on Paper,) becauſe we find them for that End in the Temple, and among all the *Heathens* from large Ones to ſmall Ones, repreſenting Stars. Whether the largeſt is that called the *Sun-flower*, or another, matters not. But that we may not be forced to depend upon Conjectures, whether it be the ſame or another, matters not; there are ſome Species of vegetable Trees, Shrubs or Plants, called by that very Name, *Iſa.* vii. 19. הנהללים the *Irradiators*, upon which ſome of the ſacred Emblems of *Ægypt* and *Aſſyria* were to light. And that the Irradiation is an Emblem of the Trinity: As this of the Hea-

vens keeps our Bodies alive; so they, as near as we can take the Idea, keep our Souls alive by the Irradiation of the Power of their Essence. So *Christ*, under the Representation of Light, *Cant.* ii. 9. *He looketh forth at the Windows,* מציץ *flourishing (irradiating) out of* הארבים *the Burning.* Though when *Adam* was to take Ideas of the Position, Situation or comparative Order of Things, it was not necessary that the Things used, should be of the same Similitude with those Things, whose Order he wanted to understand; yet it was necessary, that they should be placed in the same Order: Nothing but Order could give him an Idea of Order, so of Number, Proportion, Magnitude, Distance.

With Respect to Order: The Tree in the Middle of the Garden might represent the Fire at the Orb of the Sun, which is the only visible, or at least the most visible Object of the three Agents: And there might be a Circle or Circumference of Trees close and thick, the Word expresses that; and Rows to represent the Rays in and out, from Center towards Circumference, and from Circumference towards the Center; nay, the Courses or Circles of the Orbs might be planted, nay, Representations of the Orbs, nay, any other Thing

without Motion. And as it was alſo neceſſary, that he ſhould know how, and by what Means, and with what the Trees, Fruit, *&c.* were formed and ſupplyed, becauſe that was Part of the Point in Iſſue; and as Water is that which is circulated from the Abyſs by the Machine, the Air, in Vapours, Dews, Rains, Springs and Streams to each Part of the Earth, and with which the Air detaches the vegetable Atoms, and carries them inviſibly up the Tubes or Ducts, in form of Sap, to form or ſupply Trees, Herbs, Fruit, *&c.* And as it was alſo neceſſary, that he ſhould know the natural Uſe of Fruit when eaten, and the Manner how it was applied, to ſupply the Parts of his Body; as Water taken pure, and mixed with Food in the Stomach, or, in Form of Juices in Fruits, before it come into the Stomach, detaches and carries with it the Parts of Food into the Blood, mixed in the Blood, is that which carries thoſe Parts to every Part of the Body, ſorts them, and ſupplies the Fluids or Juices, and forms or ſupplies the Parts; ſo the Waters might be ſo diſpoſed, as not only to ſhew their natural Motions, Circulations and Uſe, or to repreſent the Motion or Circulation in the Heavens to Senſe; but to be, as they are, an Emblem of *an* inviſible

invisible Radiation or Circulation, or its Uses; an Emblem of the Manner of conveying continual Supplies immediately from the Essence.

Adam, as I hinted before, besides seeing the Size, Shape and Colour of every Creature, must by some Means know the *Impetus*, which they call the peculiar Instinct, in every Creature, the Abilities or the Degree of its Power of Perception, Strength, Motion, Action, and the various Methods in which each applied them, some to be of constant Use to Man, some to be destructive of such as were so; the Voracious to pursue, catch and destroy for Food; the Passive to run, fly, shelter, or by other means, save or preserve themselves and their Young, Eggs, or, *&c.* and so the Use and Employment of every Creature, either by a long Observation or a forced Exhibition upon two Accounts. First, as he was to be tempted also with the Appetites of the Body, and as he was not to have an Opportunity to experience those Appetites or Affections to Children before Trial; it was necessary that he should have an Opportunity to see the various Appetites, Uses and Ends in each Species of Creatures, that he might know the

the Forces of thoſe *Impetus's* of what Uſe or Benefit each was to the Species, which for the Good of the Parent, which for the Iſſue, which for the Preſervation or Support of the Iſſue. Secondly, before he could do what is contained under the Expreſſion of giving Names to them, or a diſtinct Name to each, or at leaſt before each of thoſe Names would raiſe the perfect Idea of the Creatue in himſelf, and ſo enable him to communicate the whole, or perfect Idea with the Name to another, and ſo downward; or where a Creature repreſented various Things or Actions, and ſo gave ſeveral Ideas by ſeveral Names. The Diſcovery of one antient Truth never comes alone; this diſcovers many, that thoſe Names were given when the Language was firſt framed, becauſe each Word for the Idea in a Creature, is made a Repreſentative to convey that Idea, wherever it is found in other things throughout the Language; ſo theſe Names expreſs what they repreſent; ſo this Manner of Repreſentation and the Names are coeval; and that this was immediately after the Creation, and that the *Hebrew* Tongue was the firſt Language, becauſe in what we have of it, this holds, and in no other, which is preſerved; and it ſhews, the

he Ideas of the Motions and Actions of the Heavens, of the Actions of the Soul, of Man, nay, of God, were then taken from the Creatures; and it ſhews the Deceit of *Herod. lib.* ii. *cap.* 4. *& Lucian de Dea Syria*, who would make us believe, that at firſt, the *Ægyptians* had no Emblems, and after that invented them, and make them ſay, that the Gods could not be repreſented by Images, therefore they took thoſe natural things which reſembled them moſt, to repreſent them; and the Ignorance of thoſe who have fallen in with that Aſſertion. 'Tis certain, that Motions, voluntary Actions, or diſtinct Appetites, could not be ſo well repreſented by Images, as living Creatures; but 'tis as certain, that theſe alſo begun at the Beginning: And while they had an Object for each Idea, which changed not, the Idea could not be changed or miſtaken. 'Tis otherwiſe now with Words in our Languages.

As God, the *Aleim*, gave the firſt Precedent, gave the Heavens their own Names, or rather took the Names of the Heavens, thereby to repreſent their Number, Actions, Power, *&c.* Whatever they, or Man by their Orders, ſubſtituted to give Ideas

Ideas of the *Names* or other things, which could not otherways have been ſo ſoon underſtood, or ſo well remembered; they, or he gave each thing, or *&c.* the ſame Name as the thing it was to convey an Idea of; all the People, both the Line of the *Jews* and *Heathen* downward, 'till Writing, practiſed this Method, till they had acquired a ſufficient Stock of Ideas, and this had been abuſed, and Writing took place of it, where Figures, Letters are Subſtitutes to raiſe Ideas of Sounds, and Sounds Subſtitutes to raiſe Ideas of things. Great Pains have been taken to prove one of this or that Country, the Author of Letters, or ſome of them: It appears by Scripture, that before God made *Moſes* write, the Patriarchs had Signets and ſuch Marks among them; and no doubt, there were Figures in the ſacred Things mentioned. The *Egyptians* and other Nations uſed this emblematical Way of Painting or cutting out Figures, and ſome of each Country may have Right to a Part of this; but that is nothing to theſe Sorts of Letters ſhewed to *Moſes*; they were perfectly adapted to the Words of that firſt perfect Language. Though the Uſage of theſe Emblems and Figures, or Sketches of them, were univerſal; yet

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as Things preſerve longer in *Ægypt* than any other Place, by the Diſpoſition of Things there, we have moſt of the oldeſt Evidence remaining from thence; yet, that being near *Judea*, Writing took place there: But as the *Chineſe* went off to a great Diſtance, before Writing was revealed, and had not that Help early; they have retained ſomething, or rather formed Marks, inſtead of many of the Figures of Things in the firſt Method, and from it formed a Sort of emblematical Writing.

It follows from all Circumſtances that *Adam* muſt know that he was compoſed of two Parts, and what concerned them, and muſt be furniſhed with Ideas of all the States or Accidents which were mentioned, previous to his Trial: For Example, when God ſaid, *In dying thou ſhalt die*, that *Adam* had a borrowed Idea of Death, perhaps had been ſhewed it by the Death of a Beaſt. There are ſome ſo tenacious of old Stories, as to think, that there were no voracious, nor noxious Creatures or Things, ſo no Death, before Man fell; though, beſides the *Impetus's* or Appetites, the Parts of every Creature ſhew how it was to live, and much the greater Part of the Species in the Creation could not

have lived, without eating others, till *Adam* fell, if he had fallen the next Day after he was made. No doubt, he knew, that the Part of him which was Beaſt, could, in the literal Senſe die, be diſſolved, and that the other could not; and ſo, that this was to that only at firſt a Separation: And it is plain, he underſtood that double Expreſſion, which has been miſconſtrued, *In the Day thou eateſt thereof, thou ſhalt ſurely die*; becauſe, when he had eaten of it, he was not apprehenſive of ſudden Death. The Words, *In dying thou ſhalt die*, expreſs in the Courſe of Things or Time, in Oppoſition to *at once*, or *immediately*. If they had died then, the Deſign of the Creation had been loſt. If *Adam* was ejected from the Garden, and ſo from the Tree of Lives, the Day he ſinned, he died, became mortal, the ſame Day. He knew, that eating of the Fruit of the Tree of Lives was made a ſacramental Act, and referred to ſomething elſe. We muſt ſuppoſe he knew what an Emblem was, and did not reſt at it; that God had been pleaſed to give him ſome Idea of what was contained under that Sacrament, what immediate Change eating of that Fruit would make in him, and what that ſecond Life was: That is,

had

had given him an Idea from ſome Repreſentation, or Subſtitutes in that *Paradiſe*, what Company and what Pleaſures there were in the other; without that, it had not been *Eden* or *Paradiſe*. The Uſage of the Word ever after, for a Place of ſome Degree of Viſion, fully proves that. For, as this bore the Name and Idea of Heaven, it could be no otherwiſe, than as a Repreſentation of the material, and from thence of the immaterial Heaven; and after Man had Ideas of the Heavens, and what was in them, in the material and ſpiritual Syſtem, theſe were leſs neceſſary; but ſuch were continued to, and in the Tabernacle and Temple, *Hebr*. viii. 4.— *Seeing that there are Prieſts that offer Gifts according to the Law: Who ſerve unto the Example and Shadow of heavenly Things, as* Moſes *was admoniſhed of God, when he was about to make the Tabernacle. For ſee (ſaith he) that thou make all Things according to the Pattern ſhewed thee in the Mount.* Ibid. ix. 23. *It was therefore neceſſary, that the Patterns of Things in the Heavens ſhould be purified with theſe, but the heavenly Things themſelves with better Sacrifices than theſe.* It would be the moſt impious Reflection upon God, to ſuppoſe, that Man

Man was to be put upon a Trial, which was not only to determine the Fate of him, but his Posterity, without having a sufficient Idea of the two States, without knowing the Nature of his Reward, which was to encourage him to stand, and that of his Punishment, which was to deter him from falling. Or when *Adam* had fallen, can any one suppose, that the Acts or short Speeches of God to them, were not intelligible? For Example, that they did not understand what was emblematically couched under the Speech, *He shall bruise thy Head, and thou shalt bruise his Heel*; or the Act of God's cloathing them with Skins; or the instituting a Species of Trees, as a Memorial of publishing the Conditions of the Covenant, or of the Persons in it, or of Acts to be performed by the Parties, or the exhibiting the *Cherubim*, *&c.* When you see a Remain of *Ægyptian* Sketches and Scrauls, you immediately conclude, there is Wisdom, Mysteries contained in that, and would give any thing to have them explained: If the Emblems of these Acts, which are briefly explained in Writing, had been preserved, and the Writing lost, would they ever have been explained by us? But does it follow from that, that the one

one did not convey ſufficient Ideas of the Things or Actions they were intended to repreſent to an *Ægyptian*, or the other to *Adam*? As thoſe firſt Emblems were made by an infallible Judge, and as they were before the Science was corrupted, and as they were about the principal Things, no doubt, there is Knowledge moſt worthy our Enquiry, couched under them; and as there are Hints both ſacred and prophane, which explain them, it is not below the higheſt Genius to purſue this Knowledge, becauſe to underſtand them, or what they repreſent, will be no ſmall Share of our Happineſs hereafter.

I ſhall, in the Sequel of this Preface, make ſome Suppoſitions, and ſome ſhort Explanations of Words, which are not neceſſary to the Subject before me, but are offered as Hints that ſome Things may be carried ſtill higher than I ſhall carry them now. I offer not any of them for Evidence, to determine any Point, till the Suppoſitions be proved to be Facts, and the Words be ſufficiently explained; I offer them only to ſuch Readers as underſtand, or are capable of informing themſelves of the Evidence which may be collected or deduced: And according to the

Proportions or Degrees of Evidence each finds for each, and ſo of the Degrees of Appearance of the Truth of each, let them for the preſent paſs. Perhaps when ſome Things, now dark, and placed between them and us, are made clear, they may alſo appear clear. The chief Uſe I intend to make of them at preſent, will be to trace down a few Words which will appear to be of Moment in the Diſcourſe. I ſhall only go ſo far now in the Introduction, beſides the diſcovering the State of Man, as to ſhew, that as there were Emblems of the firſt, ſo there were Emblems of the ſecond or ſecond Part of the Covenant, and ſuch as come under the Conſideration of this Diſcourſe. But to return to the Text.

Gen. ii. 8. And *Jehovah Aleim* יהוה planted נטע a Garden in עדן *Eden* Eaſtward, and there he put the Man whom he had formed.

It is likely at the firſt there were Trees, *&c.* irregularly ſcattered, without other Order than ſuch Sorts as were paoper to each Climate and Soil, upon the whole Sur-

Surface of the Earth; and the Agents had a general Commiſſion to act, make them grow, and produce in every Place. But as we ſuppoſe here was not only particular Species of Trees, but that they were planted in a particular Order, ſo this Deſign, and the Execution of it, is immediately attributed to *Jehovah Aleim*, becauſe we ſuppoſe the Tranſactions here concerned God, under thoſe different Denominations. This Word עץ is applied not only to Trees here, and to one Sort, *Pſal.* civ. 16. *The Cedars of* Lebanon *which He has planted*; and *Numb.* xxiv. 6. to *Lign-Aloes*; but *Iſa.* li. 16. to the Heavens. So *Pſal.* lxxx. 15. *and* כנה *Tabernacle which thy right Hand did plant.* So *Dan.* xi. 45. to a Tabernacle; *Pſal.* xciv. 9. to Part of the Body, the Ear; ſo frequently to a People; and *Ezek.* xxxiv. 29. as a Plant, to *Chriſt.* The Uſe of theſe Things was continued under this Word, by the Patriarchs, till the writing of the Law, and long after; and ſome Repreſentation made by the Heathens, ſuppoſed to be the Statue of *Venus*, by *Eſchenback* in his *Diſſert. Acad.* p. 206. and miſconſtrued a *Grove*, was prohibited by this Word; *Deut.* xvi. 21. *Thou ſhalt not place thee a Grove.* Was *Adam* to be pleaſed and inſtructed by

looking upon a Parcel of Trees or Greens, placed in ever ſo regular an Order, as they call it now, without further View; we might ſuppoſe he was to be as ſilly as Men are now. If this was to be his Inſtruction, his Wiſdom was like to be very ſmall; and we might even believe, that he might fall in love with a beautiful Fruit, as ſuch. No, I muſt remind you, that there was a Neceſſity for the double Uſe of theſe Words, here was a double Creature to provide for. This and every Word refers to each. He planted for *Adam*, and for נשמה the Soul. As the Plantation was to yield Fruit to pleaſe the Taſte, and feed the Body; ſo to pleaſe and feed the Mind. גן "Garden. *M.* Protect, defend. מגן Protector, Covering. *C. C.* Bed-Chamber, Tabernacle." The paſſive Meaning of the Word is, ſomething encloſed, fenced round, covered, as the Trees, Fruit, Creatures, and Ground, in Gardens or Groves were, whence they are named. *Kirch. Concord.* "A Garden fenced round. Paradiſe. *Scap.* 1182. A kind of Incloſures, in which Plants are cultivated, and wild Beaſts kept for Pleaſure. *S. T.*—Such was that Paradiſe in which God placed *Adam*, planted with all kinds of Trees and Plants, and ſtocked with every Species of Animals. *Cod. Talm.*

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of the Tabernacle, 172. *Callimachus's* Hymn to *Ceres.*

Sacred to thee a beauteous Grove was seen,
So thick, an Arrow could not pass between;
By pious Grecians *planted round thy Shrine;*
There the Elm rear'd her stately Head, and Pine
Coniferous, there the Pear and Apple grew,
Sweet to the Taste, and tempting to the View."

But as עדן *Eden*, is coupled with גן *Garden*, here, and elsewhere, and used jointly, or indifferently, I must settle its Meaning. *M.* עדן "*Heden*, Pleasure, Delight. *Chald. Targum*, Plur. 1 *Sam.* xv. *Job* xxxviii. Circles, Chains, Bands, Bindings, a Bundle, a Knot. *Kelim.* c. 20. 7. *Succa* 13. 2. *Schab.* 33. 2. In the Book of *Daniel*, Times, or Seasons. *C. Syr.* לעדן עדן from Year to Year." So Courses, Revolutions of the Orbs, which though it be not the Signification of the Word in *Hebrew* for that Place, as a Symbol or Emblem, it was their Idea of it from the Fi-

gures or Courſes, like circular Chains deſcribed in it. But, to purſue the original Idea: Was Man to be prepared for his Trial by having his Appetites ſatisfied thus? As it has been repreſented, there appeared nothing but what theſe Words expreſs, and upon this Miſtake in the Tradition or Tranſlation, the *Mahometans* have founded their Religion. What was fit for God, at firſt, to exhibit, and for Man to find Delight in? Green Trees, fine Flowers, or Fruits, beautiful Creatures, clear Springs, or Streams, of which below, or Objects to delight the Mind, or ſuch as would give Knowledge of himſelf, of God, of a future State, of the Nature of this Syſtem, or ſuch Emblems or Methods as revealed them? What to fallen Man but Knowledge emblematically, or any proper Way of the Means to recover him, who were to do it, what Methods were to be taken to do it, what he was to know, or believe, or do, upon his Part? I meet with one Hint from a Lexicon; *Roderino Syro-Chald.* "את עדן he enjoy'd a ſpiritual Pleaſure in *Eden.*" This is one of the traditional Secrets the *Jews* had from their Father *Jacob*; that they own, but have not yet explained it. *B. C.* 2405. cites *Jeruſalem Targ.* Gen. xlix. 1. "And the

the Tranquillity of the Garden of *Eden*. *Pol.* and the Felicity of the Garden of *Eden* what it is. *Targum Jonathan.* And the Shadow of *Eden* what it is." Let us ſee the Uſes and Abuſes of theſe Things in the *Hebrew* Text: Uſed as an Example of Cultivation, *Joel* ii. 3. *As the Garden of* Eden *before them, and behind them a deſolate Wilderneſs.* As a Repreſentation of, *Gen.* xiii. 10. *Like the Garden of* Jehovah. *Ezek.* xxviii. 13. *In* Eden *the Garden of the* Aleim. Of Knowledge and Grace, *Iſa.* li. 3. *He will make her Wilderneſs like* Eden, *and her Deſert like the Garden of* Jehovah: *Joy and Gladneſs ſhall be found therein; Thankſgiving and the Voice of Melody.* As a Place of Worſhip, Praiſe, Inſtruction, &c. Lam. ii. 6. *And he hath violently taken away his Tabernacle as the Garden; he hath deſtroyed his Places of Aſſembly; the Lord hath cauſed the ſolemn Feaſts and Sabbaths to be forgotten in* Zion. *Amos* i. 5. *And him that holdeth the Scepter of Beth Eden.* Thence the Country named, *Ezek.* xxvii. 23. As a Place of Sacrifice, as, no doubt, *Eden*, after the Fall, was, *Iſa.* lxv. 3. *That ſacrifice in Gardens.* Of Purification, *ibid.* lxvi. 17. *And purify themſelves in Gardens.* Of Burial, 2 *Kings* xxi. 18. *Was buried in the Garden*

of his own House, in the Garden of Uzza. *Ver.* 26. *Was buried in his Sepulchre in the Garden of* Uzza. As Places where they had committed Crimes of which they ſhould be aſhamed, *Iſa.* i. 29. *Ye ſhall be confounded for the Gardens which ye have choſen.* Glaſſius 1257. *C.* "A Garden is a Place of choice Plants and Trees, eſpecially that firſt Garden of Pleaſure, which they call Paradiſe. The Church of Chriſt is called an encloſed or fenced Garden, *Cant.* iv. 12. a Garden, upon Account of ſpiritual Fructification; *encloſed*, upon Account of its Occultation in the World, *Coloſſ.* iii. 3. 1 *John* iii. 1. The ſame Church, with its Fruits of the Spirit, *Cant.* v. 13. is called Paradiſe. The Heaven of the Bleſſed, or Life Eternal, is called Paradiſe, as we learn from *Luke* xxiii. 43.—2 *Cor.* xii. 4.—*Rev.* ii. 7. The Reaſon of the metaphorical Appellation is deduced from the great Delightfulneſs of that Garden, and its Plenty of all good Things." Whether Paradiſe is taken as an Emblem for two States, that before the Fall, of the State of Viſion; that after, of a State between, where Souls of Men who have accepted the Means, ſhould, by ſome Degree of Viſion of the Trinity, as the firſt Man had in Emblem, be further fitted for Re-

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union, and full Vision, whether this be the State mentioned, and these be those, *Revel.* xx. 6. *upon which the second Death shall have no Power*, may be further considered.

But as the whole, and every Branch of the Religion of the *Jews*, grew there, they, as honestly as ever they did any thing, own it. *C.* פרך *Chald.* פרדשת "The being at leisure from all Civil Work, and given up entirely to Ecclesiastical Things, *Basra* 55. 1. פרדסא פרדס as H. 2. The Mansion of the blessed. *Chaggia*, xiv 2. also the mystic and metaphysical Theology of the *Jews*, (*Maimonides* תורה תלמוד the *Talmud*, or Doctrine of the Law. Chap. 1. *H.* יסורי התורה the Instructions or Reproofs of the Law, Chap. iv. 19.) is double Wisdom and נשמות Soul. פרדס החכמה *Paradise* Wisdom, a Sublimer Degree of Talmudical Wisdom. *Maim.* תורה תלמוד Chap. 1. *Eschenback*'s Academic Dissertation, p. 199. *Of the Rise and Progress of Religion in Groves.* 200. These were the Hallowed Fanes of the Antients in which— they offered Sacrifices to God — and indeed if we would trace up the first Origin of this Rite, we must have Recourse to the true God himself that Greatest and Best of Beings; who instituted *Para-*

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dise a sacred Grove, and constituted *Adam* (as the excellent *Ursinus* Words it in his Biblic. *Arbor*. Chap. 47). the high Priest and President of the sacred Grove; and consecrated in it two Trees for a Public Testimony of Religion — p. 280. *Lucian* in his Book of the *Syrian* Goddess— The *Egyptians* are said to have been the first, who had the Knowledge of the Gods, who erected Temples, and instituted Groves, and Solemn Assemblies. Independent of this, the memorable Grove of *Ammon* in the Desert of *Lybia*, consecrated to his Honour, abundantly proves the *Egyptians* to have consecrated Groves to the Gods, concerning which Grove and its Oracle, you may consult at large *Diodorus Siculus*, Hist. Book 17. Chap. 50. throughout. Q. *Curtius* Book 4. Chap. 7. *Strabo*, Book 17. *George Lucan*. Book x. 5. 514. and the following. *Eschenback*, p. 209. The *Greeks* without doubt had this Religion from the *Egyptians*. For the most Antient Worship of the Gods, even among them was in Groves, which *Lucian* again shews, treating of Sacrifices, when he saith, they first dedicated Groves to the Gods, then Mountains, and besides that consecrated Birds; afterwards, they assigned each his peculiar Tree. *Ibid.* p. 210. *Pliny*, Book 12. Chap.

12. Chap. 1. Trees were the Temples of the Deities; and from Antient Cuſtom, the ſimple Country-folks, even at this Day, dedicate ſome prime Tree to God.—— *Adrian Coquius*'s ſacred Hiſtory of Plants, p. 40. *Joſ. Acoſta*, relates that the *Peruvians* worſhipped Trees, Book v. Chap. 2."

Gen. 2. Ver. 9. *Jehovah Aleim*, יצמח made to grow out of האדמה vegetable Matter כל עץ every Tree נחמד pleaſant למראה to the Organ for Viſion, and good למאכל to the Organ for Food, and עץ החיים the Tree of Lives alſo in the midſt of the Garden, and the Tree הדעת טוב of the Knowledge of Good and רע Evil.

And יצמח *made to grow*. The Agents made every Tree, Plant, and Herb, upon the Surface of the Earth grow, and this was claimed by the *Heathens* for them. *Scap.* 1708. φύτιος "*Phutios* is an Epithet of the Sun or *Jupiter*; according to *Heſychius*, by ſome it is conſtrued the Author of Germination." Whether their firſt, but common

common Growth, be attributed to the *Jehovah Aleim*, or they made the Trees ſhoot in particular Forms or Figures, we cannot determine, but ſhew the Cuſtom of the *Heathens* after. *M.* גן *Arab.* " *Gennin.* a Gardiner, an Arbor and Maker. *S. T. t.* 3. C. 1598. Hence with the Latins *Topia* and *Topiarium* is to twiſt and plait the flexible and bending Plants into certain forms, Picture-wiſe or Hiſtory-wiſe, as *Pliny* ſpeaks, Book xvi. Chap. 33. of the *Cypreſs.*" So *Vitruvius*, *&c.*— The Art of making Arbors or Pictures, with Trees or Twigs, or Herbs cut and plaited.—*Plin.* — in the Likeneſs of Men, Herbs, or Beaſts. " This Word is not only applied to Vegetables, but to Hair, Horns, Juſtice, and to *Chriſt*, Iſa. iv. 2. *The Branch of* Jehovah *be* לצבי *Beauty, and* לכבוד *Glory.* Jer. xxiii. 5. *a righteous Branch, and* מלך מלך *it ſhall reign King.* xxxiii. 15. Zach. iii. 8. and vi. 12. *Syr. Splendor.*— *and every Tree* נחמך *deſirable. M. Rab.* מחמד the Deſire עולם of the World. *Arab.* מחמד *Mahumed*, as it were Famous, celebrated. *B.* Thence *Mahumed* has his Name, מחמד Concupiſcent; an Appellation worthy ſuch a Knave, who ſo extravagantly indulged *Concupiſcence* and depraved Luſts, that he both permitted a Plurality

Plurality of Wives in this Life, and promised his Followers the Enjoyment of the most beautiful black-eyed Virgins in *Paradise*. C. חמיד *Plural* Idols. Plant. תחמידא the same. *Plural. Deut.* ix. 22. *Jerusalem Targum, & Targ. Jonathan.* & תחמדתא *Ester* 1. *Tar.* 2. מחמד *Mahomet, &c.*" The Signification of this Word is carry'd much higher than that of *Eden.* No doubt here were Trees for delicious Fruits for the Taste, and good for Food, 'tis likely the choicest of all the Sorts upon the Earth. But we must look further, the Word is applied by *Eve* to the Tree of Knowledge, and by the seduced *Jews*, to their sacred Trees, or whatever the Word signifies, Isa. i. 29. *Shall be ashamed of* אילים *the Oaks which ye have desired.* It was used for the Sanctuary, for the Representations in the Temple, which were all called by the general Name of Vessels or Instruments of Desire, in Distinction to Gold, Silver, or Things of Value, of which many were of Wood; to the Emblems of *Egypt*, *Dan.* xi. 43. So among the apostate *Jews*, *Egyptians*, &c. *Isai.* i. 16. to Pictures of Desire, and in private Families. So *Isa.* xxxii. 12. to Fields of Desire, Temples of משוש Joy, and by *Samuel* to *Saul* and his House, when he was to be King. And it

is applied to *Chriſt*, Cant. v. 10. *He is all deſireable*, Hag. ii. 8. *and the Deſire of all Nations ſhall come.* Which by the by is a Proof of what will appear that the *Heathens* in their Repreſentations aimed at *Chriſt*. למראה "To the Organ of Viſion." *M.* "ראה is Viſion in general— when applied to the Eyes of the Mind, it ſignifies to know, have Knowledge of, underſtand, weigh, conſider, deliberate, think, obſerve, *&c.*— a Prophet who ſees and predicts Things to come— Viſion, Sight, Aſpect, Form, Face, or Appearance— Demonſtration. A Glaſs, an Inſtrument in which is painted the Image of the Perſon, Thing, *&c.* placed before it. It is the Name of an unclean Bird very acute of Sight, an Ixos, or Vulture or Kite. *C. Chald.* an Aſtrolabe, an Inſtrument to take the Diſtances of the Stars. *C. Ethiopic* an Examplar, a Type, an Image, *&c.*" No doubt here were Trees pleaſant to the Eyes, but the Uſage of this Word carries it much higher, and the Examples of it are too numerous to be cited. 'Tis uſed for all the ſupernatural Repreſentations of God, under the Name of *Melach*, *Aleim*, Fire, Light, Spirit, And the chief End of all the Repreſentations ordered by God to be made by Man in the Tabernacle or Temple, either

either to be looked upon or uſed in Worſhip, were to inform Men's Minds of ſomething they could not otherwiſe ſee. And ſo were the Trees, of what Sort or Figure ſoever, or in what Order ſoever planted in *Paradiſe*, and downwards, ſo far as Tradition was preſerved. And all their Repreſentations by Beaſts, and all their Imagery Work, of what kind ſoever was to this End. Miſtaking the Object, neither altered the End of the Things, nor the Things or Figures: For as the Names repreſented the *Aleim*, what was truly a Repreſentation of one, was ſo of the other. *Tree* חיים, The Word ſingular ſignifies a State of Living; plural, two Lives. 'Tis plain this was not what People have imagined, a Fruit which, by once eating or repeating, was to renew the Body, and keep them perpetually in this State of Life. No, quite the contrary: The Fruit of the other Tree, ſetting aſide the Evil of the Breach of the Commandment, would, if ſo, have been the Tree of Lives; would by Death have tranſlated them into another State. This Tree was the Emblem of the Word, Lives, this here, and immortal Life; was ſo named by God, which appointed the Act of eating of the Fruit of it as a ſacramental Act to con-

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vey by the Power of the Instituter, what is promised to the properly qualified Eater, a State forward of infinite Duration, and in that of hereafter Happiness, which could not be in Paradise, but in that of which it was an Emblem, and with them who were emblematically represented in it. And so the Effect of it must have been Translation. Revel. ii. 7. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.* Ibid. xxii. 2. *In the midst of the Street of it, and of either Side of the River,* was there *the Tree of Life, which bare twelve* Manner *of Fruits, and yielded her Fruit every Month; and the Leaves of the Tree were for the healing of the Nations.* 14. —*that they may have right to the Tree of Life.* What is meant by the second Life, as I hinted above, is perfectly explained by the second Death, *Rev.* ii. 11. xx. 6, 14. xxi. 8. Whether we consider the Words *increase and multiply,* as a Blessing, or a Precept, it is plain by the Words of God, that even after they had broken the ensuing Precept, and had not increased or multiplied, if they had eaten of the Tree of Lives before they had repented, they would have been translated, but I am afraid it would have been

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to a State of Misery. As they had repented, if they had believed and desired Immortality, and but put forth their Hand, and eat of that Fruit, they had escaped Death, and possessed themselves of the State of Immortality. But when they had broken the Law, they were not fit to be translated till they were in that Mind, and underwent the Penalty of Separation, and should have a new Evidence of the Power and Love of God. For that Reason they were driven from the Tree, and a new Method of coming at Immortality was exhibited, which was not in their Power to perform. — *And the Tree* הדעת *of the Knowledge* טוב *of Good, and* רע *Evil.* הדעת expresses Perception, Knowledge, or Experience, in any Manner; טוב expresses the Order of Things in a Condition or State; and רע expresses the breaking or dissolving of Things here in that Condition or State: so Good and Evil of two opposite Conditions or States. If it be of Condititions, Happiness, or Misery. If of two States, as the first was of two Lives, and Life be the Good, and Death the Evil, as it will appear it was, then of the State of Life, and also of a State of Death; this could not be as it has been put, of Good, while they believed and obeyed God in this

Precept concerning that Fruit, and of Evil, when they broke that Precept; or in the Senſe I ſhall put the latter Part, when he believed or obeyed any other in Oppoſition to that; or believed that there was any other Power which could give Properties to Matter, without his Conſent; or that there was any other Power in Matter, other than what God had created, formed, and revealed. Neither of the Effects could be before eating; they muſt both be after; were they Happineſs and Miſery, or Life and Death; or elſe it muſt only have been of the Difference between what was before, and what ſhould come after; of the Difference between Happineſs and Miſery, Life or Death. How this Tree anſwered this double and contrary Deſcription will appear among the Deſcriptions of the Trees whoſe Branches were uſed upon the Tabernacles, carried in their Hands, *&c.* Indeed in the Senſe it was repreſented to *Eve*, it was to have been a Fruit, which though eaten unlawfully, could communicate ſomething like what they call intuitive Knowledge, without the Help of Ideas. And I think the Devil did not offer, or they did not take into their Conſideration, experiencing any other Condition or State. They, and all ſince, have found

found whence this came, of which in its Place. Indeed the Fruit of this Tree could not in the proper Sense be called a Sacrament, but it was an Institution which, and the Conditions whereof were revealed to Man. And as the Benefit to Believers and Obeyers was to arise from, or in Pursuance of eating of the Fruit of the Tree to Lives, not from any Power in itself, but as above; so notwithstanding *Satan*'s Suggestions of Powers in this, the Damage to those who doubted or believed another, and distrusted and disobeyed God, was not to arise from any Virtue or Power, either good or bad, in the Fruit, or in that which made it grow, but from the Power of the Instituter. In each Sense the Act of eating has been the outward Part of a Sacrament ever since, in each of the Sacrifices, or in the Shadow and Substance; eating Part of the Sacrifice, was the same as eating, an Emblem of the Body. But Blood was not to be eaten, but sprinkled, *&c.* so looked upon till it had atoned. Now we eat the Emblem of both Body and Blood; and it was so among the Heathens, only they broke through the Restraint, and eat Blood, before the Time: And the eating of the Flesh of Swine among them, was

initiatory to — and therefore the *Jews*, besides its being unclean, upon that Account suffered Tortures and Death, rather than eat it.

Among all the Emblems or Sacraments made of the Trees, *Moses* had no Occasion here to name above two, that of Immortality, and that of Mortality; because their determining the State of themselves and Posterity, in the Manner they did, not only excluded them from those two Trees, but from all others in the Garden. There are some Expressions, besides Usage, which make us believe there were other Trees, to represent Things or Persons; nay, by the Comparisons made between the Princes and them, it is plain, some of them had been Representations of Persons or Powers, *Ezek.* xxxi. 8. ארזים *The Cedars in the Garden of the* Aleim *could not hide him.* Psal. civ. 16. *The Trees of* Jehovah *shall be full of Sap. The Cedars of* Lebanon *which he hath planted.* Ibid. viii. 11. *The Cedars* אל *of God.* Cant. v. 15. בחור *excellent* (or choice) *as the Cedars. Assyria* is reprimanded elegantly for acting as a God under this Emblem, in *Ezek.* cap. xxxi. by which Trees, he is eminently compared *Verse* 8. *The Cedars in the Garden of*

the

the Aleim *could not hide him — Nor any Tree in the Garden of the* Aleim *were like unto him in* יפין *Beauty* ——9—— *So that all the Trees that were in the Garden of the* Aleim, *envied him.* Verſe 18. *To whom art thou thus like in* כבוד *Glory and* גדל *Greatneſs among the Trees of* Heden? And his Deſtruction is deſcribed by the Deſtruction of theſe Emblems, in or with *Eden* at the Flood. Ibid. *Yet ſhalt thou be brought down with the Trees of* Eden, *into the nether Parts of the Earth:* So Amos ii. 9. *Yet deſtroyed I the* Amorite *before them, whoſe Height was like the Height of the Cedars, and was ſtrong as the Oaks.* And *Chriſt* is deſcribed as a Plant of the Eſſence, *Ezek.* xvii. 22. *Thus ſaith* Jehovah Aleim, *I will alſo take of the higheſt Branch of the high Cedar, and I will ſet it, and I will crop off from the Top of his young Twigs a tender one, and will plant it upon a high Mountain, and eminent. In the Mountain of the Height of* Iſrael *will I plant it, and it ſhall bring forth Boughs and bear Fruit, and be* לארז אדירים *a goodly Cedar, and under it ſhall dwell all Fowl,* &c. Hence one of their Ingredients in their Purifications was Wood of Cedar; the Temple was covered and lined with

Cedar; the Altar was covered with Cedar, and the Beams were of Cedar: So *Cant.* i. 17. *The Beams of our House are of Cedar, and the Rafters* (Galleries) *are of Fir.* Ibid. vii. 9. *If she be a Door we will enclose her with Boards of Cedar*; and the Cedar, or that which the Heathens called Pine, Pitch-Tree, was sacred to *Cybele* Mother of the great Gods. Whether as the Cedar represented the Essence, the Pine represented the Substance of the Heavens in Paradise, or they used the Pine where the Cedar would not grow, or they thought the Genus of Oil or Turpentine Trees, Representatives of the Essence, as it seems to be hinted and applied, or the Pine to the Substance of the Heavens, as they imagined it to be the inferior Essence, perhaps a further Search into their Writings may discover. I need but mention how Translators differ about the *Hebrew* Names for Trees, and how uncertain we are of several, which Species each Word expresses, and how little we are helped by the *Greek*. First, of those Sorts we have not in this Climate: Secondly, how many Species they had of such Genus, as we have some here; how such Species differed from each other, and so several from those we give such Names

to

to in these Climates; and it would take more Compass than I have here, to set them right, and to shew which of the Heathen Names of their Gods or Goddesses express the Essence of the Heaven, and in which Sense, which express each of the many Powers not yet explained. Whence the proper Ideas of these Epithets of Height, Glory, Beauty, &c. are taken, to shew why each Tree was sacred to the Essence or each respective Power. How they answer the Ideas of such Epithets given in Scripture of them, and consequently correspond with the Ideas exhibited in the Substance or Power they are Substitutes of. So we must be forced for the present to take these as we find them; we can scarce possibly be mistaken in this. *M.* ארז "It's Signification is Cedar. The Name of a Wood, the Species of a Tree. *Chald.* ארז *Arab.*—*Arza* the Cedar, the Pitch Tree—For the Cedar is a Tree, the tallest of all, a Species of the Fir, not unlike the Juniper, growing in *Syria* and *Judæa*, chiefly upon Mount *Libanus*, ever green, it yields the best Resin; its Wood is of a pleasant smell, and Duration." I have cited *Cibele* in the second Part of *Moses*'s *Principia*, p. 299. carrying the Earth; and at p. 378. sup-

posed it to be the *Hebrew* שבל that which flows, and cited from *Vossius de Orig.* & *Prog. Idol. lib.* ii. p. 299. Instances of her Honours, of her Emblems upon her Altars, of which the Pine was chief. So *ibid. de Physiol. Christian. lib.* v. p. 92. "*Phædrus* the Freeman of *Augustus*, *Fab.* lvi."

In Time of Yore the Deities
Chose each their tutelary Trees
The spreading Oak pleas'd mighty Jove;
The Myrtle green, the Queen of Love.
The Laurel, Phœbus; *and the Pine*
Coniferous, Cybele, *was thine;*
The Poplar tall and upright Tree,
Was sacred, Hercules, *to thee.*

Gyraldus de Deis Gentium, gives a long Account of her, *p.* 140. cites *Lucretius.* —Book 2. v. 598.

Whence term'd the Mother of the Gods confest,
The common Parent *too of Man and Beast.*

Creech.

P. 142. From the Poet *Claudian* of *Cybele.*

So

So ſpake the Goddeſs, ſwiftly thro' the Air,
Her ſpeckled Snakes to Ida *drew her Car.*
There ſtood her Dome Auguſt, her ſacred Shrine
Of hallow'd Flint, o'erſhadow'd by a Pine;
And When the Groves no Winds tempeſtuous ſhake,
The Boughs conif'rous ſtrid'lous Muſick make.

P. 145. They alſo ſometimes crowned her with the Pine, which was thought ſacred to her, and whence in *Martial* the Pine ſpeaks.

We Cybele's *Apples are, hence Traveller with ſpeed,*
Fly, leſt our Ruin fall upon your Head."

P. 146. the *Atlantick* Theology makes her deſcended of *'Ουρανὸς*, (or Heaven) and that ſhe by her Brother brought forth the Sun, Moon *&c.* And as *Pan* was a Male Name for the Subſtance or Eſſence of the Heavens, he alſo had the Pine for his Emblem.

blem. *Ibid. Gyrald.* p. 434. gives us a Description of the Parts of the Heavens, in his Emblem. " And from the Poet *Silius*, in his 13th Book of the *Punic Wars*,

Pan *was sent by* Jove———
His Hair the Pine surrounds, and shades his Brows."

P. 435. *Constantine* also gives the Pine-Tree to *Pan*, in his 11th Book, *p.* 436. *Pan* is called the *Arcadian* God. *Propertius*,

The Pine beloved by th' Arcadian *God.*"

Whether the Cone of the Pine, which, when dry, divides like Rays, was made an Emblem of Irradiation, has not been observed.

Because some of the rest of the Trees now more immediately belong to the second or latter Part of the Covenant, I shall adjourn them till after the Fall.

Ver,

Ver. 10. And נהר a River went out of *Eden* להשקות to water the Garden, and from thence it was parted, and became into four ראשים Heads.

We have a comparative Deſcription of the Place, in reſpect of its being watered, *Gen.* xii. 10. *And* Lot *lift up his Eyes, and beheld all the Plain of* Jordan, *that it was well watered every where, before the Lord deſtroy'd* Sodom *and* Gomorrah, *even as the Garden of the* Aleim, *like the Land of* Egypt, *as thou comeſt unto* Zoar. The Manner is expreſſed, *Ezek.* xvii. 7.—*That he might water it by the* ערגות *Furrows* (Lines) *of her Plantation.* In the emblematical Senſe, *Pſal.* xlvi. 5. נהר פלגיו, *there is a River, the Streams whereof ſhall make glad the City of the* Aleim: *the holy Place of the Tabernacles of the Moſt High.* Ibid. lxv. 10. *The River of the* Aleim *is full of Water.* Iſa. xxxiii. 21. *For there the glorious* Jehovah *ſhall be to us a Place of* נהרים יארים *broad Rivers and Streams.* Compare *Iſa.* xli. 18, 19. *Ibid.* xliii. 19. *Ezek.* xlvli. 1, *&c.* *Joel* iii. 18. *Rev.* vii. 17.

17. xxi. 6. xxii. 1. So living Water, *Jer.* ii. 13. xvii. 13. *Zach.* xiv. 8. This was applied to the falſe Religions alſo. *Jer.* ii. 18. *What haſt thou to do in the Way of* Ægypt, *to drink the Waters of* Sihor? *Or what haſt thou to do in the Way of* Aſſyria, *to drink the Waters of the River?* This Word נהר is alſo uſed for the material Light, and the Fountain of divine Light, of which this, divided into four Heads, is the Emblem. And it is expreſs'd as that Myſtery is, Job iii. 4. *Nor let* נהרה *the Light irradiate upon it.* Pſa. xxxiv. 6. *They looked unto him and were enlightned.* But firſt it was *to Water the Garden*; Pſa. xxxvi. 8. *Thou* תשקם *ſhalt make them drink of the River of* ענדיך *thy (Eden) Pleaſures, for with thee is the Fountain of Lives; in thy Light we ſhall ſee Light.* So under the Word רוה Iſa. 58. 11. *and thou ſhalt be like a watered Garden.* Jer. xxxi. 12. *and their Soul ſhall be as a watered Garden,* So on the other ſide, Iſa. i. 29. *And ye ſhall be confounded for the Gardens ye have choſen; and ye ſhall be— as a Garden that hath no Water* The apoſtate *Jews* had ſome Cuſtoms of uſing Water under ſome Tree in the Middle of the Gardens, no doubt brought down from ſome repreſentative Tree in the Middle of *Paradiſe*,

mentioned Isa. lxvi. 17. המתקדשים *that Sanctify themselves, and purify themselves in Gardens behind one* Tree *in the midst, eating Swine's Flesh, and the Abomination, and the Mouse.* And we find something extraordinary in another Description, Neh. iii. 15. *The Wall* ברכת *of the Pool* השלח Siloah לגן *into the Garden of the King.* Isa. xxii. 11. *Ye made also a Ditch* (a Lake) *between the two Walls for the Water of the old Pool, but ye have not looked unto the Maker thereof, neither had respect unto him that fashioned it long ago.* John ix. 7. *Go wash in the Pool of* Siloa, (*which is by Interpretation, Sent.*) It seems as if this had been some antient Representation in the King's Garden, in Imitation of some such Thing in *Paradise.* Cod. Talm. *of the Tabernacle,* p. 366. §. ix. " How was the Libation of Waters made? a Golden Phial that contained three *Logs* was filled from *Siloah*; when they came to the Water Gate, they sounded the Trumpet with a *flat* Sound, then with a broken or *sharp* Sound, and afterward with a plain Sound again; *He who had drawn the Water* went up by the ascent to the Altar, and turned himself to the left Hand, *&c.*" The Word קדש to sanctify, has so large a Signification, that it includes almost all the Appointments,

ments, Forms, and Services, in the Law; the Species of Things or Trees, they sanctified themselves besides, is not named here, but we shall find that the Patriarchs performed all their Services besides the Tree אלה, of which hereafter, till Places were fixed. The Word טהר clean, reaches to Creatures, for Food, for Sacrifice, and to other things besides the Body; and must have been settled in *Paradise* by *Adam*, when he considered the Beasts, Birds, &c. none had Commission after. And one may suppose that there was some Preparation instituted before Sacrifice, such as washing their Bodies and their Garments; because it was in use among the Patriarchs before the written Law. Gen. xxxv. 2. *Put away the strange Aleim that are among you, and* הטהרו *be clean*, (purify your selves) *and change your Garments.* As we find this with Sacrifice, we shall defer it till we come to that Subject. It is in vain to pretend to trace out the Rivers; they and their Names both perished by the Dissolution of the Earth at the Flood: And though Man, when driven out, was kept from the Fountain, yet the Streams promulgated these Waters, perhaps, towards the four Corners of the Earth: And these are they which cleanse. These are Emblems of the Means of

of Salvation, which were revealed in, and went out of *Eden*, and were to water not only the Countries of the Eaſt, but the World. Theſe four aroſe from one Fountain, as there were after four Heads or Faces upon the *Cherubim*. Attempts have been made to explain their Names, and thoſe of the Countries, but that is alſo in vain; for the Countries were alſo defaced, and they know not where the Antediluvian Families lived. Therefore if the ſame Names were given to Rivers, or Countries, after the Flood, that is not Proof that they are the ſame. Indeed *Moſes*, by the Spirit, could have deſcribed where *Eden* was, and where the Rivers run, by thoſe then known: but as it would have been of no Uſe, he has not done it. We have ſome of their Gueſſes in *C.* פישון. פרש "The River *Ganges*. *Gen.* ii. 13. *Ar.* and *Ar. Sam.* The *Nile*, rather the *Phaſis*. See the Deſcription of *Aſia*, iv. 16. The Type of the Babylonian Empire; as *Gihon*, *Araxes*, of the Median; *Tygris* of the *Grecian*, and *Perath* of the Roman. *Abrav.* on the *Pentateuch*, xxxiii. 2. *Havilah*, the ſame as *Colchis*. *C.* גיחון — A River near *Jeruſalem*, but ſmall — otherwiſe called *Siloe*, 1 *Kings* i. 13. *Targ.* —"

Ver

Ver. 15. And *Jehovah Aleim* took the Man, and ינחהו put him into the Garden of *Eden*, לעבדה to dreſs it and לשמרה to keep it.

This is made a poor Story: all this Work for this happy Creature, and he appointed Lord of all for this End? Was Man limited again to eat nothing out of the Garden? Had he not a grant of the Products of all the Earth, Vegetable and Animal? This is like what he was doomed to after his Fall. No, the Garden was for other Uſes beſides that, as all Gardens antiently were. Aud could not this Garden yield Meat for one Man without Cultivation? A poor Deſcription of a Garden of *Eden*. And would not this Garden, or the Fruit in it, ſtay without keeping or watching? Who was to run away with it? What was he to watch the Beaſts or Birds, that they ſhould not ſteal his Fruit? The Word ינחה is ſo far, when applied to Man, from placing or putting him only to work, that it is rather the contrary; it is to place him free from Labour or Toil, to place him in that Senſe at Reſt, to dedi-

cate

cate him. But whatever he was to do, why to do it to the Garden? why not to God? But ſuppoſe that ſhould be emblematically, if it proves both a Place of Culture, or a Place to labour in, for the Support of the Body, and a Place of Obſervation and Worſhip, for the Support of the Soul, then עבד, &c. muſt have a double Signification under one Idea. To till is to co-operate with the natural Agents; the Earth yields, and the Water carries, to make the Earth produce, and the Water carries the Matter which forms Fruit, to be collected, and preſerved for our Uſe: To dreſs it, is to join, to co-operate with the Agents in Nature, to make the Things grow regularly and ornamentally, to cut off irregular or unfruitful Branches, to weed out all Sorts of Things which are hurtful, or ſuperfluous, or irregular, or which cumber the Ground, or hinder the Growth of beneficial or beautiful Things; ſo of the Mind, to co-operate, to go on with the Deſign of this Plantation, which he had eſtabliſhed to produce Fruit for the Support of the Life of the Soul. Hence עבד is in all the old Languages to be a Diſciple, to be a Religious, to ſerve, to worſhip, to offer Sacrifice, to employ one's Faculties, Abilities, and Subſtance, to the Service of

God, *&c.* as *Exod.* iii. 12. vii. 16. x. 7. And שמר to keep, to obſerve, *Deut.* v. 12. the Sabbath, *Gen.* xvii. 9. the Covenant. So Commandments, Precepts, *&c.* whatever was to be kept or obſerved by Nature or Appointment. As the Precept in the next Verſe, which is the only one there was Occaſion to mention, becauſe that only relates to the Fall of Man, which was neceſſary to be ſhewed to us: Does it follow there were no more than two Trees Repreſentatives, becauſe only two Trees are mentioned; or, to ſay it more plainly, becauſe there was no Occaſion to mention any thing but what concerned the Fall, and the Reſtauration of Man. He was to keep all the reſt, if there were more Precepts given, and to obſerve all the Evidences which were emblematically given, if there were more ſuch. The few Inſtances mentioned, will be enough to ſhew that ſuch had their Riſe there; and as *Adam* gave Names to the Trees, perhaps when Occaſion offered, or perhaps changed the Names of ſome of them upon Occaſions, as was common to do even thoſe of Men, in Memorial of ſome Action, whenever we find a Tree of the ſame Name, with an Action which was revealed there, we ſhall venture to think that an Evidence,

and

and I think the Words imply that it was a Garden of ſuch.

Ver. 16. And *Jehovah Aleim* commanded the Man, ſaying, of every Tree of the Garden, אכל תאכל eating thou mayeſt eat. But of the Tree הדעת of the Knowledge טוב of Good and רע Evil, thou ſhalt not eat of it, for in the Day that thou eateſt there of מות תמות dying thou ſhalt die.

Here are two double Words in two Speeches or Expreſſions; a Manner of Writing not known now; nor have they been tranſlated or underſtood. They have made it, in eating, thou mayeſt eat, or thou mayeſt freely eat; in dying, thou ſhalt die, or thou ſhalt ſurely die. So in *Ezek.* xxxiii. where this is ſeveral Times mentioned, there is in Oppoſition, *in living thou ſhalt live*: So, *in bleſſing I will bleſs.* Theſe have neither Regard to at once, to the Time preſent, nor to Eternity; nor are they doubled to ſtrengthen the Expreſſion, ſuch as freely, ſurely, *&c.* but expreſs a

God, &c. as *Exod.* iii. 12. vii. 16. x. 7. And שמר to keep, to obſerve, *Deut.* v. 12. the Sabbath, *Gen.* xvii. 9. the Covenant. So Commandments, Precepts, &c. whatever was to be kept or obſerved by Nature or Appointment. As the Precept in the next Verſe, which is the only one there was Occaſion to mention, becauſe that only relates to the Fall of Man, which was neceſſary to be ſhewed to us: Does it follow there were no more than two Trees Repreſentatives, becauſe only two Trees are mentioned; or, to ſay it more plainly, becauſe there was no Occaſion to mention any thing but what concerned the Fall, and the Reſtauration of Man. He was to keep all the reſt, if there were more Precepts given, and to obſerve all the Evidences which were emblematically given, if there were more ſuch. The few Inſtances mentioned, will be enough to ſhew that ſuch had their Riſe there; and as *Adam* gave Names to the Trees, perhaps when Occaſion offered, or perhaps changed the Names of ſome of them upon Occaſions, as was common to do even thoſe of Men, in Memorial of ſome Action, whenever we find a Tree of the ſame Name, with an Action which was revealed there, we ſhall venture to think that an Evidence,

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Series ſucceſſively, or in courſe of Things or Time, at proper Time or Times, as aforeſaid. Then *Jehovah Aleim* ſaid—— *Thou ſhalt not eat thereof; for in the Day thou eateſt thereof, dying thou ſhalt die.* God was the Maker, Former, Father, and Guardian of *Adam* then, ſoon after, of *Eve*; ſo of theſe his two Creatures. Did he plant this fair Fruit to tempt them? No; he foreknew *Satan* would tempt them, and endeavour to make them believe that Perfection might be attained by material Means, without God. This Precept was fatherly Advice, as far as it conſiſted with their Freedom to caution them: As much as if he had ſaid, If *Satan* tempt you, (for there was no other Tempter, nor, I think I may ſay, no other Temptation to be offered; for the Tree of Lives was no Temptation, except they had attempted to eat of it before they had procreated, and anſwered the End of Creation) if he perſuades you, that by eating this Fruit without my Leave, it being only created Matter, collected and formed by my Agents, or that it has any Virtue in it without me, to give you ſuch a Degree of Knowledge or Perfection, ſo as to be as we, the *Aleim*, are, that is, ſuggeſting that we did not

not create and contrive Things, but that the Properties are in the Things, and that we cannot hinder them; that there is either Power innate with the Atoms, or that the *Names*, my Agents, which thou knoweſt is nothing but a Machine which collect them, and form the Fruit, muſt have that Power in them, and Power to communicate it to the Fruit, with Power to communicate it to thoſe who eat it, without my Knowledge or Conſent; that in which he ſuppoſes that Power muſt be wiſer, or more powerful than we: And if you believe and eat, that is turning Subjects or Tenants to another Lord, who is to make you equal to us, and is *Crimen læſæ Majeſtatis.* The Knowledge which is neceſſary for you, you are only to acquire by Obſervation and Experience, depending upon, and believing me; therefore believe him not: For as your Being and Life depends upon your Confidence in me, if you place greater, or any Confidence in him, or any other Thing, you forfeit all you might expect from me; and you make yourſelves ſubject to him, and can expect nothing from him, nor any Virtue from that Fruit, but the dear-bought Experience of finding that he is a Deceiver, and that you are deceived; that

you will be like him in deſerting me, and ſetting up for yourſelves, and that you will find that you are ſtripped of my Aſſiſtance, or the Strength you had by depending upon me, and that he can neither help himſelf, nor you, but only make you like himſelf, miſerable, and helpleſs, deſtitute of what you had, and without Succeſs, in what you, by his Deluſion, hoped for; liable to, and incapable, without my Interpoſition, at any Time hereafter to withſtand his Temptations, or to reſcue or retrieve yourſelves from the laſt Conſequence of that Forfeiture, to wit, eternal Deprivation of the Advantage of any Benefit from, or Enjoyment of me, and the terrible Conſequence of eternal Miſery and Deſpair. And at leaſt you forfeit the Union of Body and Soul, that is, of your Soul's being deprived of Union with the Body, till you are redeemed, and they reunited, at the general Reſurrection. Thy Body ſhall die, as thoſe of other Creatures die; and the Soul, which we inſpired into it, ſhall be ſeparated from it, and the Parts of thy Body ſhall turn to Duſt. And if thou doſt not repent, believe, and accept of new Terms, as thy Body here, by beeing deprived of the Action of the Spirit or Air, dies, ſo thy Soul and ſpi-

ritual

ritual Body ſhall be deprived of the Action of that Eſſence which is the Life of Souls and ſpiritual Bodies: As the Body ſhall be deprived of the Benefit of the Irradiation of the Air, ſo the Soul and it, of the Benefit of the Irradiation of that Eſſence, of which this is to give an Idea. But if thou withſtandeſt the Temptations, anſwereſt the End of thy Creation, propagateſt Iſſue, *&c.* as I have directed, thou art at Liberty, whenever thou ſhalt deſire to be tranſlated, to put forth thy Hand, and eat of the Sacrament appointed for that End, the Tree of Lives; that will fit thee for, and admit thee into higher Company, to higher Degrees of Knowledge and Pleaſures. But if thou beeſt overcome, and thy Soul reaſon ſo falſly, it is not fit for further Degrees of Happineſs, till it be better informed: And if the Appetites of thy Body to that or any other Object, attempt to prevail upon thy Soul, to break my Commandment, and eat of this Fruit, it is not fit for keeping Company with pure Souls, till it be diſſolved, cleanſed, and made more perfectly.

Ver. 18. And *Jehovah Aleim* ſaid, it is not good for Man to be alone: I will make him an Help, כנגדו a Counterpart, *(one for oppoſite Uſes.)* And out of the Ground *Jehovah Aleim* formed every Beaſt of the Field, and every Fowl of the Air, and brought them to *Adam* to ſee what he ſhould call them: And whatſoever *Adam* called every living Creature, that was the Name thereof. And *Adam* gave Names to all Cattle; and to the Fowl of the Air, and to every Beaſt of the Field.

I need only obſerve here what I hinted before, that if this be truly conſtrued, and that *Adam* gave Names to Beaſts, Birds, Inſects, *&c.* and as we may ſuppoſe to their Parts, for many take their Names from them, or their Uſes, and that the Names of thoſe Creatures, and their Parts,

be Roots in the *Hebrew* Tongue, which we find they are, that would almoſt form as many Roots as we find in the Language. And it is evident from the Expreſſion, that God made them come before *Adam* to that End, and that he had ſome way an Opportunity to know, and did perfectly know the Nature and Uſe of each Creature, and each of their Parts; nay, of the wildeſt of the winged Kind, ſuch as he could not otherwiſe come at. As for Example, ראה *Hawk, Vulture or Kite*, the Root for Viſion, from their quick or ſtrong-ſightedneſs, which is a Proof that he knew that ſhe ſaw at a great Diſtance, and clearly. And that he knew the Uſe of the Air, that it carried the Orbs, puſhed them forward, *&c.* ſo of Wings of Birds, which were made an Emblem of the Means of Motion or Carriage of Things in the Heavens, of Horns for the Parts which puſh Things forward there; the incredible Abilities in each, by their Names, are expreſſed, even to the ſmalleſt; as עכיש the Spider, from her Art in weaving, becomes a Root for that Science. So עש *Moth*, is the Root for corroding Things; and though not found in Scripture אבל *the Worm* which ſo ſtrangely eats Wood, is the Root for eat-

ing.

ing. So in Scripture, the Mole, which lives under ארמה Ground, is called נשם to give an Idea of the Soul which lives invisible in אדם the Body. So the peculiar *Impetus's* were to represent and convey Ideas of such Men as suffered the same Appetites, or *&c.* to prevail, as loving, gentle, patient, cruel, furious, fierce; and so they were used quite down, and by *Christ* and his Apostles. That *Adam* had his Ideas, so Knowledge from natural Things, that this Method of pitching upon Emblems, and using Words from them emblematically, begun here at this Time; and these, and many other Things behind, only by being mentioned, prove each other. To extract all the Examples, put them in Order, and draw all the Deductions, will be another Work for another Time, or another Hand. *And to Man there was not found an Help*, as aforesaid: And to the Man, there was not found one of them that had Faculties to correspond with him, nor even Parts to produce, or to nurse, or any other Way provide for Issue of the human Species. The Formation of *Eve*, the Institution of Marriage, the Laws of the relative State, and that of Society, which are settled here, and which *Adam* had acquired Ideas of, are not before me, further

further than it concerns the Fall of Man; nor are they any otherwise stated here than occasionally, upon the Formation of *Eve*; nor does it any way follow, from this, that God gave them no other Institutions or Rules, because there was not Occasion to mention them here. I must observe, Ver. 25. *And they were both naked the Man and his Wife, and were not ashamed*, because we shall have Occasion after the Fall, to enquire why they were then ashamed of being naked.

This Pair, it is likely, had no Duties, except Homage and Thanks to their Creator. They had no Temptation, nor Opportunity to break any of the Commandments given since, nor to seek for any Thing, except Knowledge, and were only forbidden to attempt to attain it by eating that Fruit. *Adam* had been instructed, and was ready to instruct *Eve*; they had sufficient Time, and ought, if they wanted any useful Knowledge, to have acquired it by Observation of the Things appointed, by Study and Contemplation, which was the only Business they had to pursue; which, if they had pursued lawfully, would have heightened their Admiration of, and Love to their Creator, and made them

them capable of that Happineſs deſigned for them.

If I might offer my humble Opinion, I think *Adam* had been allowed ſufficient Time, had been taught, or had acquired ſufficient Knowledge for their State, becauſe he had Directions and Means to inſtruct him, and had inſtructed *Eve* ſufficiently for her State; becauſe they pleaded nothing in Abatement upon that Account, and becauſe, as it happened, they were to inſtruct others; and giving them that Commandment was a Teſt or Trial whether they, without bodily Labour, with ſuch Knowledge, could keep themſelves employed in their Duties of the Mind, without ſeeking unlawful or imaginary Knowledge; and that it was writ, as a Warning to their Race to follow their reſpective Duties, and not ſpend their Time in ſeeking for ſuch Sorts of Knowledge, eſpecially ſuch as are to diſprove the Veracity and Sufficiency of Revelation, and leave us to Reaſon, to make us independent of God, and Seekers after other Powers.

Since I have ſaid ſo much about the Manner of *Adam*'s Education, 'tis neceſſary that I mention a few Things about the Education of *Eve*. It appears very plain

plain, that *Adam* took moſt of his Ideas from the Things themſelves, and thoſe he could not take ſo, from Emblems. Indeed, it appears, at firſt View, that *Eve* had the Advantage, had a Preceptor, whom ſhe could not be afraid of, who would think no Time miſpent to ſerve or inform her; and it appears, he had learned her to pronounce Words, and put them in Order, and had given her a Hiſtory of the Law, *&c.* But ſhe, 'tis plain, had moſt of her Ideas, as moſt of both Sexes have now, from Words, without knowing any Thing of the Things themſelves, and therefore ſhe could not reaſon. By this Means, the Knowledge, nay, Notion of Ideas, has been ſo far loſt, that (though a real Idea be the firſt, ſimpleſt, and only Thing which the Soul perceives,) he has been accounted a great Man, who writ Volumes to diſcover what they were. Indeed, *Eve* had one Advantage in her Education, of theſe now; her Preceptor had ſeen and underſtood the Things. Ours, nay, even our Writers, generally have never ſeen or conſidered Things enough, to frame a ſufficient Number of Ideas, and ſo (in ſpeaking) have no Idea of any Thing; ſo when they read a Writing, where the Ideas are convey'd, as they

they could be taken, either from the real Things or Actions, or from the perfectest Similitudes which can be exhibited, and so, properly, they know nothing of the Matter, and begin to talk of Figures, Allegories, *&c.*

Gen. iii. 1. Now הנחש the Serpent was ערום more cunning than any Beast of the Field which *Jehovah Aleim* had made.

M. נחש "Its Exposition is, I. Incantation.—To augur, to divine.—A Scrutiny, Divination, Omen of Augurs. II. נחשת is of the Species of Metals; Brass, Copper, Steel. III. The Noun נחש is a Serpent, a Snake, Adder." We are not to seek about what Genus of Creatures this was of: It was that into which *Moses*'s Rod was turned in the Mount. Indeed, in *Ægypt*, where, perhaps, there might be Reasons to change the Species, where another might be more Sacred, *&c.* it was turned into a Serpent they called תנין, which is amphibious, and, I think, must be small; they have supposed it to be

be the Crocodile: But in the Wilderness, where it bit the *Israelites* for a Crime often mentioned, 'tis called the Serpent of שרף, that is, the Serpent of Fire, which was a sacred Representation of Fire in *Ægypt*, under the Name of שרף *Serapis*. Hence the Word חמת Fury. The highest Degree of Fire is applied to these, and other Sorts of Serpents. *Deut.* xxxii. 24. —*with* חמת *the Fury* זחלי *of the Serpents of the Dust.* Ver. 33. *The Fury* תנינם *of Dragons is their Wine.* Psal. lviii. 4. *Their Fury is like* חמת נחש *the Fury of a Serpent.* cxl. 4. שננו *they have whet* לשונם *their Tongue* כמו נחש *like a Serpent,* חמת *the Fury* עכשוב *of the Adder is under* שפתימו *their Lips.* Selah. And so in *Canaan*, the Priests or Diviners took the Name נחש. And they gave their Representation of those Powers made of Brass, the Name of נחש. As *Satan* made use of a Creature to personate him, to make Man fall, so the *Aleim* made Choice of the Similitudes of Creatures, *&c.* to represent them, and the Means of Salvation. As the Heathens had sacrificed emblematically to that Representation of Creatures, Man, *&c.* which God set up in Paradise, which, by looking upon it, cured those who were bit by that, of which

which this Serpent was an Emblem then, by the Name *Cherubim*, &c. and in *Ezekiel*, where they are fully explained by the Word כרבים *Cherubim*, of which in its Place: So, as above, the *Jews* burned Incense to the *Brazen Serpent*, which *Moses* set up to cure those who were bit by שרף נחש the Serpent of Fire, 'till *Hezekiah* (2 *Kings* xviii. 4.) broke it; and they had changed its Name to the *Ægyptian* Name נחשתן. But to return to נחש; it appears, by *Moses*'s Fear of it in the Mount, that it was noxious; and finding the Word צפע joined with it, I suppose there was one Species of this winged. When *Adam* gave it this Name, Divination, and Brass, which in Figures and Colour represented Fire, *&c.* was not known; and I think, that חשה to be silent or mute is the Verb, and so the Mute is the Name, which was an Attribute frequently represented among the *Ægyptians* by their Images, having a Hand or Finger upon their Mouth, *&c.* which implied Mysteries; and 'tis an Evidence that *Adam* knew it could not speak; but still another made it the Representative of Fire in Paradise. The Word ערום is here a Substantive, the Comparison is expressed after by the ב, is construed *Cunning*; the Verb is to be naked,

ked, uncovered; and for want of the Uſe of Ideas, or other worſe Reaſons, they have made ſeveral Roots of the ſame Letters, and have conſtrued it as the Heathens ſuppoſed the ſacred Serpents to be. 'Tis true, 'tis near the Meaning of the Word, but if you loſe the Idea of the Root, all the reſt is gueſs'd Work. This Sentence is to ſhew, that it was not the Serpent, nor a Beaſt, but another Being; this is not an Attribute of a mute Brute, nor of a Creature which was to die; you may ſee (*Verſe* 14.) it was a Being which was immortal. This Word, as a Subſtantive Active, is a Maker naked, an Uncoverer, in the Mind, a Diſcoverer; one who imagined he had diſcovered ſome incommunicable Attributes in himſelf, and ſo fell, and diſcovered the Foible of his Fellows, and ſeduced them, and was going to find out incommunicable Properties in Things, in Fruit, and the Foible, the Inclinations of *Eve* and *Adam*, and ſeduce them. I find in *Caſmiro* of the Philoſophy of the antient Philoſophers, *p.* 138. "*Pythagoras* was the firſt who uſed the Name *Philoſophy*, and called himſelf a *Philoſopher*, namely, before King *Leon*;" and ſo they have made him the firſt, and wronged the Devil. Indeed, a *Philoſopher* may be ſaid

to be a Lover of Knowledge; but practically it has always been, imagining Things have Properties, contrary to Revelation. At the Time *Moses* writ, the Heathens you see left out the Epithet ערום and by making נחש the Serpent an Emblem, construed the Verb to Divine, and a Diviner was a Discoverer of Powers or Knowledge, which were not in their God, the Heavens; so a מנחש was also then a Philosopher. I have promised, if—— at the last End of the second Part of *M. P.* to shew whence it came, I am now able to pay. It came down from Heaven, but the Devil brought it, and it was all the Stock he had. *Josephus contra Apionem*, p. 1072. complains, that the Heathens reproached their Nation for that, which, if it had been true, as *Moses* told them, had been their Perfection. "Our Doctrine concerning the Deity is one and the same, asserting his universal Providence; and even our Women and Servants can instruct any one in the Conduct of Life, and how every thing ought to be reduced to the Standard and Bounds of Divine Piety or Worship of the Gods. Upon which Account some cast Slurs and Calumnies upon us for not producing Men of Genius, Inventors of new Powers ἔργων and Terms." Our Nation is blessed, I cannot say,

ſay, for finding out, but for picking up Words for new Powers; and I may add, for the newest God; and of courſe alſo for a peculiar Creed, in reſpect of the ſecond Perſon; all ſuch Diſcoveries, and that being Concomitants; and not only the Pickers up, but even their Cryers, of any Capacity or none, of any Profeſſion or none, are made great Men for that, 'till even their very Stations have been aſhamed of them.

---- And he ſaid unto the Woman, yea have the *Aleim* ſaid, ye ſhall not eat of every Tree of the Garden?

The Covenant was made with Man, and he was properly inſtructed to underſtand the Powers of inanimate Matter, and the Abilities of Creatures. If the Devil in the Body of a Serpent had ſpoke to him, he would preſently have known, that this was a Mute, and that there muſt be a Snake in the Graſs. *Eve* had not ſeen or underſtood the Talents which Creatures had; they were exhibited to *Adam* before ſhe was formed; ſhe perhaps did not know whether a Serpent could ſpeak or reaſon. *Pererius*, p. 197. *Toſtatus*— "It

was not neceſſary to the Perfection of the Female Condition to have a moſt accurate and perfect Knowledge of all the Animals, and of all their Properties, Powers, and Faculties, but to have the Knowledge of her own proper Buſineſs, of ſuch Things as belong to the Management of a Family, and all theſe Duties which were to be performed towards her Husband and Children." The Devil knew this, and in a cowardly Manner attacked her. The Sex may take Warning from this, how they come into the Way of ſuch Adverſaries, and how they leave Revelation, and enter upon the reaſoning Part. The Devil firſt begins with her about Revelation, aſks a random Queſtion, to try whether ſhe underſtood that, and what Sentiments ſhe had of it; and the Conſequences of breaking the Precept in it. If ſhe had referred him to her Huſband, ſhe had done her Duty; but ſhe took his Buſineſs upon herſelf.

Ver. 3. And the Woman ſaid to the Serpent, we may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree, which is in the midſt of the Garden the *Aleim* hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, פן תמתון, leſt ye die.

One might ſoon have gueſſed at the Iſſue. *Eve* had either forgot, or took upon her to add, to pervert, wreſt and alter the Revelation, add a Law, for which there was none made; make the Penalty upon breaking the Law a doubtful Affair, not as a Puniſhment from God, but the Precept as a Caution, and the Penalty an Accident, ſo againſt what might happen, or come by chance. This gave the Devil Encouragement to proceed; and every one who ſhews Ignorance of the Scriptures, or that he doubts the Truth of any Word in the ſacred Books of Revelation, encourages his Agents to proceed in the ſame Manner.

Ver. 4. And the Serpent ſaid unto the Woman, ye ſhall not ſurely die, for the *Aleim* doth know that in the Day ye eat thereof, then your Eyes ſhall be opened, and ye ſhall be as the *Aleim*, knowing Good and Evil.

They have given us a new Definition of a God: I muſt give them an old Definition of a Devil. He is one who tells us, that the Information and Revelation God has given us, is imperfect, and not true; that there are Properties in Matter, which act quite otherwiſe; and who attacks the weakeſt, and makes them Inſtruments to ſeduce others. *Phil. Tranſ.* N° 383. *May* and *June*, 1724. by Dr. *E. Halley*, R. S. S. p. 118. *The Account we have of the univerſal Deluge is no where ſo expreſs, as in the holy Scriptures; and the exact Circumſtances, as to Point of Time, do ſhew that ſome Records had been kept thereof more particularly than is wont in thoſe things derived from remote Tradition, wherein the hiſtorical*

historical Minutiæ *are lost by length of Time. But the same seem much too imperfect, to be the Result of a full Revelation from the Author of this dreadful Execution upon Mankind, who would have spoke more amply as to the Manner thereof, had he thought fit to lay open the Secrets of Nature, to the succeeding Race of Men; and I doubt not but to all that consider the 7th Chapter of* Genesis *impartially, it will pass for the Remains of a much fuller Account of the Flood left by the Patriarchs to their Posterity, and derived from the Revelation of* Noah *and his Sons.* p. 119. *But it must also be allowed, that length of Time may have added, as well as taken away many notable Circumstances, as in most other Cases of the Story of remote Times and Actions.* p. 123. *I have been advised since the last Day, by a Person whose Judgment I have great Reason to respect, that what I then advanced, ought rather to be understood of those Changes which might have happened to the Earth in Times before the Creation, and which might possibly have reduced a former World to a Chaos, out of whose Ruins the present might be formed, than of the Deluge, whereby Mankind was in a manner extinguished about* 4000 *Years since.*

The Devil finding *Eve* ignorant or careless, or *&c.* so that she doubted, by the Mouth of the Serpent impudently affirm'd, that what God had asserted, that they should die, was not true; and maliciously insinuated, that this Precept with Penalty, was given to keep them in Ignorance and Dependance, because he knew that there was Virtue or Power in that Fruit, to make those who eat of it, like *Aleim*, knowing Good and Evil. The whole Speech is a Piece of cursed Sophistry; if the latter Part had been true, that does not prove the first: They might have been wiser, and yet have died. The Venom lay in asserting, that the *Aleim* knew that there were Properties in the Fruit, which they could not controul; and consequently, there were other Powers, too strong for them; and that they endeavoured to prevent Man's coming at it, by a threatned Penalty. The Basenesss of the Action lay, in attempting by Bribery, to byass the little Reason or Judgment *Eve* had. He did not like, as we term it, a fair Adversary, enter upon the Part of Debating or Reasoning, or shewing that there were Powers superior to the *Aleim*. He had no Evidence, nor was he possessed of any thing to bribe her with, but Promises, that if she would take

take this Emblem, and ſo acknowledge, there were ſuch Powers, ſhe ſhould have, as his Followers have called it, the Golden Apple; but it proved the Apple of *Sodom*, gilt with Sulphur, and full of Soot and Smoak. And his Fraud lay in the Deſcription of the *Aleim*, for it was falſe, that the *Aleim*, in the true Senſe of the Words, knew Good and Evil: Indeed, afterwards they ſaid, one of them was to know Good and Evil, of which in its Place. If *Satan* called himſelf, and ſome of the Principals, who, no doubt engaged, and pretended to deliver their Fellows and Followers, *Aleim*, it was true of them; and if Mercy had not interpoſed, this had literally taken Effect, had made them like thoſe, who once knew, had acted, and felt Good, and then after Experience knew Evil. Theſe were the *Aleim* the Witch of *Endor* ſaw; Beings who had ſworn a Covenant with her, and whom *Saul* was to be with next Day. And none but the Devil could have offered it for the Bait, in a Temptation, to have the Experience of Pleaſure or Pain, Life or Death, to thoſe who were in Poſſeſſion of Pleaſure and Life, and knew that the other was an Evil, though they had not known which.

It

It is neceſſary for every one to obſerve the Gradations of Evil, to ſee how the winding Steps of this Tower of *Babel* were raiſed to the Height of the Top; becauſe every Woman and every Man has made, or has the ſame Trial to make, which they made; and thoſe in Being, or thoſe to come, perhaps, may have the ſame Opportunity of being aſhamed, and of repenting. As ſoon as *Eve* had left her Guardian, had entered into a Diſcourſe about Revelation, and had doubted of the Veracity of it, and had perverted the Force of it with reſpect to Puniſhment, and ſo of courſe in reſpect of Reward; and had one for a Supporter, who pretended to be a Philoſopher, and was for quitting them of Dependence, procuring them the Liberty of reaſoning, and trying Experiments; though the Devil pretended not to give any Reaſon or Demonſtration how theſe Powers could exiſt mechanically, pretended not to ſhew that God had given any ſuch Powers; could not deny but God had directed otherwiſe, and affirmed that the Trial would have the quite contrary Effect; but aſſerted, that God had knowingly given a falſe Account, and appealed to Appearances of Things, by which a Woman with her Senſes was to determine whether the

the Revelation of God their Creator, &c. or the Aſſertion of a deſperate Devil, was true; and laſtly, to Experiment, which was ſure to determine the Point ſo as to anſwer his purpoſe.

Ver. 6. And the Woman ſaw that the Tree was good for Food, and that it was תאוה the pleaſure of the Eyes; and a Tree נחמד deſireable (*ſacred*) להשכיל to make wiſe, and She took of its Fru itand did eat.

This is all to be taken in a double ſenſe of Body and Mind, and with regard to the Mind in either Reſpect, when it acts upon true Evidence, and when it acts upon falſe Evidence, or imagines. She ſaw by hearing the Sophiſtry of the Serpent; ſhe began to imagine, reaſon, and judge, by hearing Evidence from a Being whoſe Power or Veracity ſhe had not proved, and of Powers and Properties, by the Appearances of Things, without enquiring from thoſe ſhe might have truſted, or examining how thoſe Powers could be there, whence they came,

came, or *&c.* caſt off Dependance upon God and her Husband, rejected the State ſhe was put in, refuſed to ſtay to acquire Knowledge by the Method God had propoſed, and taken to inſtruct her; deſired that Perfection might come from the Fruit or Creature, rather than from God; reſolved to take the Devil's Advice, and believe him; took upon her to acquire Knowledge that way, and play off their Perſons, their Poſterity, and Eſtate. And though God will command nothing but what is right and good, and conſequently diſobeying his Command was evil, yet if he had not commanded, believing that there were Properties in Matter which could communicate Perfections, Knowledge to the Soul, and ſuch as were not communicable, that thoſe who eat of it ſhould be as *Aleim*, have ſuch a Share, and of the ſame ſort, as they had; believing or attempting this was a Crime of the higheſt Nature. This was the Foundation of the Fable of attempting Heaven, aſpiring to be equal to the *Aleim*. But what aggravated it was, ſuppoſing it could communicate ſuch Perfections againſt God's Will declared, and ſo of courſe believing there were more Gods than one, and at leaſt one greater than the *Aleim*. And at laſt, as

a Consequence, broke the revealed Commandment, and in the same Act received the Symbol of Initiation into the Service of the Power she thought greatest, but in Truth the Symbol of Death.

If she asked the Serpent, Who gave that Virtue to the Fruit? He would have answered as he practised ever after, referred her to the Object of Sense, the Appearance, the Agent, which no doubt she knew formed the Fruit. And as the חמה *Chamah*, is the most visible Object of the three, to Fire, and what gives Light, or as they call it, Heat, and what returns Spirit: this was the Rival *Satan* always set up against God; this was the Bait which caught her and so many of her Posterity; this was the highest Pitch of this Philosopher's Reasoning, or of any that has succeeded him; and this Way of judging has passed for Wisdom, till lately, that one infinitely sillier took place of it; and this of communicating Virtues and Powers to particular Parcels of Matter, has been of little less Service to him. To this *Joseph* alludes, when he, pretending to be, and so acting the Part of an *Ægyptian*, made his Steward say of the Cup, or his Steward as an *Ægyptian* said, *Gen.* xliv. 5. *Is not this it in which my Lord drinketh,*

drinketh, and whereby indeed he divineth? That was literally making his Master know like the *Aleim.* The *Ægyptian* Magicians pretended, that by their sacred Rods they had Dominion over Matter; hence *Moses* had his Rod given to swallow up the Rods of the Magicians. From this first Abuse, was the Institution of Fire in Sacrifice, and could not be from what happened after.

If the Devil, when he was as an Angel, one of the first Order of created intelligible Beings, had imagined that there were incommunicable Powers in himself, it had been, as we say, an infinite less Crime, than to imagine that there were such Powers in Parts of inanimate Matter, and that they acted in Opposition to the revealed Will of God. But if he knew there were no such Powers in Matter, then he was only a Lyar, and in propagating it with a Design, an Adversary, a Seducer. But without disputing whether God can communicate such Powers, or not, if he had fixed a Law that Matter should move or act without mechanical Powers, the Execution must be from his own Hand, as it was while he was putting it into Mechanism. And he who attributes the Power, Motion, or Action, to a Virtue in

in the Matter, does what the Devil did. If, as there was from the first, a Revelation where the Powers were, and how they acted, any who asserts any other, says and does what the Devil said and did; and all who believe such, act as *Eve* did; and all who know or are informed of the Danger of such Practices, and do not inform others, are Principals.

The *Jews* knew it was the Devil who acted in the Oracles, and possessed the Bodies of the *Samaritans*, and those given up to the Worship of the Heavens, and were more of them suffered at that Time, than any other, that *Christ* and his Followers might have Opportunities to shew his Power in casting them out; as upon a like Occasion is explained, *John* ix. 2. — *Master, who did sin, this Man, or his Parents, that he was born blind?* Jesus *answered, Neither hath this Man sinned, nor his Parents; but that the Works of God should be made manifest in him.* When they saw *Christ*, among his other Miracles, ejecting those Devils, maliciously attributed the Power of ejecting them, to *Beelzebub*; though their Scripture shewed, and they knew that *Beelzebub* was only a mechanical Power in the Air, to move Bodies, and had no Power

over

over Spirits; and ſo any Evaſion they could invent, when *Chriſt* cured the Sickneſſes, Infirmities, or Imperfections of their Bodies: Which in the *Jews* was the ſame Act as the Devil did at firſt, in attributing the Power in the Fruit, to the Fire, or, *&c.* Denying, blaſpheming, or curſing God, is what any Fool can do; and that without attempting to take away the Evidence of him, the Trinity, or, *&c.* may be as malicious an Act in the Perſon, as attempting to take away the Evidence can be; but is not ſo hurtful to others, as depriving them of the Means of knowing the *Aleim*, is. And as God cannot give, or Man cannot take any other reaſonable Evidence, but by God's ſhewing that ſome or all the Operations in Matter obey his Word, which is done by the Holy Ghoſt in Revelation; the *Jews* were guilty of the Sin againſt the Holy Ghoſt, for which the Devil was ſentenced, and they excluded; of which, if none can repent, none can be pardoned. As the *Jews*, *Heathens*, and *Hereticks*, who had loſt all the Knowledge of theſe Things, ſaid, as appears by *Paræus in Geneſin*, p. 417. "As to the Sin itſelf, the ſtealing an Apple, a Peccadillo, one would hardly correct a Child

Child for." So the present say. And tho' our primitive--*&c.* have used themselves so long to play with this Serpent, and find that they after biting do not fall down dead, they fancy, as the Heathens did *Acts* xxviii. by St. *Paul*, that they are Gods, and have given one another the Title of *plusquam humanum, pæne divinum*; [more than Man, almost a God] and so have made this Sin a Virtue, a Perfection. If this is not enough, I can shew them that this has more Mischief in it than it had at first; because it does not only exclude us from the Evidence of the Essence, but from that of *Christ*, which is the last Effort of Mercy; and that this committed now by those who may understand the Scriptures, is a Crime of which that Offender I am afraid cannot repent, so cannot be pardoned; and however ought to be cast out, I think I may say finally, out of every Christian Congregation, as the primitive Church did all such.

And as the Converts *Acts* xix. 19. who had used curious Arts, brought their Books and burnt them; those who now have any Books, which ascribe any other Power to the material Agents than they have, much more any such Power to Things which have none, and are of Course con-

trary to the Powers revealed in Scripture, are in the Senſe of the Words, Books about, what they conſtrue, curious Arts, and do not bring them in and burn them publickly, I doubt are no Converts.

Ver. 6.------And ſhe gave alſo to her Huſband with her, and he did eat.

The Scripture is ſilent, has drawn a Veil over the Diſcourſe which paſſed between *Eve* and her Huſband, when ſhe brought the Fruit to him; ſo we can ſay nothing: but becauſe it is ſhewed emblematically afterwards, we may ſtate the Caſe. *Adam* had lived ſome conſiderable Time, of courſe, to make himſelf Maſter of the Nature of the Heavens, Earth, Water, Beaſts, Birds, Inſects Trees, Plants, *&c.* without any Society; after that, he had been for ſome time bleſſed with the Converſation of a beautiful innocent Wife, was of a ſudden ſurprized with the News of her Soul being debauched, and her Body ſentenced to Death, to be inflicted he knew not how ſoon; he to to be left alone, ſo in a worſe State than he was before

before he had experienced what Society was. No Prospect of a second Wife, of Posterity, or any thing in this State, to alleviate the Loss; attacked by the Devil with the Bait of the Powers of the Mechanism of this World, and the Flesh: *Satan*'s Assertions about the Powers might be repeated, *Eve* might suggest what Imaginations had then possessed her corrupted Mind, but those could pass for little with him; he might be tempted to wish them true, in order to keep his Wife, rather than believe them. What Prospect, what Hopes, what Fears, real or imaginary, offered, and so what Distraction, is more easily conceived, than expressed; what prevailed, appears afterwards so plain that I think I may say, preferring the temporary Enjoyment of his Wife, the Prospect of Posterity, *&c.* which the Devil had then made Baits, before his Knowledge of, and Duty to God, and so before his Life, was the first Crime of Man; or rather without Consideration, resolving to take part in her Fate. For if he had stood, he might have enjoyed her as long as he did, and had Issue by her, and according to the Case under the Gospel, the Children might have been holy. Hence *Mat.* x. 37. *He that loveth* —— (where

Wife is left out) *more than me, is not worthy of me.* Mark x. 29. *There is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake, or the Gospel's, but*——Breaking the Commandment, and so acknowledging the Power, was but pursuant to that; *Adam* did not insist that there was any such Power, but upon Consideration was ashamed of the Choice, and made her ashamed of offering it. Yet by Posterity he is brought in among those who worshipped this Power; 2 Esdr. iii. 21. *For the first* Adam *bearing a wicked Heart, transgressed, and was overcome; and so be all they that are born of him.* 25.—*Then they that inhabited the City, forsook thee.* 26. *And in all Things did even as* Adam *and all his Generations had done; for they also had a wicked Heart.* Ibid. iv. 30. *For the Grain of evil Seed hath been sown in the Heart of* Adam *from the Beginning.* Rom. v. 14.—— *Even over them that had not sinned after the Similitude of* Adam's *Transgression.*

Ver. 7. And the Eyes of both of them were opened, and ידעו they knew that עירמם it had made them naked; and they sewed עלה Leaves תאנה of the Fig-tree together, and made themselves חגרת a Girding.

As in all other Places, here the Action of the outward Eyes is descriptive of the Perception of the Soul. They had Time after eating, to expect this vast Degree of Knowledge; but, like the Promises of all Philosophers ever since, it came to worse than nothing. Then they begun to reflect upon what had passed; so ידעו the same Word as was applied to the Tree for Knowledge, is used here: They upon Examination of all Circumstances, in the Confusion they were, and with that Degree of the Power of Reasoning they had left, found that they were naked. The Woman had been tempted by Promises of a vast Degree of Knowledge which to acquire, was not her Business; and after she was fallen, her Inclination to her Husband made

her tempt him, and the Man had been ſeduced by his Inclination to her: So the viſible Objects of that reciprocal Temptation became a Shame to them, and made it neceſſary to hide them. So the Words for, or Figures of thoſe Parts, after that, were Emblems of that Deſire or Appetite, and its Effects, both in the Body, and upon the Mind; nay, by the Heathens, were worſhipped, as Emblems of the Power in the Heavens, which carry on Generation, and Production. And as this Enjoyment expreſſed, *Exod.* xxi. 10. by the Word עון was the Cauſe of the firſt Iniquity in Man, I think for that Reaſon that Word became alſo a Root in the *Hebrew* Tongue for Iniquity; and the Subſtantive of the Verb פתה to ſeduce, is uſed *Iſa.* iii. 17. for that which did ſeduce. Whether the emblematical Act of Circumciſion was inſtituted as an Acknowledgment of this Crime in the Man, I leave to further Enquiry. The Words in the ſecond Sentence are all ſingular, and each applied, affixed a Branch of the Fig-tree, and each made their ſelf a Girdle with an Apron. That theſe Girdles with Aprons were literally to hide thoſe Parts, admits of no Diſpute: The

The * Question is only whether they did not intend something emblematically in the Choice contained under the Word עלה a

* The Fig Tree, in Hebrew תאנה, is Contrition or Freting, from the Pricklinefs of its Leaves; a Girding of it is *natural* Sackcloth, which was worn in token of Grief, and Humiliation, fee *Ifa.* xv. 3. xxii. 12. *Jer.* vi. 26. 2 *Sam.* iii. 31. As the Hand is Power; the Eye, Knowledge; the Tongue, Language; the Lip, Confeffion; the Shoulder, Confent; the Bowels, Mercy, and fo on; the *Privy Parts* are *Shame*, and fo what caufes Shame, Sin, fo they *emblematically* call their Sin, their Shame, and own they felt Contrition, Repent and humble themfelves for it. Our Author fays—— *that thefe Girdles were literally to hide thofe Parts admits of no Difpute*, that the Fig Leaves were put upon thofe Parts will admit of no Difpute, but that they had no other covering on their Bodies, or on thofe Parts before, doth by *no Means* neceffarily follow from what is faid here. They had not on thofe Emblems of Righteoufnefs which were afterwards worn as Figures of the new Cloathing, the Garment of Glory, which who ever is without will be for ever afhamed, or for ever feel the Effects of Guilt. *Rev.* iii. 8. *Buy of me white Raiment that thou mayeft be clothed, and the Shame of thy Nakednefs do not appear.* When People were ftript of thofe Ornaments or Emblems, they were faid to be naked, as appears in many Parts of *S. S.* and it is plain the Fig Leaves were not for *Cloaths* or a bare covering, becaufe *Adam* faith, *ver.* 10. *I am naked*, after he had the Fig Leaves on him, and we may as well conclude they were *blind* before their Fall, as *naked* fince the fame Act is faid to have *opened*

their

Branch, of which hereafter; and under the Word תאנה *a Fig-tree*. If the Fig-tree be

their Eyes, which ſhewed them they were naked; and here the Author of the Eſſay on *Gen.* 3. thinks himſelf miſtaken in having ſaid that Shame at the ſight of our Nakedneſs, or what we call natural Modeſty, aroſe from the Fall; ſuch Shame naturally ariſing from the Nature of the Paſſion ſeated there, and as Chaſtity is the governing that Paſſion, its ſeat is as expreſſively called Shame, and gives the Idea as clearly and ſtrongly as any other Parts of Body do their ſeveral Ideas; and if *Adam* had not fallen the ſhewing, or expoſing to view thoſe Parts would have been glorying in, or making Boaſt of a Paſſion which is to be regulated and *cautiouſly* indulged; and the unlimited Indulgence of which enfeebles and enervates the Body and Mind beyond any other, and none are ſo abandoned in all other Reſpects as common Proſtitutes. As a Child who knows not the uſe of his Body doth not bluſh at the ſight of anothers Nakedneſs, ſo the Innocence in *Adam* and *Eve* is expreſſed in the ſame Manner, they were as Innocent as Children, had no emblematical Covering on, and yet לא יתבשׁשׁו *bluſhed not*, were not aſhamed, had no Senſe of Guilt or Shame. They would have had Reaſon to have bluſhed had they not called their Sin a Shame to them, after their Fall, and to have ſhewn they thought it ſo by putting *Contrition* upon it. Holding an Olive Branch in the Hand is well known to have meant Petitioning for Mercy; and a Branch of the Fig Tree, from the Meaning of the Word, is *Contrition*, putting that Branch upon their *Nakedneſs* or *Shame* was calling what they had done a *Shame* to them; and implied Sorrow and Contrition for it, and whether

be the ſame as we have here, its Branches and Leaves ſeem improper for that Uſe; and of thoſe many Sorts in Paradiſe, ſeveral might have been found more pliable, ſofter, and fitter for the Purpoſe. Whether the Fig-tree had been made an Emblem of ſomething in the firſt Covenant, does not appear to me in Scripture; but I find in *Voſſius de Idol. lib.* v. *p.* 92. a Collection of Evidence that this Tree was ſacred to, and uſed at the Altars of almoſt all the Powers of the Heathens. חגר is uſed for girding with the Ephod, and the Prieſts were alſo girded with אבנט *baltheum, a Belt*; and Dan. 10. 5. *Whoſe Loins were girded with fine Gold of Uphaz.*

whether they wore theſe Leaves on their Skin under their Cloaths, or over their Cloaths on their Loins, matters not, but there is no Reaſon to ſuppoſe they wore no ordinary or common Cloaths before or afterwards. This, as well as the Skins God inveſted them with, were emblematical, not common, Cloathing; what that was made of the Text doth not tell us, or ſay any thing about, one way or the other.

Ver.

Ver. 8. And they heard the Voice of *Jehovah Aleim* coming into the Garden in the cool of the Day, and they hid themſelves, the Man and his Wife from the Preſence of *Jehovah Aleim*, in the midſt of the Trees of the Garden. And *Jehovah Aleim* called unto the Man, and ſaid unto him, where art thou? And he ſaid, I heard the Sound of thee in the Garden, and I was afraid, for I am naked, and I have hid myſelf. And he ſaid, who haſt ſhewn thee that thou art naked? of the Tree that I commanded thee not to eat of it, haſt thou eaten? And the Man ſaid, the Woman that thou gaveſt to be with me, ſhe gave me of the Tree and I did eat. And *Jehovah Aleim* ſaid unto the Woman, what is this

this that thou haſt done? And the Woman ſaid, the Serpent beguiled me and I did eat.

This Part has been canvaſs'd; I ſhall only hint a few Things. Many have attempted to gueſs at what Appearance God put on; he ſays nothing here, but that they heard a Voice. If it were that Voice which had declared the forming of *Eve*, *&c.* that was ſufficient. The Word walking or moving, will not help us out. Whether the next Words refer to only hiding themſelves, or to hiding themſelves under ſome emblematical Tree, becauſe there were ſuch in the midſt of the Garden, appears not. The next is, that this was a Sort of Nakedneſs which they were afraid their Maker ſhould ſee; which they had made, not he. Upon the Queſtion of guilty or not guilty, the Man does not plead Ignorance; does not ſay that he was impoſed upon, or that it appeared ſo to him, or that he believed upon hear-ſay, but directly, *The Woman whom thou gaveſt to be with me, ſhe gave to me of the Tree, and I did eat.* Upon Examination, the Woman ſays, *The Serpent* נשא *elated me* (with falſe Hopes made me believe I ſhould be

be as a Goddeſs) *and I did eat.* As 1 Tim. ii. 14. *And* Adam *was not deceived, but the Woman being deceived, was in the Tranſgreſſion.* She makes no Excuſe for giving it to her Huſband; he had done that: God needed no Information who did this, or that; or who, or what was the Cauſe of this or that. But, as I ſaid at firſt, pardon the Expreſſion, he was to juſtify himſelf before Angels and Devils, and the Race of Men to come. Therefore they were to be judged according to the Facts, and their Confeſſions; and all were to know it. If either of them had approached nearer the Crime of the Devil, their Puniſhment muſt have been nearer; particularly, if *Adam*, with whom the Covenant was, had been guilty of a Crime of that Nature, he had not ſcaped with ſimple Death; it was loving himſelf, or his Proſpect of Enjoyment of Wife and Poſterity, *&c.* for which he broke the Commandment, without any treaſonable Deſign; that he by his Anſwer pleaded; this was rather a Crime of Folly than Malice. It was ſo far from being any Crime againſt the reaſonable, or natural, or relative Laws of Society, or againſt thoſe of Morality, that ſet aſide the Breach of the Commandment, and put it upon any other Penalty,

and ſuppoſe that thoſe Inclinations had not exceeded the Bounds which were deſigned to anſwer their Ends, it had been truly natural, and ſo far a Virtue. I mention this not to juſtify it; but that our Moraliſts may obſerve, that as the Fall was no Crime againſt the moral Law; ſo moral Obedience cannot be the Means of Recovery. We are to obſerve, that God did not interrogate the Serpent: He, the Devil, had been an old Offender; had gone on knowingly and maliciouſly; had gone beyond the Bounds of Mercy; had ſeen that Man, as I ſaid, with vaſtly leſs Evidence, after he had been tempted and ſeduced by him, *Satan*, had been aſhamed, ſubmitted, and confeſſed his Crime, which juſtified God in ſentencing him, *Satan*, finally. Therefore, God proceeds to ſentence.

Ver. 14. And *Jehovah Aleim* ſaid unto the Serpent, becauſe thou haſt done this, curſed art thou beyond every Creature, and beyond every Beaſt of the Field: upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Lives.

This

This Sentence is emblematical, becauſe it cannot be conveyed otherwiſe; and if it had been poſſible to expreſs it, and the reſt, the Idea in reading it would ſtrike a Man that had any Perception dead; therefore he is ſentenced by his Repreſentative, by Proxy. I am to obſerve, that there has been almoſt a general Miſtake about Speeches of this Nature; where an Object and Actions are borrowed to convey Ideas of other Perſons, Things and Actions, by ſuppoſing that the Thing or Conditions muſt be new; that there muſt be a Change in the Things or Actions ſo borrowed, to fit them for the Emblem. The Serpent is not ſentenced for being made an Inſtrument by *Satan*, but *Satan* for the Act he committed by the Serpent; and we may very reaſonably ſuppoſe that he was not permitted to make uſe of any Agent but ſuch as ſhould anſwer this End. There was no Occaſion to change the Manner of the Serpent's going, or Sort of his Food; I can eaſily ſhew their Uſe to be as eminent as that of any Species of Brutes in the Creation. But to repreſent the baſe Condition *Satan* was to continue in till the Execution of the latter Part of the Sentence, till his Head ſhould be bruiſed, or *&c.* As the Serpent is apparently the moſt poiſonous

ſonous Creature among Beaſts, ſo ſhalt thou be in the rational or ſpiritual Order. As the Serpent is of the creeping Kind, and the Manner of its going the moſt abject in oppoſition to Creatures whoſe Bodies, Heads, or Faces are erect, or at leaſt elevated their Height from the Ground; thou ſhalt not only hang down thy Head or Face like a Malefactor, who cannot ſhew his Face, but as the moſt debaſed Order of Animals, thy Head ſhall be depreſſed to the Ground. And as the Serpent feeds upon the moſt deſpicable Food, repreſented by the Emblem of Duſt, which is nauſeous to all other Creatures; ſo thou, as a Spirit, ſhalt no more be fed with celeſtial Food, ſatiated with the Pleaſures there, but with, in oppoſition, Duſt. So thy Food, thy Delight, will be in Evil, in doing Evil to others by Fraud, that which is abominable to all the rational Creation.

Ver. 15. I will put enmity between thee and the Woman, and between thy Seed and her Seed; he ſhall ישופך bruiſe thee the Head, and thou ſhalt bruiſe him עקב the Heel.

This

This is ſtill emblematically carried on to the Devil, through the Serpent. No doubt but while *Adam* made Obſervations upon Creatures; to give them proper Names; they were reſtrained from offering Violence or Hurt to him, as is promiſed to *Noah*, Gen. ix. 2. *And the Fear of you, and the Dread of you, ſhall be upon every Beaſt*, &c. So there is no doubt but *Adam* knew that Serpents could bite, and that their Bites were hurtful; and thence, of Courſe, had an Averſion to them, and before this Serpent had been thus employ'd, would have bruiſed the Head of any that came in his Way; and while he was doing that, the Serpent would endeavour to bite his Heel, the Part with which he was bruiſing his Head: So there was to be Enmity between *Satan* and the Woman, and between her Seed and his Seed: In general, from *Satan*, becauſe the Woman, who repented, and her Seed, of ſuch all along as ſhould believe in *Chriſt*, before or after, were to prove, that Creatures, as I ſaid, with leſs Degrees of Knowledge, could repent, and ſo judge the Devils, and wicked Men, and augment their Puniſhment. And from the Woman and her Seed, of ſuch, becauſe ſhe and they knew

Satan

Satan had done, and he and wicked Men would do all they could to deſtroy her and them. But more particularly, that *Satan* ſhould attack the Seed *Chriſt*, and be foiled; but that *Chriſt*, by his Obedience, ſhould wipe off the Diſobedience of all who had or ſhould repent and believe. And that *Chriſt* ſhould, as the Word שוף and נשף expreſs, execute the Sentence, ſhould cover in Darkneſs the Head, the principal Part of *Satan*; that which begun the Evil, *Iſa*. lix. 10. as one that was dead, was covered; and that *Satan* ſhould ſo cover the Heel, the loweſt, the mortal Part of the Seed. This was not to extend to what was after pronounced in the Sentence upon *Adam*'s Seed; this was not to return to Duſt; they all were. The Word עקב is moſt wonderfully ſuited by Uſage; gives the Idea as clear as any one I have met with. All the reſt, I think, are, as I ſaid, double, to Body and Mind: This Word, in that Senſe, ſignifies the loweſt Actions of the Soul; but it is uſed only for the *Impetus* of the Body, the Appetites, which was that which ſeduced Man, and are his Reward; and which, by *Satan*'s own Means, ceaſe at Death. And that *Chriſt*, by that Death, ſhould ſatisfy offended Juſtice, and releaſe

all the Prisoners upon that Account, and restore them to Freedom. As the Institution of Sacrifices, the Emblems of *Christ's* Sacrifice, and the Righteousness with which he clothes Believers, are couched under this and the 21st Verse, we shall adjourn it thither.

Ver. 16. Unto the Woman he said, multiplying, I will multiply עצבונך thy Sorrow, and הרנך thy Conception; in Sorrow shalt thou bring forth Children; and to thy Husband shall be תשוקתך thy Desire, and he ימשל shall rule over thee.

I am to observe, as before, here has been a general Mistake. Can any one doubt, but if *Eve* had born a Child before the Fall, but she would have had Pains in bearing, and Trouble in educating it; or that she had a Desire, in the common Sense, towards her Husband? Too much of that has appeared. Or that it was not intended that he should rule over her? Certainly, none hereafter will.

These

Theſe have a literal Senſe; as 1 *Tim.* ii. 15. *Notwithſtanding ſhe ſhall be ſaved in Child-bearing, if*, &c. But theſe acute Pains, ſtrong Deſires, *&c.* were, as before, borrowed to convey Ideas of the Actions of the Mind. The Word עצב ſignifies ſomething formed, as I ſaid, in Body or Mind; it is uſed for forming Man, for formed Idols; and with Regard to the Mind, it is uſed for ſuch Ideas or Imaginations as it forms, when it, or the Body, is in Perplexity, Pain, *&c.* and ſo it is uſed for the Ideas *Eve*, *&c.* were to frame then, of the (as they call it) Fate of their Iſſue, of which hereafter, in general, of the State of Man after the Fall. I am to obſerve, that under theſe emblematical Expreſſions, are couched all the Foundations of the Laws of relative Society, which we call Civil Law, and which we have thought fit to neglect, and take them from a Parcel of the vileſt Robbers, the Heathen *Romans*. But it is not my Buſineſs to meddle with them now. The Word תשוקתך *thy Deſire*, expreſſed under this Emblem here, is of an infinitely higher Nature. This is applied by God between *Cain* and *Abel*; and, *Cant.* vii. 10. between the Spouſe and *Chriſt* in the ſame Manner. The Means of their Salvation

was to come from the Iſſue of *Adam*, and from the common Rule of Man over his Wife; is expreſſed by the Word ימשל, that ſovereign Rule which the eldeſt Branch, except thoſe who forfeited, had in Right of being Parent of the Ruler *Chriſt*. In this Senſe, this Rule was promiſed to *Cain*, if he did well. In this Senſe, *Seth* was Father of his Sons, and they Sons of the *Aleim*. In this Senſe, *Gen*. xxiii. 6. *Abraham* was called, and owned to be Prince of the *Aleim*. So *Hoſea* xiii. 3. *Jacob—by his Strength was the Prince of* את אלהים *the very* Aleim. So *Mal*. ii. 15. *The Seed of the* Aleim.

Ver. 17. And to לאדם the Man he ſaid, becauſe thou haſt hearkened to the Voice of thy Wife, and haſt eaten of the Tree, which I commanded thee, ſaying, Thou ſhalt not eat of it: Curſed is the האדמה Ground for thy ſake; in עצבון Sorrow ſhalt thou eat of it all the Days of thy Lives; Thorns and Briars ſhall it bear unto thee; and thou

thou ſhalt eat the Herb השדה of the Field: In the Sweat of thy Face ſhalt thou eat Bread, till thou return to האדמה the Ground, for out of it was thou taken, for עפר Duſt thou art, and unto Duſt ſhalt thou return.

You are to obſerve here, that it is ſtrongly implied, that *Eve* uſed Sollicitations, or was importunate, and that God charges *Adam* with nothing further than hearkening to the Voice of his Wife, and eating of the Fruit of which God commanded he ſhould not eat. In the next Place you are to obſerve, that the Matter which is curſed, is not the Orb of the Earth and Water, as has been aſſerted, but the Matter of which Fruit, Creatures, ſo Food and our Bodies are formed; and perhaps it would be better Senſe, if the Word בעבורך *for thy ſake*, be read, *in thy Proviſion* or *Food*, *in* עצב *Sorrow*, (as above) תאכלנה *thou ſhalt eat it* (there is no *of*) *all the Days of thy Life*. Does any one imagine that there were not Thorns and Thiſtles before this? Is it not

expressed before? This is all, as before; nay, the Word קוץ Thorns, is used, *Exod.* i. 12. & *al.* for Afflictions. He and his Posterity were not to find Trees for select Fruit, Plants for choice Seeds, ready planted, or clear Ground; but to find the Ground cumbered by useless or hurtful ones; and were by Labour and Sweat first to destroy such as were in Possession, and then themselves plant those useful ones. So they were not to be in a Place stocked with none but such as would give virtuous Precepts and Examples, and find their Minds free from Weeds, and be instructed by God; but were with Observation, Study, and Application, to weed the Ground of their Minds, to remove evil Examples, to acquire the true Knowledge of Things, and practise accordingly, against all Opposition. *In the Sweat of thy Face shalt thou eat Bread till thou return to* האדמה *vegetable Mould; for out of it wast thou taken: For Dust thou art, and unto Dust thou shalt return.*

Immediately upon the Soul of *Adam*, being infused into a Body with ripe Abilities to furnish Ideas for reasoning, and being by proper Means sufficiently informed and possessed of Knowledge of the necessary Things to be reasoned upon, he

was

was able to reaſon juſtly; and ſo was perfect, the Creature he was deſigned to be. As ſoon as he had admitted Imagination, the Product of the Devil, and the Parent of all Vice, by his Wife, who took it in by doubting Revelation, he loſt the Ability of Reaſoning; and reaſoned without Evidence, or falſly. He loſt his Innocence, the Image of God in Man was defaced, and he fell from that Perfectien, broke the Commandment, and forfeited the Sacrament of Immortality, of being tranſlated to a happy State, and the Confidence in, and Aſſurance of the divine Protection and Favour; Conſciouſneſs of that introduced into his Mind, Doubtfulneſs and Uncertainty of that Favour here, and of being filled with it hereafter. While he reaſoned right, he was ſure of the Favour of God; when he had reaſoned wrong, he had forfeited that Favour, and was at a loſs which way to retrieve his Happineſs in Expectation here, and in Enjoyment after his Diſſolution, which was then certain. The Soul was not by any Act of God altered or changed, but an Alteration was made in the Rules of Reaſoning; the Objects and Conditions of Things to be reaſoned upon, were changed, and the Concluſions drawn from reaſoning upon

the State of his Affairs made different Impressions upon his Soul. They had lost their first State, and were in continual Doubts whither this angelick Being was to go, into whose Hands it would fall, what sort of Entertainment it would meet with, whether and how the Body would rise again, how it was to be altered, to be made capable of subsisting without the Assistance of this Machine, the Support of Meat, Drink, *&c.* what would be its Fate hereafter, what the Enjoyment of a happy State consists in, what sort of Misery can affect an immortal Body, *&c.* God, who knew Man could not subsist without a Dependance upon him, in his great Mercy, before he passed Sentence, made a Promise that one of the Woman's Seed should retrieve that false Step, repair that Loss. Those who have allowed the first Part a Publication of the Covenant on the Part of the *Aleim*, have never considered the latter Part, or the Part of Man. Can any one imagine, that the *Aleim* should publish this Covenant, and the Means of Salvation, which on their Side was to be performed at so great a Distance of Time as four thousand Years, and appoint no Service, no Emblems, no Memorials on Man's side, as an Evidence of their successive Initiation and

and Confirmation, of their Compliance by performing their Parts emblematically, to keep thatMeans in View, and thereby support their Minds, but leave Men to their own Imaginations for two thousand Years, and then sanctify those Imaginations by a Law, and constitute them for a Service to the *Aleim*? Because it was inconsistent with the Scheme of the *Jews*, who rejected *Christ*'s Sacrifice, to own a Forfeiture, or occasion for so great a Price for Redemption, and therefore make their Offerings appointed by their Law, the real Atonements for Sin; must we sit still and take their Words, let it be uncertain for what Man fell, and for what he was to be redeemed? No, it will appear that Man's Part of the Covenant first by *Adam*, *&c.* emblematically, and lastly by the Man in *Christ*, was published here, as well as the Part of the *Aleim*, or of one of them in *Christ*, by the latter Part of this Speech, *&c.* Does not their Lawgiver *Moses* shew what was the Crime, what the real Atonement, and that the Shadows were appointed before they were a People; nay, from the Forfeiture? Does not the Apostle say expresly, they were Shadows of *Christ*? And God by several Actions suited to the Senses and Capacities of the Mind, transmitted

ſmitted to us in Scripture, deſcribed the Manner to the Offenders. The Means which was in their, and now is in our Power, of renewing the Image of God, and neceſſary Degree of this Confidence, is pointed out by knowing how they were loſt. It is by believing Revelation, excluding Imagination, reaſoning juſtly of God, and all other things; as it was then, preferring the *Aleim*; ſo now, *Chriſt* the Means, before all Things or Means, depending upon the Methods he has appointed to make Peace, which is the Reſult of reaſoning truly. The Caſe of *Adam* then, and each of his Poſterity, as well before the Satisfaction of *Chriſt* was made, as ſince, who did not underſtand the Terms before or ſince, and come into this Act of Grace, or before they underſtood and came in, was or is like that of a Perſon who had committed a Crime for which he knew not how to obtain Pardon, and ſo grew deſperate. Or of one in Debt, which he had not Means ſufficient, or knew not how to pay, ſo went upon Projects. Upon ſuch Souls wanting their proper Subſiſtence, there ariſes a Hunger or Thirſt in the Soul, a Deſire after ſomething to ſubſiſt and ſatisfy. For Defect of proper Food, they are continually liable to Temptation of

contriving

contriving ſome other Sort of Support. This is what is call'd Depravity in Man, and puts him upon imagining other Attributes in God, or God with other Attributes: That all things were produced by the Machine, by Nature, *&c.* that Rewards and Puniſhments are not eternal, or that he ſhall ceaſe to be, or makes him reject hereafter, and fix upon Senſe. As the Deſires of the Soul are not ſatisfied with Imaginations without Evidence, they are ſo far from being depended upon about hereafter, that they cannot keep ſuch Quiet here; and that Uneaſineſs is further increaſed upon Trial; and finding a Want of Sufficiency in the Enjoyments or Pleaſures to fill the Capacities of the Soul, this conſtantly ſpurs them on to try new ones; has made, and makes, and will make, all ſuch ſo reſtleſs and irregular. The Reſult of imagining firſt appeared in *Adam* and *Eve*, when they attempted to hide themſelves from God under the Covert of Trees; in the Deductions *Cain* made from imagining ſomething amiſs about the Sacrifice upon God's detecting him, and preferring his Brother, firſt being dejected, and then murdering his Brother.

But with regard to the laſt Part of the Sentence, as Man had ſinned, he muſt ei-

ther have lived till Satisfaction had been made for his Sin, or elſe, if he had been removed, he muſt have been deprived of Heaven, and ſent to the Place fit for him; ſo Death keeps him diſunited, or in Suſpence, till that Satisfaction and all the Parts of that Diſpenſation be performed, and the Numbers accompliſhed, except only *Chriſt*, and thoſe who roſe with him, or ſoon after, and thoſe who ſhall be alive at the End, and ſo ſhall be exempt from this Suſpenſion. Thoſe who had fallen, were not fit for the Enjoyment of God, till they died, and God ſhould give another new greater Evidence of his Power to each of them, than the Creation or Formation was to the firſt, and which their Poſterity had not but that by Revelation, and their own in a natural Way. So that they would enter upon that State, not only as new made, but alſo as redeemed; and ſo that it ſhovld ſuit with the Honour of God to protect them for the future. For when a Man has been born, and his Body dies, and comes to be neew made, he is more ſenſible of that, than of his being either born or created; ſo when he is redeemed, than if he had ſtood as he was made. This is much more in our Favour, than if we were carried up alive, to make

us

us more ſenſible of the Power of God, and the Mercy in Satisfaction. Thoſe who doubted at firſt, wanted theſe Demonſtrations; ſome wanted them not, and the reſt were to be made new Creatures.

Ver. 20. And *Adam* called his Wife's Name *Eve*; becauſe ſhe is the Mother כל חי of all living.

There are but few Inſtances where the Rabbies have done right, and in thoſe Caſes, I think it was, when they did not ſee the Conſequences; and even there, our Interpreters will not let what is right ſtand. The Word חוה is a Root of its ſelf, has no Relation to היה. The Verb ſignifies, " to declare, publiſh, bring the News of. *R. Pag. Bux. Lex.* to reveal or bring to Light hidden Things by declaring publiſhing, *&c. a Subſtantive, the Revealer, the Bringer of hidden Things to Light.* Boder. Chald. Syr. חוי —— *alſo* חיויא *is the ſame as* נחש *the Serpent.* חויא *the ſame.* Gen. ii. Exod. iv. Iſa. xi. and Amos v. *As one may ſay the Meſſenger which brought Word and proclaimed to* חוה Chavah *the forbidden Fruit, and ſhe*

to

to her Husband Adam—*in the Plural* חיוין *Serpents.* S. & Chaldee מחוין *Images denouncing future Things.*" Though *Adam* and *Eve* in the last Verse had been sentenced to Death, whatever Time or Actions passed between, *Adam* was now come to himself, understood, and believed the Promise; and by Imposition of this new Name, as it will appear the Practice in such Cases was, he entered into the Covenant, and made a Confession of his Faith, declared, as the Word has been understood in all the Languages, that she was to manifest what was expressed under this, or this Part of the Covenant, explains himself in what Sense he imposed the Word, not for pretending to discover the Properties in the Fruit, as the Serpent had done; but in Opposition to that, she was to produce the great Manifestation, to discover the great Mystery, by being a Mother, to bring forth out of their sentenced, dead Bodies, universal Life, unlimited in every good Sense, not less than eternal; and if a Person, the Words convey Ideas, not to be expressed. *Eve* was so full of this Hope, that upon the Birth of her first *Child*, *Ibid.* iv. 1. she cries out, *I have got a Man*, the very *Jehovah*. This Act of *Adam* is represented by the same Act in

in *Abraham*, Rom. iv. 17. (*As it is written, I have made thee a Father of many Nations*) *before him whom he believed* (or like unto him) (in Opposition to every Obstacle he believed) even *God who quickeneth the Dead, and calleth those Things which be not, as though they were: Who against Hope, believed in Hope, that he might become the Father of many Nations; according to that which was spoken, So shall thy Seed be. And being not weak in Faith, he considered not his own Body now dead, when he was about an hundred Years old, neither yet the Deadness of* Sara's *Womb. He staggered not at the Promise of God through Unbelief; but was strong in Faith, giving Glory to God: and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for Righteousness. Now it was not written for his Sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up* Jesus *our Lord from the Dead, who was delivered for our Offences, and was raised again for our Justification.*

Ver

Ver. 21: And *Jehovah Aleim* made for *Adam* and his *Wife* בתנות Coats עור of Skins, and ילבשם cloathed them.

If the Words construed, *He shall bruise thy Head, and thou shalt bruise his Heel*, or, as I have construed them, refer to the Sacrifice of *Christ*; and one, or some of the Sacrifices of Creatures, were Shadows, Emblems, or Sacraments of that great Sacrifice; then were they, and all Things previous, emblematically couched under that Expression, and so instituted. What they refer'd to, is shewed *Heb.* x. 18. *Now where Remission of these is*, there is *no more Offering for Sin.* That they were instituted is plain, *Heb.* xi. 4. *By Faith* Abel *offered.* Faith, in what? An Institution out of their own Heads? Sacrificing, except God had appointed it, and made it a Sacrament, signified no more, than if *Adam* had made a Tree in the Middle of a Garden or Grove, (as 'tis pretty plain the Heathens did after) the Tree of Lives. No, his Faith was in a Covenant and Promise, and whether the Covenant and Promise

mise before and after be all one, and this Promise a Part, or this be the second Covenant, *matters not.* The first Testament begun here, was but re-established, *Gen.* vi. 18. ix. 9. with *Noah*; by the Word קום; and *Gen.* xvii. 2. with *Abraham* by the Word תנה to give (of which hereafter) and after by קום. Indeed where there was any other Part, as that there was to be no more Floods, *Ibid.* ix. 11. *Isa.* liv. 9. Or that he gave the Land of *Canaan* to *Abraham* and his Seed, as *Gen.* xv. 18. *Deut.* xxxiv. 4. To multiply *Abraham*'s Seed. *Gen.* xxii. 16. xxxii. 13. *Heb.* vi. 13. there were Words for making Covenants, Oaths, *&c.* and the Covenant concerning the Sacrifice of *Christ*, and the Shadows of him were but re-established and recorded by *Moses*, *Heb.* ix. 18. *Neither the first* Testament *was dedicated without Blood.* The Apostle indeed is forced to refer to *Moses*, because there was no elder Writing, and to the Re-establishment, because that of *Abel*'s, and all before, were but occasionally mentioned; and because there was no Alteration in the Covenant, so no Occasion to repeat the Institutions more fully. Whether any Additions or Enlargements of Service were then made, whether the national or daily

Services; nay, whether the Sacrifices for the particular Crimes of private Persons were then added, is not the Matter.

If, at least, the Body, or the Life of the Body of Man was forfeited, for supposing, or rather, submitting to allow, that the Power in vegetable Matter, of which Man's Body was made, and so Property was in, and supported by another Lord, and was, at a great Distance of Time, to be redeemed by the Body and Blood of *Christ*, as is expressed *Rom.* viii. 23. and some Memorial of this was necessary to support the Mind of Man: If sacrificing of Beasts was a Sacrament of *Christ*'s Sacrifice, and the Beasts Representatives of Man first, and lastly, of *Christ*; and each was to transact that emblematically, and they were at first to put away the strange *Aleim* that were among them, to cleanse their Bodies with Water, and change their Clothes before they were to sacrifice, as appears occasionally, *Gen.* xxxv. 2. Then this emblematical Action of Purification was instituted before, or at the Time of the first Sacrifice; then this was the principal Use of the Rivers in *Eden*, and they an Emblem of what was afterwards described by Waters, quite down to the End of the Revelations, and was the Origin of what

we

we now call Baptiſm. If the Beaſt, or Beaſts and Birds to be ſacrificed, were to be of thoſe Sorts, which are called clean, as it appears they were, *Gen.* ix. and after: Then of courſe, either *Adam* made thoſe Diſtinctions, when he conſidered their Uſes, gave them Names, by obſerving the Manner of their feeding, or *&c.* which is in many ſo diſtinguiſhed to this Day, or elſe it muſt be done before they ſacrificed. If ſeveral Things were to be anointed with Oil, and ſo made Sacred before they were to be uſed in Sacrifice, as we occaſionally find, *Gen.* xxviii. 18. xxxv. 14, *&c.* Then the Oil-Tree was Repreſentative of ſomething very high, and was inſtituted before Sacrifice. If the Blood of the Creature to be ſacrificed was an Emblem of the Blood of *Chriſt*, which was to redeem the Life of Man, was to be poured out, as his was to be, and as Drink-Offerings were to be, and upon that Account, Blood was to be ſacred, ſet apart for that Uſe, and was not to be eaten, either in the Veſſels, by ſtrangling the Creature, or after it was poured out, as it appears it was, *Gen.* ix. and if Things and Perſons before ſacrificing, were to be ſprinkled with Part of the Blood of the Creature to be ſacrificed, and were thereby made holy, and the Perſons quali-

fied to communicate in the Flesh of some Sorts of the Sacrifices; then of course those Laws to prohibit eating of it, and direct Sprinkling with it, were instituted before the first Sacrifice. If the Sacrifices were to be washed before they were offered, and the Priests were to wash themselves before they offered, as it appears, when those Things were explained at large, 2 *Chron.* iv. 6. then that was also instituted before the first Sacrifice. If performing what is comprehended under the Word Sacrificing properly was the Term of being accepted, as it occasionally appears, *Gen.* iv. 4. If עור העולה *The Skin of the Burnt Offering* was the Property of the Priest, as *Levit.* vii. 8. *And the Priest that offereth any Man's Burnt-Offering, even the Priest shall have to himself the Skin of the Burnt-Offering which he hath offered*; and *Adam* performed that Office; and that God's cloathing *Adam* and *Eve* with Skins, was an Emblem of hiding their Nakedness and cloathing them with the Covering of *Christ*, which in Words was called, imputing Righteousness to *Abraham*; then *Adam* and *Eve* must have emblematically, and with properly qualified Minds, done all that was necessary, previous to being cloathed.

If

If the vegetable Matter in Beasts, *&c.* Fruits, *&c.* was forfeited by their believing or allowing that there were Powers in it which God had not placed, and which were not to be controlled by him, and was therefore accursed; Man had not any Right to it, or to the Creatures which were made of it, and fed with it, nor could expect any Benefit from it or them, till there was some new Tenure appointed, by which he was to acknowledge the Property in, and Dominion of God over it in them, to be repeated every Breeding Season and Crop, till this Forfeiture should be pardoned. This appears by the wording of the Law, *Lev.* xxiii. 14. *And ye shall eat neither Bread nor parched Corn, nor green Ears, until the self-same Day that ye have brought an Offering unto your* Aleim. *It shall be a Statute for ever*, &c. And though I have put this the second, even the Fruits I think were not fit for the last mentioned Sacrifice, till they were redeemed by waving the first Fruits of them, *&c.* and as that Power in the Fruit hath been tacitly, mentally, or openly ascribed to the Fire, or Names, it was necessary there should be some Act of Renunciation, that some Act should be appointed to shew

that they apply'd that Power to acknowledge the Sovereignty of God, which was, as appears occasionally, in short, done *Gen.* iv. 3. by a Parcel of the Crop of Fruits, Beasts, *&c.* and after by burning Part, (giving Part of them to the Priests,) of the Fruits, and of the Juices of them, and of the Trees, such as Corn, Oil, Turpentine, Incense, Gums, *&c.* in Fire; and by pouring out such as would not, as Wine, *&c.* into the Air, to be sunk, or exhal'd by it; eating Part of that so offered; and lastly, by using Part of the Remainder so redeemed, in Feasts, Presents to the Poor, *&c.* which if Man had had a Right to do, and Sense to have done, he would have done in some such Manner, of himself. And I may add, as above, if Usage of both Sides be any Evidence of an Institution, and if all these Things downward were constantly performed by Believers under an Oak, and by others under that or some Tree in Gardens or Groves, it is more than enough to make one Conjecture that they were instituted, and that they had their Rise in Paradise.

But to recapitulate or enlarge upon the several Branches: It was inconsistent at all Times to offer Sacrifice to God, till they had

had put away all outward Emblems or inward Acknowledgements of these false *Aleim*. The first Mention we have of purifying by the Verb טהר is *Gen.* xxxv. 2. *Be clean and* והחליפו *change your Garments.* So *Numb.* xxxi. 24. The Idea of Pureness is taken from the Heavens, Exod. xxiv. 10. *As the Body of the Heaven, or Air in its purity*; though in the Sense of the Word זכך Job xv. 15. *The Heavens are not*, and xxv. 5. *the Stars are not pure [clear] in the Eyes of God.* There was anciently three Ways, Fire, Air, Water. *Numb.* xxxi. 24. *Every thing that may abide the Fire, ye shall make it to go through the Fire, and it shall be clean; nevertheless, it shall be purified with the Water of Separation: And all that abideth not the Fire, ye shall make go through the Water.* Job xxxvii. 21. *And the Wind passeth and cleanseth [or purifies] them.* This Word, when applied to Mens Bodies, in some Cases expresses something more than רחץ to be washed in Water. Lev. xiv. 8. — *And he shall wash himself in Water, and* טהר *purify himself. And he shall come into the Camp, and shall tarry abroad out of his Tent seven Days*, &c I need not explain what Cleanness of the Body is; but the Clean-

neſs of it, and the Things it was converſant with, was made an Emblem of the Cleanneſs of the Soul, and its Actions, *& e contr.* what the Pollution was appears, as here, *put away the ſtrange* Aleim. Ezek. xxxvii. 23. *Neither ſhall they defile themſelves any more with their Idols*, &c. AndGod in *Ezek* xxxvi. uſes this Word טהר when he promiſes to make them clean. So waſhing, or *&c.* the Body, then by Precept, or after by Miniſters before the Temple, was to be an Acknowledgment that both Body and Soul wanted waſhing: And the Acknwledging that by thoſe Acts, was the Method preſcribed to have them made clean before they offered this Sacrifice, as Baptiſm is an Acknowledgment that he makes us clean, and the Means to qualify us to take Benefit by the Sacrifice. I need hardly repeat the Emblem of changing the Habit of the Body, as an Act, when they went to Sacrifice; it is ſo applicable to changing the Habit of the Soul, that nothing can be plainer.

The Diſtinction of טהר clean Beaſts and Birds, from unclean, is firſt mentioned *Gen.* vii. 2, where ſeven Pairs of each

Sort

Sort were preſerved, and but one Pair of each Sort of the unclean; and beſides their Uſe for Food, we find viii. 20. that each Sort of them was uſed, and no other, in Sacrifice; whether they were diſtinguiſhed before the Fall, or as every Species was forfeited and curſed at the Fall, and ſo only the clean re-granted, alters not the Caſe; whether the Occaſion of the Flood was for that at the Fall, or other Crimes, which occaſion'd a ſecond Forfeiture, where all ſeems to be regranted and allowed, except Blood, though perhaps without aboliſhing this Diſtinction, alters not the Caſe. But upon this the Covenant was renewed, Man was abſolved and bleſſed, and an Addition was made, that there ſhould be no more Floods, and the Bow was taken, not made, on Purpoſe to be אות, a Memorial, and a Reſemblance of it, was about the Head of the Repreſentation of *Chriſt* in Glory, *Ezek.* i. 28. and in the *Apocalypſe*; of which in its Place. Indeed, the greateſt Number of theſe pronounced unclean, are naturally ſo, and are deſigned for other Uſes; yet now ſome of them are thought otherwiſe. Though the Heathens were zealous in the laſt Article, in Purifications, yet they both

eat

eat and ſacrificed many unclean Beaſts and Birds; and both God and they made Repreſentations of both clean, and what we, though not named, ſhould ſuppoſe to be unclean. But we cannot reaſon about theſe Things till it be ſhewed why Beaſts which fed only upon Things which ſeem to be clean, and did not chew the Cud, and cleave the Hoof, were unclean; and though thoſe Birds which feed upon Things which are, as all allow, unclean, muſt be unclean, till it be ſhewed why ſome Sorts of Birds which feed only on Things which ſeem to us to be clean, are counted unclean. Indeed it may be anſwered, with Regard to the Repreſentation made by God, that when what was exhibited, Man taken into the Eſſence, ſhould be accompliſhed, both Beaſts, Birds, and People, were in the higheſt Senſe to be clean; ſo both clean and unclean might be uſed. And beſides, perhaps ſome of thoſe pronounced unclean by the written Law, might be added, becauſe of the Heathens abuſing thoſe Species, and making and eating of them initiatory, or, *&c.* The Cauſe of theſe Diſtinctions could not ariſe from what was tranſacted long after, but God uſes a future Act, and an additional Enforcement, and under that a

Precept to the Soul. Levit. xx. 24. *I am the Lord your God, which have separated you from other People; ye shall therefore put Difference between the clean and the unclean*, &c. And this Distinction was borrowed *Acts* x. to represent the Distinction God had made between the *Jews* and the *Gentiles*, and to shew *Peter* that the believing *Gentiles* were cleansed, the Creature redeemed, and the Distinction in both was taken away; expressed in that inimitable Style, *Rom.* viii. 19. *For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God. For the Creature was made subject to Vanity, not willingly, but by Reason of him who hath subjected* the same *in Hope: Because the Creature itself also, shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God. For we know that the whole Creation* (or every Creature) *groaneth and travelleth in Pain together until now: And not only* they, *but ourselves also, which have the First-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption*, to wit, *the Redemption of our Body.*

Though the Trees of Oil belong to an Adjournment about Paradise, yet, as they

and

and the Oil are ſometimes mention'd together, I ſhall conſider them together, and venture to ſuppoſe, that ſome of the Species of Olive or Oil Trees, were made Repreſentations of ſomething very great, becauſe *Gen.* viii. 11. the Dove brought a Signal of the עלה Branch of an Olive, which I ſhall conſider under that Word as a Sacrifice. So *Gen.* xxviii. 18. *Jacob* poured Oil upon the Top of the Stone, to conſecrate it for a Foundation of an Altar, and afterwards of a Temple. *Ibid.* xxxv. 14. upon the Pillar of Stone. Will any one ſuppoſe, that *Jacob* took up this from the Worſhippers of the falſe God, who had but a little before treated his Family, ſome think, very badly, however baniſhed them? No, this was re-eſtabliſhed; the Oil was appointed for the Lamps: So the Oil was poured upon the Chief Prieſt's Head, and Cakes and Wafers were to be mixed with Oil, and burned at his Conſecration. So the Meat-Offering was to be with Oil. So the Sacrifice of Thankſgiving for their Peace-Offerings; it is called the Oil, the Anointing (or the Ointment) of *Jehovah*, the Holy Oil. Oil was to cleanſe the Lepers. It is ſaid in a Parable to honour the *Alehim* and Men. Hence the Chief Prieſt is called,

called, *Lev.* iv. and *Saul* is ſaidto be, 2 *Sam.* i. 21. משיח anointed with Oil. The *Cherubims*, which were a Repreſentation of the ſacred Three, and Man taken into the Eſſence, *&c.* were made of Wood of Oil, and the Door-Poſts of the Temple, and the Doors of the *Sanctum Sanctorum.* And at the Feaſt of Tabernacles each was to cover one with ſeveral Sorts of Branches, for which the Word עלה is uſed, among the reſt, Neh. viii. 15. עלי־זית *Branches of the Olive, and* עלי־עץ שמן *Branches of the Wood of Oil.* as deſcriptive *Pſal.* xlv. 8. *Thou loveſt Righteouſneſs, and hateſt Iniquity, therefore or becauſe* אלהים אלהיך *The* Aleim *thy* Aleim *hath anointed thee with the Oil of Gladneſs above thy Fellows.* Pſal. lxxxix. 21.—*With the Oil of thy Holy one.* Sometimes it is called, Iſa. x. 27. *the Viſage of Oil.* Ibid. v. 1. *The Horn of the Sun of Oil.* That Prophet, perſonating another, was anointed, lxi. 1. and ver 3. to give *Oil of Joy.* *Luke* iv. 18. *Chriſt* is called in *Hebrew*, and ſaid, as the Word ſignifies in *Greek*, to be *the Anointed.* Pſal. ii. 2. Dan. ix. 25, 26. John i. 41. and iv. 25. Pſal. xlv. 7. Heb. i. 9. The Church is *anointed by the Spirit of God*, 2 Cor. i. 21. 1 John ii. 20, 27. So the Members are called *Chriſtians*; and

and *Rom.* xi. 17: the true Church of the *Jews*, which was fed from the Root with the Light and Spirit of the true Essence, is represented by the Stem and Branches of the true Olive-Tree; and the false Church of the *Gentiles*, which they supposed was fed from the Root by the Light and Spirit of this Machine, and so false Essence, is represented by the Stem and Branches of that Tree which resembles the Olive-Tree, but has not the Oil. So *Zach.* iv. 2. *And I said, I have looked, and behold a Candlestick of Gold, with a Bowl upon the Top of it, and his seven Lamps thereon, and seven Pipes to the seven Lamps which were upon the Top thereof. And two Olive Trees by it, one upon the right Side of the Bowl, and the other upon the left Side thereof.*—Ver. 10.—Those seven, *they are the Eyes of* Jehovah, *which run to and fro through the whole Earth. Then answered I, and said unto him, What* are (is represented by) *these two Olive-Trees upon the right* Side *of the Candlestick, and upon the left Side thereof? And I answered again, and said unto him, What be these two Olive-Branches which through* (by the Hands of) *the two golden Pipes empty the golden Oil out of themselves?* (or empty out of themselves Oil into the Gold;

Gold ?). Ver. 14. *Then said he, these two* בני היצהר *Sons of Oil,* (anointed Ones) (Anointers) *represent* העמדים *the Supporters* (the Sustainers) על *upon* (in) אדון *the Lord,* the Dominion, the Director of the Motion כל הארץ *of the whole Earth.* This System was framed to shew the respective Parts of the *Aleim* to Man only, in this Affair. As from the first Emblem of the Essence in Trinity, the Light in Spirit returns to the Fire at the Sun; so here the Oil, another Emblem of the Essence, returns from the two Olive Trees, by two Branches, through two Pipes, to the Bowl of Oil, and supports or supplies the Oil in it, which supports the seven Eyes. And the Word יצהר used for Oil, and with a *Jod* prefixed for the Persons, here is also used for Light; nay, Mid-day, the highest Degree of Light. And all the World, *Jews* and *Gentiles,* anointed their consecrated Things, and their Bodies. Whether the Use of the Fat of Beasts among those we call the savage People, be to the same End, or from the Fat of Sacrifices, I shall not determine. These Things are represented in the *Revelations,* which have been misrepresented, as well as the other Books, and *inter al.* contain several Representations expressed in this Manner, by Emblems

blems of what was then paſt, *viz.* the Reſignation by the Trinity of the Rule of this Syſtem, or what concerns the State of Man, to the Lamb firſt in Heaven, where, as *Rev.* iii. 21. the Throne of God, in what relates to before or after this Syſtem, and the Completion of the Race of Man, and the Throne of the ſecond Perſon, *Chriſt*, as ruling, during this Syſtem, and after with them, is diſtinguiſhed: Then a Repreſentation of the ſecond, and as one may ſay, the Aſſiſtance of the third Perſon upon the Earth, partly in the Bodies of the Apoſtles, *&c.* and partly *extra*, which Tranſlators have made two Saints, ſo Martyrs; indeed they are Witneſſes. A Saint has been termed, *Rev.* i. 20. *a Star*; and *ibid.* a Candleſtick is conſtrued a Church; but indeed, it is as, *ibid.* ii. 15. that which is liable to be removed. In *Zachariah* theſe two poured in the Oil into the golden Bowl, which ſupplied the ſeven Lamps, and a Saint was never termed an Olive-Tree. But entring into a further Explanation of the *Revelations* is not to be performed in the Compaſs of an Introduction.

I have already, under the Word נפש, cited ſeveral Texts about the Prohibition of eating Blood, and the Reaſon aſſigned, and as

as a Sacrament occaſionally, under the Article of the Tree of Good and Evil; the Precepts about the Uſage of it, and the Proofs about the Effects of it, typically, and really, are too many to be inſerted here. It appears to me, that the principal Part of the Inſtitution lay emblematically in ſhedding the Blood that redeemed the Lives; the ſurrendering the Body to Death, redeemed the Body.

The firſt Mention of Sacrifice is not to give us an Account of Sacrifice, nor how, or when it was inſtituted, much leſs is it any Evidence, that there was none before; but is occaſionally related in the Hiſtory of transferring the Seniority, and ſo the Parentage of *Chriſt* from *Cain* into a younger Line, which was abſolutely neceſſary to be known. 'Tis plain by many Texts, that the Subſtance of the Things committed to Writing, was inſtituted at firſt, and was traditional, 'till Writing, as *Gen.* xviii. 19. *For I know him* (Abraham) *that he will command his Children, and his Houſhold after him, and they ſhall keep* דרך *the Way of* Jehovah, *to do Juſtice and Judgment.* xxvi. 5. *Becauſe that* Abraham *obeyed my Voice, and kept* משמרתי *my Charge,* מצותי *my Commandments,* חקותי *my Statutes, and* תורתי *my*

Law. Exod. xviii. 16. *I* (Moſes) *make them know* חקי *the Statutes of the* Aleim, *and* את־תורתיו *his Laws*. And 'tis plain, that many of the Forms and ſmaller Things were not at laſt committed to Writing, but, as they term it, directed by *Moſes*, and continued on by Tradition. If any one, who can, will examine theſe Words, he will find there was nothing in the Parts of the Law, which was then all traditional, and was after, Part committed to Writing, and Part continued by Tradition, but what is expreſſed by theſe Words. He tells us, *Gen*. iv. 1. that *Cain* and *Abel* were of that Age, that they had choſen each an Employment, and each had Products from their own Stock and Labour, *Ver*. 2. The Tranſlators, in this, as in moſt others, have impoſed upon us ויהי מקץ ימים ויבא קין, *and in Proceſs of Time* (Marg. at the End of Days) *it came to paſs that* Cain *brought*, *&c*. The firſt ו and three Words is an entire Sentence.—*And it was* (or then was) *the End of the Days*.—And the next begins with another ו, *and* Cain *brought*. This, and ſuch like Expreſſions refer always, each to ſome ſtated Time, according to Times or Things the Author is ſpeaking of; often to a Year, ſometimes

to

to many, as *Neh.* xiii. 6. to the Time predicted for their Delivery. Here he refers to a Time of Sacrificing, which is at the End of a Number of Days, and here is not to be mistaken. 'Tis *Numb.* xxviii. 26. *After your Weeks.* So *Deut.* xvi. 9. As this was the first Period of Time appointed, this Word is become the Root for all Periods, and קיץ, which I take to be of the same Root, when applied to Time or Season, is the Time of Heat or Dryness, which was there the Harvest, for which they used קציר, *Jer.* viii. 20. קציר *the Harvest is past*; קיץ *the Summer is ended.* There is a Season of the Year in each Climate, when young Creatures come to be useful, and Fruits to be ripe, and so the Time of first Fruits. 'Tis plain enough, that the *Israelites* had had Liberty to observe Feasts with Sacrifices, *&c.* in *Ægypt*, and at last were denied that Liberty; and that there were Priests, *Exod.* xix. 22. *Let the* הכהנים *Priests also which come near to* Jehovah, *sanctify themselves.* Verse 24. *But let not the Priests, &c.* before *Aaron* was instituted, except *Aaron*'s being made a Prophet to *Moses*, (*Exod.* vii. 1.) or his being called the *Levite*, (*Exod.* iv. 14.) implied, that he was a Priest before, or that, *Verse* 16. *He shall be to thee*

instead of a Mouth, instituted him. The first Fruits were mentioned as established, *Exod.* xxii. 29. *Thou shalt not delay to offer the first of thy ripe Fruits, &c. Ibid.* xxiii. 16. xxxiv. 22. 'Tis true, they together with the other Feasts and Sacrifices were suspended during the Journey of the People of *Israel* through the Wilderness, when they had no Plantations, and perhaps because of their Sacrifice to the Calf, *&c.* and all who had seen such, were to die in the Wilderness, except two: But it was revived *Levit.* xxiii. 10.— *When ye be come into the Land which I give unto you, and shall reap the Harvest thereof, then ye shall bring a Sheaf* (or Handful) *of the first Fruits of your Harvest unto the Priest: and* הניף *he shall wave the Sheaf before* Jehovah, *to be accepted for you: on the Morrow after the Sabbath the Priest shall wave it. And ye shall offer that Day when ye wave the Sheaf, an He-lamb without Blemish, of the first Year* לעלה *for a Burnt-Offering unto the Lord. And the Meat-Offering thereof shall be two Tenth-Deals of fine Flour mingled with Oil, an Offering made by Fire unto the Lord for a sweet Savour: And the Drink-Offering thereof shall be of Wine, the fourth Part of an Hin. And ye shall eat neither Bread, nor parched Corn,*

nor

nor green Ears, until the self-same Day, that ye have brought an Offering unto your God: It shall be a Statute for ever, &c. This Lamb or Kid, and that at the Passover, renewed, perhaps, with the Addition of the Feast of unleavened Bread, are, at the same Time, and were to be killed, the one to be sacrificed, and the other eaten on or near the same Day; and the Feast of unleavened Bread begun on the same Day, and lasted seven Days, *Exod.* xii. 2. *This Month shall be unto you the Beginning of Months: It shall be the first Month of the Year to you.* Verse 3. *They shall take to them every Man a Lamb.*— 5. *From the Sheep or from the Goats. And ye shall keep it up until the fourteenth Day of the same Month: And the whole Assembly of the Congregation of* Israel *shall kill it in the Evening.* Exod. xxiii. 14. *Three Times thou shalt keep a Feast unto me in the Year. Thou shalt keep the Feast of unleavened Bread: Thou shalt eat unleavened Bread seven Days, as I commanded thee, in the Time appointed of the Month* האביב (*Z. P.* new Fruits) *for in it thou camest out of* Egypt. *And the Feast of Harvest, the first Fruits of thy Labours, which thou hast sown in the Field: And the Feast of Ingathering which is in* צאת *the End of the Year, when thou hast gathered in thy*

Labours out of the Field. xxxiv. 18. *The Feast of unleavened Bread shalt thou keep as I commanded thee, in the Time of the Month* Abib: *for in the Month* Abib *thou camest out from* Egypt. 22. *And thou shalt observe the Feast of Weeks, of the first Fruits of Wheat Harvest, and the Feast of Ingathering* תקופת *at the Year's End.* Deut. xvi. 16. *Three Times in a Year shall all thy Males appear before* Jehovah *thy* Aleim, *in the Place which he shall chuse: In the Feast of unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles.* Ibid. 2 Chron. viii. 13. If striking Blood upon the two Posts of the Doors, was instituted at first; thence, so much about the Posts of Doors among the Heathens. *Levit.* xxiii. 15. *And ye shall count unto you from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-Offering; seven Sabbaths shall be compleat: Even unto the Morrow after the seventh Sabbath, shall ye number fifty Days, and ye shall offer, &c.* The Time mentioned above is at the End of these Days. That the Paschal Lamb was either in lieu of that Lamb referred to as ancient, *Exod.* xxii. *c.* xxiii. *c.* xxiv. and mentioned *Lev.* xxxiii. 10. or sacrificed at the

the ſame time, appears *Deut.* xvi. where the Month *Abib* is mentioned, and not the fourteenth Day, but the ſame Deſcription of Seaſon as in *Lev.* xxiii. *&c.* which was ſo periodical, that it might be kept to a Day: As Ver. 9. *Seven Weeks ſhalt thou number unto thee: Begin to number the ſeven Weeks from ſuch time as thou beginneſt to put the Sickle to the Corn. And thou ſhalt keep the Feaſt of Weeks*; which would fall about the ſeventh of the third Month, or our *May*. This was allowing a ſufficient Time for reaping and gathering in, and that was the Time of ſacrificing ſome of them, and to hold a Feaſt of ſome of the reſt; and the third Feaſt, when the Fruit of the Trees was alſo gathered, which was called the Feaſt of Tabernacles, was to be held in the ſeventh Month, which they make our *September*. As *Lev.* xxiii. 24. the Memorial of blowing with Trumpets, was on the firſt Day; the Day of Expiation, the tenth; and the Feaſt of Tabernacles, begun the fifteenth Day of the Month, and laſted ſeven Days. To obſerve theſe, doubtleſs, were thoſe Precepts given, mentioned *Gen.* xi. 1. *And the whole Earth was of* שפת אחת *one Lip*, (one Confeſſion) and דברים אחדים *the ſame Rites* (the ſame Laws)

because though many of the People then changed their Object of Worship, and so some time before, or then, their inward Sentiments; yet none of them, as far as Evidence on either side shews, either changed the outward Form of Words, or Laws, or Services, or even the Times; and because it does not appear that either side observed any other: And indeed, tho' the Heathens mistook the Object, they observed all that the *Jews* had to observe, without ever committing them to Writing; other than emblematically, that we know of; which perhaps, ended in the Confusion of their Religion, predicted at *Babel*. *Ægypt* was a Shadow of the State of fallen Man, of a State of Slavery to a foreign Prince, Death, and of the Soul to another God the Machine, and so the Devil; and the Deliverу was but a Shadow of the Deliverance by *Christ*; and the Paschal Lamb was but an Emblem of that Deliverance from Death in, and Slavery by going out of *Ægypt*; a Shadow of the first Lamb sacrificed at waving the Sheaf, which was a Shadow of the Sacrifice of *Jesus Christ*; and as this Deliverance was nearer to Sense, it was made use of for a Shadow of the other, and therefore celebrated at the same time.

I think the Meaning of the References to bringing them out of *Ægypt*, collected, is, *e. g.* as if God had ſaid, The Tradition of my Creation and Formation of Matter, is called in Queſtion, becauſe the Sabbath which was inſtituted at the End of that Formation for keeping thoſe Actions in Memory, has been neglected, or by Compulſion broken; you have ſeen me controul every Power in Nature, and ſo renew that Evidence, and that of my Dominion over Matter, and thoſe, and theſe are recorded, therefore keep the Sabbath, which was appointed in Memory of the Formation from the Demonſtration you have had, and Poſterity will have not only by Writing, but by Tradition, from your Evidence. So as the Crime and Forfeiture of the firſt formed Woman and Man for confiding in my Agents, and the Means appointed for their Redemption, is by ſome ridiculed, and the ſacramental Atonement by the Blood of Beaſts, by others miſapply'd, and the Services in Memory of the real Atonement have been by you in ſome meaſure, during your Bondage, neglected, I will renew that Evidence. The *Ægytians* have been guilty of the ſame Crime, and of making my Agents אלהים *Ale-*

him;

im; therefore I (as recorded *Exodus* xii. 12.) will עבר pass over *Egypt*, and make those my Agents their *Aleim* (in form of Pestilence) destroy their First-born, so execute Judgment; and I appoint each Family of you instead of your First-born, to kill a Lamb, and dash the Blood upon the Door-Posts, *&c.* and when I see the Blood, I in Pursuance of the Covenant will be פסח (as you take this Idea from disabled Parts of Bodies) *lame*, incapable of acting against you, so will not give Power to the Executioner to enter and destroy you (as expressed *Exod.* xii. 13.) and you shall keep the Memorial of the Redemption of your first Parents, as well as of yourselves, from this new Evidence. And as I have covenanted to deliver you out of the Power of Satan, and carry you into the celestial *Canaan*, which is to be performed at Distance of Time, I, as an Earnest of that, will not only lame the destroying Angel, take you out of the Hands of *Egypt*, but carry such of you as believe me to be your *Aleim*, into the terrestrial *Canaan*.

I shall venture to suggest, that the Memorial of blowing with Trumpets, or the Action of sounding, *&c.* which is expressed by the Word רוע or רע the Word

used

uſed for the Tree, as it happened, of Evil, which was to be performed before the Day of Expiation and Feaſt of Tabernacles, was to make a publick Acknowledgment of the Crime of eating the Fruit of that Tree, and its Conſequences. The Jews have told us, it was in Memory of the binding of *Iſaac*, who was delivered, and the Ram ſacrificed in his ſtead. That was indeed a Sort of Repetition of the firſt, or referring to *Chriſt*; but this was of that when the firſt, and ſo all Men were bound and liable to Death, which was to be acknowledged before they made this Sacrifice the Emblem of the great one. It would take the Compaſs of a Preface to ſettle the Ideas of this Word, the Difference of the Inſtruments, and of the Sounds, in Times of this Acknowledgment, and thoſe of Joy, afterwards in the Jubilee, the Recoveries of their Eſtates, of their Liberties, *&c.* at that Time, of which hereafter.

I ſhall divide Sacrifice into two Parts; I have not Room to branch them here: As the latter Sacrifice was preferred, I ſhall prefer it, Firſt, for the Forfeiture of the Life of Man by the firſt, or ſucceſſive Sins; the ſecond, for Forfeiture of *Adamah*, the Matter of which Man is made,

and

and by which he is ſupported, in Beaſts, Birds, Fiſh, Fruit, together with Water, *&c.* Indeed, if the Body of *Chriſt* redeemed all other Creatures and Fruits, as well as the Body of Man, then might Offerings of Fruits, *&c.* be joined in the Sacrament of that of Beaſts. The firſt Sort had no Place before the Fall; the outward Act was ſhedding the Blood, ſo killing and ſacrificing of Creatures, paying Life, Blood, Subſtance, as an Acknowledgment of the Forfeiture of Lives at firſt, and of daily Forfeitures ſince, as a Sacrament, Memorial, or emblematical Repreſentation of the holy Living Blood, and Life of *Chriſt*, the great Sacrifice, of the Satisfaction or Atonement by *Chriſt*. In this Senſe Beaſt for Man, *Hebr.* x. 1. *For the Law having a Shadow of good Things to come, not the very Image of the Things, can never with thoſe Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. & ſeq.* The Peoples Part of the Covenant is expreſſed, *Pſal.* l. 5. *Gather my Saints together unto me; thoſe that have cut off a Purifier,* (כרתי ברית) *with me by Sacrifice*, finally, *Iſa.* xlii. 5. xlix. 8. *And I will give thee for a Purifier* (ברית) *of the People*. And this, as other outward Acts, beſides its being the Service of the

the Body, was of publick Honour to God, and Service to other Men. The inward Act was an Acknowledgment or Confession, that there was an Atonement to be made, and this Act was what each was to do to obtain it; as Prayer was, that there was an Intercession, and so an Intercessor, necessary to obtain a Reconciliation. The Benefit of these Acts to those who believed, and duly offered those Sacrifices, whether before the Law was written or after, was a Suspension, or perhaps what the Apostle means by being kept in Prison, 'till the Satisfaction should be paid, and then they were perfect or free, though not released; and theirs before, as the Sacrament of Bread and Wine is, of that Satisfaction already made, till all be accomplished. We ought to acknowledge, in commemorating *Christ*'s Sacrifice, that God was the Creator and Producer of Man; that they forfeited the Grant, by denying the Authority of God; and receiving the Sacrament of Body and Blood is an Acknowledgment that our Lives were forfeited, and were to be redeemed by the Death of the Body of *Christ*: That we were all liable to the Punishment, that he stands in our stead, and that we are ready to begin again

gain upon new Terms. We ſhall adjourn the Conſideration of Offering by Fire, till we have conſidered the other Part. Whether that for which God regarded *Abel* more than *Cain*, was from the Hearts of the Parties, or from the Sorts of the Sacrifice; whether *Cain* minded nothing but the Fruits of the Earth, and *Abel* had Regard to a higher Object; and how the Reſpect was ſhewed; whether, as has been always ſuppoſed it was, by accepting it by Fire, I ſhall refer. But I think the Words following explain upon *Cain*'s looking melancholy in the Time of a Feaſt, when he ſhould have been merry, praiſing, and perhaps dancing. God ſays, Gen. iv. 6, 7. *Why art thou wroth? And why is thy Countenance fallen? If thou doſt well, ſhall not thou have the Dignity? And if thou doſt not well, Sin lieth at the Door: And unto thee* תשוקתו *his Deſire, and thou ſhalt rule over him.* No other Sort of doing well, but Regard to that Sacrifice, could take the original Sin from *Cain*'s Door. The Occaſion of his Sorrow, was like that of *Eſau*; he had forfeited his Birth-right, but was ſtill upon his good Behaviour to be reinſtated, and to have *Abel* made dependant upon him; and the Word נשא *be accepted* was to be reſtored to that

high

high Dignity of being the Father of the Seed, which *Gen.* xxiii. 6. they call *Prince of the Aleim*, and so chief Priest, the Person from whom God would accept the Sacrifice; and by accepting it from *Abel*, had for that Time instituted him: And if *Cain* should be restored, with Respect to *Abel*'s Dependance, expressed by the Words, *And to thee shall be his Desire*, the same Word as used for *Eve*'s Desire towards her Husband, as they have been understood, one or both, is a filthy Translation. *Eve*'s Desire was to get Seed from *Adam*, to have one who might have Seed, to save her and her Race: And so was *Abel*'s on that Condition, to be towards his elder Brother *Cain* to the Seed expected from him; and each in Right of having that Seed in him, was to rule. And it appears that *Abel* offered, ver. 4. מבכרות *of the First-lings* צאנו *of his Flock* (Marg. Sheep or Goats) *and* מחלבהן *of the Fat thereof*. This was a Sacrifice of the First-born of his Flock, which may well be construed of Calves, Lambs, Kids, the common Creatures for Sacrifice. This was renewed and recorded, *Exod.* xiii. 12. xxii. 29. xxxiv. 19. And the First-born of Man was to be redeemed by Beasts, which was an Acknowledgment and Memo-

rial that a First-born was to be given. Those in *Egypt* who had neglected the Performance of this Law, were destroyed; and the Deliverance from *Egypt* is added to enforce this, as it is to all others; burning the Fat was renew'd, *Exod.* xix. 13. and forbid to be eaten, even that in Creatures which were found dead, *Lev.* vii. 24. This Sort of Sacrifice, much more the chief of them, of which the Lamb at waving the Sheaf was first, was not for the Fruits or Products of the Earth, or for Brutes, but for עלה; it was a Sacrament, as an Atonement for Sin, and could neither naturally nor lawfully be instituted by Man. This procured a Breath, a Space of נוח Quietness, a Cessation from Punishment, not a Peace. Gen. viii. 21. *A Savour of Rest.* It appears the Apostates made this Sort of Offering, *Ezek.* vi. 13. xvi. 19. xx. 28. *A Savour of Rest to all their Idols.* When God struck a Covenant with *Abraham*, he ordered him to take an Heifer, a She-Goat, and a Ram, each of three Years old, and a Turtle Dove, and a young Eagle, and to divide the first three, *Gen.* xv. 9. And God passed between the Parts of them in Form of Fire, *&c.* and *ibid*, xiii. 18. *Abraham* built an Altar; what he offered, appears

appears not: But *chap.* xxii. he was to offer his Son for an עלה, and no doubt he thought this was to have been the great Atonement he expected. The Words of *Isaac* make the Matter yet more plain that it had been customary to offer השה a Lamb for an עלה *Holocaust*; that was to be continued. There was איל another Word for the same Creature, at a different Age, a Ram appointed in his Stead; then that was an Emblem of him who was to have been, and who was to be offered. So from the Fall at instituting this Creature, a Representative of the great Atonement, it, as several others, by the same Means, became sacred to *Abraham*'s Line, and the Lines of all others, and was to all the Heathens an Object of Worship; nay, was stamped upon the eldest Coins, called in Scripture קשט, and the same Word in Scripture is used for the Names of what it represents, as *Truth*, *Perfection*, &c. and so it was upon the Coins among the Heathens, and is found in the most ancient Monuments: Nay, even its Horns, Skin, *&c.* became sacred to all. As the Lamb was among young Beasts, so the young יון Dove, or תר Turtle, were among Birds; which was in Case of Poverty renewed, instead of a Lamb, *Lev.* v. 7.

And if he be not able to bring a Lamb; then he shall bring for his Trespass that he hath committed, two Turtle Doves, or two young Pigeons, unto the Lord, one for a Sin-Offering, and the other for a Burnt-Offering, &c. Hence the Turtle at the Covenant with *Abraham*; hence a Representation of *Christ* by the Turtle, *Psal.* lxxiv. 19. and by Turtles and Doves in the *Canticles.* Hence the Shape of the Dove assumed, *Mat.* iii. 16. and thence the Simplicity of the Dove. Hence from the Beginning of the Heathens, the Turtle and Dove were sacred in all their Nations, which appears by the Remains of the Heathens, as above. And the young נשר *Eagle*, which you will see was an Emblem of the Spirit in the *Cherubim*, and ordered to be one of the Covenant, was sacred to all, and worshipped in many Heathen Nations, which appears as above. And as a further Mark of Compassion to the Poor, where one was neither able to bring a Lamb, nor two young Turtle Doves, nor two young Pigeons, *Lev.* v. 11. *Then he that sinneth shall bring for his Offering the tenth Part of an Ephah of fine Flour for a Sin-Offering*, &c. Hence among the Heathen, Ears of Corn, perhaps Wheat, were sacred, which appears, as above;

and

and I humbly ſuppoſe, the Bread was continued as a Repreſentation of *Chriſt*'s Body, for all, Rich and Poor, and perhaps Wine, from the Drink-Offering. Indeed Wheat-Ears were ſacred upon Part of thoſe in the Sheaf, or others, at that Time being beaten, the Corn dried at the Fire, and offered as a Meat-Offering, mentioned *Lev.* ii. 14. The Applications of the Word עלה are too many to be cited. But *Ezek.* xlvii. 12.—*His Branch or Leaf ſhall not fall.*— *and* עלהו *his Branch for* תרופה *Healing*, or Medicine. So the great *Holocauſt* was to be עלה *a Branch*. a Shoot, And a Branch was to heal, to be *Raphael*; ſo *John* i. 32. a Dove ſhewed *Chriſt* the עלה the Branch mentioned *Ezek.* xlvii. 12. and *John* i. 29. ſhewed *the Lamb*, the עלה *Holocauſt, which taketh away the Sins of the World.*

The ſecond Sort of Sacrifice which was paid by *Cain*, the firſt Fruits, or Part of the Crop of Vegetables, which appears here to have been inſtituted and recorded at the ſame Time and Place, as thoſe of Creatures were, might, as I hinted in the Introduction to the ſecond Part of *Moſes*'s *Principia*, have been appointed as a proper Acknowledgment or Quit-rent, even before the Fall, and the firſt Fruits of the

Creatures alſo, for the Fruits and Creatures they received; much more Occaſion was there after the Fall. It is true, if it had not been appointed, it may be ſaid, as I hinted, to be natural, for Man, after ſuch an Offence, to have made ſome Tender, ſome Acknowledgment, as of the firſt Fruits of the Earth, or *&c.* that would have been an actual Confeſſion that they received the Things from God, and actually thanking him either upon the firſt Grant, or upon the Forfeiture and new Grant. Nay, it ſeems, as I ſaid, if it had not been appointed, to be as natural as it is for us to ſay Grace before Meat. But it is not ſo clear why they ſhould offer by Fire, Light, or Spirit. If before the Fall they were ſuppoſed to do it of themſelves, they muſt be ſuppoſed to know that the ſolid Fruits or Creatures which would burn, the Fluids which would burn, and alſo the Fluids which would not burn, which all were for the Food or other Neceſſaries of Life, came from God, and were raiſed and formed by the Action of the Air, ſupported by the Action of Fire, *&c.* and therefore they returned Acknowledgments to God for giving them by his Agents, or Servants, the Hands they received the whole from, of ſuch as would burn,

burn, by Fire; of ſuch as would not burn, by pouring them out in the Air, and letting the Air take them up by Degrees; and ſo took the Air for Diſtributer and Receiver. But if they had ſacrificed of their own Accord before the Fall, it would be much ſafer to ſuppoſe, what will be proved, that at firſt they knew by Revelation by Words, Emblems, or otherwiſe, that the Heavens were a Repreſentation of the Trinity, and as ſuch offered by them. But the Caſe was much otherwiſe, when Man, by ſuppoſing incommunicable Powers, as before ſtated, in Fire, *&c.* had fallen. It would have been the moſt unnatural Way in the World for Man, who intended to pay an Acknowledgment in Kind to God, to deliver the Things to Fire, *&c.* whom the Devil and he had made the Rival of God; and it would have made the Matter ſtill worſe, for Fire to have deſcended and burnt the Sacrifice. But if God appointed it, and that it was to be a Proof that Fire obeyed him, and offered Sacrifice to him; or when he pleaſed to give ſupernatural Evidence of accepting the Sacrifice, by ſending the Fire to do him Honour; then, indeed, it was a reaſonable Service, and the Law was holy, and juſt, and good. Hence Gal. iii. 24. *Wherefore*

the Law was our School-master, to bring us unto Christ, &c. And as those who preserved that Knowledge of the State of Grace, which was revealed, or had it renewed afterwards, paid proper Sacrifices, as a Sacrament, a Memorial of Atonement to that Person who is represented by Fire, as the Avenger through Fire, also acknowledged Fire a Servant: So those who neglected Revelation, and so forgot this Knowledge, though they paid all the Sorts of this Sacrifice, and though from the first, for a long Time they seemed to have some Notion of the End, yet at last I think they paid them to the Representation, Deputies, and Servants, the Airs by Fire, *&c.* and looked no further. And though only one Season, or only the Feast of Days or Weeks be mentioned, yet that by mentioning the End of the Days being come, also implies the Time of the Beginning of those Days, the waving of the Sheaf of First-fruits, offering the Lamb, *&c.* renewed and recorded *Lev.* xxiii. 10, 11, *&c.* which was to be done the Morning after the Sabbath; which shews the Sabbath was then settled. *Cain* and *Abel* could not offer the First-fruits of their Flocks or Fields, till the Sheaf was waved, the Lamb, *&c.* offered; nor wave the Sheaf,

Sheaf, till after a Sabbath; nay, though the first three of the ten Commandments were occasional, or might or might not be new, the fourth was not, but was a *Memento*, referring to a Thing known, a former Law. So two of the Feasts appear to be antient, and though the third be not otherwise mentioned than by being included in the First-fruits before the Renewal, yet as the Crime was perpetrated by supposing the Powers in, and eating the Fruit of a Tree, it seems very reasonable that when Man was reconciled, there should have been some Appointment for him, such as the Forms hereafter mentioned, to acknowledge that the Trees and Fruit were produced by the Power of God's Agents, and that such Reconciliation and Protection should be emblematically represented by Branches of the Trees, which represented such Attributes in the Essence. The Church then had no other Records but Tradition, this emblematical Way of Atonement, and after that expressing their Joy in such Actions as were appointed, and possessing themselves of the Emblems which were Pledges to secure what they represented here, and hereafter. I have placed these three Feasts, as the modern *Jews* place them in one of their Calendars.

As there are many different Opinions about the Species, Order, nay Number of their Months, and so of the Times of their Feasts, I pretend not to be answerable for this. But to return to the Point. It appears by the Practice of Deserters, between the Beginning and the Time of the written Law, and by the Renewal of the Law, that besides sacrificing by Fire, and acknowledging by bringing the Fruits, Creatures, *&c.* that God was the Author of those Powers in the Air, which produced and formed those Fruits and Creatures, there were several Forms previously annexed, whereby they acknowledged God to be the Author of that Matter, and of its Motions outward and inward, from the Center to and from every Point of the Circumference; and to have the Command of the other particular Powers, Operations, or Effects, of the Fire or Air, in this System. I have mentioned one, *viz.* the Heave Offering, in the second Part of *Moses's Principia*, p. 317. I shall mention two others here, *viz.* first, that before us, *Lev.* xxiii. 11 הניף he shall wave *M.* נוף "Elevation, Stillation, to agitate every way. *C.* To agitate, Wave, *pec.* a certain Sacrifice towards every Part, towards the East, West, South, and North; to shew that

that Sacrifices ought to be offered in the four Parts of the World to the Glory of God; as the old *Heb. Menach.* 61, 62. *P.* Agitation, Waving and particularly a sort of Ceremony in Sacrifices in which, as is just said, the Thing was lifted up on high, so that it might be waved towards every Part of the World. *C. Cyr.* to be incurved, bent, inclined, to assent by Sign, to nod, beckon, *Arab.* an Idol— a certain Town in *Ægypt.*" We find a Kingdom named by the compound Name of this Action, *Jos.* xi. 2. xii. 23. 1 *Reg.* iv. 11. נפת דאר. *S.* places דאר under the Root דור and makes it *Ar.* and to signify a Circle; so the Mover in a Circle. The Word נוף joined to a Place, a Center from whence they go out and come in, may be a Province, as it is when applied to *Jerusalem*, as the Church; but here it is part of a proper Name, and so it is in *Ægypt*, *Jer.* ii. 16. xliv. 1. xlvi. 14. to be made desolate, ver. 19. This Motion was to be given to the Gold, the Brass, the Sheaf, the Oil, the Bread, the Lamb, and the Parts of Creatures offered to God in his Tabernacle or Temple, which we translate *wave*, and was an Action of attributing the Motions performed by these Agents or Powers, to God. There are several other Precepts about it:

It

It was alſo uſed for the Motion of the Hand, and ſo acknowledging that God's Hands reach every Way, and to every Place. So 2 *Reg.* v. 11. *Naaman* was wroth becauſe *Eliſha* did not uſe this Motion, as it is plain he muſt know others had done, as we render it, ſtrike his Hand over the Place, and recover the Leper, and, as aforeſaid, *Jer.* xlvi. *Noph* in *Ægyt*, where it is like there was a Temple to theſe Powers, with this Attribute and theſe Services, was threatned to be deſtroyed. The ſecond was dancing in Circles, by the Word חג as I have ſhewed it ſignifies in the ſecond Part of *Moſes*'s *Principia*, p. 258. was renewed in this Feaſt, *Deut.* xvi. 16. which was what *Moſes* demanded Liberty of *Pharaoh* to do, *Exod.* v. i. which was alſo attributing the circular Motion of the Orbs to God, and a Proof of the Antiquity of this Feaſt; becauſe all Nations had this Service, and it was ſo annexed to every Feaſt, that it is uſed for the whole Service of a Feaſt. And one may ſuppoſe, that at firſt in thanking God, the Agents, Powers, or Effects, might be named, and though ſome fell away, or left God, and regarded Senſe, they retained the Names of the Agents, *&c.* on both Sides, and in re-eſtabliſhing the

the Services, they are reclaimed by Name: These Feasts, and the Numbers and Sorts of each Sacrifice, every Day, are enumerated *Numb.* xxviii. and xxix. and I think it seems by the Words of God, *Jer.* vii. 22. *For I spake not unto your Fathers, nor commanded them, in the Day that I brought them out of the Land of* Egypt, *concerning Burnt-Offerings, or Sacrifices,* &c. That he did not intend to have loaded them with Ceremonies, or have required such a Number of Sacrifices, as aforesaid, though some were appointed, and perhaps with only those, if they had been obedient, and had not sinned in the Affair of the Calf. In this Sense *Gal.* iii. 19. the Law *was added, because of Transgressions, till the Seed should come*; but whether this refers to this Re-establishment or Addition, or also to the first, I think now admits of no Dispute.

But supposing *Adam* and *Eve* to have believed and performed the outward Part, and eat of the Sacrament; then to return to the Text, Ver. 21. we find they were not to clothe themselves, to hide this Nakedness, but the *Aleim* was pleased to do it for them; as *Ezek.* xvi. 8. *Hos.* ii. 9. *I have covered thy Nakedness.* It was not to be Matter of their applying, but of God's

God's appointing. This was an Act which was done at once for them and all their believing Iſſue. This is what God did not repeat to them, nor their Iſſue; nor was it that we know of, any way to be imitated by one of them to another; nor do we hear any more of any Precept about clothing, till we come to the High-Prieſt. It was not to be done really at preſent, but emblematically; not with the covering of the real Sacrifice, but with the covering of it, which was the Shadow of that, the Skin of the Victim, which, as one may ſay, had undergone the Sentence preſcribed in this Covenant for them, and was the Sacrament of that Sacrifice, and this of that mentioned *Iſa.* lxi. 10. —— *He hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, as a Bride adorneth herſelf with Jewels.* They were only then to be covered with the Skin, and ſprinkled with the Blood, not to have the Offence of the Nakedneſs taken away: not to have the Stain waſhed off by the Blood; nay, even not to partake of the principal Part of the Sacrament; to eat of the Fleſh of the Sa-

crifice, but not to drink of the Blood. Indeed *Gen.* xxvii. *Jacob* covered his Hands, *&c.* with Skin, and in his own Right perſonated his elder Brother, to obtain the Bleſſing. And *Exod.* xxxi. 19. the Tabernacle was covered with Skins. *Lev.* xvi. 4. the Prieſt was covered with a Coat of *Line* of Holineſs, when he went into the *Sanctum Sanctorum.* So Coat of Juſtice; and *Iſa.* xxii. 21. *Chriſt*, by the Name of *Eliakim*, was to be endow'd with כתן the Coat of one in Power. The Word לבש to clothe with, is applied not only to this and other Emblems, but to the Spirit. 1 *Par.* xii. 18. to the Spirit of *Jehovah* ; *Jud.* vi. 34. to the Spirit of *Aleim* ; 2 *Par.* xxiv. 20. So in ſundry Places to Juſtice, Righteouſneſs, Salvation, *&c.* and *Apoc.* iii. 7.— *And knoweſt not that thou art naked. I counſel thee to buy of me—white Raiment that thou mayeſt be clothed ; and that the Shame of thy Nakedneſs do not appear* The Heathens worſhipped in Sheep Skins, and Goat Skins; and I find one Inſtance of Imitation cited *Curtius de Hortis*, p. 89. " *Poſidius in Arabia*—For a Man and his Wife appointed by their Family, preſide over the Grove, both clothed with Skins and living upon Dates." There is ſome Tree made a Repreſentation

of

of this Condition of Nakedneſs, by the ſame Word ערום pl. ערמין Cheſnuts, V. *Planes*; S. Firrs," and ſomething is referred to Ezek. xxxi. 8. *The Cheſnut Trees are not like his Branches.* I find among the ſacred Rites of the Heathens, they crowned ſome Tree with Skins. *Apuleius* makes it " *Fagus*, the Beech. *Florid.* Book 1. or the Beech crowned with Skins." Whether the Prophets and the Primitive Chriſtians, and even the Heathen Philoſophers, who went about in Skins, did it in Poverty, or emblematically, may be conſidered. *Lucretius* allows *Paradiſe*, Tabernacles of Boughs, Coverings of Skins, and every thing he could gather out of Tradition or Scripture, without owning the Author. *Ed. Tan: Fab.* p. 263.

They knew no Uſe of Fire to dreſs their Food,
No Cloths, *but wander'd naked in the Wood:*
They liv'd to ſhady Groves, *and* Caves *confined,*
Meer Shelter from Cold, *the Heat, and Wind.*

Creech V. 1013.

There

There are ſeveral other Sorts of Emblems, which, doubtleſs, had their Riſe in *Paradiſe*, are repreſented as a ſort of Protection; but even thoſe Words which repreſent them, are ſpoken emblematically. When the *Iſraelites* had broken off from their Wives, and Children, what they tranſlate their golden Ear-rings, and had made of them a Calf, and worſhipped it, and loſt their Ear-rings, and the Calf, and were ſtript of the Enſigns of their God, naked in the Eyes of their Neighbours, and without the Protection of God, Exod. xxxii. 25. *And when* Moſes *ſaw that the People were* פרע *naked (for* Aaron *had made them naked unto their Shame) among their Enemies*, he ordered the Sons of *Levi* to ſlay, *&c.* and it is likely the Men had ſome other ſort of Emblems under the Name עדי Ornaments, (perhaps Evidences,) which ſeemed ſo far to protect the People, that God would not attempt to deſtroy them, nor *Moſes* remove the Tabernacle, till they were put off. Exod. xxxiii. 4. *And when the People heard theſe evil Tidings, they mourned: And no Man did put on his Ornaments, for the Lord had ſaid unto* Moſes, *ſay unto the Children of* Iſrael——*Therefore now*

put

put off thy Ornaments from thee, that I may know what to do unto thee. And the Children of Israel *stript themselves of their Ornaments by the Mount* Horeb. *And* Moses *took the Tabernacle, and pitched it without the Camp afar off.* I think the Temple is comprehended under this Word, *Ezek.* vii. 20. *As for the Beauty of his Ornament,* (or Evidence) *he set it in Majesty: But they made the Images of their Abominations,* and *of their detestable Things therein: Therefore I have set it far from them.* So ibid. xvi. 11. *I decked thee also with Ornaments,* Ver. 13. *Thou wast decked with Gold and Silver.* And as a Prophecy, *Jer.* xxxi. 4. *O Virgin of* Israel, *thou shalt again be adorned with thy Tabrets.* And such were used by the Deserters, *Jer.* iv. 30. *Though thou deckest thy self with Ornaments of Gold,* Ezek. xxiii. 40. *For whom dost thou wash thy self, paintedst thy Eyes, and deckedst thy self with Ornaments.* Hos. ii. 13. *And she decked her self with her Ear-rings and her Jewels.* And it is very likely these Ornaments used for God and the Heavens, were the same; and that many of those in the Wilderness were those they by special Direction borrowed of the *Ægyptians,*

gyptians, and by taking them, they in the Senſe aforeſaid ſpoiled the *Ægyptians*.

When all the Sacrifices and Services of the great Feaſt, at the End of the Days of Harveſt, were over, and Man had made all the Acknowledgments already named, at the End of xviii Weeks, here are the Services and Feaſt of סכות Tabernacles added. And in this, as *Lev.* xxv. and *Deut.* xv. every ſeven Years there was a Year of Reſt to the Ground, and Releaſes in ſome Things, and after every ſeven times ſeven Years, a general Releaſe, a Jubilee, *&c.* Much has been writ about them by *Jews*, but as uſual, about Forms, without aſſigning the Cauſe of their Inſtitution, that I can find. I know God as frequently annexes a further End, and re-inforces the Obſervation of this. Lev. xxiii. 43. *That your Generations may know that I made the Children of* Iſrael *to dwell in Booths, when I brought them out of the Land of* Ægypt. But I humbly think this does not refer to the Inſtitution, becauſe Trees were ſacred from the Beginning, and uſed by the *Hebrew* Patriarchs long before that. This muſt be taken as the Sabbath, and the reſt of the Appointments, as your firſt Parents after their Expiation, and

having had the latter Part of the Sentence remitted, and the first suspended, dwelled in Booths covered with Boughs of the Trees aforesaid; and as after I had delivered you in, and brought you out of *Egypt*, and made you dwell in Booths, so you shall dwell in Booths, and rejoice in Memory of what is past, and in Prospect of what is to come. Much has been writ by *Christians* to explain the Meaning of the *Jews*. What *Spencer* and others have endeavoured to make of the Services of the *Heathens*, and so of the Services of the *Jews*, as taken from the *Heathens*, I have already shewed. Others make it all have reference to the Church of *Christ*; and have endeavoured to shew what is typified under each Part of it. It is no less a Type for being instituted at the Fall of Man, but more so than it would be if it had been instituted upon *Israel*'s coming out of *Egypt*. It is agreed on all Hands, that God either instituted or re-established the principal Parts in Scripture, and that the *Jews* had some Forms which they pretend to observe by verbal Directions from *Moses*, but perhaps were so well known, that he had no Occasion to write them. And it is certain that these Trees were sacred long before *Moses*, to the

the *Heathens*, and that they had the ſame either from the firſt Inſtitution, or how, let who can ſhew: Nay, that even the Object of their Worſhip was called by that Name. 2 *Kings*. xvii. 30. *Amos* v. 26. A Tabernacle is a Repreſentation of the Heavens, and the Trees which reſembled the Parts or Acts in *Paradiſe*, are by this explained. And God uſes the Word for his Protection by his Wings, *Exod*. xxv. 20. For that of the Wings of the *Cherubim*. For that of the Cloud; nay, the Devil uſes the Word with a *ψ* in that Senſe, *Job* i. 10. I ſhall endeavour to ſhew, that theſe Things were inſtituted long before the *Hebrews* and *Heathens* ſeparated, and how each of them in their reſpective Ways of Worſhip, uſe them; that is, what is attributed to God by theſe Services from the *Jews*, and what is attributed by the Heathens thereby, to the Heavens. I have above ſhew'd my Sentiments about planting *Paradiſe*; though *Adam* named the Beaſts, doubtleſs God, who planted the Trees in ſuch Order as to repreſent Things to inſtruct Man, muſt name them, ſhew what they exhibited, whether apparently, or only as ſubſtituted; that is, whether they each, by the Order it ſtood in, or by

the Figure of the Tree, or, *&c.* gave an Idea of what it repreſented, or whether each was only a Subſtitute to repreſent or keep the Action or Thing in Memory. We have not poſitive Evidence of the Order they were planted in, and we are at preſent at ſuch Uncertainties about the Sorts and Figures of ſome of the Trees, that we are ſcarce able to ſhew how each anſwers the Idea of its Name, or the Epithets given in other Places of Scripture and Heathen Writing; ſuch as כבוד Glory, גדל Greatneſs, יפי Beauty, חסן Strength, גבה Sublimity, רענן Shadow, לח Verdure, סבך Perplexity, הנהללים Irradiators, פאר Glory, *&c.* or whatever Ideas thoſe Words convey. However, we ſhall ſuppoſe that theſe below were ſome of thoſe which had their Names in *Paradiſe*. My Buſineſs is to come at the natural Ideas of ſome of the Words, and that will be ſufficient for the preſent to ſhew the Ends of their Inſtitution. There are Precepts to make Booths, but the Materials are only named, *Neh.* viii. 15.— *And fetch* עלי *Branches* זית *of the Olive, and Branches of the Wood of* שמן *Oil (rendered Pine-Branches,) and Branches* חדס *of the Myrtle, and Branches* תמרים *of Palms, and Branches of the Tree* עבת *Oak (rendered thick Trees)*

Trees) לעשת סכת *to make Booths (a Tabernacle) as it is written.* So, *as it is written,* refers only to the Precept of each, making the Booth, not to the Materials; that we ſuppoſe was underſtood. I have already, in the ſecond Part of *Moſes*'s *Principia,* ſhewed ſeveral of theſe Trees were Repreſentatives of the Powers in the Heavens, before *Moſes* writ; and from the latter Scripture, that they were uſed as ſuch by the apoſtate *Jews*; and by the eldeſt prophane Writers, that they were uſed ſo by the Heathens. I have ſhewed above, Trees with ſuch Epithets were in Paradiſe. I ſhall ſhew the Patriarchs uſed ſuch as ſacred Emblems, and I have ſhewed, that among the Heathens thoſe mentioned by *Moſes,* uſed ſuch as Emblems of Powers in the Heavens, which are Repreſentations of the Powers in the Eſſence. No doubt theſe Services ſucceeded the firſt Sacrifice, and here were re-eſtabliſhed by the written Appointment of God; and many of the Stories they tell us of oral Direction, and ſo Tradition from *Moſes,* of which I take this to be one, appears to be, as I ſaid above, about Things and Forms eſtabliſhed from the Beginning, and which had no Addition to, nor Alteration in them, ſo

needed not be written. Indeed, ſtating the Caſe may vary the Deductions, ſo I ſhall ſtate it both ways. If Man by eating the Fruit of a forbidden Tree, was ſuppoſed to have allowed the Powers repreſented by that and other Trees, to be independent in the Heavens, then one might ſuppoſe that after he by the great Sacrifice at the Collection of the Fruits, was alſo to make Satisfaction by an Acknowledgment that the Powers repreſented by the Trees, were in God, before he could be clothed, then that had been a Feaſt of Humiliation, and there had been no Occaſion to rejoice till it had been over. But ſuppoſe that great Sacrifice had emblematically atoned, then they who we may eaſily be allowed to ſuppoſe dwelled in a Booth, by being ordered by God to cover it with the Branches of theſe repreſentative Trees, and dwell under them, were emblematically covered with what they repreſented. Something has been ſaid about the Olive-Tree and Oil; they agree not what ſort the Wood of שמן is; ſome make it the Pine: Nor do they let us know what the Word for Myrtle ſignifies. Some late *Jews* make it *Juſtus*, or a juſt one, perhaps from *Iſa.* lv. 12.— *All the Trees of the Field ſhall clap their Hands.*

Inſtead

Instead of the Thorn shall come up the Fir-Tree, and instead of the Brier, shall come up the Myrtle-tree, and it shall be to Jehovah *for a Name, for an everlasting Sign,* that *shall not be cut off.* Ibid. xli. 19. *I will plant in the Wilderness, the Cedar, the Shittah-tree, and the Myrtle, and the Oil-tree: I will set in the Desart, the Fir-tree, and the Pine, and the Box, together,* &c. M. הדם Chald. "To bind close, or strait, to hasten. *S.* the Same. *C. Chald.* to leap, and dance, leap or jump up, to dance backward and forward, or with repitition." The *Jews* are for making this the Myrtle, and the dense or complicated Wood the same; and so taking away the אלה Oak, which is not now for their Purpose. I have shewed in the second Part of *Moses's Principia*, p. 195. that the Palm-tree represents the Supporter or Sustainer. It was an Emblem in the Temple; the Branches of it were carried before *Christ*, &c. And if עבת be an Epithet of אלה the Oak, that, as you will see, is the Representative of the Person who is bound by Oath to redeem Man, and for that, was from the eldest Accounts, sacred to Partriarchs, *Jews*, and *Heathens*, and has been, or is so, in each Nation. And if the Feast was upon this

Account, they had great Cause, when so covered, to draw and pour out Water, to shew their Joy, by all emblematical Acts outwardly; nay, as we say, to be glad at the Heart.

There is another Precept to take a Species of Fruit, and of three Trees, Parts different from the last, and to another use in the same Feast. Lev. xxiii. 40. *And ye shall take you on the first Day*, פרי *Fruit or Boughs of the Tree* הדר (in our Translation, Goodly; by the interlineary, *Glory*,) כפת תמרים *Branches of Palm-trees and* ענף עץ עבת *The Bough of the complicated Tree*, (in our Translation the Boughs of thick Trees) *and* ערבי נחל *Willows of the Brook.* Each held a Bundle composed of one of each of these three sorts of Boughs in his right Hand, and the Fruit or Apple in his left Hand, each by the Stalks; so possessed of the Benefits of the Effects of these Powers, by having the Emblems in their Hands: And some large Boughs of the *Willow* were placed upon the Altar. This Service was after in the Temple or Synagogue; in singing their Hymns, at the Word *Hallelujah*, or *praise* יה *jah*, that is, as you will see, (Irradiation to the Essence) and some other Words, each put forth his Hands, and shaked the Bundle, and

and Apple, three Times, and withdrew his Hands, once towards each Quarter of the World, once upward, and once downward. It is evident, in this Service of attributing Powers, it was determined from the Mouth or Heart, whether it was to God, or the Heavens; becauſe, beſides what I have ſaid about the Boughs of Trees over the Booths, this of Boughs in their Hands, and ſhaking them, and on their Altars, *&c.* was as ancient among the Heathens, as we have any Evidence. The *Jews* have been very ſhy, and will not let us know any thing about the Meaning of theſe; ſome of them allow this Apple to be of that Species which *Eve* and *Adam* eat; but here the Tree is called by a high Attribute, *Glory*, frequently applied to God, and never but once, where any Idea is convey'd, that is, *Iſa.* xlv. 2. to Ways, and rendered *crooked.* Whether this be to this ſide, and that ſide horizontally, or up and down, is much the ſame. *C. Chald.*—*D. P.* " Round, as it were bent into and returning to itſelf, twining, crooked. — *Rab.* מהדורי Way-faring Perſons Travelling up and down, going and coming here and there, Strollers. — *Maimon. Gr.* ὕδωρ *Udour*, Water. *Syr.* Splendour, Glory, Light." If it be ſo, it is applicable to

to nothing but Things which circulate, as to Air, to Fire, to Water, or, *&c.* If the ה be a Prefix; and the Root be דר or דור *Pile, &c.* applied to חמה the Fire at the Orb of the Sun, cited in the second Part of *Moses*'s *Principia*, p. 387. so דור — "A Circle, a Crown. *Arab.* to roll, roll round, have Rotation — Rotation, going about, Circumgyration." So in speaking of *Chamah*, the Flame, the Sphere, the Crown, the Place of Circulation and Irradiation about the Orb of the Sun, which was made to rule. *Isa.* xxx. 33. *For* Tophet *is ordained of old, yea* למלך *for the King*, or for the Rule *it is prepared, he hath made it deep and large :* מדרתה *the Pile thereof Fire and much Wood : The Breath of* Jehovah *like a Stream of Brimstonne, doth kindle it* or is burning *in it.* Some great Men, *Dan.* iii. 2, 3. were called *Tophets*; we have made them Sheriffs, and yet the Text put them before Rulers of Provinces. And the Translators have made *Job*, who compares himself, in the height of his Glory, to the glorious aud beneficent Faces of the Fire at the Orb of the Sun, say Chap. xvii. 6. ותפתאהיהלפנים *I was the Solar Fire* (Tophet) *heretofore*. Our *English* Translators were ashamed

aſhamed of it, and have put (*before time I was as a Tabret.*) An Imitation. דור *C. Chald.*— " The Name of a Precious Stone uſed in the Royal Pavement.— *Eſth* i. 6. (*Heb.* דר) the Palace דורא ſo called becauſe of דרי דרי Rows, Rows, namely, becauſe many Orders or Rows of precious Stones were placed Circlewiſe in it. If any one bring this Stone into middle of a Dinning-Room it gives a Light to the Gueſts as bright as Noon-day, *Gloſs.*" Whether you take הדר with the ה or without, it is ſtill the ſame; and the Tree was an Emblem of Air in Fire or Circulation, which did them Good in every corporeal Senſe; and they by taſting it, made it do them Evil, or become Evil. If ſo, the Tree of the Knowledge of Good and Evil was an Emblem of the Irradiation of the Sun or Heavens; to know it for its proper Uſes, was good: it is an Emblem of all Good; and Knowledge refers to the Ideas thoſe Names convey of the Perſons in the ſacred Trinity, and their reſpective Actions, of which under the Word שמים; to know it for Worſhip, was Evil. So the Tree of Lives was an emblematical Sacrament of the Irradiation of the Eſſence which could give a Life of Duration, and a Life of Happineſs. In this Caſe, where the

the Emblem is put in Oppoſition to the Original, we are ſtript of the Ideas: Elſe, if we could pretend by a Word applied to a Fruit, where there is no other Idea but beautiful, with, as they tell us, a Flower upon it; and make the Word give us an abſtracted Idea of the Eſſence, or a Perſon in it; then it might be the Fruit of the Tree of Life, and it would be attributing Life to the Eſſence, and that in us from it; but here it is attributing, what had been diſputed, the Power in Light iſſuing from the Sun, (the Emblem of the ſecond Perſon proceeding from the firſt,) to the Eſſence, if the Word be דור alſo the Generator of the Light. The Heathens, in their Imitations of *Paradiſe*, I think, made this the principal Fruit. So *Virgil*, "The happy-making Apple, the moſt excellent of all Fruit." And perhaps the Serpent, the Diſcoverer of it. And as they are named from the Province where they grew, ſo *Martial*, "or perhaps theſe were the Apples of the *Maſſylian* Serpent." I need only obſerve, that they uſed עלה ſo often mention'd, for the Parts which covered the Booth, and that they uſed different Words for theſe Parts they held in their Hands. The firſt כפת *curvitates*, ſome Shoot of the Palm-tree, repreſenting the Palm of the

the Hand, and for the other two, ענף; those might be descriptive of their Sizes, or &c. but they have not been explained. I shall take the Word עבת, notwithstanding the Usage of the *Rabbies*, for אלה because I have Scripture on my Side, and because I shall shew what Distinction was paid to that Tree. The Word ערב is one of those which, as I have shewed in the second Part of *Moses's Principia*, p. 240. is the Mixer, or Action of mixing the three Parts of the Heavens in Circulation, which is expressed to be the Emblem of that otherwise inconceivable Unity of the Persons in the Essence. *Psal.* lxviii. 5. — *Extol him that rideth in* ערבות *the Mixers, in* יה *Jah* the Essence, *his Name.*

We shall next proceed to shew what Regard was paid to the Tree אלה the Oak, &c. It appears by the Sounds formed since, that there was no Necessity for want of different Sounds, to use one Word for several Things. So, besides the Reasons already assigned, we must suppose, when it happens to be found so, it was for other Reasons, and to other Ends. Where the Idea is not in the Thing the Name is applied to, it is plain that that which has not the Idea in it, is a Representation by way of Memorial, or, &c.

of that which has the Idea in it. *Adam* named the Beasts and Birds as they were before him; the rest of the Things, it is like, were named by God or *Adam* occasionally, and not till then, which has produced the Perfection of the *Hebrew* Tongue. So what Trees were so named before the Fall, would be Emblems of Things in that Part of the Covenant, or that State; which after the Fall in that Part of the Covenant, or that State; in either, as Emblems of the Heavens, of God, their Actions, *&c.* that is, when the same Sound or Word as was applied to one of the Things or Actions out of the Reach of Sense, was also applied to a Tree, for Example, אלה that is, this Sound, or these Letters, might be made a Name for the Oak, but it could not signify the Obligation of an Oath, till there was some such Act, or an Idea of it; and since we find it used for both, we will suppose, that as there was a Tree of Good and Evil in *Paradise*, by which Men fell, and a Tree of Life, from which he was driven, so there were Trees of the *Aleim*, a Species of Trees made an emblematical Memorial or Evidence of that Covenant, as Lambs, Pillars, Stones, *&c.* were of other Oaths, by which he was to be

be restored, or the Promise *He shall bruise thy Head*, &c. and so a second Use of *Paradise*. As we shall find each Altar was made by one of these Trees; whether this Covenant was made by dividing the Parts of the Sacrifice, and passing between them, as such were, I shall not enquire now. Whether the Tree called ברת *Cant.* i. 17. of which the Beams of the House of *Christ*, and the Spouse were, be a Species of itself, or this which is a synonimous Word for the Covenant, and also for Circumcision, of which Part I think the Oakhorn was an Emblem; or we shall let them make it the same as ברש *Abies Cypressina* or *Firr*, because the Beams of the Temple were of such, I must leave others to judge. Perhaps the Tree which was sacred to *Jupiter Berith*, may decide it. Whether אלן be the same with the Termination of the *Canaanites*, or another Species of the same Genus, as they are found together, *Isa.* vi. 13. and as the same Tree is called by either Name, and as the same Regard is paid to it, will admit of no Dispute.

If any doubt, whether these Trees became sacred by the Heathens, as I in the second Part of *Moses's Principia* had, without going further back, put it, or from God;

God; will he ſuſpect, that *Abraham*, when he had ſuffered already, at leaſt Baniſhment, and *Joſhua*, whatever ſome of their Followers did, would continue any thing, which had no better Riſe than the Conſtitution of the Worſhippers of another God? Nay, that even God himſelf ſhould countenance it, by communicating with Man under theſe Trees, if they had not been inſtituted by him? And my Reader will diſtinguiſh that which happens accidentally, in Relations of other Things, and that which appears to be related for this End, *Gen.* xii. 6. *And* Abraham *paſſed through the Land to the Place of* Sichem, *unto* אלון מורה *the high Oak*; but we ſhall adjourn this, till we have ſhewed that this, and אלה are the ſame. *Gen.* xiii. 18. *Then* Abraham *removed his Tent, and came and dwelt in, under, or among* אלוני *the Oaks of* Mamre, *which is in* Hebron, *and built there an Altar to* Jehovah. xiv. 13. *For he dwelt under* אלוני *the Oaks of* Mamre *the* Amorite. xviii. 1. *And* Jehovah *appeared to him under the Oaks of* Mamre: (in three Perſons confirmed the Promiſe to him, *&c.*) and there he and *Iſaac* continued; for we find, *Gen.* xxxv. 27. *And* Jacob *came unto* Iſaac *his Father, unto* Mamre, *unto the City of* Arbah,

bah, (*which is* Hebron) *where* Abraham *and* Isaac *sojourned.* But they were not satisfied with these Trees as they found them, for we find *Gen.* xxi. 33. *That* Abraham *planted* אשל *a Grove, (Marg.* a Tree) *and called there on the Name of* Jehovah, *the everlasting* Aleim. C. אשל D. Kimchi " a Grove, Arbour, Tree, a Place where Trees are planted in regular Order; a Clump of Trees." *Gen.* xxi. 23. 1 *Sam.* xxii. 6. תחת האשל " under a Tree or Grove, 1 *Sam.* xxxi. 13. for which 1 *Chron.* x. 2. תחת האלה under an Oak. *C. Chald.* אשלא a Rope, Cord," which is the very Meaning of עבת " a Rope or twisted as a Rope" in *Hebrew*, and so it is plain, is the same Epithet of אלה. And if it had been any other, there were Trees enough fitter for Shade, or Fruit, or Timber. This could be of no such Use for many Years, and though he continued, he was a So-journer there then: It could be for no other Use, but that he made of it, a Representation where they invoked God, as he did of it, under its proper Name אלה. But to trace this Epithet. 1 *Sam.* xxii. 6. *Now* Saul *abode in* Gibhon *under* אשל *a Tree in* Ramah (*Marg.* under a Grove in a high Place) *having his Spear in his*

Hand, and his Servants were about him. After the *Philiſtines* took the Ark, all, even *Samuel* ſacrificed in thoſe high Places, ſo this was at, or near the Place of Worſhip; and, *ibid.* xxxi. 13. after they had burnt all, which Fire conſumes, of *Saul* and his Sons, they buried the Bones *under* אשל *a Tree at* Jabeſh, and *faſted ſeven Days.* 1 Chron. x. 12. *They aroſe, all the valiant Men, and took away the Body of* Saul, *and the Bodies of his Sons, and brought them to* Jabeſh, *and buried their Bones under* האלה *the Oak in* Jabeſh, *and faſted ſeven Days.* 'Tis plain, there were Oaks before this אשל firſt mentioned was planted, and this, or theſe, were to be of ſome Number, or in ſome Order, not yet explained. But to proceed, upon the Adjournment, the Place of *Abraham*'s firſt Settlement, and where the firſt Altar, and firſt Promiſe to him was made. *Gen.* xii. 6. *And* Abraham *paſſed through the Land to the Plain of* Sechem, *unto* אלון מורה S. *the high Oak.*—*And* Jehovah *appeared unto* Abraham, *and ſaid, unto thy Seed will I give this Land, and there builded he an Altar unto* Jehovah. Gen. xxxiii. 18. *And* Jacob *came to* Shalem, *a City of* Sechem.—*And he bought a Parcel of a Field, where he had ſpread his Tent at the*

Hand

Hand of the Children of Hamor, Sechem's *Father, for an hundred Pieces of Money, and he erected there an Altar, and called it* אל אלהי ישראל El Alei Israel. Near the last named Place, and if this be not the same, not far from this, *Moses* appointed the Place of Blessing and Cursing, *Deut.* xi. 30. *Are they not*——Beside אלני מורה. And they made *Sechem* in *Mount Ephraim* a City of Refuge. *Jos.* xx. 7. And *Jud.* ix. 4. They had a Temple to *Baal-berith* there, and *Verse* 6.—*And all the Men of* Sechem *gathered together*—*and went, and made* Abimelech *King, by* אלון *the Oak* מצב *of the Pillar that was in* Sechem. *Verse* 37.—*And another Company came along by* אלון מעונגים (the Oak of the Regarders (Observers) of Times) or something worse; And *Verse* 7. Jotham *stood on the Top of* Mount-Gerizim, *and cursed* Abimelech, *and the Men of* Sechem; and it appears *Verse* 46, that they had a Tower מגדל the Word used for that at *Babel*, to which there was about a thousand People belonged; and it appears, it was not a Fort, because those People fled into the Hold of the Temple of the God, *Berith*. And *Jeroboam* made a Place of this Name his Metropolis, 1 *Kings* xii. 15. which is supposed to be that, afterwards called *Sa-*

maria, and after that *Neapolis*: Hence arose the Contest, whether this *Salem* or *Jerusalem*, was the Place of Worship. And we find *Gen.* xxxv. 4. *And they gave unto* Jacob *all the strange* Aleim, *which were in their Hand, and all their Ear-rings which were in their Ears; and* Jacob *hid them under the* אלה *which was by* Sechem; which also shews, that אלון is *Cananitish*, and אלה *Hebrew*. *Ibid.* xxxv. 6. *So* Jacob *came to* Luz.——(that is, *Bethel*)—*And he built there an Alar, and called the Place* אל־בית־אל —— *And* Deborah, Rebecca's *Nurse died; and she was buried beneath* Bethel, *under* האלון *an Oak, and the Name of it was called the* Oak of Weeping. We find several Precepts to cut down and destroy something, which they make a Species of Trees, which was a Representative of some Power in the Heavens, under the Word אשרה and *Deut.* xvi. 21. *Thou shalt not plant thee* אשרה כל עץ *a Grove of any Trees*, (or of the perfect Wood) *near unto the Altar of* Jehovah *thy* Aleim, *which thou shalt make.* I have in the second Part of *Moses*'s *Principia*, p. 505. supposed the Word to be compound. If it be *Hebrew*, 'tis too high an Epithet to be mentioned upon that Account. They suppose there is some Tree

of

of that Name, as the *Firr*, the *Box*, or *Bresilium*, and 'tis reclaimed by Name, *Isa.* lx. 13. *The Glory of* Lebanon *shall come unto thee, the Fir-Tree and the Pine, and the* תאשיר *Ulmus* (the Box) *together, to beautify the Place of my Sanctuary.* I think, it may as well be a Representation of the Power, made of any Sort of Wood, or of that Wood which bore the Name; because, besides what is offered there, 2 *Kings* xxiii. 6. *And he set a graven Image of the Grove, that he had made in the House, of which the Lord said to* David, *and to* Solomon *his Son, in this House and in* Jerusalem, *which I have chosen out of all the Tribes of* Israel, *will I put my Name for ever.* Ibid. xxiii. 6. *And he brought out the Grove from the House of the Lord, without* Jerusalem, *to the Brook* Kidron, *and burnt it at the Brook* Kidron, *and stampt* it *small to Powder, and cast the Powder thereof upon the Graves of the People. And he brake down the Houses of the* Sodomites *that were by the Temple of the Lord, where the Women wove Hangings,* (Houses, as it was worshipped, Temples) *for the Grove*: which shews, that it was what several think, an Image of *Venus*, or an Image of something worse. Whatever this was, the Precept did not interfere,

with the Respect paid to the Trees, under the Name אלה &c. because we find, *Jos.* xxiv. 25. *So* Joshua *made a Covenant with the People that Day, and set them a Statute and an Ordinance in* Shechem. *And* Joshua *wrote these Words in the Book of the Law of the* Aleim, *and took a great Stone and set it up there under the* אלה *Oak that was by the Sanctuary of* Jehovah. *And* Joshua *said unto all the People, behold this Stone shall be a Witness unto us; for it hath heard, &c.* And as above, this Tree is called *Judg.* ix. 6. אלון. And by the Way it seems, as if they had all along some Tabernacle, some Place of Deposit, where, before that appointed and set up by *Moses*, there were some Testimonies, as *Gen.* iv. 4. *From thy Face shall I be hid*, as the Tabernacle was termed *Numb.* xx. 9. *And* Moses *took the Rod from before* (the Face) *of* Jehovah. And where the Manna was first placed, *Exod.* xvi. 34.—*So* Aaron *laid it up before the Testimony to be kept*, no doubt, by the Priests mentioned, *Exod.* xix. 22, 24. and *Exod.* xxxii. 5. By *Aaron*'s building an Altar, proclaiming a Feast to *Jehovah*. But to return, *Judg.* vi. 11. *And there came an Angel of* Jehovah, *and sat under* האלה *an Oak which was in* העפרה Ophrah, *that* pertained *unto*

to Joash *the* Abiezrite: *And his Son* Gideon *threshed Wheat*—*And* Jehovah *looked upon him*—*Aud brought* it (the Offering) *out unto him under the Oak, and presented it.* So 1 *Sam* x. 2.— *By* Rachel's *Sepulcher.* —*And thou shalt come to* אלון *the Oak of* תבור Tabor——*Going up to the* Aleim *to* Bethel. *Castel* cites some who think this the Mount where *Christ* was transfigured. A Valley took its Name from אלה the Oak, where the *Israelites* fought the *Philistines,* 1 *Sam.* xvii. 2, 19. and xxi. 9. *The Valley of the Oak.* In Comparisons, *Isa.* vi. 13. *But yet in it* shall be *a Tenth, and it shall return, and shall be eaten*: (when it is returned, and hath been bruised) *as* אלה *a Teiltree, and as* אלון *an Oak, whose Substance,* (or Stock, or Stem) is *in them when they cast their Leaves: So the holy Seed* shall be *the Substance thereof.* So *Amos* ii. 9. *And* חסן *Strong as the Oaks.* The *Arabians* use the Word *Abi,* a Name or Epithet for this Tree, for some Order or Figure. M. in עבה *Arab.* "*Abi,* to spread before, surround, compose, set in Order." Whether these Trees grew in any Figure, or were planted in any Order, or each were put into any Form, is not before me now: When we come to the Word *Aleim,* we

ſhall find, that this Tree repreſented ſome Action or Agent in that Covenant, made or publiſhed in Paradiſe; but in what Senſe, whether as a Repreſentative, or that the Act was publiſhed under one of this Species, 'tis no Matter. If it was but as the Stone, or a Pillar, or a Heap of Stones, or the ſeven Lambs, a Witneſs; and if it were an Oak, the Fruit, the Nut, Part uncovered, ſhews the Emblem, the Glans naked by Circumciſion. So as God planted, or made an emblematical Repreſentation by the Trees in the Garden, of the Heavens, of himſelf, of the Parts of each Covenant, and the chief Things which it concerned Man to know and remember, as appears by the many Compariſons between Princes, *&c.* and the Trees of *Eden:* Some of them were carried down all along by his Servants, nay, by his Command, into the Tabernacle and Temple; ſo that each of the Parts and Repreſentations in the Temple, were to be of particular Species or Sorts of Wood; and Wood was to be uſed for keeping in the Fire, *&c.* in Sacrifice. The laſt Remains are the Ever-greens yet ſtanding in ſome Church-yards. And as none will diſpute, but that their Groves were in Imitation of Paradiſe; ſo after, ſome by Degrees

ſell

fell away, and began to worſhip the Heavens, they paid Reverence to the ſeveral Species of Trees, which were Repreſentatives of the Powers in them; and ever after they had their emblematical Trees planted in proper Forms; and ſo their Places of Worſhip in Gardens. *&c. Maimon, &c.* give Accounts, that ſeveral Sorts were ſacred, but only to deceive us, falſe in Subſtance, and falſe in Form. *Cod. Talm.* of the Tabernacle, p. 172. *Maimon. Hilk.* Chap. viii. § 3. " A Tree which from the firſt was planted to the End that religious Worſhip ſhould be paid it, is prohibited from any Uſe, and this is that אשרה of which Mention is made in the Law. If the Boughs of any Tree planted before be lopt and cut off upon an idolatrous Account, although there be *afterward* an Inoculation made into the Trunk of the Tree, and Shoots come out *after that* from it, thoſe Shoots muſt be cut off, becauſe they are prohibited from Uſe, but it is lawful to uſe the reſt of the Tree. So alſo a Tree to which religious Adoration is paid, although its Trunk be not prohibited, yet all its Shoots, Branches, Leaves and Fruit which it produces during the Time it is worſhipped, are prohibited to be uſed— § 4. *Laſtly*, a Tree, under which an Idol

is

is placed, during all the Time it covers the Idol is prohibited from use; but if the Idol be taken away from thence, it becomes lawful and fit to be used, because the Worship was not paid to the Tree itself; to the same Purpose, *Ibid.* p. 176." But the Heathen Writers are full of Accounts of Groves and Gardens, with many Sorts of Trees, Fountains, *&c.* and distinguish which were sacred to each Deity: And the Apostate Jews had Gardens, as well as single Trees; and besides using these mentioned in their Turns, had several other Species of green or growing Trees, which were sacred; and they used several Sorts of the Woods for their Images, *Isa.* i. 29. *For they* (ye) *shall be ashamed of the Oaks which ye have desired, and ye shall be confounded for the Gardens which ye have chosen. For ye shall be as an Oak whose Leaf fadeth, and as a Garden that hath no Water.* This supposes that their אלה Oak, which represented those with whom they had made a Covenant, cast its Leaves, yielded no Shelter, was not ever-green, and that their Springs failed, were but only for the Summer Season, for this Life, or upon some Account deficient; so lvii. 5. *Enflaming yourselves* באלים *with Idols* (Marg. amongst the Oaks) *under every green Tree.* Hos. iv, 13. *They sacri-*

sacrificed upon the Tops of the Mountains, and burnt Incense upon the Hills under אלון *the Oak, and Poplars, and Elms, because the Shadow thereof is good.* Ezek. vi. 13. *When the Slain shall be—under every green Tree, and every* אלה עבתה *thick Oak.* Ezek. xx. 28.—*They saw—every thick Tree and they offered there their Sacrifices, and there they presented the Provocation of their Offering: there also they made the Savour of their Rests, and poured out there their Drink-Offerings.* I need only add, Sacrificing under אלה shews on what Account they sacrificed, in Performance of their Part of the Covenant, as representing the Sacrifice of *Christ* till he came, and not for their Bellies. So to make Images, *Isa.* xliv. 14. *He heweth himself down Cedars, and taketh the Cypress, and* אלה *the Oak, &c.* This Tree was as sacred to the Heathens as to the *Jews*. *Codex. Talm. of the Tabernacle*, p. 175. *Aventinus Annal. Boj. Book* III. "Our Ancestors held nothing so sacred as the Oak; they performed no religious Acts without a Branch of this Tree, and having finished their Sacrifices and Feasts under this Tree according to their Rites, they prayed unto the Gods."

Ver.

Ver. 22. And *Jehovah Aleim* said, behold the Man is become like one of us to know Good and Evil.

If it appear hereafter, that there are three *Aleim*, and that one of them became incarnate, and suffered; then, need we no longer be shocked with the Construction of this, which by a Figure they have made a terrible Sarcasm; if one of them had made himself liable, subjected to Experience, experimentally to know Felicity and Misery, Life and Death, so far as Separation of the Essence from the Body, though each of the three be equal to other in intuitive Knowledge, but one of them was to know what Suffering was by Experience in the Body he was to take. So it is, Man has put himself, and by that, in Pursuance of our Covenant of Alliance, has put one of us into that State: and 'tis only inverting the Comparison from the less to the greater; it would not have been proper to have said, One of us is become like Man. &c. And therefore, as you will see, Man was not

not to preſerve or renew Life by the Sacrament of the Fruit of the Tree in the firſt Garden, but by that on the Croſs.

Ver. 22.---- And now leſt he put forth his Hand, and take alſo of the Tree of *Lives* and eat and live for ever. Therefore *Jehovah Aleim* ſent him forth from the Garden of *Eden* to till the Ground (*Adamah*, vegetable Mould,) from whence he was taken.

I have, in great Meaſure anticipated this, taken it in beforehand, ſhewed that eating of this Fruit, would, as I think God ſays here, have tranſlated *Adam*; and becauſe, if there were no other Reaſon, Man could not live for ever in a Syſtem which was to ceaſe to be; and with regard to the ſecond Part alſo, which has, as I have hinted, all along, a double Signification. Does any one imagine, that when they were ſent out of the Garden, that they did not eat, till they had till'd the Ground? Or that they had carried

Proviſion

Provision with them out of the Garden, to sow or supply them, 'till the Earth had produced Fruit? No, doubtless the Earth, out of the Garden, in those Climates, abounded with Plenty of delicious Food. It was indeed, as it reached their Posterity, they were not to eat of what was ready planted and grown, as Things were in *Paradise*, but were to eat of the Fruit of till'd Ground: But this takes in also the Soul or Mind. *Eden* was a Place, which was framed to feed that with delicious Food; they were afterwards to feed it by what they could acquire by Labour, Study, *&c.* as above.

Ver. 24. And he expelled the Man, and ישכן inhabited מקדם from the Precedent, *(rendered, the East)* at the Garden of *Eden*, את־הכרבים the Cherubim, and the flaming Sword המתהפכת turning *(or changing)* itself, לשמר to keep or preserve the, *(or a)* Way to the Tree of *Lives*.

Does it follow that there were no other Appearances exhibited besides that of the *Cherubims*, because only that is mentioned; or, as I said upon the Subject of Trees, because there was no Occasion to mention any thing but what concerned the Fall and Restauration of Man? As those Beasts which are named in this Appearance became sacred, and as *Adam* gave Names to the Beasts at first, and as it was usual, as aforesaid, to change Names upon Occasions, and give new Names, for Memorials of Things or Actions, whenever we find a Beast of the same Name, as some Condition in the Heavens, or something higher, and so expressive of the Action, as there are several such, we shall suppose it had its Name there; and we have other Reasons to believe that several Species of Beasts and Birds were Representatives of the Heavens, of the Trinity, *&c.* to Man in *Paradise*, or before he was driven out; because we find other Beasts and Birds sacred, besides those of the Bull, Lion, Eagle and Man, which were exhibited together immediately after Man was sent out in the *Cherubim*, with their Bodies united to represent that great Mystery of the Unity, and Man taken into the Trinity, to divert the Mind from looking

ing after the Sacrament of the Tree. This is the first time the Word שכן was used, and this was the first *Shechinah*, which signifies a Place of Dwelling, a Center, and the Goings out and Comings-in, or, as an Agent, that which irradiates and so circulates, and which the *Jews* talk so much of, and which now they apply only to כבד rendered Glory, (upon which in its Place) to put a Blind upon each. And before this, it was equal to Man which way he looked when he worshipped; as this Appearance was exhibited on the East-side from the Center of *Eden*, as they construe it, but, I think, on the West side, as it appears *Gen.* xi. 2. and xxv. 6. and in Opposition to the East, or Sun, which Construction has made a Schism among the *Jews*. For Tradition was for the West-side. This determined Men anciently to worship God with their Faces Westward. C. צבא Arab. pec. *Sabeans*, *Pagans* who in their Prayers look towards the North. *G*. Certain Persons who adhere to the Religion of *Noah*." And it could never have entered into the Mind of any Man to have worshipped any Representation of himself, or his own Figure or Shape, if he had not seen such a one taken into the Representations of the Persons in the Essence:

ſence: Much leſs could he ever have thought of paying the leaſt Reverence to any Creature below him, if he had not ſeen them repreſent the higheſt Objects; nor even the Forms of Angels, if thoſe Forms had not been aſſumed by a higher Being. And though thoſe who ſaw or underſtood this, might have worſhiped the Figure of a Man, none after would have known it was ſacred, if they had not handed down an Account of that Appearance, and given it the ſame Mark as this had, the Irradiation of Fire or Light, about it, or about the Head of it; which has been the Repreſentation of Divinity to this Day; ſo being full of Eyes, having ſeveral Pairs of Wings, *&c. Malvando de Paradiſ. Volupt.* cites two Obſervations out of the Annotations of *Hugo de S. Victore*; the firſt, that this Fire did not burn that which it touched; for Example, the Trees, or, *&c.* I may add, no more did that which *Moſes* ſaw in the Buſh, nor others for ſuch Repreſentations. And the ſecond, that tho' the Action of this Fire was miraculouſly ſupported, yet it was ſupplied with the ſame Matter as that at the Orb of the Sun. P. 264. "And this Fire is of ſuch a Nature that it will burn Spirit, nor doth it want Matter to conſume, no more than that

in the Sphere of the Sun." This Representation of the Heavens, and so of the Trinity, was afterwards exhibited in Patterns, and ordered to be made and placed in the Tabernacle and Temple; in some Places single, in others several together, or each with some others; and the *Cherubims* in the *Sanctum Sanctorum*. And when the *Jews* were in Captivity, it pleased God miraculously, as at first, and when the Patterns were shewed to *Moses*, and to *David*, to exhibit this Manifestation to *Ezekiel*, which he explains, of which in its Place. And hence these and such like were by the first Heathens made Emblems of the Heavens, so sacred. Hence their *Apis* in *Egypt*, their *Lion*, their *Eagle*, or *Hawk*, and thence the *Golden Calf*, or as it was here, generally the Heads of them. Hence all the Remains of Statues, Bas-reliefs, Coins, Inscriptions, *&c.* And the Heathens, not only at first, but all along, retained some Notions from the *Cherubim*, which some suppose dwelled there till the Flood, of some Being in the Figure of a Man, as appears by almost all their Works. Not only by joining in one Representation the Face or Body of a Man, and the Bodies of the Beasts, which Parts of Man have been construed a Representation of

Intelligences

Intelligences in the Air, and I know not what Fancies: But even by the Figure of a Man, which no way resembled the Heavens; so far from it, that they were forced to add the Emblems of the Heavens to shew what they meant by it. The Trinity, indeed, existed in the Heavens; and though there be no Resemblances, they frequently represented them by three Faces; they remembered the Word *Aleim*, and constituted the Emblems, the Deputies, *Aleim*, and performed what was required by the true ones to them; tho' they, as you will see, were not capable of doing any thing to deserve that Name.

One would wonder with what Labour and Diligence the *Jews* since *Christ* have collated every Book, numbered every Word and Letter, in the Copies of the Bible; how circumspect they have been in writing down all the minute Circumstances and trifling Disputes, about their Law, Ceremonies, Traditions, *&c.* without knowing what they did it for, never suspecting that they were all Evidence against them.

It is Pleasure to me, beyond expression, to see that the Devil and the most malicious Men all along have been labouring to procure, preserve, produce, and prove

the Evidence of the Salvation of Believers, of the Means, the Manner, and all Circumſtances, without knowing what they were doing; nay, as far as they knew, ridiculing thoſe Means, applying the Evidences of Services, *&c.* to Imaginations of their own Brains; which, though the Heathens for a long time applied to another Object, yet that being a Shadow of the real one, the Words, Repreſentations, and Services, were common to each; and though the Services were miſapplied, the Evidence is preſerved.

Since Chriſtianity has become generally the Religion in Faſhion, and that there remains no Power of making Diſtinctions, nor any Merit, other than of running down *Superſtition*, without any Danger of *contra*- much leſs of *Subter-ſtition*, many have miſcarried, done what they never deſigned. Though while Men are in Being, one cannot but be ſorry to ſee them hurrying down, yet it will make Mirth for Poſterity, to ſee that Tools ſet up to act the Part of falſe Brethren, treacherous Friends, while they, under the Cloak of the Chriſtian Name, and of Pretences to defend *Moſes*'s Hiſtory, to extol our great Knowledge, and to cover the Actions of the

the Ancients, with Ignorance and Superſtition, ſtruck in with the Adverſary, were doing what they could by thoſe ſtupid Obſervations and baſe Reflections, to deface the Remains of the Credit and Authority of the Scriptures, and the Value for, and Memory of the Satisfaction of *Chriſt*: I ſay, that they ſhould take thoſe Methods to effect theſe things, which put others upon Enquiry; ſo that when things are enquired into, they effect the quite contrary. While they under Pretence of defending *Moſes*, ſet up other Powers in Oppoſition to thoſe revealed by him, ſo rejected the Expanſion, the Glory of *Jehovah*; (of which in its Place) by the Experiments made by Obſervations and Facts aſſerted, ſhould prove the Effects of the Expanſion: While they were rejecting what the Scriptures meant, and the Ancients expreſſed, by the Words, Chaos, *&c.* ſhould cite Facts which prove there had been ſuch Things, or Things had been in ſuch States: While they have hired People who could read, to collect and tranſlate, as they thought, Accounts of the Barbarity, Stupidity, nay, almoſt Brutality of the Ancients quite round the Orb, more particularly of the *Druids*, and their Followers, and to ridicule them, as you

may ſee, without Occaſion, in *A Letter to Sir* Chr. Wren, *Knt. by* J. Woodward, *occaſioned by ſome Antiquities lately diſcovered near* Biſhops-Gate, London; for paying Honours to the Oak, for ſolemnizing their Sacrifices and Feaſts under it, for worſhipping in conſecrated Groves and Woods, for painting or cutting the Figures of the ſacred Animals upon their Bodies, for their *Holocauſts*, for human Sacrifices by various Methods, *inter al.* by Crucifixion, for their Oblations of human Blood, for *the few ſleight Things*, thoſe here had from the *Gauls*, or by their Commerce with the *Phœnicians*, (by others *Phœnician* Philoſophy) a Nick-name in all their Books, for the *Jews*, a People ſo odious, that they were not to be named. And in other Pieces to ridicule the *Urim* and *Thummim*, and every thing that was ſacred, only becauſe the Heathens had ſuch; which far from their Intentions, when things are traced to the Fountain, now prove inconteſtibly, whence thoſe poor People had them, and what they deſigned by them. Oh glorious Evidence of the Impreſſion that the Revelation of Redemption made in the Souls of Men, and of the Value they ſet upon the Emblems, the Means, and Manner

of

of revealing it! That when Tyranny, Neglect of Religion, Profanation of sacred Things in the great Empires, which are for that Reason now celebrated, described by *Apuleius*, *Apologia*, i. p, 349. —— "I know some, and particularly that *Æmilianus* whose Sport it is to make a Jest, and Mock of Religion; for, as I hear, from the Report of those who know him, he has supplicated no God for this Age, nor frequented any Temple. If he passes by any Fane, he holds it unlawfull to move his Hand to his Lips by way of Adoration. Indeed he neither pays the first Fruits of Corn, the Vine or the Flock to the Gods of Husbandry who feed and clothe him. There is not in all his *Villa* any Chapel, nor any consecrated Place or Grove. But what do I speak of a Grove, or Chapel? Those who have been there say they never saw so much as a single anointed Stone or a crowned Bough within all his Bounds." I say, when Tyrants and Haters of Religion had driven them to great Distances, into Places then Woods and Desarts, and the Effect Necessity had, even made them neglect all Conveniencies for the Body: That when they were reduced to the first State, had nothing but Trees to represent and the Memory of

these Beings and Things, they made the first and proper Uses of them; when they had nothing to write upon but themselves, they painted, cut, or marked the Figures of the three sacred Animals, *&c.* upon their Skins or Bodies; that when they were deprived even of the Means of knowing whether the great Satisfaction was made, they preserved the Memory of the Revelation, not only as first directed by the Sacrifice of Beasts, the Shadow, but by human Sacrifice, Oblations of human Blood, *&c.* Their great Expectations of the Benefit which was to accrue from Blood, had not only very early drawn them into the Practice of Oblations of Blood, nay, even of human Blood, and so into Participation or Communion in those Oblations, so Feasts of Blood, but also of strangling Creatures that they might eat the Blood in the Flesh, which continued to the last: Hence, in distinction to this, *Christ* says, *John* vi. 54.— *Whoso— drinketh my Blood, hath eternal Life: My Blood is Drink indeed*, &c. In Opposition to these Customs, and those others mentioned, was that famous Decree of the Apostles, which has occasioned so many Contests, Acts xv. 20. *That they abstain from Pollution of Idols, and from Fornication, and from Things strangled, and from*

from Blood. Circumſtances conſidered, what Mercy may not they expect, when compared with thoſe who have ſpent their Lives in a Chriſtian Country, in ridiculing theſe moſt ſacred Things ?

It ſhews the great Wiſdom and Foreſight of our Anceſtors, who graciouſly gave Liberty for Men to think freely about the Scriptures and ſacred Things, doubtleſs, knowing that though they gave theſe Creatures Liberty to enter and poſſeſs, that ſome would really think freely, and ſo caſt them out.

If *Satan* be to be the Tormentor of Unbelievers, the Diſobedient, and Wicked, hereafter ; and be of that malicious Diſpoſition, that he can find Satisfaction in tormenting thoſe who have ſucceſsfully ſerved his Intereſt ; and it be in his Power to augment ; what are thoſe to expect who have had the Impudence to preſume, without proper Qualifications, to take upon them, under the Covert of Friends to Man, to be Managers for him to ruin Man, and by Ignorance have ruined his Cauſe ? As it is certain they cannot make him know they intended to ſerve him, becauſe he knows not the Hearts of Men, ſo even that Ignorance muſt produce Juſtice ; therefore he muſt treat them as falſe Friends, and as Enemies

nemies to him: And it would be another Hell to ſuch, to plead Ignorance, and even that there would be an Aggravation. But to return.

If there was but a Scrap of the Evidence of the Heathen Emblems, Services, or, *&c.* to be procured in any Country, it is purchaſed, preſerved, and brought home. If there was but a Scrap of it to be ſold here, and one would have it to prove the Fundamentals of the Chriſtian Faith, it is bought from one at any rate, and ſuppoſed to be good Evidence for *Atheiſm* or whatever Powers they have pleaſed to imagine; though they are direct Evidence againſt both *Atheiſm* and their Imaginations. And if it had not been for this Miſtake, or if theſe Things had been preſerved by, or found in the Hands of thoſe who had but borne the Name of religious Men, they had long before this been all deſtroyed, melted down, broken, burnt, *&c.* by thoſe whoſe Ignorance makes it pure Religion in them, to rail againſt, and deſtroy that they knew nothing of; truly, for fear it ſhould contain ſome Knowledge in it. And now I am in great Concern for the Preſervation of them, for fear thoſe who have them, ſhould privately deſtroy them, and the Church ſhould loſe the Evidence

of

of them. The chief Hope that we have of preſerving a ſufficient Number of them, is, that there are many poſſeſſed of ſuch Things, who have no Deſign, either good or bad, but only keep them for Raree-Shows, and ſo will not be affected by theſe unexpected Diſcoveries.

MOSES's--

Sine Principio.

IT is neceſſary to advertiſe the Reader with what Veneration the Antiens treated the following Words or Names, becauſe in our Days they are become the Ridicule of the worſt Sort, wilful Fools; that to treat the Name *Jehovah* with Contempt, was puniſhed with immediate Death. That the *Jews* tell us, that that Name was not ſuffered to be pronounced by any Perſon but the High-Prieſt, and that only once in a Year, when he in the

Temple

Temple bleſſed the People; Though I muſt own I think it was with no good Deſign, changed in Reading or Writing: Yet nothing could excuſe one now from the frequent Uſe of theſe Names, except a Neceſſity ariſing from the Contempt they lie under for want of their proper Significations; nay, even from the Danger the Chriſtian Religion, and the Poſſibility of the Salvation of Man, is in, of being bantered out of the World, for want of the proper Conſtruction of theſe Words, and the Sentences which are the Foundation of it. As I am the firſt who ever attempted any thing of this Kind, that I know of, I muſt caution every Reader to expect no more than he is able to take, that is, the true Meaning of the Words or Names: And if he has already made himſelf Maſter of the Ideas or the Things from whence the Ideas thoſe Words convey are taken, he will have comparative Ideas clear and ſtrong; if not, the Signification of the Words will give him none. As the Angel ſaid upon the ſame Occaſion to *Eſdras*, Book II. chap. iv. —— *Thine own Things, and ſuch as are grown up with thee, canſt thou not know; how ſhould thy Veſſel then be able to comprehend the Way of the Higheſt?* As we have few

now who can read, and not many who will read any t Ξ.ng that is either difficult or tedious, I ſhall be as ſhort as poſſible, leave thoſe who will to make Deductions, which I hope will be ſo obvious, that they cannot eſcape any Man of Senſe.

C A P.

יה

THE Subſtantive, or Noun, or Name to אהיה which I ſhall hereafter cite, is יה and is not applicable in the Writings of inſpired Men, (who miſapplyed no Word) to any thing, ſave only to what it in Diſtinction expreſſes, that which *bees the Eſſence.* The *Jewiſh* Writers of Lexicons, *&c.* have not thought fit to explain theſe Words, and ſo others have been puzzled to find the Root of this Word, take it from היה or יהי or *&c.* and though our Concordances are defective in Words which they took to be of ſmall Signification, and are frequently uſed, I think יה is, as in all ſuch Caſes alſo, the Verb in what we call the Indicative Mood, and preſent Tenſe; and need not be applied to the *Eſſence*, and cannot be applied to any

any other Thing or Things. I ſhall cite the Word with ſome of the Attributes, where it is uſed, and refer the Reader to the reſt. Exod. xv. 2. *The Eſſence is my Strength and Song, and* יה *let him be* לי *to me* ישועה *a Saviour.* Ibid. xvii. 16. *For he ſaid, becauſe their Hands was againſt* כם *the Throne of* Jah; Jehovah *will have War againſt* Amalek *from Generation to Generation.* Pſal. lxviii. 4. *Sing to the* Aleim, *ſing to* שמו *his Name; exalt him that ruleth over the Mixers, by* Jah *his Name; rejoice before him: A Father to the Fatherleſs,* &c. Ver. 18. *Thou haſt aſcended on high, thou haſt led Captivity Captive, thou haſt received Gifts in Man, yea for the Rebellious,* לשכן *ſo that thou wilt dwell in* יה *the Eſſence of the* Aleim. Ibid. lxxxix. 8. Jehovah Aleim *of Hoſts, who is like thee ſtrong* יה Jah? *and thy Truth is in* סביבותיך *thy Agents that circulate: Thou ruleſt the Raging of the Sea,* &c. Ibid. xciv. 7. *Yet they ſay,* יה *ſhall not ſee; nor ſhall the* Aleim *of* Jacob *underſtand—He that planted the Ear, ſhall he not hear? He that formed the Eye ſhall he not ſee?*—Ver. 11. *Bleſſed is the Man whom thou* יה *the* Eſſence *doſt chaſten.* Ibid. cxv. 17. *The dead praiſe not* יה Jah; *nor any that are gone down into Silence: But we will bleſs* יה

Jah

Jah *from this Time forth and for evermore.* Ibid. cxviii. 5. *Out of Distress I called on* Jah; Jah ענני *answered me at large*: Jehovah לי *is on my Side.* Ver. 14. Jah *is my Strength and my Song, and will be my Saviour.* Ver. 16. *I shall not die, but live, and declare* מעשי *the Works of* Jah: Jah *hath chastened me sore, but he hath not given me over unto Death. Open to me the Gates of Righteousness, I will go into them; I will* אודה *confess to* Jah. *This is the Gate* ליהוה *to* Jehovah, *the Righteous shall enter by it,* Ibid. cxxii. 4. Jerusalem *is built as a City that is compact together: for thither* שבטים *the Tribes go up,* שבטי, *the Tribes* (my Branch) יה *of the Essence, unto the Testimony of* Israel. Ibid. cxxx. 3. *If thou* יה *the Essence shouldst mark Iniquities,* אדני *O Lord, who can stand? But with thee there is Forgiveness, therefore thou shalt be feared.* cxxxv. 4. *For the Essence has chosen* Jacob *for himself;* Israel *for his particular People.* Cant. viii. 6. *Love is as strong as Death; Jealousy obstinate as the Grave; the Coals thereof are Coals of Fire,* שלהבת יה *the Flame of* Jah. Isa. xii. 2. *Behold* אל *God is my Salvation; I will trust and not be afraid, for* יהוה יה *the Essence, existing is my Strength and Song; he is also become my Salvation.* Ibid. xxvi. 4. *Trust*

ye in-Jehovah *for ever, for in* Jah Jehovah *is the everlasting Rock.*—Ibid. xxxviii. 11. *I said I shall not see* יה Jah יה Jah, the Essence of Essence, (as Light) *in the Land of the Living.* Jer. ii. 31. *Have I been a Wilderness unto* Israel? *or the Essence a Land of Darkness?* As the Earth, cultivated, planted, and acted upon by Light, produces Fruit, which supports the Body, he says, has my Essence been as a Desart, or a Land without the Benefit of Light. Psa. cii. 19. *This shall be written for the Generation to come; and the People created* יהלל *shall praise* Jah. Ibid. cxv. 6.—*The Dead praise not God; nor they that are gone down into Silence.* Ibid. cl. 6. *Let every Soul praise* Jah. Beginning or ending Sentences. *Psal.* civ. 35. cv. 45. cvi. 48. cxii. 1. cxiii. 1, 9. cxv. 18. cxvi. 19. cxvii. 2. cxxxv. 1, 21, cxlvi. 10. clxvii. 1, 20. cxlviii. 14. cxlix. 1, 9. cl. 1, 6. הללי *praise* Jehovah *O my Soul,* Ibid. cxlvi. 1. *Hallelu-jah,* הללו *praise* Jehovah *out of the Heavens,* &c. so in the following Verses to every thing in each System. Ibid. cvi. 1. Hallelu-jah, הודו *confess to* Jehovah, *for he is good,* &c. Ibid. cxi. 1. Hallelu-jah, *I will confess to* Jehovah *with my whole Heart,* and so of other Words. *Apoc.* xix. 1, 4, 5, 6.

Whe-

Whether יה the Essence, was then a reclaimed Name, or a Description which had been then given to the Heavens, in that very Word, does not, that I remember, appear in the Accounts which *Moses* gives us of what was before this was used, except in ישמות from ישה to be and שמות the Names, dropping one ש, as I have shewed their Manner was in compounding Words, where the first ended with the same Letter as begun the second. M. איש "a Man. *Targum* explains it by יש a Being; existing, is; some one, Fire." So the Substance, the *Names*; or the Man, or Person, of the *Names*, or the Substance of Man in the *Names*; as I have shewed the Heathens used the Names and Attributes of the Substance and Powers in the Heavens, in Names of Men in the Old Testament, so they did, as appears in the New Testament; and the *Jews* did the same with the Names of God. As *Ezra.* x. 31. ישיה, מלכיה. and 1 *Chron.* vii. 3. So ישימאל 1 *Chron.* iv. 36. and many more. And though *Moses* has given us no other Account where it is so near, or so expressly attributed to the Heavens, though there might be then a real Difference in the Meaning of these Words, yet there are many more where something near it is

implied; and though we have no Accounts elder, or near so old as his, yet we find it ascribed *to* the Heavens in the Inscriptions and Writings of the Heathens afterwards. There are several Attributes given to this Name alone, which cannot be given by inspired Men to any other, and also with *Jehovah*. By understanding this Name, we understand some of *David*'s Speeches 2 Sam. vii. 19. — *And hath spoken of thy Servant's House for a great while to come; and* זאת תורת *this is the Manner* (M. תורה "Disposition, Condition, Manner, Form") האדם *of the Man* אדני *the Lord* יהוה Jehovah. *And what can* David *say more unto thee?* 1 Chron. xvii. 17. *Hast regarded me according to the State of the Man* המעלה *of high Degree*, Jehovah Aleim. (So *Glassius*, p. 172.) Because these refer to the most glorious Discovery that Man, in respect of himself, can make, I shall repeat it. Psa. lxviii. 19. *Hast ascended on high; thou hast led Captivity Captive,* לקחת מתנות, *hast taken Power to be a Giver of Gifts* (of Love) באדם (in the Essence of Man) *even to the Rebellious* (those turned aside) לשכן *for thee to dwell in* יה *the Essence of the* Aleim. The Translators have made לקחת *hast taken*, the Word rather signifies to take, as a Property

or

or Prey; and they have taken מתנות to be of the Root נתן and so rendered it *Gifts*. There is no such Change allowed in *Hebrew*; the Word is from the Root תנה to make Presents for Love, often in a bad Sense, which hurts not the Word; and they have made it signify, to lament, *Judg*. xi. 40. Where the Virgins went to make Presents to the Daughter of *Jephthah*, who was a *Recluse* dedicated. And the מ is a Prefix, which, as I shewed in the second Part of *Moses's Principia*, p. 162. is to inanimate Things, mechanical Power; so to Persons, *e. g.* מלך Power to lead his People, *&c.* So it is here the most tender Expression, Power to give Gifts of Love to the Spouse. This clears the Text, Dan. vii. 13, 14. *I saw in the Night Visions, and behold one like the Son of Man came with the Clouds of Heaven, and came to the Antient of Days, and they brought him near before him: And there was given him Dominion and Glory, &c.* And the Citation, *Ephes.* iv. 8, *&c.* and 1 *Tim.* vi. 16. *Heb.* vi. 20. vii. 1. viii. 1. but I must defer this till I treat of the *Cherubims*.

There are several Attributes given יה the Essence, which are so translated as to convey no Idea of what was intended by

them. There is one so often repeated in the Psalms of *David*, that it must be of some great Consequence, that is הללו; it is frequently not translated, but the Letter changed, it is sometimes construed *praise ye*, that is, ascribe something which is great or excellent; but they tell us not what; we want the visible Thing or Action to which the Word is applied, and from whence we are to borrow or take an Idea, and apply it spiritually to the Essence. *S.* הלל "To shine, lighten, give Light, be clear, bright, glitter, *&c.* — תהלה Splendour, Light, Lumination, Day, *&c.*" so in all the Languages: And there was some Species of Trees representing this, called נהללים *Isa.* vii. 19. so *Job* iv. 18. *And in* מלאכיו *his Agents* ישים *hath placed* תהלה *Irradiation.* Z. P. Marg. *Light.* What מלאכיו signifies, I have sufficiently proved in the second Part of *Moses's Principia*, p. 96, and in the same Discourse repeated *Job* xv. 15. they are writ שמים Heavens, Names; and though *ponet*, (*placed*) is a true Translation, yet in Matters of the greatest Consequence to preserve the highest Attribute, we must try to give the full Extent of the Word in these natural Things. *C.* שים "to put, place, (with Art, Care, Order) to put to, compose,

pose, dispose, impose, interpose, propose, repose, appoint, set in place, Order." Here, he has placed Light, Splendour, *&c.* mechanically, and in his Legates, in the highest Sense emblematically, or typically. So Job xxv. v. *Behold even unto the Moon and it shineth not*, (*al. pitch its Tent.*) Ibid. xxix. 3. *When he made his Light to irradiate.* Isa. xiii. 10. *Shall not make their Light to shine.* The Word signifies to shine, to issue Spendour in Light, to irradiate, and by Consequence to circulate, and all the Effects. *Coc.* הלל—" All seem to agree in the Signification of circular Motion (περιφορᾶς) and a certain unrestrained Motion," and so to attribute that to יה the Essence, is that Species of Praise the LXX would not translate, but put it into *Greek* Letters; and they have used the *Hebrew* in *Greek* Letters in the New Testament. Whether the *Turks* in their Cries or Prayers cited by *S.* p. 77. mean this, by changing ה for א, which I shall shew in its Place at אל, when they say יא אללא יא אללא יא אללא *je allah, je allah, je allah*; or each *je allah* be here a Person, in the Essence, ought to be by themselves explained; and Search should be made whether this הל and אל be not in the Language where the latter was first used Verb and Noun. *S T.*

Lat. II. c. i. 1171. "*Halo, halas, halare*, to exhale,, to breath,—The Halitus of the Sun ſhould loſe Strength." Beſides attributing Irradiation of Light to יה the Eſſence was not only taking away the Claim of Motion from the Heavens, and giving it to the Eſſence; but it was alſo, and principally expreſſing the Perſonality of the Son, who is conſtantly expreſſed by the Emblem of Light iſſuing from the Fire, which Fire we have lately miſcalled the Son or Sun, Ἥλιος, the ſame as שמש Light coming forth. I believe this was what the Heathens aimed at in their Hymns, which are no more tranſlated than this was; there are other Attributes, ſuch as ידה which are common with יה and יהוה which will be explained in its Place.

I do not pretend to ſhew, how the *Hebrews* pronounced either Conſonants, or real, or ſuppoſed Vowels, becauſe we know from Scripture, the Tribes differed in that; much leſs how the *Greeks* would write or pronounce any *Hebrew* Word they carried along with them: They, doubtleſs, differed much more in their Dialects, becauſe they differed in the Letters of Words of the ſame Signification; and, in order to form their Grammar, they frequently added a Tail of Letters to

make

make a Termination; and what ſtill makes it moſt difficult, they kept not to their Roots. We find the Letters which are anſwerable to יה though not ſounded *Jah.* S. T. Index c. 2. 1076. " "Ἰη *Ie*, In the Ionic dialect for ἴα *Ia*, alone, one; μία, μόνη, according to *Heſychius* alſo, ἴης *ies*, for μιᾶς, *mias*, from the Maſculine ἴος, *Ios*, one alone. But ἴη, *ie*, he came, ἴλθοι, *Elthoi*, from εἶμι, ἴῃ *ie*, ſent, comes from ἵημι." 'Tis here cited out of Hymns, to their ſeveral Gods, ſingle, and double, and in an Anſwer by *Mercury* thrice ἰὴ ἰὴ ἰὴ with various Conſtructions. As יה is the firſt Part of יהוה *Jehovah*; and as the *Greek* Words for each are mixed together, and as the *Greeks* writ their Letters to anſwer that Word, as they in their ſeveral Dialects pronounced theſe Letters, or perhaps as it was pronounced before Letters, we, though the latter be before its Courſe, ſhall take the *Greek* Words for them together. *Ibid.* Index 1077. " Ἰήϊος *Ieios*— is an Epithet of *Apollo* according to *Heſychius* — For ſince there are two great Effects of this Star, *i. e.* the Sun, the one which with a temperate Heat is of Benefit to the Lives of Mortals; the other that by the darting his Rays cauſes ſometimes a peſtilential Poiſon, theſe two, and the ſame

Surnames

Surnames, *&c.*" So in Scap. ἰήϊος; we alſo find ἰᾶυ, ἰὲ, ἰὼ ſo uſed. Pl. Lex ἴω, *Io*, to Go, *&c.* Ἰωὴ, *Ive*, a Wind, Blaſt— Splendour, Smoke, Fume,— Scap. Ἰωὴ— is by *Heſychius* alſo conſtrued Smoke, Fume, Spendor, Impetus, Impulſe. *S. T.* t. 1. c. 18. 1653. Ἰέω *Ieo*, to caſt, emit. *Greg. Lex.* יהוה *Jehovah* the Antients called ἰάυο *Iavo*. *Iren.* B. 1. c. 18. *Orig.* B. 6. againſt *Celſus*. *Macrob. Sat.* B. 1. p. 251. The Sun is ſignified by ἰάω, *Iao*, 265. The *Aſſyrians* alſo (worſhip) the Sun under the Name of *Jove*, or *Jupiter*, whom they call *Jupiter Heliopolites*. (*i. e.*) the Prince of the Sun. 307. *Jupiter* is the middle Æther. Selden of the *Syrian* God. p. 115. Thence from ἰάω and ἰεύω *Iao and Ieuo*, was formed *Jovis*, at length, it paſſed into Jovis-pater, Joviſpiter and *Jupiter*. *Leydecker*, *Theological Exerc.* of the Theology or Symbols of *Moſes*, p. 7. For *Diodorus Siculus bibl.* B. 2. ſays, that *Moſes* feigned the God called *Iao* to be the Giver of the Laws which he preſcribed: and in *Macrobius* There is extant this Oracle of *Apollo*.

Iao *God of all Supreme proclaim.*

Leydecker,

Leydecker, p. 25. This rather ſeems to be the Truth, that the *Gentiles* attributed the Idea of the Supreme Being, which the Mind by the help of Self-conſciouſneſs cannot but have a Conception of, to Figments or Creatures: But the Name *Iao*, *Apollo*, they aſcribed to him alone, who was worſhipped under various Names, and was, in the Winter *Pluto*, in the Spring *Jupiter*, in Summer, the Sun, in Autumn *Iao*, *Macrob. Sat.* B. 1. c. 1. 18.

Iao *God of all Supreme proclaim,*
Pluto *in Winter*, Jove *in Spring his Name*;
Sol *is the Sound in Summer glads his Ear*,
Iao *in the Autumn of the Year.*

Namely, the Sun is *Jehovah*, and the Sun as *Orpheus* in the ſame *Macrobius* in the Place cited, is

One *Zeus*, one *Ades*, one *Helios*, one *Dyonyſus.*

Zeus Jupiter is from a Verb that ſignifies Fervour; *Ades*, *Pluto*, from lying hid, *Helios* the Sun, from Splendour; *Dionyſus* from the Verb *Dioneiſthi*, becauſe it is carried

ried round in an Orbit, and as the Poet sings,

Because it is circulated round boundless Olympus.

Altho' *Macrobius* says, that Naturalists define *Dionysus*, the *Nous* Mind of *Dios Jupiter*; because they made the Sun the Mind of the World. The World is named Heaven, which they call *Jupiter*: whence *Aratus*, we spring from *Jupiter*. So *Leydecker*, p. 9. *Eusebius* Evangelical Preparation, B. 11. c. 2. upon which Account we read this Inscription in a Temple of *Apollo*, *Ei*, *thou Art*." So *Porphyry* makes *Sanchoniathon* take his History from a Priest of this Ἰεύω *Ievo*, as appears by the Powers in it, which they called Sons and Daughters, and which poor Dr. *C.* & *al.* have mistaken for Men, and from their Times of supposed Life, have framed Chronologies. He, one would think, with a Design to strengthen the Scriptures; others, with a Design to destroy them.

It can be no Dispute what Ideas these Words יה, ιη, *Ie*, ιαω, *Iao*, ει, *Ei*, &c. were intended as far as possible, to convey by God, of himself; or by the Worshippers on each side. By our late Wisdom we have

have given up the Claim of Self-existence of the Heavens; nay, we have averr'd, that at present, it has not Substance, Essence: But for all that, we have not given the Attribute to God, as you may see, that is still a Dispute. *The Long. and Lat. found*, p. 61. Corol. (8.) " However, so far we are sure, that the Earth on which we live, has not been from all Eternity, in its present State; but at a certain Period backward, this diurnal Motion, or our Day and Night, as distinct from Summer and Winter, really began; as all antient Tradition and Records whatsoever do agree; and as Dr. *Halley* himself is very free to confess. *Philos. Transact*; N°. 344." And in others so blasphemous, that I think not proper to insert them. So, that which the Ancients attributed of Eternity falsly, or which we construe so falsely; and of Powers existing truly, tho' dependently, to the Heavens; these attribute to the Orbs, make them Coeval with God, so God; and possess'd of Properties to move regularly, *&c.* so possess'd of this Attribute. Those who have not been convinced of the Difference in that, by the Miracles and Descriptions of *Moses*, will not be convinced, if one were to come from the Dead; and I must leave

leave them to the Mercy or Judgment of God.

I am to obſerve, that 'tis no Diſparagement to theſe or any other Words, that they were only uſed truly on one ſide, and falſely on the other; nor that every Attribute was uſed on both ſides; nor yet, is any of their Efficacy loſt, becauſe ſome well-meaning Chriſtians have ſuppoſed, that the Heathens underſtood the true God, and applied them to him.

As theſe Words now raiſe a common Idea, and any Creature which exiſts, and can ſpeak, may uſe them; or they may be uſed by any ſuch, for any thing which is created, and be's or exiſts: Yet as the Intent or End of every Speech muſt refer to ſome Affirmation or Diſcovery, to a Queſtion aſked, or ſomething in Controverſy or Diſpute; when any Perſon is aſk'd, as the Man cured of Blindneſs, whether he was the very Man which had been blind? He anſwers I am. Or when the Diſcourſe was *John* iv. 25. about the *Meſſiah*, he ſays, Ver. 26. *I am*; there might be a Pretence made to cavil; but as theſe Words are uſed for the *Aleim*, cited *Matt.* xxii. 32. *I am God*, &c. *John* xiii. 13. *Ye call me Maſter and Lord,* ‖ *and ye ſay well; for I am.* When a Perſon, as *Phil.* ii. 26. *who being*

being in the Form of God, thought it not Robbery to be equal with God; and who was ſettling the Creed of his Followers, ſays both before, at, and after his Death and Reſurrection, *Depend upon me, as ye do upon the Father for God*; for ἐγώ εἰμι *I am*; what theſe Words intend or expreſs, need not be explained, or ſo much as mentioned in Diſpute. The Effect of theſe Words, when pronounced by him upon the Minds of his Hearers, who, 'tis evident, underſtood them, and ſo upon their Actions, appears from the higheſt, and ſo downward to thoſe, who were ſent to ſeize him; who, when they had heard it were ſtunn'd, ran backwards, and fell to the Ground. To trace this, Heb. xi. 6. *He that cometh to God muſt believe* ὅτι ἐστὶ *that he is.* Matt. xiv. 27. *Straitway* Jeſus *ſpoke unto them, ſaying, be of good cheer* ἐγώ εἰμι *I am, be not afraid.* Mark xiii. 6. *Many ſhall come in my Name, ſaying,* ὅτι ἐγώ εἰμι, *that I am, and ſhall deceive many.* Luk. xxi. 8. *take heed, that ye be not deceived, for many ſhall come in my Name, ſaying, I am; and the time draweth near: go ye not therefore after them.* John viii. 28. Jeſus *ſaid unto them, verily, verily I ſay unto you, before* Abraham *was, I am.* Ibid. vii. 29. *He that*

ſent

sent me is true; whom ye know not: but I know him, for I am from him. 8. 24. *I said therefore unto you, that ye shall die in your Sins! for if ye believe not that I am, ye shall die in your Sins.* 28. *Then said* Jesus *unto them, when ye have lift up the Son of Man, then shall ye know that I am.* xiii. 18. *He that eateth Bread with me, has lift up his Heel against me: Now I tell you before it come, that when it is come ye may believe that I am,* Luck xxii. 69. *Hereafter shall the Son of Man sit on the right Hand of the Power of God. Then said they all, art thou then the Son of God? and he said unto them, ye say that I am.* Mark. xiv. 61. *Art thou the* Christ, *the Son of the Blessed? and* Jesus *said, I am; and ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.* John xviii. 4. *whom seek ye? They answered him,* Jesus *of* Nazareth. Jesus *saith unto them, I am, and* Judas *also which betrayed him, stood with them; as soon then as he had said unto them, I am; they went backwards and fell to the Ground.* Heb. xiii. 8. Jesus Christ *the same Yesterday, and to Day and for ever.* Luk. xxiv. 38. *why are ye troubled, and why do Thoughts arise in your Hearts? behold my Hands and my Feet for I my self am.* Rev. i. 17. *fear not, I am; the first and the last,*

and

and the living one; and I was dead, but behold, I am alive for evermore. Amen. ii. 8. *These Things says the first and the last, which was dead, and is alive.* And *John the Baptist* renounced this Attribute, as appears, Acts, xii. 25. *And as* John *fulfilled his Course, he said, Whom think ye that I am? I am not; but behold he cometh after me,* &c

CAP. II.

יהוה

AS God has thought proper to distinguish himself by the Noun or Name יה the Essence, alone or single, so has he by the compound Name of יהוה which the *Hebrews* or *Chaldee Jews* own to be compound, by calling it the Name of four Letters; because none of the Roots have more than three. They have made or pretended to make a Legend of Guesses about its Derivation and Signification. The Word has no Relation to any *Hebrew* Word which expresses Dominion, otherwise than by Consequences; nor can it be deduced from any single Root, nor will any single Word be related to it as one Word; nor has it any Relation to any

Word which expresses Support. Other Words are put after it, to express that; as Psalm, xcvii. 5. *At the Presence of* Jehovah, *at the Presence* ארון *of the Lord* (Director) *of the whole Earth.* The Word is compounded of יה the Essence, and the Participle הוה existing by some Virtue, Power, or Action, necessarily and voluntarily in it self; supporting or sustaining its Existence personally, in Manner, in Virtue, in Power, in Strength, in Action, in Wisdom; whereby all the Species of secondary Essences, Things, and Persons are made, and for proper Times, exist in Manner, in Form, or in Substance; and all the Powers in them, and the Accidents which befal them, from whence we take this Idea. But the Manner more particularly from the Essence and Existence, Actions and Accidents, of the Souls of Men; of the several Souls each of the same Essence, of which two were once perfect, and then Images of אלהים (of which hereafter) but now, for what is remaining of that Existence which was in the Souls of the first two, since in their fallen State, in their depraved Existence, and perplexed Case; in their Judgments, Wills, Actions, and in their Consequences, for which the Word הוה is also properly used. And

though it be true that we have no Idea of the Soul, any more than we have of God, but ſuch as we are alſo forced to borrow from, and expreſs by other Things, yet we are more intimately acquainted with our own Souls or Minds, than with any thing without us: And as our Minds exiſt before they are rectified, we are apt to take Ideas of God from them, which then of courſe are falſe; and the more they are rectified, the truer our Ideas will be, which clears one of the greateſt Myſteries in Man's Part of Religion.

The Word יה expreſſes ſimply the Eſſence: the Word הוה goes further, implies every Perſon, Power, and Manner, which is in, or with the Eſſence. This הוה has not, I think, been uſed in the Scriptures as a Verb in the Indicative Mood and preſent Tenſe, becauſe there are no Perſons, Powers, or, &c. exiſt in that Manner, with any other Eſſence; nor is there any Root or Subſtantive to the Word uſed, becauſe none elſe can ſay I have Exiſtence in, or with my Eſſence. The Word הון which is a ſeparate Root, is neareſt, and is applied to that Subſtance we call Matter. In how many other Moods and Tenſes theſe Words cannot be applied in Scripture to other Things by

God or his Prophets, as their own Words, may be ſhew'd at Leiſure, I ſhall not crowd this.

I muſt obſerve here, what I have done already that in compound Words, where the firſt Word ended with the ſame Letter as begun the ſecond, that begun the ſecond Word; and here one ה *He* in *Jehovah* is dropped.

If you ask me here for cited Authorities, other than Uſage in Scripture, the *Jews* forbad any to pronounce, much more to write theſe, but to uſe other Words, Words of other Significations, inſtead of theſe; and our Divines, inſtead of following *Chriſt*'s Directions, have followed theirs.

Whether this Word was compoſed to diſtinguiſh this Eſſence from the Eſſence of the Heavens only, which though created, had Power of Motion, *&c.* put into it by Mechaniſm, or this Word was alſo adapted for Words, to be joined with it, which could not be joined with *jah* alone, in the Revelation of the Perſonality, ſo as to diſtinguiſh the Perſons, will appear by the Words joined with it on that Account.

The compound Name *Jehovah*, tho' it is but a Name of Diſtinction, is the Foundation

dation, and all other Names are but Superſtructures, additional or explanatory of that. This Name is incommunicable to any other Eſſence, and this Name is incomprehenſible; not that there is any Defect in the Word, but becauſe we cannot take in the Idea which the Word offers; nay, if we attempt to borrow Ideas from all Things within our Senſe, in many Points they help us not: We cannot comprehend any thing of Eſſence or Exiſtence, without what we call Subſtance, that is, ſomething with the Condition of Solidity in the whole, or in its Parts; tho' we know the Powers in the Eſſence of our Souls exiſt, yet we cannot tell how. Thence a certain Obſerver of Appearances has ſaid, *Virtue without Subſtance cannot ſubſiſt.* Yet ſtill, in the Senſe of Diſtinction. Pſal. cxxxv. 13. *Thy Name* Jehovah *endureth for ever, and thy Memorial* Jehovah *throughout all Generations.* Hoſea xii. 5. *Even* Jehovah Aleim *of Hoſts,* Jehovah is *his Memorial.* It anſwers this End, but as a Name cannot deſcribe, that is, we cannot comprehend either how an Eſſence could be without Beginning, nor how the firſt Eſſence could begin; neither this nor any other Word or Thing helps us to any Idea of this Kind: In this Senſe, Prov. xxx. 4. *What is his*

Name; or what is his Son's Name? So *Matt.* xi. 27. *John* vi. 46. In others ſome Things help us. Judg. xiii. 18. *Why is this that thou askeſt after my Name; ſeeing it is* פלאי *wonderful.* Iſa. ix. 5. *and his Name ſhall be called Wonderful.* Pſal. lxxxix. 6. *The Airs ſhall confeſs thy Wonderfulneſs,* Jehovah. We cannot ſee any Thing eternal, without being eternal; or infinite, without being infinite. But the Heavens help us to an Idea of that wonderful Manner of Exiſtence in Perſons, and the reſpective Parts of each to us, which only concerns us to know. Yet we cannot comprehend their Manner of acting in other Things. If we were to ſee Matter created, or all we could ſee of it, ſee it ſtart out of nothing, that would give us no Idea of the Act. And ſuppoſe we could borrow only a Part of the Idea from the Soul, only to frame an Idea of Exiſtence, as we could have no Idea of the Eſſence, though we are certain of the Truth of its Exiſtence, and of its Action, yet the Manner of Self-exiſtence is ſtill incomprehenſible, becauſe there is nothing in our Reach can give any Idea of it. This Word is, as aforeſaid, a Word of Diſtinction, as well as, and more fully than of Deſcription, in Oppoſition to all other Eſ-

ſences,

ſences, or to each, which does not be, and exiſt of it ſelf, in Perſons, in Manner, with ſuch Powers, *&c.* The Word יה alone, or thus compounded, muſt be, and is always ſingular.

As this, and, as I think, almoſt all *Hebrew* Names were expreſſive Names for the Eſſence, the Matter, the Subſtance, the Heavens, which they ſerved, as well as perſonal Names, they uſed to invoke the Heavens, by thoſe Names. As 1 *Reg.* xviii. 24. *And call ye on the Name* אלהיכם *of your Gods, and I will call on the Name of* Jehovah. So 1 *Par.* xvi. 29. *Aſcribe to* Jehovah *the Glory of his Name.* Amos v. 8. ix. 6.—— Jehovah *his Name.* Pſalm. cxviii 26. *Bleſſed is he that cometh in the Name of* Jehovah. So *Matt.* xxi. 9. And though the Name of Eſſence-exiſting, could not juſtly or properly be given to any other Eſſence or Subſtance, yet the Heathens had uſed this Word, or had Words in other Languages which expreſſed it; if it had not been ſhewed, we may ſee by the Challenges in Scripture, that they had then attempted ſome ſuch Thing. Pſal. lxxxix. 6. *Who in* שחק *the Heavens* (the Conflictors) *can be compared to the Eſſence exiſting.* 1. Par. xvii. 20. Jehovah *there is none* כמוך *like thee.* And it is in a Manner affirmed

that they had by these Declarations. Psal. lxxxiii. 19. *and they shall know that thou, thy Name* Jehovah *alone, art most high above all the Earth.* Isa. xlv. 18. *I am* Jehovah, *and there is not* עוד *another* (or, no further.) Ibid. xxxvii. 20. *That all the Kingdoms of the Earth may know that thou art* Jehovah *alone.* And by these Prophecies of the Time, when the Heathens should leave worshipping the Heavens, and turn Christians, Zach. xiv. 9. *In that Day shall* Jehovah *be one, and his Name one.* Jer. xvi. 21. *and they shall know that my Name is* Jehovah. And when *Moses* gave a Creed to the *Jews*, Deut. vi. 4. *Hear O* Israel, Jehovah, *our* Aleim *is one* Jehovah. The *Aleim* of the Heavens were of one Essence, but that was not the Essence-existing: so they were to believe that there was but one Essence Existing; that the Substance of the Heavens was not another Essence existing. The Heathens made all their Gods of one Substance, under the Word Μονοούσιος, S. T. t. i. 1132. "Whose Substance is single, that is, single in its Kind, and having nothing like unto its Substance: as the Sun, Moon, Heaven." Here he mistakes the Fluxes of Light for the Orbs, as I have sufficiently proved; and they used the Word Ομοούσιος "of the same Essence,

Co-essential

Co-essential or Consubstantial, in Greg." for the three Conditions of the Matter of the Heavens, which they worshipped. How many *Aleim* there were, that plural Name determined not; but as the one Essence was a Shadow of the other, the Number of *Aleim* in each, was the same: And when God made a Law against sacrificing to the *Aleim* of the Heavens, Exod. xxii. 20. *He that sacrificeth to* Aleim *except* ל *to* Jehovah לבדו *alone*: This has no Relation or Reference to the Number of *Aleim* they were to sacrifice to, but to the Species, the Essence they were of. And there are singular Verbs, *&c.* almost generally joined with *Aleim*, not to make a plural Word singular, but because there is a joint Consent in their Actions, and because *Jehovah* is understood. *Gen.* i. 1. It was the *Aleim* who created the Heavens and the Earth, and at the same Time, tho' not mentioned till Ver. 27. the Substance of Man. The Essence and the *Aleim* are joined, *Gen.* ii. 4. *In the Day that* Jehovah Aleim *made the Heavens and the Earth.* So *Psal.* lxxxix. 13. *Isa.* xlii. 5. So *Jehovah* alone. *Psal.* cxx. 2. cxxiv. 8. *My Help cometh from* Jehovah, *which made Heaven and Earth.* Gen. vi. 7. *And* Jehovah *said, I will destroy*

ſtroy Man, whom I have created. So *Pſal.* lxxxix. 48. cxlviii. 5. *Iſa.* xliii. 1. xlv. 18. So of Redemption, *Iſa*, xliii. 10. *I am he; before me there was no* Aleim *formed, neither ſhall there be after me. I, even I, am the* Jehovah, *and beſide me there is no Saviour.* Ibid. Ver. 3. *I am the Eſſence exiſting of thy* Aleim, *the holy one of* Iſrael, *thy Saviour.*

Theſe *Aleim* are our Rulers by Nature, and by Redemption, not in Oppoſition to Number, but to Species, to Eſſence; hence we depend upon them, and thence our Service is due to them: And this was made the Teſt in that ſublime Deſcription, *Jer.* x. 11.— *Thus ſhall ye ſay unto them,* אלהיא *the* Aleim *that made not the Heavens and the Earth; let thoſe periſh from the Earth and from under the Heavens.*

I have ſhewed that *Moſes* called the created Matter, when in looſe Atoms, or ſmall Grains, תהו and בהו * the ת and ב being

* תהו and בהו ſeem both to be Roots, and declined as ענן and others. תה *Iſa.* v. 6. Conſtrued *Waſte, i. e.* in no Order, or Form. I will make it ב into תה a *Waſte* or *Wilderneſs.* They make the Root here בת becauſe of *Iſa.* vii. 19. נחלי הבתות hollow void or empty Vallies or Cavities; and ſo have confounded both Roots; for בתות is the plural of בה, and declined as אשפתות from אשפה, *Lam.*

being prefixed. So *B. B.* 605. היולי היו "ὕλη *Ule* Matter, the Materia Prima, first Matter, of the Philosophers and Naturalists. *R. Beckhai* writes in the Beginning of *Genesis* — this Matter is called in the Bible Language *Tohu*, (*Teu*) in the Language of Philosophers ὕλη *Ule*. *C.* הלו *Æthiop.*—my *Æthiopian* says it signifies Essence; such as is in God, *&c.*" The Heathens called the *Aer* הוא *M. Arab.* "HAVA, Wind, Air. *S. Arab.* הוא HAVA, and היו HAVA, Wind, Air. *C. Syr.* הוי EVI, Wind, Æther." And I have sufficiently proved, both from divine and Heathen Writings, that they called Fire, Light, and Spirit, אלהים *Aleim*; and how these three not only are the Essence of the Air, but mechanically support the Motions and Powers in, and perform the Actions of the Air. And the next Verses cited, shew that the Heathens, and some of the *Jews*, had other *Aleim* than the true ones, and that the Substance of them was singular; and that *Jehovah* calls himself הוא and declares that his Existence is not supported by

Lam. iv. 5. and the Sense of בה appears by this Place, and *Isa.* xxxiv. 11. to be as construed. *Gen.* i. 2. *Void*, empty, as Caverns in the Earth are, and as Heaps of Ruins lie, hollow or empty with nothing but Air in them.

by these *Aleim*. *Deut.* xxxii. 36. —— *But* Jehovah *will judge his People; and have Compassion on his Servants, when he seeth their Strength is gone, and there is no Restraint* (*or Help*) *and he shall say where are their* Aleim; צור *the Support, they trusted in, which did did eat the Fat of their Sacrifices, and drank the Wine of their Drink-Offerings? Let them rise up and help you; and* יהי *be your Protection; see now that I,* הוא *I am and no* Aleim אמדי (supports me) *I kill, and I make alive; I wound and I heal: Neither is there any can deliver out of my Hand. For I lift up my Hand to Heaven, and say I live for ever.* Psa. cii. 26. *Of old thou laidst the Foundation of the Earth; and the Heavens are the Works of thy Hands. They shall perish, but thou* תעמד *shalt support thyself, yea, all of them shall wax old like a Garment, as a Vesture shalt thou change them, and they shall be changed, but thou* הוא *art; and thy Years shall not fail.* Isa. xliii. 10. *saith* Jehovah—*that he may know and believe and understand that I* הוא *am; before me was no* אל *God formed; neither shall there be after me.* Ver. 13. *Yea, before the Day I* הוא *am.* Ibid. xli. 4. *I* Jehovah, *the first and the last; I* הוא *am* xlii. 8. *I* Jehovah הוא *am; my Name, and my Glory will I not give*

to

to another, (a latter) *and* תהלתי *my Irradiation* (of Light) *to Graven Images.* Ibid. xlv. 18. *Thus saith* Jehovah *who creates the Airs,* הוא *He is* Aleim; *who formed the Earth and made it,* הוא *he who framed it; did he not create it* תהו *loose Matter,* (or Matter in the Manner it first had Existence) *he formed it to be inhabitted: I* Jehovah, *and no other.*

The LXX, or Translators into *Greek,* had no single *Greek* Word for *Jehovah,* so rendered it, *Jer.* xxiii. 6. Ιω, *Io,* in a compound Name, for they durst not do it alone; which is pretty near, as the Letters founded befor pointing. But besides the various Writings of this Word in *Greek* Letters, taken in under *Jah,* the Heathens gave as near as possible, the same Attribute to the Substance of the Heavens in other Words, as the Name *Jehovah* expresses. *Vossius Phil. Christ. & Theol. Gent. lib.* vii. *p.* 157. cites an Inscription to *Minerva,* or *Isis,* from *Athenagoras,* and *Plutarch,* in *Greek.* "I am every Thing that was, is, and is to come; and my Vail has no Mortal yet lifted up. *Greg. Lex.* Under יהוה — hence the *Greeks* have their *Autoousion* Self-existing; and *Ousion, Uperousion,* Essential, Super-essential; *S. T. Ousia,* Essence, and with some also

alſo Subſtance: *Quintil.* Book iii. cap. 9. But *Cicero*, for οὐσία *Ouſia*, chuſes to ſay Nature, as *Budeus* obſerves. In *Ariſtotle*, of the World — it is explained by vital Power, *&c.*"— And in the ſecond Part of *Moſes*'s *Principia*, p. 489. I have cited *Hermes*, cited by *Kircher*, to ſhew they uſed οὐσιάρχες for the Heavens, *Jupiter*, *&c.* and *S. T.* i. c. 1132. " And οὐσιαρχία *Ouſiarchia* the Principle or Beginning of Subſtance or Subſtances, or the Dominion or Empire over Subſtances or Eſſences. *Areop.* the Proceſs or productive Power of the ſupreme Eſſence upon all Things. It is alſo applied to God by the ſame Author. *B.* Ibid. 559. ἀρχὴ, *Archee*, Principality (as ἀρχὴ *Archee* in its other Signification is Beginning) Empire, Dominion, Sovereignty, Ibid. 561. ἄρχω, to obtain Principality, to reign, rule, hold the Government Lord it, Preſide—*Ariſtotle* of the World, as a Governor of an Hoſt, a City or Family, *&c.* Ibid. t. iii. chap. 1075. Στρατιὸς *Stratius* ſome render it Military. *Budæus*, belonging to Camps: It is a Sirname of *Jupiter*, and *Mars*; therefore I would rather make it the Preſider over Expeditions or Armies — in *Pliny* alſo Book xvi. chap. the laſt, where the common Editions had, on the Bridge about

Heraclea

Heraclea are the Altars of *Jupiter*, called *Stator*, *Hermol. Barb.* from *Poll.* restores *Stratius*; *Minerva* is also called *Stratia* —also *o Stratias Archon*, the General of an Army. *Arist.* of the World, as it is said *o-tou Stratou Archon*, and in one compound Word *Stratarches*, *Strategos* — in the sacred Writings *He Stratia ton Ouranon*, the Army of Heaven applied to the Stars according to *Suidas*. Ibid. *S. T.* t. i. chap. 536. ἄρχιος Impellitory, having the Power of impelling, or giving Impulse." Some of these Constructions also take in the Attribute צבאות frequently joined with *Jehovah*, of which hereafter. So when inspired Men writ in *Greek*, Rev. i. 4. *Peace from him who was, and is, and is to come.* Ibid. Ver. 8. iv. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* Ibid. xi. 17. *Saying, we give thee Thanks, O Lord God Almighty, which was, and is, and is to come.* Ibid. xvi. 5. *Thou art righteous, O Lord, which art, and wast, and shall be.* Ibid. xxii. 13. *I am* Alpha *and* Omega, *the Beginning and the End, the first and the last* — *I* Jesus *have sent my Angel.*

All Attempts to settle the Personality in the Essence, have been defective, because they

they have taken the Meaning of the *Greek* Words which relate to the Essence, or Sovereignty, or Personality, in the New Testament, from the Usage the LXX made of them in the Old. The *Greek* had no Words in their Language which expressed the Meaning of the *Hebrew* Words; and they have not so much as used the Words which came nearest in Meaning; nay, even when the inspired Writers cited Passages out of the Old Testament, they could do no more than take the Words which came nearest, or exchange the *Hebrew* Letters into *Greek* Letters. Some of these Words in *Hebrew* were to stand as Evidence, but when what they expressed was accomplished, the Usage of them was to cease; the Gospel was to be published under other Names. The *Greeks* had not only confounded the *Hebrew* Words they carried with them, but, as trading People, had from time to time initiated Words, not only of the original *Hebrew*, but of the other degenerated Languages. And as they not only in various Parts called the Substance by various Names, and each undivided Part in each of the several Conditions of Fire, Light, and Spirit, by various Names, but the joint or separate Powers or Effects, each

each by different Names, as Names of Attribute; I think there can be no other Use made of any *Greek* Word in this Case, than by this Rule, that such as are made Use of in sacred Writ, for the true *Jehovah*, or any Person in the *Jehovah*, ought to be used in a spiritual, as they had used them in a material Sense, for the Heaven, the *Jehovah*, and the Fire, Light, and Spirit, the *Aleim* they served. And whereas יה and יהוה have been translated, *inter al.* κύριος, and that *Dominus*, and that *Lord*, and the Word is often used in the New Testament, let us trythat by this Rule. S. T. t. ii. c. 512. Κῦρος "*Cyrus*, the King of *Persia*. It is thought that the first that was so called, took the Name from the Sun, for the *Persians* call the Sun *Cyrus* or κῦρος as *Plutarch* informs us in the Life of *Artaxerxes*. *Heb.* כורש *S.* it agrees with the *Hebrew* הורם the Name of the Sun. *B. C.* הרם *Hers. Heb.* the Sun. עיר ההרם the City of the Sun, *Heliopolis*. *C. Arab.* a Prince, *Sultan*, Governour. *T.* Hence in *Egypt*, *Horus Apollo*. *S. T.* Index κύρις *Kuros* or *Cyrus*, with *Hesychius* is *Adonis*. *S. T. t.* c. 516. κυρῶ *Kuro*, to be, εἰμὶ Pl. κυρῶ *Kuro*, to be, exist. 2. *Arab. Ibid.* *S. T.* 512. κυρόω, *Kuroö* to give Authority, 511. κῦρος *Kuros*, Authority. 513. κύριος

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Kurios, having Authority, a Chief. *Selden* of the *Syrian* Gods, p. 129. *Apollo*, the Sun, and Pan are the ſame with the Antients. Pan was called οτῆς ὑλῆς κύριος, that is as *Macrobius* interprets it, the material Lord of the univerſal Subſtance, or ὁ Βαὰλ *Baal.*" We ſee that this Word has in their Heathen Religion the ſame Signification as *Jehovah* had in the *Jewiſh* Religion; that by it they expreſſed the Subſtance of the whole, or Part of the Heavens, whether it was that in Fire at the Orb of the Sun, that in Light iſſuing, which they ſay it was, and which they call'd *Adonis*, *Apollo*, &c. or that returning towards the Orb of the Sun, Matters not much; what they called *Sol*, this Fluid in the three Conditions, had, but more particularly the Light had, the Power in it, though derivatively of ruling; yet neither *Jah*, *Jehovah*, or κύριος do any more expreſs or ſignify Lord, than they ſignify any other Attribute which belongs to the Eſſence of the one, or the Subſtance of the other. Indeed the Power or Force wherewith earthly Princes, who are Men, rule, is not ſufficiently in each of their own Eſſences; each of them is forced to take in Aſſiſtants; that was the Difference between *Chriſt*'s Kingdom, and the Empires or Kingdoms

of this World. He had Empire in himself; those of this World in their Servants, who would fight for them. As this Word then applied to *Christ*, expresses him to be of the Essence, notwithstanding the Chicanery of late Writers, the Kingdom, the Dominion, the Power of ruling within it self, in the whole, or œcunomically, in one Person, without employing some Subjects to rule others, as earthly Princes do, is in *Christ*, as it was in the Light.

Besides the visible Description contained in the Name יהוה the Essence, and what is comprehended under *existing*, there are many other Words added to it, to explain it, in particular, to represent to us by Terms, or emblematically, by Things we are more familiar with, the Attributes, Perfections, Powers of, or Persons in this Essence-existing. And each of the several Names or Attributes added to *Jehovah*, though it appears many were fixed in *Paradise*, have been inserted in the Confessions of Believers, and in Scripture, each at the proper Time, when the Heathens attempted to use that for the Heavens, for the very same Reason, and in the very same Manner, as the Apostles and the Church since have from Time to Time

added explanatory Words to their Confeſſion, when there was an Attempt to introduce a Hereſy. I have in the Introduction ſhewed, that Life in a created Body, is Motion, without the Will of the Liver, raiſed and impelled by the Machine of the Heavens acting upon it: And that though this Fluid could give and ſupport Life, it had no Life in it ſelf. But the Heathens had attributed Life, and all the Perfections of Life, to it, as you may ſee in *S. T.* and *Scap.* under the Word Ζάω and alſo under Ζεὺς. Thence the Aſſertion, that Life was inherent in the Eſſence-exiſting, and that all the Powers in the Fluid were ſubject to it; and that the Power of giving them and Life, and of taking them or it away, was alſo in that Eſſence-exiſting, in the *Aleim.* As Pſal. cxliii. 11. *For thy Name's ſake* Jehovah, *give me Life.* Numb. xiv. 21. Jehovah *ſaid— but truly I live.* Iſa. xlix. 18. Deut. xxxii. 4. *I live for ever.* Jud. viii. 19. Jehovah *liveth.* Ruth iii. 13. 1 Sam. xiv. 39. Ver. 45. xvii. 26. xix. 6. xx. 3. Ver. 21. xxv. 26. xxvi. 10. Ver. 16. xxviii. 10. xxix. 6. This Eſſence is diſtinguiſhed by this Name, Gen. xvi. 14. לח׳ *viventis* (of the Liver) *who ſeeth me.* Dan. iv. 31. *who liveth for ever.* xii. 7. *and ſwore*

by

by him who liveth for ever. So John vi. 69. σὺ εἶ ὁ χριςὸς ὁ υἱὸς τȣ̃ Θεȣ̃ τȣ̃ ζῶντος, *thou art* Christ *the Son of* God *the living one.* The Power of giving and taking away the Powers in the Matter, which has mechanical Motion, and of this Condition, which we now term Life, to, or from such, as we call living Creatures, is also attributed to this Essence existing as before cited, Deut. xxxii. 36. *For* Jehovah *will judge.* 39. *see now that I am, and no* Aleim (supports, sustains me.) *I kill and I make alive,* &c. 2 Kings v. 7. In the Plural Number, Mal. ii. 5. *Eternal Lives.* Dan. xii. 2. *These to Lives everlasting.* To the Substance of the Heavens, *&c.* Neh. ix. 6. *Thou art* Jehovah, *alone, thou madest the Host : the Earth, and all that is upon it. The Seas and all that is them ; and thou* מחיה *art the Life,* (Instrument of Life.) *All these ; and the Host of the Heavens worshippeth thee. Thou* הוא *art the* Jehovah, the Essence existing האלהים *God.* The Word *Aleim* is Plural, and common to the Trinity in the Heavens, and the Trinity in this Essence ; and surely this Passage distinguishes which *Aleim* these are ; and then 'tis *thou art the Essence-existing of,* or *in the Aleim,* of which hereafter under that Word. These Attributes

are given in *Greek* to God, under the Word Θεὸς *God.* 1 *Tim.* vi. 13, *&c.* And this Motion or given Life is attributed to all Creatures possess'd of it by the *Hebrew* Word יהוה. And in *Ezekiel*'s Vision to the Representatives of the Persons in this Essence-existing, as the Manner was among inspired and prophane Authors always. And to springing or circulating Water, *Gen.* xxvi. 19. *Fountain of living Waters*; and to that symbolically used in Purifications, *Levit.* xiv. 5, 50, 51, 52. so for *Christ*, Cant. iv. 14. *A Well of living Waters.* Jer. ii. 13. *Fountain of living Waters.* Zach. xiv. 8. *living Waters.* So under the Word *Jehovah.* Jer. xvii. 13. *Because they have forsaken the Fountain of living Waters, the very* Jehovah. So *Christ* says, *John* vi. 51. *I am the living Bread.* Indeed, as I shewed above, the animal Creatures have this Life at second Hand from the Heavens, *Job.* vii. 7. *The Spirit is my Life.* Ibid. xxxiii. 4. (as above in the Introduction) *and the Breath of the Almighty is my Life.* Ezek. xxxvii. 5. 6, 9, 10, 14. *I will bring the Spirit into you, and ye shall Live.* This Attribute, whose Idea is convey'd to us, by the Perception we have of Motion in the Fluids of this System, and in our selves, and in other living Creatures, is compre-

prehensible

hensible while we live, and we can understand that Motion is mechanically in the Fluid of the Air, and that it circulates the Waters, *&c.* and communicates Motion to the Animal Systems in it, and in the Waters; but as we cannot comprehend how any Essence could be without Beginning, so we cannot comprehend how any Essence could be eternally possess'd of the Power of Motion, and of creating, and putting other Things into that Order, which makes Motion mechanically exist in them, nor how it could be eternally possess'd of any Virtue, Power, Force, *&c.* upon Matter when created, much less, of Knowledge, Wisdom, Goodness, *&c.* Mankind has been guessing at the secondary Causes of Motion, ever since the *Jews* were carried Captive to *Babylon*; and we should never have found in what Substance, or in what Manner they existed, without the Help of Revelation, which was given to draw Mankind from worshipping them, and to bring them to this living existing Essence; and that Revelation for that End, shews us, that these secondary Causes are mechanical, and have their Effects upon other Things, by Touch; and that the Matter has no Life nor Knowledge in it, and could not by it self put it self into the me-

chanical Form, Order and Motion 'tis in, and has continued in; and we find there is no ſuch Power in any Part of our Bodies, 'till they are properly put together, 'till the Fluids are in proper Condition, *&c.* Nor does any ſuch Power continue longer than they are ſo: Nay, when at beſt, take off the groſs Air or Spirit, and there is no Power in the Whole or in Part: Nay, take off the Irradiation of Light but a few Moments, as the Interpoſition of the Moon in the Year 1715, in a conſiderable Degree did, and, as we might then plainly perceive, all Motion and Life in that Line would have ceaſed.

Great Efforts have been made to ſhew how *Exod.* vi. 2, 3. *And the* Aleim *ſpake to* Moſes *and ſaid unto him*; *I* Jehovah; *I appeared unto* Abraham, *unto* Iſaac, *and to* Jacob, באל שדי *for* (or as) *God the Sufficer*; *but by my Name* Jehovah *was I not known to them*, ſhould be underſtood when it appears ſo early, as *Gen.* xii. 1. that *Jehovah* ſpoke to *Abraham*, and Ver. 7. and *Acts* vii. 3. that he appeared to him, and *Gen.* xv. 7. that the *Aleim* expreſs'd themſelves by that Name, and ſo downward. Some have made this refer to *Adonai*, or ſome other Name in the Eſſence, then not known; but the Words will not bear that.

Others

Others pretend to ſay, that he had not ſhewed himſelf by that Name, 'till he had performed his Covenants, by working Miracles, *&c.* the Words have no ſuch Purport; but indeed, by working thoſe Miracles in *Ægypt*, he ſhewed the Difference, ſhewed by his Power over the Subſtance of the Heavens that they were created Eſſence, and he the Eſſence exiſting.

We come next to Words properly uſed for Things within our Perceptions, of which we have Ideas, and juſtly the higheſt of any inanimate Thing created: which are frequently joined with *Jehovah*, to expreſs or convey an Idea of ſomething more in exiſting, beſides living, to this Eſſence.

CAP. III.

אל

THE Word אל is a Name frequently uſed and conſtrued Θεὸς *God.* A Word ſo uſed in moſt of the ancient Kingdoms. The Lexicons ſometimes make it an Abridgment of אלהים but there is nothing in that Gueſs, as you will ſee below, and when we come to the Meaning of that Word: They moſtly make it an Abridgment of the Word איל *Strength.* I am willing

willing to hope, there are no ſuch Abridgments in the *Hebrew*; and ſhould rather chuſe to ſuppoſe it a foreign Word, a Name corrupted from ſome other Word, by a Change of a Letter or Vowel, and ſo a reclaimed Name. I have ſhewed in the ſecond Part of *M. P.* p. 276. that the *Canaanites*, had a Temple to the Heaven under the Name אל. I have ſhewed above that הוא which in *Hebrew* is a Pronoun, and expreſſes He, or Him, was in *Arabic*, *&c.* a Name for the *Aer* their God, and ſo the higheſt Appellation. In *Hebrew* אלה, אל, are alſo Pronouns; but אל for the true God, is always uſed ſingular, and for a Pronoun always uſed plural. *M.* אלה III. "That which makes the Tokens or Signs of Aſſent to any Thing, whatever aſſents to or demonſtrates. אלה, and ſometimes without the ה, אל, a Pronoun Demonſtrative of the common Gender, theſe, thoſe, *&c.*" Indeed אלים is uſed plural for the falſe Gods, or Princes, Exod. xv. 11. *Who is like thee among* אלם *the Gods*, Jehovah? Pſal. lxxxix. 7. *for who in the Æther can be compared to* Jehovah; *can be liken'd to* Jehovah, *among the Sons of* אלים? Ibid. xxii. 1. *give unto* Jehovah *the Sons of* אלים. Where אל is joined with יד the Hand, and conſtrued Power, as *Gen.* xxxi. 29.

Deut.

Deut. xxviii. 32. *Neh.* v. 5. *Prov.* iii. 27. *Mich.* xxi. 22. 'tis only a Pronoun, and the Hand is the Power; so לאל in or within the Reach. I cannot find one Instance, where אל singular or plural is confined to the Sense of Force or Strength. In the first Place the Word אל is used among other Attributes of the Heavens, as an Attribute, *Deut.* x. 17. *For* Jehovah *your* Aleim, *he is the* Aleim *of* Aleim, *and* אדני הגבר ——הגדל——האל *Lord of Lords,* ——*and* הנורא—— Neh. i. 5. *and he said I beseech thee now* Jehovah Aleim השמים *of the Names,* הנורא——הגדל——האל—— &c. Neh. ix. 32. *And now our* Aleim האל הגדול הגבור והנורא.—— So Jer. xxxii. 17. *O Lord* Jehovah *thou madest* את־השמים *the Substance of the Heavens,* האל הגדל הגבר Jehovah *of the Hosts his Name.* Besides all the Attributes of Force and Power are, in Words which express them strongliest, joined to אל 2 Sam. xxii. 33. God is מעוז and חיל Power. Job xxxvi. 5. *Behold God* כביר *is strong,* Isa. ix. 6. x. 20. *God* גבור *is mighty.* Job xxxvi. 22. *Behold God exalted by his Power.* Nor indeed, can I find one Instance where the Word איל signifies Strength; the strongest is Psal. xxii. 20. *And thou* Jehovah *go not far from me* אילותי, *make haste to help me.*

But

But in this Senſe of Strength, it will not anſwer, for *Jehovah* is one, and this Word is plural, it muſt refer to ſomething, which admits of Numbers in *Jehovah*. There is no Verb to give the Idea of אל nor of איל; ſo if we ſuppoſe it to be of איל we muſt take the Idea from the Things the Words are uſed for, which might be Emblems, *viz.* The Ram, and the Stag, and the Scarabæus, not the ſtrongeſt Creatures; but the two firſt with Horns, and the laſt with Horns and Feet, irradiating, and *Pſal.* xxii. 1. where 'tis explained by the Word joined with it, אילת השחר *the Hind of the Morning*. (That which ſends out Rays in the Morning) and *Ezek.* xxxi. 14. Some Tree whoſe Branches, 'tis like, irradiated from each Joint, and ſo it will be that which goes out in Horns or Rays, and by Conſequence that which has its Power, its Strength in it Rays or Horns; but if a God, then he, which makes ſomething go out in Rays, and whoſe the Strength in thoſe Rays is: If we make אל or איל Strength, 'tis indefinite. Strong is an Adjective, has no Degree, is but an Epithet: Irradiation, and the Strength in it, gives an Idea. The Word אילי is applied to Men; 2 *Reg.* xxiv. 15. *Exek.* xvii. 13. The Tranſlators, the

LXX.

LXX. knew whence this Word was taken, *Isa.* xiv. 13. *above* לכוכבי *the Stars* אל *of God* [LXX. τὸν ἥλιον (the Irradiator) *of Heaven*] The Word אל comes nearest the Verb הל already explained under the Word יה to irradiate, send out Light, B. C. 2392— "So these two Letters (ה & א) are often changed in the Chaldee Dialect of this Book." The *Arabians*, I think, frequently use the א in this for the ה, and the *Æthiopians* used the Word הלו C. 852, for the Essence of the Trinity; so *Selden* of the *Syrian* Gods, p. 140. "*Damascius* in the Life of *Isidorus* saith that the *Phenicians* and *Syrians* call *Saturn* HEL— and *Jupiter*, *Cœlus*, *Ouranus*— so *Kirch. Oedip.* v. i. p. 264— Others will have *Hel*, אל whence *Helius* is derived, not to be an *Assyrian*, but *Phenician* Name.— But *Servius* reports that *Hal* is God in the Punic Tongue, among the *Assyrians* both *Saturn* and the Sun upon some mystic Account were called *Hel.*" The *Greek* Words which come nearest are C. p. 99. under אל *Syr. Gr.* "ἧλος *Helos*, ἧλεος *Heleos* —*Ar. Gr.* ἰλεὶς *Ileis*, Rolling, a Roller, *T.* ἕλω *Elo*, to take, take away, drive away, agitate, *&c.* ἕλλω, *Ello*, to contain, bind, straiten. εἰλέω *Eileo* to turn, turn round;

round; to force, conſtrain, bind, to confine, encompaſs. ἐλάω *Elao* to impell, agitate." And as the Heaven is the Giver of all the material Good we enjoy, and is an Emblem, as aforeſaid, the Name is borrowed upon that Account. But we need not go to the Heathen, for the Bible aſcribes the very Actions of the Heavens to God under this Name אל Job. xxxvii, 5. Al, *the Irradiator thundereth marvelloufly with his Voice:* Pſa. xxix. 3. Al, *the Irradiator of Glory thundereth.* xciv. 1. *The Irradiator of Revenge,* Jehovah, *the Irradiator of Revenge irradiate.* So אלשדי the *Irradiator all-ſufficient.* So *Mark* v. 30. *Luke* vi. 19. vii. 46. Virtue went out out of *Chriſt.* And as *Moſes* had, ſo the Apoſtles had Power in certain Caſes, of directing this Virtue, this ſpiritual Irradiation. But to clear this, to ſhew that this God is not the Air, the Heaven, *David* ſays, Pſal. cxxxvi. 26. *Confeſs* לאל *to the God of Heaven.* Iſa. xl. 18. *To what will ye liken God, and what Likeneſs will ye order for him?* Iſa. xliii. 10. *I am; before me was no God formed; and after me ſhall not. I, I* Jehovah—*ye are my Witneſſes, ſaith* Jehovah, *that I am God.* And אל is joined with *one*, *Malac.* ii. 10. אל *God* אחד *one created*

created us. So this Word is a Name of the Essence; and this and *Jehovah* are synonimous Terms, at least they are the same Essence, and have the same Tree for Emblem. Psal. lxxx. 11. *And the Boughs thereof* ארזי *the Cedars of* אל *God,* (*Irradiator*, and ever green, and the Sap always circulating.) And let it be for ever remembered that this Word has no Relation to the Root of the Word *Aleim*, because they, more than one of them, created us. And this is writ *Exod.* xv. 2. with *Jah*, and with *Aleim*, and with *Jehovah*. Jos. xxii. 22. *Al Aleim Jehovah*, &c. Psal. l. 1. *Al Aleim Jehovah*. In the Name of an Altar, Gen. xxxiii. 20. *Al Aleim of Israel.* And with *Aleim* in an eminent Instance, *Numb.* xvi. 22, *Aleim of the Spirits of all Flesh*. And in one more remarkable, with *Jehovah* twice. Exod. xxxiv. 6. *Jehovah Jehovah Al.* And in or with this, as well as in or of *Jehovah*, there are *Aleim*; what they are, as aforesaid, will be explained in their Place. Gen. xlvi, 3. *I am* אל *God, the* Aleim *of thy Father*, Psal. lxxvii. 14. *Who is* אל, *great like our* Aleim. And Life is attributed to אל as to *Jehovah*. Ibid. xlii. 3. *My Soul thirsteth after the* Aleim; *after the Living* Al. Ver. 9. xlix. 2. *My Prayer is to the* Al *of my Life.* So in

in a Name, 1 *Kings* xvi. 34. חיאל *i. e. God liveth.* And the true *Aleim* are in or with this as they are in or of the Essence-existing. Isa. xlv. 14. *Only in thee is the* Al, *and there are no* Aleim *besides.* Ver. 21. *I am* Jehovah, *and there are no* Aleim *besides me; The* Al *that justifies; and besides me there is no Saviour. Look upon me and be saved all the Ends of the Earth; for I am the* Al, *and there is no other.* Ezek. xxviii. 2, 9. *And thou art* אדם *Man, and no* Al. What Words are synonymous to these in the Books of *Job* and *Daniel*, are writ as the People who spoke pronounced the Words; and many Words besides, especially in *Daniel*, which by that seems to be much later than *Job*, are varied from the *Hebrew* in their Terminations. The Book of *Job*, though writ by an inspir'd Author, was most of it spoke by Persons not inspired, and the Subject was mostly of God's Empire and Providence, and little of his Personality or Covenants; אל is chiefly used, and יהוה as elsewhere; but sometimes they use אלהים and frequently אלוה * which *Sanct. Pag.* says is plural: But whether it be singular or plural, it is not found in all above ten Times in other Books, mostly in

* It is Sing. and Passive. *The Person on whom the Curse is*, viz. *Christ, who is made the Curse for us.*

in Speeches made by Strangers, or to Strangers. And *Pagn.* says, that the Word אלה is but once found singular, speaking of a Heathen God in Contempt. *Hab.* i. 11. which I think is true in the *Hebrew*; except *Deut.* xxxii. 17. where it is much to the same Purpose, and plural next Word, and except some few Instances where a Speech is directed, to one of the *Aleim*, terminated with a *Jod*. But in the Book of *Daniel*, when they use the Terminations of these Words in the *Assyrian* Language, they are vastly different; we find אל a few Times, sometimes terminated with ה which sometimes may be a Pronoun joined with שמיא *they the Names*, with אלהין *they* the *Aleim*, or *&c.* But *Dan.* vi. 12. כל אלה is in the Sense of any one of the *Aleim*. *Aleim* is found joined with *Jehovah* about nine Times in one Chapter, once with *Moses*, once for the Givers of Wisdom, twice with the Temple of God. אלהא is also used and once with that Temple. Sometimes instead of *Aleim* they use אלהי, and once אלהין, and sometimes אלהין; and for the false Gods of a King of the North, which was to rise up afterwards, אלוה. We know so little of the Language of *Assyria*, or of their Application of Words

or Terminations, (except in the Variations from the *Hebrew* here) that I think we cannot prove what Characters for Letters they used. And the Corruptions of the *Hebrew* are so much increased between this and the Time of the eldest human Writings of the *Jews*, who came from that Captivity, and other Places of their Dispersion, who likewise brought still different Terminations with them, that those Writings in that Case, are of little or no Evidence.

And whereas אל in the Old Testament when spoke of the true *Al*, is translated as aforesaid, θεὸς, and that *Deus*, and that *God*; and when of the false ones, plural, and that Word θεὸς is frequently used in the New Testament, and likewise of false ones plural, we must also examine this by the same Rule. *Selden*. of the *Syrian* Gods, p. 105. " The *Phœnicians* thought *Ouranos* or the Heavens or Air, the only God, as *Philo Biblius* writes. *Gyraldus* of the Gods of the *Gentiles*, p. 5. — by the *Latins* first *Deus* — by the *Greeks Theos*, by the *Ægyptians Thooth*, and *Theuth* and *Thoth* — the *Persians Sure* — the *Arabians Alla*—others have thought it came from the *Greek* Word *Theos*; but *Plato* in *Cratylus* and his Expositor *Proclus*, think *Theos*

Theos to be derived from *tou Thein*, that is, from flowing, ſtreaming, running. For Men ſeeing the Sun, Moon, Stars and the Heaven or Air itſelf conſtantly circulating round, imagined them Gods—*Moſchopolus*, from *Ariſtotle*, derives it from the ſame Verb *Theo*, but makes the Elements to be in perpetual Circulation. So *Macrob.* Book I. *Saturn.* chap. 264. *Scap. Etymol.* p. 274.—Either from *Theo* to run, flow, ſtream; *Deus*, God as he is all Powerful, ſo he runs through, or pervades all Things. *S. T. t.* i. c. 1517. *Theos*, *Deus*, God, 1521. *Theos* has various Etymologies, but the moſt received of all is from *tou Thein*, to run, *&c.*—For what *Homer* ſays, *All the Gods go along with him*, is to be underſtood of the Stars that together with him (the Sun) are every Day by the Impulſe of the Heavens or Airs, carried to their Settings and Riſings, and are fed with the ſame Moiſture; for they call the Stars, Planets, *Theoi*, from *tou Thein*, that is, to run; becauſe they are in perpetual Motion, or from *tou Theoreiſthai*, becauſe they are the Objects of Sight and Admiration. It was ſaid in the Beginning of the Chapter, and made out from evident Principles, that *Jupiter* and the Sun were the ſame. There are alſo other Etymolo-

gies brought, among which this is one, that *Theos* is so called as it were *Thos*, from *Tho* which is to *dispose*. The same 1550. *Otheo* to drive, or impell." I need only remind the general Mistake of these modern Constructions of the diurnal Revolution of the Orb of the Sun for the Circulation of the Substance of the Heavens, and the Motion of the Stars for the Fluxes of Light. When this Power of moving, running, flowing, or pervading, was apply'd to the Substance of the Heavens, what they took for God, though only his Agents or Legates, they must suppose that Power to be in itself, and also that it had Power of exerting it upon other Things, and so of giving Motion to them, and so in our Sense it is the Essence which has in itself, and over others, the Power of Motion. And though, as St. *Paul* hints, the Heathens had given this Name to various Attributes of this Substance, and to the Representatives, and perhaps to Rulers, as 1 Cor. viii. *That there is none other God but one; for though there be, that are called Gods, whether in Heaven or in Earth, (as there be Gods many, and Lords many) but to us there is but one God the Father, of whom are all Things, and we in him; and one Lord* Jesus Christ, *by whom are all Things*

 and

and we by him. If יה and יהוה and אל be the Essence, *Isa.* ix. 6. the Son is said to be אל so the Son is of the Essence. We now come to see how this Word has been abused. Gal. iv. 8. *Ye did Service unto them which by Nature are no Gods,* μὴ φύσει οὖσι θεοὺς *by Nature not existing Gods.* We must see what the Nature of a God was. *Plaut.* "φυσιόω *Phusioo*, to blow in, inspire, inflate, breathe, blow up, &c. *S. T. Scap.* the same, and to blow out, efflate." Their Gods had this Power, but it was not οὖσι existing in them, but communicated. That they had given this Title to several, appears xvi. 11. *The Gods are come down to us in the Likeness of Men.* That they had given these Names to Representatives, appears Acts xix. 26. *Saying, that they be no Gods which be made with Hands.* And they have made *Herod* a Compliment only before his Face. Acts xii. 22. *The Voice of a God, and not of a Man.* Yet in the Sense of Essence, with Power of Motion, the Heathens had no more Gods than the *Jews*; nor had they any other Distinction than a Trinity in it, which they have asserted as positively as the *Jews.* This Power of Motion is expressed, as aforesaid, *S. T. t.* i. c. 536. "by ἀρχικῶς, Propulsatory,

pulſatory, propulſive, having the Power of propelling, impelling, *&c.*" This was indeed the chief Attribute, and was included, or occaſionally ſo conſtrued, as εἰμὶ, to be, was alſo, *Scap.* "to go, alſo Ἴεμαι, *Iemai*, to go, or go on with Force, impulſe, to be carried with Force, and impulſe, as in *Homer*." And ſo muſt be included in ὀσία, and the Nouns under that Verb.

CAP. IV.

מלך

THERE is another Name, which is alſo in the ſingular Number, *viz.* מלך I have ſhewed in the ſecond Part of *Moſes*'s *Principia*, p. 104. *et ſeq.* that the Heathens worſhipped the Heavens under that Name, *Maſc. Fœm.* and variouſly ſpelled; I paſſed them over there as related to, or of ſome Root with מלאך from לאך ſent or employed: I ſhall ſuppoſe that מלך is from the Root הלך or ילך to lead, and with a מ prefixed, the Leader. They are both taken from the Heavens, and the firſt had been either applied to the Subſtance which is one, or

to

to that Subſtance in one Condition, *viz.* the Light, which was made an inanimate Ruler. The Heathens and apoſtate *Jews* worſhipped this Object under this Name, ſacrificed their Firſt-born to it, and ſwore by it. This Name is uſed by God in three States, as the *Jehovah* is King over all; as the *Aleim* were by Covenant King over the Family of *Abraham*, when a Nation; and as the ſecond Perſon in the *Aleim* by Covenant was King over the Church. This Name was aſſumed by the *Aleim*, while they led the Children of *Iſrael*, and by the Men who led other Nations, and has ſince become almoſt general for a Leader. The Word in inanimate Matter, ſignifies a Machine, or Part of it, employed to act as a Leader, or to rule, ſo among Men, and without Diſtinction, the chief. Before the *Iſraelites* aſked for a King, *Jehovah Aleim* was their Saviour or Deliverer, Exod. xiv. 13. *Stand ſtill and ſee the Salvation of* Jehovah. Ver. 30. *Thus* Jehovah *ſaved* Iſrael *that Day.* The Men who were appointed under him in *Judea*, as they had the Power of judging or conſtituting Judges, and reſerving the hearing of Appeals, were ſometimes called שופטים which is but a ſecondary Name. For

whatever we mean by Judge, or King, matters not; their chief Name was from ישע with a מ, as above, מושיע a Saviour, a Deliverer; and that was their Idea of the Word. The Name יהושע who led them into *Canaan*, and delivered them there, expresses this. So *Jud.* ii. 16. *Nevertheless* Jehovah *raised up Judges, which delivered* (saved) *them out of the Hands of those who spoiled them.* Ver. 18 *When* Jehovah *raised them up Judges, then* Jehovah *was with the Judge, and delivered them*, &c. Ibid. iii. 9. Jehovah *raised up a Deliverer* (Saviour) *to the Children of* Israel, *who delivered them*, &c. — Ver. 15. Jehovah *raised them up a Deliverer*, Ibid. 2 *Kings* xiii. 5. *Neh.* ix 27. Rule was but a Consequence of this. *Judg.* viii. 22. *Then the Men of* Israel *said unto* Gideon, *rule thou over us, both thou and thy Son, and thy Son's Son also; For thou hast delivered us from the Hands of* Midian. Ibid. xiii. 5. *And he* (Sampson) *shall begin to deliver* Israel *out of the Hands of the* Philistines. 1 Sam. viii. 5. *Make us a King to judge us, like all the Nations.* Ver. 20. *And go out before us, and fight our Battles.* Ibid. ix. 16. *And thou shalt anoint him to be Captain over my People* Israel, *that he*

he may save my People out of the Hands of the Philistines. Hos. xiii 10. *I will be thy King, where* is any other *that may save thee in all thy Cities? And thy Judges, of whom thou saidst give me a King and Princes.* Ver. 4. *Yet I* am Jehovah *thy* Aleim, *from the Land of* Egypt, *and thou shalt have no* Aleim *but me: For* there is *no Saviour besides me.* Note here, *Aleim* is put as Leader, as Deliverer, as Saviour; and the Kings were bound to do this upon Conditions, by Oath, and Covenant. 1 Sam. xi. 14. *Come, and let us go to* Gilgal, *and renew the Kingdom there. And all the People went to* Gilgal, *and there they made* Saul *King before the Lord, in* Gilgal: *And there they sacrificed Sacrifices of Peace-Offerings before the Lord,* &c. 1 Sam. v. 2. —— *Thou* wast he *that leddest out, and broughtest in* Israel: *And the Lord said unto thee, Thou shalt feed my People* Israel, *and thou shalt be a Captain over* Israel. *So all the Elders of* Israel *came to the King to* Hebron, *and King* David *made* ברית *a League with them in* Hebron *before the Lord: And they anointed* David *King over* Israel. So Eccl. viii. 2. *I counsel thee to keep the King's Commandment, and that in*

Regard

regard of the Oath of Aleim. And Pſal. lxxii. 6. *I have ſaid ye are* Aleim, *and all of you are Children of the moſt High: But ye ſhall die like Men, and fall like one of the Princes.* Ibid. xcvii. 7. *Worſhip him all ye* Aleim. John x. 34. *It is written in your Law, I ſaid ye are* θεοί. *If he called them* θεοὺς *unto whom the Word of* θεοῦ *came, and the Scripture cannot be broken: Say ye of him whom the Father hath ſanctified and ſent into the World, Thou blaſphemeſt; becauſe I ſaid the Son* τοῦ θεοῦ *I am.* The Princes ſwore to the Covenants, *Joſh.* ix. 15. As theſe were inſtituted by Covenant upon Oath, and as the Purport of that Oath was to ſave, which the Word *Aleim* implies, of which in its Place, the Word *Aleim* is ſometimes uſed for Kings, as Shadows of the true *Aleim.* Whether the Word was applied to ſworn Officers, who were of lower Rank than Kings or Princes, will not alter the Caſe. As *Aleim* is uſed for Kings, ſo משיח *Meſſiah, Dan.* ix. 25, 26, *&c.* is alſo, as they were anointed as Shadows of the true *Meſſiah.* But as this Action of Anointing was alſo uſed at conſtituting of כהן a Prieſt, it alſo includes that Office, which, among the *Iſraelites*, was M. כהן " A Prieſt, a General or Chieftain, a Prince, an High-prieſt, a Servitor, Miniſter,

Miniſter, Great Counſellor." Among the Arabians "*Kahin*, a Diviner, a Prophet, an Aſtrologer, a Caſter of Nativities." And as it was alſo uſed at the inſtituting of נבא a *Prophet*, whoſe Office was to foretel Things to come in this World or the next, and direct People how to behave in reſpect thereof, it alſo includes that Office. But as *Chriſt* begun as a Prophet, then acted as a Prieſt, and laſtly as a King, great Conteſts ariſe about the Predictions of him, and of his Speeches and Actions in each of thoſe reſpective Offices, for want of diſtinguiſhing them. This Name is cited *John* i. 41. *We have found the Meſſias, which is, being interpreted, the* Chriſt (the Anointed.) So *Ibid.* iv. 25, *&c.* This Word does not only take in the Offices, or Actions in thoſe Offices, but every thing attributed to them; the Things which were typically expreſs'd by their Habits, Ornaments, *&c.*

This Word מלך is not only found with *Jehovah*, but with *Aleim*, Glory, Hoſts, Living, Name, Eternity, *&c.* but was uſed for a deſcriptive Name of *Chriſt*, who was to come. Exod. xv. 18. *Jehovah ſhall reign for ever and ever.* Ibid. xix. 6. *And ye ſhall be to me* ממלכת *a Kingdom.* 1 Sam. ii. 10. Jehovah *—and he ſhall give Strength to his King.* Ibid.

Ibid. xii. 12. *And* Jehovah *your* Aleim *was your King*. 1 Chron. xvi. 36. *And let them say among the Nations* Jehovah מלך *is King*. Psal. v. 3. *Hearken unto the Voice of my Cry, my King and my Alei.* This is one of the Places where an Address is made to one of the *Aleim*, which *David* calls his King, elsewhere Lord, *&c.* Ibid. x. 16. Jehovah *is King for ever and ever*. xxiv. 8. *Who is the King of Glory?* Jehovah *of Hosts*. xcv. 3. *For* Jehovah *is a great God, and a great King over all* Aleim. Isa. vi. 5. *The King* Jehovah *of Hosts* Ib. xxiv. 23. Jehovah *of Hosts shall reign.* Jer. x. 7. *O King of the Nations— none like unto thee.* Ver. 10. Jehovah *is a God of Truth; he is the living God, an everlasting King*. xlvi. 18. *As I live, saith the King* Jehovah. Ib. xlviii. 15. *The King* Jehovah *of Hosts his Name*. Dan. ii. 47. *Your God he is* Aleim *of* Aleim *and* מרא *Lord of* מלכין *Kings*. Ib. vi. 26. *And his Kingdom that which shall not be destroyed, and his Dominion shall be unto the End.* The Shadows were all to cease before the King came. *Gen.* xlix. 10. So *Hos.* i. 4.— *And will cause to cease the Kingdom of the House of* Israel. Lam. ii. 6. *The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in* Zion, *and hath despised in the Indignation of his Anger,*

the

the King and the Priest. Hos. iii. 4. *For the Children of* Israel *shall abide many Days without a King, and without a Prince, and without a Sacrifice,* &c.— *Afterwards the Children of* Israel *shall return, and seek* את Jehovah *their* Aleim, *and* את David *their King.* So *Jer.* xxxv. 5. Ibid. xxx. 9. So *Ezek.* xxxiv. 23. Ibid. xxxvii. 24. So *Isa.* vi. 9. *The Prince of Peace upon the Throne of* David, *and upon his Kingdom.* So *Isa.* lxii. 11. *Behold thy Salvation cometh.* Zach. ix. 9. *Behold thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass,* &c. cited *Mat.* xxi. 5. *Mark* xi. 2. *John* xii. 15, *&c.* I shall only shew, that the Heathens joined מלך with their *Aleim*, and, as aforesaid, not only offered common Sacrifices, but their First-born Sons and Daughters, swore by it, *&c.* Lev. xviii. 21. *And thou shalt not let any of thy Seed pass through* the Fire למלך *to the King.* Ibid. xx. 2, 3, 4. So 2 *Reg.* xxiii. 10. *Jer.* xxxii. 35. *To cause their Sons and their Daughters to pass through* the Fire *to the King.* So *Levit.* xx. 5. *To commit Whoredom with the King.* 1 Reg. xi. 5. vii. 33. 2 Reg. xxiii. 13. *The King, the Abomination of the Children of* Ammon. Isa. viii. 21. *And curse their King, and their* Aleim, *and look upward.* Ibid. x. 10.

As

As my Hand hath found the Kingdoms of the Idols. Zeph. i. 5. And *that swear by* Jehovah, and *that swear by their King.* So Jer. vii. 18.— *To make Cakes* למלכת *to the Queen of Heaven.*

CAP. V.

אדן

THERE is another Word, or Name, *viz.* אדן. It has no Verb in the *Hebrew*; so it is doubtful whether it be of that Language. I think it is a descriptive Name of Office, taken from the Heavens, used by the Heathens frequently in their Writing, hinted at once in the Bible, *Ezek.* viii. 14. by the Name תמוז, as all agree. It may be used for the Light, as it is shewed, p. 37. because the whole, or that Part, directs or regulates the Motion of inanimate Things, and some animated ones. It is applied downwards to Sockets, Hinges of Doors, which the Translators make Basis's to support, but I think to direct the Motion of the respective Parts, dependant on them; it is carried to Men who rule or direct the Motions or Actions of others, and as an original or reclaimed Name, is applied in a spiritual Sense;

Senſe; it is found both ſingular for the Eſſence, or that Perſon in it deſcribed by the Name of Life, Glory, *&c.* This Name was known to *Abraham*, and he in his Diſcourſe joins it with *Jehovah*, not as a perſonal, but a Name of Power, *Gen.* xv. 2, 8. It was not uſed to the Patriarchs nor by *Moſes*, till he had been in the Mount. I muſt obſerve, each of them was then in the Covenant; whether the Word implies that, may be conſidered. However, *Moſes* introduces this Word in renewing the Law, joined with the Eſſence-exiſting. Exod. xxiii. 17. *Three Times in a Year all thy Males ſhall appear before* אדן יהוה; and with the Addition of *Aleim* of *Iſrael*, Exod. xxxiv. 23. So *Deut.* x. 17. *For* Jehovah *your* Aleim *he is* Aleim *of* Aleim, *and* Adoni *of* Adonim, Al, *&c.* So *Pſal.* cxxxvi, 2, 3. It is not only joined with *Jehovah.* and with *Aleim*, but with Attributes of Power; and ſometimes applied to the Perſon aforeſaid, alone. This is the Word which the *Chaldee Jews* ſubſtituted, inſtead of *Jehovah*; for what Reaſons is not eaſily known; I think, only he who knew their Hearts, knows. The Word does not come up fully to what we mean by Lord, abſolute Proprietor, and poſſeſt of deſpotick Power. There is no ſuch Word uſed in the Bible to Perſons in the Covenant

nant. It appears by the Word *Aleim*, that there was a Covenant among them before Man was created; and as it was in favour of Man, perhaps, though he was their Property by Creation, they were not at liberty to Act with him, by ſtrict Rules of Juſtice. Man's turning Tenant to another Lord, did not enfranchiſe him; but if he did not return to his Allegiance, he thereby put himſelf under abſolute Power, as every Creature, and Thing is, which is out of that Covenant. But if he did return to his Allegiance, then he came under the proviſional Terms of that Covenant; and we are ſufficiently aſſured, thoſe Articles are in our Favour: Therefore, though we are purchaſed, we are now at the Will of the Lord, according to the Articles of that Covenant. And in this Senſe this Word and *Aleim* are compared; as *Pſal.* cxxxv. v.— *Our* Adoni *is before all the* Aleim. *Iſaiah* deſcribes the Viſion of the Eſſence-exiſting, by this Name, Chap. vi. 1. *And I ſaw* אדני *ſitting upon a Throne high and lifted up; and his Train filled the Temple.* שרפים *The* Serapim *ſtanding* ממעל *above* לו *him— and I ſaid wo is me— for mine Eyes have ſeen the King,* Jehovah *of Hoſts.* John xii. 41. *Theſe Things ſaid* Eſaias, *when*

when he saw his Glory, and spake of him. So of that Person *Psal* cxix. 122. ערב *Mix with thy Servant for Good.* Ibid. cx. 1. Jehovah *said unto my Lord, sit thou at my right Hand,* &c. Dan. x. 16. *And behold* one *like the Similitude of the Sons of Men touched my Lips— For how can the Servant of this my Lord talk with this my Lord?* Mal. iii. 1. *And the* האדון *Lord whom ye seek shall suddenly come to his Temple; even the the Agent of the Covenant whom ye delight in.*

CAP. VI.

צבאות

WE find another descriptive Word or Name, almost always plural, taken from the Heavens, joined with *Jehovah, Aleim, Adoni,* with Living, with Glory, with Name, but seldom or never for the Reasons below, used alone; *viz.* צבאות whether the Verb M. צבה "Inflation, to swell, swell up, be blown up. *Hiph.* הצבה to cause to swell, inflate," be of this Root, the ה and א being changed both in *Hebrew* and *Chaldee* in these Words, is not worth contending. Either expresses that Action of the Heavens occasioned

by the Circulation of its Parts, which ſtrive to ſwell outward and inwards, which gives Motion, &c. Tho' Men now differ about the Manner of the Exiſtence, or Perſonality of the Eſſence, all agree, that there is ſuch an Eſſence, that all Powers are in it; and though ſome have ſaid that there are Powers in other Subſtances than thoſe of the Heavens, we ſuppoſe all material Powers there, and they allow ſome; and we ſuppoſe this an Attribute, the Idea whereof was taken from the Heavens, and as it had been aſcribed to them by the Worſhippers of them, it was a reclaimed Attribute. And when the Word is a Subſtantive, it expreſſes that, or thoſe in which the Force exiſts. This, when applied to God, is neither deſcriptive of the Eſſence, nor, as we term them, of moral Virtues, but of the Perſons, the *Names* in which the Force or Power of acting exiſt; ſo applied to the Heavens, to the *Names*. As I think the *Latins* make the Nominative ſingular and and plural in the Word uſed for this, the ſame, and as we have no *Engliſh* Word, I muſt ſay it by ſeveral, *The Exerciſers of the Powers of the Names, thoſe in which the Force exiſts*; ſo to Men in Arms, to Perſons employ'd in Armies for Government

or

or Protection of obedient Subjects, or Destruction of Rebels, or Enemies. As some worshipped the Heavens under the Word *Aleim*, so many worshipped them under the Word צבאות or צבאים; even so many, and they used the Word so often in their Service to the Heavens, that *Zabæi* was become a Name for the Heathens, the Worshippers of Those who had the ruling Force in the Heavens. *C. Arab.* "To change one's Religion, to apostpostatize. *pec.* To become a *Sabean*---- certain *Pagans* who in their Prayers look towards the North." They had several Representatives of these Objects amongst living Creatures; a Goat, which among many other Names bears this. This Force is in the one Substance of the Heavens, but produced and exerted by that Substance in the Conditions and Motions of Fire, Light, and Spitit, of which each was branched into a Number of Names or Attributes. I have shewed that this Force is next to infinite. Jer. xxxiii. 22. *As the* צבא *Host of Heaven cannot be numbered*, (as the Force of the Names cannot be measured.) And that two of these, the Light, and the Spirit, rule this whole System, but more especially that of the Earth. I have shewed that God has reclaimed a vast Number of

ſingle Powers, Virtues, or Effects, in the Heavens; ſo this, beſides aſſerting the Manner of the exiſting of the Eſſence, is reclaiming them in one Word all at once. When this Word ſingular is applied to the Heavens, there is ה prefixed; it is השמים the Force of the Names. But when it is found with *Jehovah*, or with *Aleim*, or other Names in the Nominative Caſe, there is no Prefix to it; but then it is a Name in the Nominative plural, and expreſſes the Perſons in which that Force exiſts, as well as the *Aleim* expreſſes the Perſons bound by Oath. While it is applied to Matter in the three Conditions in the Heavens, it muſt be feminine; but when applied in a ſpiritual Senſe to the living Perſons, it muſt be maſculine. There are Exceptions where this Word is uſed ſingular, and joined with ſingular Words, for one of the Perſons. As *Joſ.* v. 15. שר צבא יהוה the Leader of the Hoſt of the Eſſence-exiſting. So *Dan.* viii. 11. שר הצבא. I have mentioned ſome Texts about this in the ſecond Part of *Moſes's Principia*, p. 99. & *ſeq.* but muſt alſo cite ſome here. 1 Sam. iv. 4. Jehovah *of Hoſts who dwelleth in the Cherubim*, Ibid. i. 3. *To ſacrifice to* Jehovah *of Hoſts in* Shiloe. xviii. 7. *The Preſent ſhall be brought to* Jehovah *of Hoſts.*

1 Sam. xvii. 45. Isa. xviii. 7. *The Name* Jehovah *of Hosts.* li. 15. liv. 5. 2 Kings, iii. 14. Jehovah *of Hosts liveth.* 2 Sam. vii. 26. Jehovah *is* Aleim *in* Israel. So. 1 Kings xix. 10. Jer. xlii. 15, *&c.* Isa. x. 16. האדון אדני *The Person made Lord by the Lord of Hosts.* Jer. l. 25, 31, *&c.* So I must shew, that these in the Heavens were worshipped, 2 Kings xxi. 5. *And he built Altars to all the Host* השמים *of the Airs in the House of* Jehovah. xxiii. 4. *To bring forth of the Temple of* Jehovah *all the Vessels made—for all the Host of the Airs.* v. 5. 2 Chron. xxiii. 5. Zeph. i. 5. *That worship the Host of the Heaven upon the House Tops; and them that worship, swearing by* Jehovah, *and that swear by* מלכם *their King.* Isa. xxxiv. 4. *All the Host of Heaven shall be dissolved— all their Host shall fall down.*

CAP. VII.

אב

THE Word or Name אב πατὴρ *Pater Father*, a relative Name taken from Man, and applied to God, the Heavens, *&c.* is always singular; but is to be taken when joined with God relatively, by several

in different Senses; *First*, in Respect of the Creation, of the Matter and Formation of *Adam* and *Eve* with Organs of Procreation, and so of all their Race. The *Aleim* distinguished afterwards from the Substance of the Heavens, by being of the *Jehovah*, the Essence-existing is Father. *Secondly*, and in Respect of the Creation of the Soul of *Christ*, as well as those of common Men, the Trinity is Father; in Respect of the Body of *Christ*, the *Aleim* by Creation of the Matter, is Father. In all these, *Christ* might say with Men, the Father, or our Father, though not in the Sense he said to his Followers, *when ye pray, say Our Father, &c. Thirdly*, in a more immediate Sense, as the Essence, by the *Holy-Ghost*, caused the Body of the *Virgin* to conceive, and bring forth the Body of *Christ*, without the Help of the Seed of Man, he only might say, *My Father*. *Fourthly*, In Respect of the second Person of the *Aleim* or Trinity, or the Essence-existing in *Christ*; or, that Person in whom *Christ* exists, comparatively, as אור Light, שמש the Name coming forth from חמה the Fire at the Orb of the Sun, as Light is the Son, and the Fire the Father; he might say, *My Father*; and in each of the two last Senses he is only Son. *Fifthly*, In Re-

lation to Believers immediately, the ſecond Perſon before the Incarnation, and after, *Jehovah* and *Adamah* joined, is ſtiled Father; in this Senſe he might ſay, *Your Father.* In the *Firſt* Senſe, *Deut.* xxxii. 6. *Do ye thus requite* Jehovah?— *Is not he thy Father?* Iſa. lxiii. 16. *Doubtleſs thou art our Father*— *Thou* Jehovah *art our Father.* So lxiv. 8. *But now, O Lord, thou art our Father.* Jer. iii. 19. *Thou ſhalt call me, My Father.* Mal. i. 6. *If I then be a Father, where is mine Honour.* Ibid. ii. 10. *Have we not all one Father.* In this Senſe *Chriſt* was a Prophet. *Deut.* xviii. 15. *Acts* iii. 22. vii. 37. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me, him ſhall ye hear*, &c. The Apoſtate *Jews* applied this Word to the Images, and through them to the Names the Heavens, which they repreſented, Things which were not in either of theſe, but in a lower Senſe their Father, Jer. ii. 27. *Saying to a Stock, thou art my Father; and a Stone, thou haſt brought me forth*: So Children of *Belial*; and the Heathens uſed this Word, and the compound Word of *Jupiter*; and the Scripture in the Reverſe, *Cant* ii. 3.— *So is my beloved among the Sons.* Dan. vii. 13.— *And behold one as a Son of Man*, as a com-

pound Perſon. In the *Third* Senſe, firſt ſeemingly under the Name of *David*, 2 Sam. vii. 14. *I will be his Father, and he ſhall be my Son.* Pſa. ii. 7. *I will declare the Decree* Jehovah *hath ſaid unto me; Thou art my Son, this Day have I begotten thee*, cited Acts xiii. 33. Hebr. i. 5. v. 5. Pſal. xlv. 2.— *Thou art fairer than the Children of Men.* Pſal. lxxxix. 26. *He ſhall cry unto me, thou art my Father.* Iſa. ix. 6. *Unto us a Child is born, unto us a Son is given.* Heb. i. 5. *I will be to him a Father, and he ſhall be to me a Son.* In this Senſe he was a Prieſt for ever after the Order of *Melchiſedeck. Pſa*, cx. 4. *Hebr.* v. 6. vii. 17. And his Body was the Sacrifice. In the *Fourth* Senſe, which I muſt refer to שמים the Names. In the *Fourth* and *Fifth* Senſe, *Iſa.* ix. 6. *Everlaſting Father.* Luke xvi. 8. *Children of Light.* John xii. 36. *While ye have Light, believe in the Light, that ye may be the Children of Light.* Eph. v. 8.—*But now are ye Light in the Lord, walk as Children of Light.* 1 Theſſ. v. 5. *Ye are all Children of Light.* In the latter Part of the *Fifth, Pſa.* cxxxii. 12. *If thy Children will keep my Covenant and my Teſtimony.* So *Acts* iii 25. *Ye are Children of the Covenant which God made with our Fa-*

thers,

thers, ſaying unto Abraham, *In thy Seed,* &c. and in Oppoſition to the Senſe of the latter Part of the *Fifth*, the Tempter, the Deceiver, the Seducer, the Accuſer, and at laſt to be the Tormentor, is called the Father of thoſe he ſeduces, *John* vii. 44. *Ye are of your Father the Devil, and the Luſts of your Father you will do, &c.* Acts xiii. 10. *Thou Child of the Devil.* 1 John iii. 8. *He that committeth Sin is of the Devil.* ver. 10. *In this the Children of God are manifeſt, and the Children of the Devil.*

C A P. VIII.

אלהים

IT has been accounted ſtrange by the greateſt of Men, nay, by one of them, who had alſo the greateſt Portion of the Spirit, that a Creature ſhould ſay to his Creator, why haſt thou made me thus? And as the firſt was made capable of improving, or waſting his Eſtate, which for that Reaſon was not limited, or as we ſay entailed; it would look much ſtranger for one of his Poſterity, to ſay to his firſt Father's Creator, why was not my Eſtate entail'd? As his Plea againſt his Parent will ſignify little, ſo will his Plea againſt him he held

held his Eſtate under. What avails it for him to ſay, why was my Father permitted, or why did he ſpend the Eſtate, or why did he not keep and improve it? or why did he commit Treaſon and forfeit it? Among Men, ſuch Reaſoning has no Place; every one is born to the Conſequence of the Wiſdom or Folly of his Parent: But 'tis the ſtrangeſt Thing that can be, for a Creature to ſay to his Creator, why doſt thou exiſt ſo? Or 'tis impoſſible thou canſt exiſt in any other Manner than I imagine: I will not allow any Deſcription or Idea thou haſt been pleaſed to give of thy Exiſtence; but I will demonſtrate to ſuch, who have ſuch Abilities as my ſelf, it muſt be, as I think proper to make it from Faculties I have. And 'tis the Maddeſt of all to ſay, thou canſt not exiſt in any other Manner of Perſonality, or, *&c.* but as I exiſt. In Philoſophy, which is the Subject of Senſe, you muſt believe what theſe, who alſo call themſelves Philoſophers, ſay without Idea from Perception, or other Things: In Divinity, which is only the Object of Faith, you muſt not believe without Senſe, or an Idea from ſomething: Perhaps hereafter Ideas from other Things will not with them be liked. Is not Faith, Aſſent from the

the Evidence of Things ſeen, to the Exiſtence of Things not ſeen?

Though the *Aleim* have thought fit to rebuke the wicked Man for taking that, to which this Name refers within his Mouth, and charged him with the horrid Crime cited in *Buxtorf*'s *Theſaurus* p. 500. Pſal. l. 21. דמיתי (thou makeſt a Similitude, frameſt an Idea) *that I was ſuch an one as thyſelf, but I will reprove thee, and ſet them in Order before thine Eyes. Now conſider this, ye that forget the* Aleim, *&c.* Yet ſome covetous and ſome vain Men, who have not endeavoured to qualify themſelves to underſtand the Method of conveying Ideas, which God by the ſacred Writers thought proper to take, but for —— have followed ſome of the Heathen Deſcriptions of *Jupiter*, ſome of the reclaimed Attributes out of the Bible, and Part of their own Imaginations, in the Definition of their God, and made the Manner of his Exiſtence, without any other Reaſon in one Perſon, than that a Man is one Perſon, Sir *Iſaac Newton*'s *Princip. Math. Schol. Gen.* p. 528. "Every Soul that has Perception is, though in different Times and in different Organs of Senſe and Motion, ſtill the ſame indiviſible Perſon. There are ſucceſſive Parts in

in Duration, co-existent Parts in Space; but neither the one nor the other in the Person of a Man, or his thinking Principle; and much less can they be found in the thinking Substance of God. Every Man, so far as he is a Thing that has Perception, is one and the same Man during his whole Life, in all and each of the Organs of Sense; God is *one* and the same God, always and every where." I have heard a Gentleman say, he could give some higher Reason, why Men who pass with us for Principals, make such Attempts, shew the Root whence this springs; I wish he would. I know so much of it, that I dare venture to say, that that Part of secret History will at some Time shew the *Devil's* Master-piece, and will be the blackest that ever was writ.

Besides other Temptations, they use to draw in Proselytes, they take Advantage of this Accident: While the Minds of our first Parents were perfect, I find not that there was any Mention of Subjection; upon Woman's Offence, in attempting to be wise by way of Punishment, pronounced with the Dispensation of the Promise, Woman was put under Subjection, and at *Christ's* coming, that Subjection to her Husband was reinforced: So whoever endeavours

deavours to reject the Personality, and that Dispensation, makes his Application to Women on Pretence of making them as wise, or wiser, and putting them upon an Equality with, and in a Possibility of ruling their Husbands; and they gain upon those who would not be ruled, or would rule, and make them as *Satan* did *Eve*, and with the same Bait, seduce their Husbands. By this Means Men, who have not a hundredth Part of the Learning of those who established Things, take upon them for want of Learning, and in other Respects poorly qualified, to banter us out of Truths so settled; and many of them go on without any other Inducement than an Imagination of a secret Pleasure of making all the Men who have been in the World, appear to have been Fools or Cheats, that when they themselves are found to be so, they may pass among those whom they have made appear to be so.

The Steps they have lately taken, were to make one or more of every Science, or pretended Science, who would come in, especially those whom they call Naturalists and Mathematicians, Heroes, to do what they could to prove there is no such thing as the Matter of the Heavens, to demolish all Remains of the Knowledge or Belief

of

of the Object, and of the Operations from whence the Idea of the Perſonality is taken, by ſuggeſting that the Orb of the Sun emits Light, that the Light does not form into Spirit, return or circulate; that there are many ſuch Orbs, and ſo many ſuch Syſtems; that the Antients were little better in Knowledge than Brutes; that what we call Revelation, was adapted to their Capacities: ſo that the antient Languages, eſpecially the *Hebrew*, was not worthy Notice; that Knowledge was to take its Riſe from their Gueſſes and Experiments. Theſe Attempts having ſeemingly ſucceeded, and all Sides come in when Youth was educated, and Men ſpent their Time for Studies, either in the Rubbiſh of the late *Jews*, or in the inveloped Repreſentations of the Heathens, or in what they call their Morality, or in that Stuff they call Philoſophy; and none but by thoſe Rules looked either for Senſe, Truth, or Chriſtianity, in the *Hebrew*; and thereby the Knowledge of the original Language has been almoſt entirely neglected. And when ſtrong Efforts have not only been made to blot out all Remains of the Knowledge of the Agents which repreſent the Trinity, but to ſubſtitute other

ther imaginary Agents in their Stead; and they enjoyed the Pleasure of being thought wise, by starting Difficulties, and puzling others; and Men who wished well to the Truth, condescended to argue, and as they called it, reason with them; it had made them think themselves Matches for all who have been, or will be, and that none could produce any other Evidence than what has been lately produced. But as they are but Hawkers in Knowledge, so they are but Pedlars in Poison; while they thought they had been sinking this Knowledge, they by their very Experiments, Objections, *&c.* have been reviving it.

But why do I inveigh against the Decay of Learning, that is, of those Sorts already mentioned? It is as well that they go, as all the Sciences of the Schoolmen have gone, by being neglected, as by being rejected. Though it be improper here to enquire, whoever or whatever has been the Cause of it, I hope it will produce a happy Effect. As while Schoolmen prevailed, not a Fact in Nature, or an Article of Faith, could be proved, but by their Rules, and in their Way, for the respective Times while this or that Branch

of

of their Learning was preferred; so when their *Rabinical* Books were all printed, and that Study prevailed, not a Sentence or a Word in the Bible, must be understood by a Christian, (nor as their old Friends the real *Jews*) but as their mortal Enemies the since ignorant, unbelieving, hardened, rejected *Jews* had contrived it.

It requires a long History to shew what these Books are. I must be short: They are Accounts, a Journal, or Medley, of the Success of the *Devil*'s second Project. While many of the *Jews* had apostatized, and were not destroyed by the rest, in Pursuance of the Covenant; so when they were Part *Jew*, Part *Heathen*, and for that had been Slaves in Captivity, had in a great Measure lost the Knowledge of their Language, so of the Scripture and their Emblems, so the Intent, nay, Forms of their Services; had been after that harrassed and tortured in War, by their Neighbours; and at last become subject to the *Romans*, without so much as a Prospect of recovering their Freedom by any Means in their Power: He, the Devil, when he saw he could not blot out the Evidence of *Christ*, took this Opportunity to make their Desires their Tempters, and the Object of their Desires outward Deliverance,

so

ſo literally an outward Deliverer, which was to anſwer the Similitudes in Scripture of *Chriſt*, the Bait; to make all the Shadows of him in the Service of the *Jews*, real Purifications, Atonements, or, *&c.* and all the Predictions of him, as of a mighty temporal Prince, one who ſhould obtain univerſal Empire, and ſo theirs was to be the Metropolis, the Center of Riches. This took with many of the *Jews* early, and ſo they ceaſed to be *Jews*, became *fifth Monarchy* Men, or what you pleaſe to call them; and thoſe who continued *Jews*, embraced the Chriſtian Religion, none of them remain: All ſince are of thoſe who have renounced both *Judaiſm* and *Chriſtianity*.

This Scheme did not want any more Perſons than one; ſuch a Word as *Jehovah* was not ſafe to be uſed, therefore it is like it was changed for *Adonai*, or Lord. And as it allowed of no more Perſons than one, ſo it wanted no plural Names. This ſhews us why they tranſlated, mangled, or omitted, or ſuffered the Heathens to make ſuch Work, as appears in the LXX, in the two chief Deſigns in the Bible; neglecting to ſhew that the Shadow, the Trinity of the Heathens, was but a Machine; and miſcon-

ſtruing the Words concerning, ſo thereby rejecting the Trinity, and corrupting the Meaning of the Scriptures, as *Chriſt* tells us, in many other Points, and finally rejecting him.

Their human Writings, either before *Chriſt*, or ſince, ſhew, or would have ſhewed, the particular Methods they took to record every Tradition of Things they had, or pretended to have, and to conſtrue every Thing in Scripture to thoſe Ends. Indeed ſince they rejected *Chriſt*, either at firſt, or at his coming, and before theſe Books were printed, they have had ſome hundreds of Years before, and about fifteen hundred ſince, to caſtrate and alter, or deſtroy, if there was any thing in any of them which was old and true, and to record all they could invent ſince, and conſtrue them to theſe Ends. And as they have taken great Pains to make their Writings conform, ſo they have to paraphraſe, point, and lay down Rules for pointing and conſtruing the Scripture, as they thought to ſerve theſe Turns, at leaſt that no other Uſe ſhould be made of them; ſo that ſcarce a Word anſwers in the Deſcription of Things we ſee; nor was one Word fairly conſtrued of the Things we

ſee

ſee not: One Word was to have perhaps ten Significations, ſeveral differing very much: Nay, the ſame Letters to ſignify Light and Darkneſs, and other Things as oppoſite. The ſame Word as a Verb to relate to one Thing in the ſingular, and quite other Sorts of Things in the plural. To make ſingular Words plural, and plural ſingular, or dual. That one of its plural Words, when tranſlated into any other Language, ſhould on one Side be plural, on t'other ſingular. That a Word ſhould ſignify one Thing in the maſculine, and quite other Sorts of Things in the feminine; and theſe chiefly in Words which concern the Salvation of Man; the Points in Conteſt between them and us. So one Sort of Action as a Verb active, and another Sort of Action as a Verb paſſive. So in what we call Moods and Tenſes. And as the Ideas of the Perſons in the *Aleim* muſt be taken from Words for Perſons, or Things, or Repreſentations of Perſons or Things, and as moſt of the Words uſed for Perſons or active Things, are Names of Action, and ſo each common to any Perſon or Thing in that reſpective Action; and though ſeveral of thoſe Names are applied to the Perſons, and changed as

they change Action, each of them muſt mean ſome other Perſon or Things, but, by their Rules, never the real Perſons.

When we had a Body of Men educated in any of theſe Ways, with a real Zeal for the Bible and Religion, and ſuppoſing this Sort of Evidence would prove for their Service, and knew of no other; and ſo tranſlated the Bible for us by theſe Rules, before they knew what would be the Iſſue, framed Grammars, Lexicons, *&c.* by theſe Rules; ſo that not a Boy could be learned to read *Hebrew*, but he muſt have this Nonſenſe and Villainy beat into him, as he ſuppoſed, by Friends, and which would never have been ſwallowed from any other Hands; as it was impoſſible for any of them to ſhake off theſe Fetters, to change his Method, as it is for ſuch a *Jew* to turn *Chriſtian*, ſo it was impoſſible for any other to have made an Attempt to have begun in another Manner, as we do with other Languages, and to have acted as a Freeman; the Body would immediately have worryed him with Authorities; if in the Time of the Schoolmen, with *Ariſtotle* and his Tribe of Commentators, or, *&c.* if in the Time, when the *Rabinical* Books

Books were ſtudied, with LXX, from the Heathens and the Commentators upon it in every Thing in Diſpute, between or about the God of the *Jews*, and the God of the *Heathens*; and the *Rabbies*, and their Commentators, in every thing that was in Diſpute between theſe falſe *Jews* and the *Chriſtians*. But now when upon long Experience indifferent Perſons plainly ſee, that you can neither have a Syſtem of Nature, or of Religion, by theſe Rules; that the Studies have been dropped, and Men have ſince taken the Liberty to ſet up other Schemes of Nature and Religion, and have themſelves demonſtrated that there is nothing in them but that they are where we are ſhewing them. If any can ſhew that the *Hebrew* is a regular, perfect, nay, the moſt perfect Language, produce a Syſtem of either, or both, out of the Bible, I hope they ſhall not now be tried by the Rules of either Heathens, or ſuch apoſtate *Jews*, but by thoſe Rules ſo frequently appealed to. If I can purſue in ſuch Manner as to attain the End, as I have hitherto; go through the reſt by regular Conſtruction and Compariſon of every Word quite through, make the Words diſcover what is ſought for, the Knowledge of Things here, and the Knowledge

of thoſe Things which relate to hereafter, make them deſcribe the Things we ſee, and deſcribe the State of Man, the Means and Manner of his Redemption, ſhew that all Things tally, and all regard one great Point, Reconciliation between offending Man, and a juſt God: I ſhall want no Evidence to prove from whence the Writing came, nor whether it be fairly conſtrued; nor need I trouble my Head with what either Friends or Foes ſay about theſe irregular Turn-ſerving Conſtructions: And I hope that ſuch as hope there is a Revelation, and believe that it muſt be conſiſtent, Senſe and perfect, will join in the Deſign; which will not only reſtore the Authority of the Text, diſcover the Powers and Motions in this Syſtem, eſtabliſh the Chriſtian Syſtem, but expoſe the Ignorance of thoſe who pretend to invalidate them. This done, nay, this Part done, the Objections of modern Adverſaries will ſcarce be worth anſwering.

What great Wiſdom is ſhewed in telling us that Number One is not Number Three, or that one Man is not three Men? Could not the Writers of the Scriptures, if they had not been inſpired, have ſeen that, and have known that the ſame Objection could have been made by any Fool then,

then, as well as by any one who thinks himſelf a Mathematician or Philoſopher now, and have let thoſe Things alone? Or if they were inſpired, would they not have let it alone, or given thoſe who they expected ſhould believe, a ſatisfactory Idea of the Manner of ſuch Exiſtence, and ſo an anſwer to ſuch infinitely ſilly Objections? We ſhall be told, that ſome of theſe Apoſtates are Men of Learning. The Difference between a Man of Learning, and a Man of Senſe, is, the firſt does what others direct, and the ſecond can direct himſelf and others what they ſhould do. What is Grammar, Logic, Rhetorick, or all other Sciences, except the Knowledge of the Type, which can give an Idea of the Form borrowed from it? Or in all other Languages, except that which deſcribes it? When the Senſes have acted upon any thing, we call that Act Perception; that which we retain, we call an Idea, or inward Senſe of the Thing: who talks without this, real or borrowed, talks Nonſenſe. Neither they, nor we, have any but borrowed ones here. If the Works or Workers of God, are ſuited to the Senſes, as God is to the Mind or Soul, ſo that there was to be ſomething near an Equality, that it might

be for the Honour of God that compound Man own'd him; and if it appear there is ſuch an Idea given, and they neither will underſtand Things here, nor there; are they not like People each pretending to give us an Account of *Terra Incognita*, and not one of them ever learnt Geography, or ever ſo much as ſaw one of the Plans of thoſe who brought us the Account and Deſcription of it? Do not thoſe People ignorantly and wilfully ſtrip themſelves, and, as far as they can, others, of all the Benefits which have accrued to Man by the Revelation of the Scriptures; by the Aſſiſtance of the third Perſon in the ſacred Trinity, and of the Example, Satisfaction, and Interceſſion of the ſecond Perſon as God-man, and of his Protection as God; nay, even of the Knowledge of God, as expreſſed by St. *Paul*, Epheſ. ii. 12. *Without* Chriſt,—— *Strangers from the Covenants of Promiſe, having no Hope, and without God in the World?* I allow it does not ſufficiently clear all Objections now, to be able to cite the Words of thoſe who underſtood the Type, which was to give the Idea, without being able to ſhew the Type, and how theſe Words tally with the Ideas in the Type. When we ſhew this Perſona-

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lity out of the ſacred Scriptures, by Words, we expect our Pretenders to Knowledge will, as they have to a Text or two formerly cited, tell us, that putting theſe Words in the plural Number, was only a Compliment taken from the Uſage of ſpeaking by, to, or of a Prince; when every one who knows any Thing knows, that Cuſtom was never heard of in the World till thoſe who urged it, brought it into Uſe. I have already ſufficiently demoliſhed that Shift, by ſhewing there was one they made a Pretender, and that the Bible was writ to prove the Title of the true God. It would be a ſorry Compliment where there was a King, who not only had the Right, but was in Poſſeſſion, and a Pretender, for the Secretaries of the firſt to write Laws for him to ſign, that the Subjects ſhould obey the Kings. And it is as ſilly to imagine, that thoſe who tranſlated the Creeds, or Laws in the Scripture, underſtood them better than thoſe who writ them: Where can be the Harm in a Tranſlation, to put the proper Significations of the Words, of theſe, in the ſame Numbers as they are in the Originals, and let them take their Effect? And as this Word *Aleim* is frequently joined with, and generally following after *Jehovah*, which is ſingular

gular; and as this Word is neither ſingular nor dual, nor fewer than, but at leaſt three; I hope it will prove no Contradiction to ſay, there are three who made a Covenant to redeem Man, and bound themſelves by Oath to perform that Covenant, of one Eſſence; any more than that they made Male and Female of the created Subſtance אדמה which is alſo ſingular, or any more than that the Eſſence of the Souls of all Men which is created, and has its Exiſtence and Powers communicated from this Eſſence-exiſting, the Fountain of all Exiſtence and Power, is one and the ſame Eſſence, and that there are more Souls than one; or any more than that the *Aleim* created and made the three Names, the three ſtrong operating ruling Agents of the Subſtance of the Heaven or Air, the *Aleim* of the Heathens, though their Subſtance is one and the ſame, ὁμοούσιος. And as we intend to ſhew that the Numbers are proper and true, ſo we muſt ſhew the Caſes are proper and true. The *Hebrew* Language hath few Prepoſitions; the Verbs moſtly carry the Prepoſitions which determine the Caſe of the Noun, in themſelves, which is wholly ſtrange to all other Languages, which each uſe many Prepoſitions; and it is hard to

to make them conform with it: Some few will; as to dwell (for Example) is to inhabit *Jah.* But besides this, there are frequent Mistakes in using the Genitive for the Nominative; where these Words or Names succeed one another, where there is no Prefix, nor any other Proof, for changing the Word from the Nominative, it must stand as we find it in the Original. And it will follow of Course, that whatever Attribute is given, or Action attributed, to the Essence-existing, will also properly be given or attributed to all, or every, or some one Person in that Essence.

As מלך is a Word or Name formed from the Verb *to lead*, so we find the Word אלהים to be a Name in the plural Number, a Name of Oeconomy in the Act of Grace, adapted to the Condition of fallen Man; it follows, that this Act was before the Creation, because they are named so in the History of the Creation of שמים the *Names*, which are also plural, and those *Names* common to the Originals, and the Types. What they are represented by in the Heavens, I shall shew under the word Names, *Exod.* xxiii. 13. *Make no mention of the Name of* אחרים, (as most of the rest falsely rendered, the Word

Word ſignifies here *Aleim* which are behind, later, *inferior*,) *Aleim. &c.* Lev. xviii. 21. Ibid. xix. 12. Ibid. xxi. 6. *Thou ſhalt not profane the Name of thy* Aleim. Pſal. xx. 2. *The Name of the* Aleim *of* Jacob, *defend thee.* Ver. 6. *We will rejoice in thy Salvation, in the Name of our* Aleim, *we will ſet up our Banners.* xliv. 21. *If we have forgotten the Name of our* Aleim, *or ſtretched out our Hands to other* (later) Aleim. Ibid. liv. 3. O Aleim *ſave me by thy Name.* xlviii. 11. *According to thy Name,* O Aleim, *ſo is thy* תהלת *Irradiation unto the Ends of the Earth.* lxix. 31. אהללה *I will attribute Irradiation to the Name of the* Aleim *in* שיר *a Song.* As we ſaid by Trees, where we find Perſons with the ſame Names as ſignify ſome Speech or Action, or, *&c.* which was revealed, we ſhall ſuppoſe that thoſe Names were impoſed in Memory of that Action, or to diſtinguiſh the Perſons who tranſacted that Affair, from all others. *Pſal.* cx. 4 Jehovah *hath ſworn, and will not repent: Thou art a Prieſt for ever, after the Order of* Melchiſedech. The Idea is by us taken from the Action of making a Covenant by Oath. C. 116. אלה "A Covenant, and an Oath by which it is confirmed. *S.* אלה an Oath, and the Maledictiun or Imprecation which attends it." And

And as it has ſince been applied to the Action by which Princes bind themſelves to Limitations, or to perform Conditions in the Treatment of Rebels, who ſubmit, or in the Government of their Subjects, which are ſuppoſed to be in the favour of the Subjects, as 1 *Sam.* xi. 1. 2 *Sam.* iii. 12. v. 3. 2 *Reg.* xi. 4. 1 *Par.* xi. 3. and ſo from Husbands to Wives; and it is applied to the Perſonality in *Jehovah*, in *El*, in *Melak*, &c. Gen. xxiv. 7. *The Eſſence-exiſting, the* Aleim *of the Names which took me from my Father's Houſe— and which ſpake unto me, and which ſware unto me.* Deut. xxix. 12. *That thou ſhouldſt enter into Covenant with the Eſſence-exiſting, thy* Aleim, *and into his Oath, which the Eſſence-exiſting thy* Aleim *maketh with thee this Day— That he may be unto thee* Aleim, *as he hath ſaid unto thee, and as he hath ſworn unto thy Fathers— Leſt there ſhould be among you Man or Woman, or Family, or Tribe, whoſe Heart turneth away this Day from the Eſſence-exiſting your* Aleim, *to go and ſerve the* Aleim *of theſe Nations.* Jer. xi. 3.—*Thus ſaith the Eſſence-exiſting, the* Aleim *of* Iſrael, *Curſed be the Man that obeyeth not the Words of this Covenant.— Obey my Voice,— ſo ſhall you be my People, and I will be your* Aleim; *that I may per-*

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form the Oath, &c. 1 Reg. viii. 23. *And he said, Essence-existing*, Aleim *of* Israel, *there is no* Aleim *like thee in Heaven above, or on Earth beneath, who keepest Covenant and Mercy with thy Servants.* So prophetically, Ezek. xx. 37. *And I will bring you into the Bond of the Covenant.* This Word אלהים is *Hebrew*, in which Language, when understood, a Man, if not mis-led by others, can scarce make a Mistake. It has the Verb אלה *to take an Oath.* In Man who takes an Oath, it is to imprecate a conditional Malediction upon himself, if he perform not the Covenant. In *Jehovah* or *Aleim*, it is a Condescension to the Capacity of Creatures; he or they call their own Attributes to witness, and cannot lye, nor can there any evil come to them. Psal. xci. 9. *Because thou* Jehovah *art my hope; thou hast set thy Habitation on high. Therefore shall no Evil happen unto thee.* So אלה is that Action which is performed in making a Covenant by Oath. So when a Person or Persons have made such a Covenant, and sworn, the Swearers to the Covenant, or to the Conditions of the Covenant. But in these אלהים it is not only the Confederates among themselves, the Makers of the Covenant, the Swearers, those who had bound themselves

elves to perform the Condition, the Witneſſes of the Oath, the Adjurators, but now the Performers of that Oath: And we can find no ſingle or compound Word to expreſs *Aleim*. Glaſſius, p. 1438. "In the divine Oath the Life of God is interpoſed, that is, his immortal and eternal Glory, Majeſty, Power, Truth. *Jehovah* thereby intimats that he would ſooner ceaſe to be God than that the Word ſpoken by him ſhould not be accompliſhed, which Aſſertion drawn from an impoſſible Thing, is of all the ſtrongeſt and moſt certain, on which we may juſtly ſay with *Tertullian* in his Book of Penitence, *How happy are we upon whoſe Account God has ſworn: How miſerable, if we do not yet believe the Oath of God.* Examples of this divine Oath are Num. xiv. ver. 21. *Ezek.* v. 11. xxxiii. 11. xxxiv. 8. *&c.* This Covenant was mentioned *Exod.* vi. and the external Part of the Benefits from the *Aleim*, is expreſſed, Ver. 6. *I wil bring you out from under the Burthen of the* Egyptians, *and I will rid you out of their Bondage; and I will redeem you with a ſtretched out Arm, and with great Judgements, and I will take you to me for a People, and* היתי *will take you* ל *for* Aleim, *and ye ſhall know that I am* Jehovah *your* Aleim, *which*

which bringeth you out, &c. So 2 Sam. vii. 23. *Whom the* Aleim *went to redeem for a People for himself—from* Egypt, *the Nations, and their* Aleim. In this Sense *Moses* was substituted instead of *Aleim*. Exod. iv. 16. But vii. 1. in respect to *Pharaoh*, as he was an Adversary to destroy him. Though I intend not here to enter into Conditions of the Covenant, besides Redemption, Deliverance, *&c.* the other Part in gross, was to destroy all Enemies who had brought Man into, or detained him in Slavery, to make them incapable of any such Attempt for the future, and of disturbing his Enjoyments or Peace. This Covenant is mentioned more clearly, Psal. lxxviii. 10. *They have not kept the Covenant of the* Aleim. This Act is first mentioned under this Word Deut. xxix. 12. *That thou shouldest enter into the Covenant of* Jehovah *thy* Aleim, *and into his Oath, which* Jehovah *thy* Aleim *maketh with thee this Day: That he may establish thee to Day for a People unto himself, and that he may be* Aleim *unto thee, as he has said unto thee, and as he has sworn unto thy Fathers*, Abraham, Isaac *and* Jacob. *Neither with you only do I make this Covenant and this Oath*, &c. Ezek. xvi. 50. *Which has despised the Oath in breaking the Covenant: Nevertheless I will remember*

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my Covenant with thee in the Days of thy Youth; and I will establish unto thee an everlasting Covenant. Dan. ix. 11 *Therefore* האלה *the Curse is poured upon us, and the Oath that is written in the Law of* Moses *the Servant of the* Aleim. 2 Sam. xxiii. 5. Isa. lv. 3. It is called an everlasting Covenant. *Exod.* xxiv. 8. *Zach.* ix. 11. the Blood was called the Blood of the Covenant. *Malac.* ii. 5. *My Covenant was with him for Lives and Peace.* Ezek. xxxvii. 26. *A Covenant of Peace.* And God is stiled a Keeper of Covenants and Mercy, *Deut.* vii. 8, 9. 1 *Reg.* viii. 23. *Neh.* i. 5. ix. 32. *Psal.* lxxxix. 28. So *Hos.* vi. 7. But they, like אדם *Adam*, have transgessed the Covenant. Yet on the Behalf of the People, *Psal.* l. 5. *Who cut off my Purifier by Sacrifice*, and *Isa.* xlii. 5. xlix. 8. *and I will give thee for a Purifier of the People.* They swore by *Jehovah* and *Aleim*, joined, or by which was most proper, so by *Aleim* alone. As *Gen.* xxi. 23. 2 *Par.* xxxvi. 13. *&c.* And when the Distinction of *Jehovah* should be unnecessary, it was prophesied all Men were to swear by the *Aleim*, *Isa.* xlv. 23. lxv. 16. So, which is most proper, is also joined with ברית the Covenant; so they were with Statutes, Laws, *&c.* so *Aleim* alone, *Exod.* xviii. 16. The Wri-

ting in the two Tables, is *Exod.* xxxiv. 29. דברי הברית *The Words of the Purification.* They were the Deeds, the Evidence of renewing it, and of what it is by the Word אלהים *Aleim*, which contains all the Promises and all the Law; these are the Articles of the Treaty of Lives and Peace, the first for Heaven, the second for *Canaan*; and when that Covenant was renewed, every one was supposed to have *Jehovah* for his *Aleim*; therefore the Articles were almost negative. The Breach of every Article had its Atonement or Punishment appointed, but besides that taking other *Aleim* was breaking the Peace, and keeping these *Aleim*, included all the Conditions on Man's Part to be performed by every typical Action in the ceremonial Law instituted at the first making of Peace, and the rest of the written Law, is but an Explanation of these. This was because the Names were called *Aleim*, which were not of the Essence-existing, who, as they were a Shadow of the true *Aleim*, were ordered to support Man with Necessaries, and deliver him for a proper Time, from temporal Death; and though they could make no Covenant, those whom the Heathens and Apostates made Priests to them, pretended to make Representatives of them, to go before the People,

People, and to make Covenants with the People on their Behalf. And the People joined in thoſe Covenants, ſwore by them, *&c.* So *Exod.* xxxii. 1. *Up, make us* Aleim *which ſhall go before us.* Ver. 4. *Theſe be thy* Aleim, *O* Iſrael, *which brought thee up out of the Land of* Egypt. So there were Laws in Oppoſition, *Exod.* xxiii. 32. xxxiv. 15. *Deut.* vii. 2. *Thou ſhalt* תכרת *cut off no Purifier with them, nor* לאלהיהם *to their* Aleim. Joſ. xxiii. 7. *Neither Commemorate in the Name of their* Aleim; *nor ſwear by, nor ſerve them.* But preſently after, ſome of the People broke theſe Laws, and ſo the Covenant with *Jehovah Aleim*, and had a Temple, *Jud.* ix. 46. to אל ברית. *Hiſtory of Heathen Gods*, p. 97. *Jupiter* was named at *Rome*, *Sponſor Fidius*, Ζευς ορκίος, *Jupiter* Fæderator, (Confederate) Thucyd. "Adjure or ſwear by Heaven, or *Ouranos Orph.*" *C.* אלה p. 121. *Arab.* — *Act.* 2. "An Idol and falſe God. *S. Col.* Idols, which in Contempt, in the feminine Gender as among the *Rabbins* the feigned Deities, are called אלוהות 3. a *Serpent.* 4. The Moon horned, and the Sun, the *Arabians* worſhipped each for a God— *Allabath*, a proper Name as it were of the Sun, becauſe it is not reſtrained by an Article. 2. The Name of a Place in *Meſopotamia*— אלהים God, but it is uſed

only in a Prayer where God is invoked, *Psal.* xliii. 1. 19. Oh God. *Cor. Sur.* xxii. 26." So *Judg.* viii. 33. *As soon as* Gideon *was dead, the Children of* Israel *turned again, and went a Whoring after* Baalim, *and set up* Baal *Berith for* (to the Use of) *Aleim.* Whether *Baal* be taken here as Lord, and so be the same as *Al*, or only for the Spirit, one of the three, and *Berith* be taken as a Name for *Al*, and include the three in *Al*, the Irradiator, Matters not much. And they not only made *Baal* a Maker of a Covenant with them, which I suppose was the same as God made first about Day and Night with *Noah*; for I think he only established or renewed the Covenant: *Baal* could perform no other, nor that neither, without God's Leave. But they made him the Witness, and the Avenger of those who were injured by the Breakers of Covenants made among them. Jer. xii. 16. *And it shall come to pass, if they will diligently learn the Ways of my People, to swear by my Name* Jehovah *liveth, (as they taught my People to swear by* Baal) *then*, &c. What the *Aleim* bound themselves to perform, mentioned in the Scripture in Generals, or in Particulars, or more particularly what each Person was on his Part to perform towards the Recovery

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or Restauration of fallen Man, is not intended to be otherwise than occasionally mentioned in this Discourse: Indeed the Engagements in the Covenant seem to be put upon a more affectionate Foot, than that of Kings and their Nations, or Subjects. It is frequently taken from that Covenant made between Husband and Wife. So Mal. ii. 14. *The Wife of thy Covenant.* And Isa. liv. 5. *For thy Maker is thy Husband; (the Lord of Hosts is his Name) and thy Redeemer, the Holy one of* Israel, *of the* Aleim *of the whole Earth shall he be called.* And thrice literally, *Hosea* ii. 16. *In that Day, saith* Jehovah, *thou shalt call me, my Husband; and shall no more call me, my* Baal, (or Baalim) *and I will take away the Name of* Baalim *out of thy Mouth; and they shall no more commemorate in their Name—I will betroth thee unto me for ever, yea, I will betroth thee unto me in Righteousness and in Judgment, and loving Kindness, and in Mercies. I will even betroth thee unto me in Faithfulness, and thou shalt know* Jehovah. The Church is treated as a Spouse, and the Believers as Children. So the Nations or Cities who have been Breakers of the Covenant, are but seldom called Rebels, but frequently Fornicators, and the Act going a whoring after later

Aleim. As Terms of Love are ufed between the Spoufe and the Church, fo they ufe fuch Words for the falfe *Aleim*, and the Reprefentations of them, as חמד—ידד —מאדב—דוד Lovers, *&c.* not what one fears or ferves, but what one admires, loves and defires. Though 1 *Par.* xvi. 26. *Pfal.* xcvi. 5. *All the* Aleim *of the Nations are* אלילים, *but* Jehovah *made the Heavens* (the Names). Though the Heavens were framed to fhew the Trinity, and did fhew it before the Fall, perhaps, becaufe that was foreknown, and they made to ferve for that End after; and though it may be faid, if Mankind had not fallen, fo that there had been no Occafion for this latter Part of the Covenant, and for our Redemption, but that we had had no other Concern with God, but to obey his Laws as King, we had had no Occafion to enquire into the Perfonality of God; nor had it been of any Ufe to us, to have known it; but it does not yet appear, by any Thing of human Writing, which I have feen, that the Trinity were not concerned in the firft Part of the Covenant, nor whether the Trinity as fuch, might not be offended in Man's Fall; but if not, now, the Cafe is far otherwife. It was immediately neceffary after the Fall, both to exhibit the Trinity, and

and the Man taken into it, becauſe that was then the Means and Manner of our Salvation. So the Man that wiſhes there ſhould be no God, or no future State, is leſs our Enemy, than he that wiſhes there ſhould be no *Aleim*; ſo takes away the Dignity of *Chriſt*, and his Abilities to procure Salvation. What Reaſon the *Jews* had to conſtrue this *Judges*, is not now difficult to gueſs, perhaps others have followed them from *Exod.* xxi. 6. *Then his Maſter ſhall bring him unto the* Aleim. To make a Man who was willing, and his Poſterity, Slaves for ever, was not to be tranſacted before the Judges, who had Power in caſe of Crimes, to determine the Life of a Man. This had further Conſequences, the Words may very well bear, that it was to be done at the Tabernacle; but if it muſt be before Men, it muſt be before him from Time to Time, who had covenanted, and ſworn to protect and deliver his People; and if they were Kings, they would not have much Trouble on that Account. xxii. 8. *Thou ſhalt not* קלל *revile the* Aleim. Pſal. xcvii. 7. *worſhip him all ye* Aleim. ver. 9. *for thou* Jehovah *art exalted far above all* Aleim. Pſal. lxxxii. 2. *I have ſaid ye are* Aleim. There are Judges among Men, and there is a proper

Word for ſuch Judges, becauſe they act diſtinctly, at ſeveral Times, and in ſeveral Places. But the Act of executing Judgment, is a Branch of Government, and is a ſingle Act. Several Perſons may judge at once in one Thing, and there had been no Occaſion to have ſhewed the Perſonality for that; the Action is aſcribed in common to *Jehovah*, to *Al*, and to *Aleim*; though there may be Reaſons why each at each Place is inſerted, and where the Word Judge is joined, 'tis always משפט ſingular. And *Iſa.* xxx. 18. it is joined to *Jehovah* and *Aleim* together. *Pſal.* l. 6. *And the Heavens ſhall declare his Righteouſneſs, for the* Aleim *is Judge himſelf*; *Selah*. Pſal vii. 12. *The* Aleim *a juſt Judge.* And as one or more might rule or judge, ſo one or more might have made a Covenant by Oath; and if there had been ſeveral Parts for each to act in that Covenant, there had been no Occaſion to have mentioned the Perſonality, or uſed a plural Word, or as there is ſeveral Times plural Words of Diſtinction joined with it. Glaſſius 663. "Where the Unity of the Eſſence is pointed out by a Noun ſingular, there the Plurality of the Perſons is indicated by a Participle plural. But if a Verb plural be joined to the Noun אלהים, *Gen.* xx. 13. xxxv. 7. 1 *Sam.* vii. 23. alſo an Adjective-

jective or a Participle plural, Deut. v. 26. Jos. xxiv. 19. Psal. lviii. 12. Jer. x. 10. xxiii. 36, *&c.*" The Conditions of this Covenant makes it necessary to express the Persons; nay, both before and at the Manifestation, to distinguish them; because each was to act his proper Part. For the Reasons aforesaid in the first Chapter of *Genesis*, it is writ only *Aleim*; in the second Chapter, Ver. 4. *Jehovah Aleim.* The first to shew that those who were our *Aleim*, were the Creators and Formers of the *Aleim* in the Heavens; and after that they were formed, to shew that it was the *Aleim* of the Essence-existing, and not those created and supported, which created and formed Man. Yet using singular Words with a plural Name, where it is possible, expresses the Unity, the Concurrence in the Act, and does not destroy the Persons; a Perfection which can attend no other Persons, at least in this System, since the Fall. And it was certainly proper to insert the Persons at the Creation, otherwise, if that Word had been singular, and all the Words plural ever after, that would have been a Foundation for a Pretence of Superiority. As the whole and every Part is infallibly true, and writ in the highest Degree of Wisdom and Perfection, the Discovery of the

the Trinity was of Neceſſity when that great Myſtery of the Redemption of Man was made known, and wherever there are Hints of that in the Old Teſtament, there may be ſome Hints of the Share each Perſon was to have in it. But there was no Occaſion for Diſtinction of Perſons, or diſtinct Shares of Operation, in the Creation; it was one entire Act: And the Ability, *viz.* Motion, which was given, was by one entire Act. And the Formation was performed by that Spirit which was a Part of the material Creation. That which was made for Man, and Man himſelf, while perfect, was the equal Work of the *Aleim*, or of all the three Perſons. His Fall occaſioned the Neceſſity of Redemption, and of the ſeparate Offices of the three Perſons in that Work. Thoſe who make the Son the Creator, the ſole Operator in Matter, repreſent him as inferior; thoſe who make him Joint-operator, make him one of the *Aleim*, and equal; when St. *John* ſets forth the Eſſence-exiſting, or Divinity of the Son or *Meſſiah*, he does not make him the Operator; but ſays, in expreſs Words, *With him all Things were made.* And that it might not be left to the Uncertainty of a Prepoſition, *And without him nothing was made which was made.*

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There was no other Way in this Revelation, to describe his Essence. St. *John* had the same Task which *Moses* had; *Moses* shew'd that that Being which created Matter, was to be worshipped; and St. *John* shews that the *Messiah* was joint, or a Person of that Essence which created Matter. *Christ* says, *Ye believe in God, believe also in me:* Ye believe that God created the World and Man, believe that I am a Person in that Essence which created the World and Man. And now when the Meaning of the Names is known, so those Names, whether one or more, without or with Attributes, appear in each Place evidently proper to be used for the Person or Persons who speak, the Person or Persons spoke to, the Occasion, Subject, Time, and all Circumstances; and so will the moral Names or Attributes appear to be, when they are explained. So now, when the Contest between the Parties for the Essence-existing on one Side, and the Substance of the Heavens on the other, and for the *Aleim* of the Essence-existing, and the *Aleim* of the Substance of the Heavens, is evidently shewed, it will appear that these Names used for those Distinctions, are properly placed, *&c.* As they used *Jah*, *Jehovah*, *Al*, *Melak*, always singular, because the Essence, Sovereignty, Providence, is

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one, and the Adminiſtration, where it is not by Covenant limited or divided, is one, ſo they not only uſe the *Aleim* plural (of thoſe ſent perhaps two of the whole three) but they uſe each of thoſe ſingular Names with a Word or Words of Attribute, Oeconomy, or emblematically, *&c.* which ſhew that it is uſed for a Perſon, and diſtinguiſhes which Perſon, and together, expreſſes that he is of the Eſſence, has Sovereignty in himſelf, or *&c.* And though the whole Eſſence be concerned, yet that Perſon in that Act immediately. Where one ſmall Family was carried into Deſarts among Strangers, and into peopled Kingdoms, and had no other Aſſiſtance, *Al-Shadi* was a very proper Name; where an Appeal is made, as *Joſ.* xxii. 22. leſt there ſhould be any Doubt, all the three Names are uſed, *Al*, *Aleim*, *Jehovah*, and to ſtrengthen it, repeated. So in Invocation, or where there are Laws, Threatnings, or Acts of ordinary Providence or Rule, and Promiſes or Acts concerning the Covenant for the Salvation of Man, and Preſervation of the *Jews* to that End, intermixed, thoſe ſingular and plural, are frequently uſed together; as they always are, where each had their Rival, and where it was neceſſary to expreſs that the *Aleim* were of the Eſſence,

Essence, had the Power in them, or *&c.* And this Usage proves what is contended for; and thus in every Respect the Heathens used Words for their Substance, and, as they call them, Persons, and something more.

As it is necessary to shew the Words of the Prophets, it may not be improper to shew the Thoughts and Usage of some of the different Branches of Mankind concerning these Words, particularly the *Aleim*, to which others may add or improve hereafter.

I do not find that there ever was any Attempt made to set up any false God, except the Heavens; nor do I find that there ever was any Attempt to make any Representation of *Jah*, or *Jehovah*, or, *&c.* except of the *Aleim*, or *Al.*

The People of each Nation had their *Aleim.* Judg. iii. 5, 6. Canaanites, Hittites, *and* Amorites, *and* Perezites, *and* Hivites, *and* Jebusites, — *and served their* Aleim. 2 Sam. vii. 23. *Whom the* Aleim *went to redeem* — *from* Egypt, *from the Nations and their* Aleim. Isa. xxxvii. 12. *Have the* Aleim *of the Nations delivered them,* — Gozan — Haran — Rezeph — Eden — So the *Aleim* of *Israel*, 1 Sam. xvii. 46. *Aleim* of *Egypt*, Exod. xii. 12.

Numb.

Numb. xxxiii. 4. *Aleim* of the *Amorites*, Judg. vi. 10. *Aleim* of the *Zidonians*, *Moabites*, and Children of *Ammon*, 1 *Kings* xi. 33. the *Aleim* of the *Philistines*, 1 Sam. v. 7. Every Nation made *Aleim* of their own,—*Babylon*—*Cuth*—*Hamath*—*Avites*—*Separvites*. 2 *Kings* xvii. 29. xviii. 34, 35. Isa. xxxvi. 19. Nay, almost every City had their *Aleim*. In *Sion*. Psal. lxxxiv. 8. cxlvii. 12. *Aleim* of *Edom*, or the Children of *Seir*. 2 Par. xxv. 1, 20. *Aleim* of *Damascus*, xxvii. 23. Sometimes the *Aleim* of the Family in a single House, as *Judg*. xvii. 5. So they have the Words, *my*, *thy*, *our*, *their*, joined.

This Word is applied to the Persons in the Essence-existing, in a vast Number of Places; to the Person *Al*, *Gen*. xlvi. 3. *Psal*. lxxxiv. 8. to *Melak*, *Psal*. xliv. 5. xlvii. 8. lxxiv 12. lxxxiv. 4. cxlv. 1. and as they acted jointly to that one, or two, which is employed. *Judg*. vi. 20. xiii. 6. 1 *Par*. xxi, 15. 2 *Par*. xxxvi. 16.

The *Aleim* of the Essence-existing are said to be the living *Aleim*; the true *Aleim*; the most high *Aleim*; the only *Aleim*. It is said that there are none other, none besides. They are said to have created the Heavens and the Earth; to be the

the *Aleim* of *Jacob*'s Father. *Gen.* xlvi. 3. *The* Aleim *of your Fathers, the* Aleim *of* Abraham, *the* Aleim *of* Isaac, *and the* Aleim *of* Jacob. Exod. iii. 15. —— *This is my Name for ever, this is my Memorial throughout all Generations.* (This was in Distinction to all who had any Pretensions to the Birth of the Messiah, because he had conferred that Honour by Oath upon this Line, exclusive. But if no others had worshipped him, surely in the Sense we take God, he had still been the God of all Men.) These *Aleim* are said to have sworn, to have made a Covenant, to have redeemed. It was expected from these true *Aleim*, that they should perform their Part of the Covenant; that as a Type or Earnest, they were to go before the People to deliver them from their Enemies and their *Aleim*, 2 *Sam.* vii. 23. And that they were to redeem Man from the Captivity of his spiritual Enemy, from the Penalties of the Forfeiture; for which Love, Praise, Homage, Worship, Service, Sacrifice, *&c.* were to be paid to them. To this End, they were to know, and remember, and believe in the *Aleim*; that Knowledge, Regard, and Confidence, was Life; and Ignorance, Neglect or forgetting of them,

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was Death, and curſing them was unpardonable. Pſal. ix. 17. *The Wicked ſhall be turned into Hell, and all the People that forget the* Aleim. So *Jer.* iii. 21. ——*They have forgotten* Jehovah *their* Aleim. So *Hoſ.* xiii. 4. *Thou ſhalt know no* Aleim *but me*: There is *no Saviour beſides me.* Pſal. lxxviii. 22. *They believed not in the* Aleim, *and truſted not in his Salvation.* Lev. xxiv. 15. *Whoſoever curſeth his* Aleim, *ſhall bear his Sin.*

This Word was carried down to thoſe who were appointed by the Word of God either particularly, or generally, as an Order of Princes or Kings, *&c.* who were ſworn to lead, protect, or deliver, in a lower Senſe, and are taken for ſuch in the following Texts; but ſeveral of them are miſconſtrued. *Exod.* xxi. 6. xxii. 8, 9, 28. 1. *Sam.* ii. 25. *Pſal.* lxxxii. 6. (included xcvii. 7.) cxxxviii. 1. *John* x. 34, 35, 36. But it ſeems as if it was applied only to thoſe in the Covenant, and had ſworn as Kings, or *&c.* becauſe other Nations had Kings, *&c.* Iſa. xxxi. 3. *The Egyptians are Men and not* Aleim.

The Word is applied to the Trinity in the Matter of the Heavens, by the Name of *Baal, Judg.* viii. 33. by the Name of *Haſtereth,*

Hastereth, 1 *Kings* xi. 33. by the Name of *Chemosh*, *Judg*. xi. 24. 1 *Kings* xi. 33. by the Name of *Milcom*; 1 *Kings* xi. 33. by the Name of *Baalzebub*, 2 *Kings* i. 2. by the Name of *Succoth Benoth*; *Nergal*, *Ashima*, *Nibhaz*, *Tartack*, *Adrameleck*, *Anameleck*, xvii. 29. by the Name of *Nisroch*, xix. 37.

This Word is applied to Creatures, or Images of them, or of some of their Parts; I think I may say chiefly taken from the Representation of those in the *Cherubim*, with some Representations of the Conditions or Motions in the Heavens; as *Exod*. xxxii. 4, the *Calf*; *Judg*. xvi. 23. *Dagon*; *Deut*. xxxii. 17. *Goats*; *Ezek*. xvi. 17. *Thou madest to thyself Images*, (of Men) (*Marg*. of a Male.) And the rest are expressed by other Words, which imply this.

These Images were made *Exod*. xx. 23. of Gold or Silver; *Isa*. xlii. 17. molten and carved; *Deut*. xxxiii. 36. of Wood or Stone; *Isa*. xxi. 9. graved. They were *among other Uses*, to be carried before them, and, as they supposed, to deliver them from their Enemies, to raise Fruits, Water, *&c.* to deliver them from Death. And the *Jews* were forbid, *Lev*. xxvi. 1. *Ye shall*

make you no Idols nor graven Image, neither rear you up a ſtanding Image, neither ſhall ye ſet up any Image of Stone in your Land, to bow down unto it: For (becauſe) *I the Eſſence-exiſting am your* Aleim, Deut. v. 8. Ibid. —— *And I the Eſſence-exiſting, thy* Aleim, am *jealous* Aleim —— Of theſe ſome might be intended to be Repreſentations of the true *Aleim*, but unlawfully or falſely repreſented. *Judg*, xvii. 5. *Exod.* xxxii. 1. 4. 23, 31. 1 *Kings* xii. 28. —Of ſome of theſe who made falſe Repreſentations, it is ſaid, 2 *Kings* xvii. 29. *Howbeit, every Nation made* Aleim *of their own*, &c. — Ver. 33. *They feared* Jehovah, *and ſerved their own* Aleim, *after the Manner of the Nations.* So *Zeph.* i. 5. *That ſwear by* Jehovah, *and ſwear by* Malcham (their King.)

So in Oppoſition to the *Aleim* of the Eſſence-exiſting, to the *Aleim* of *Iſrael*, as *Exod.* xx. 2. *&c.* they are called the *Aleim* of others, *Deut.* xi. 28. xiii. 2, 13. xxix. 26. *Jer.* vii. 9. of Strangers, of the People, of the Nations or Gentiles, new, changeable, *Judg.* v. 8. later, vain. 1 *Chron.* xvi. 26. *Pſal.* xcvi. 5. which they, the *Iſraelites*, knew not. *Deut.* xxxii. 17. no *Aleim.* 2 *Chron.* xiii. 9.

Iſa.

Isa. xxxvii. 19. *Jer.* ii. 11. xvi. 20. 2 *Kings* xix. 18. *Jer.* v. 7.

Therefore the *Israelites* were commanded, *Exod.* xxxiv. 17. not to make any molten *Aleim*; *Ibid.* xxiii. 13. not to make any Mention of those *Aleim* chosen or made by others; *ver.* 32. not to make any Covenant with them; *ver.* 24. not to bow down to them; *Ibid.* xxxiv. 14. not to worship them; xxiii. 24, 33. not to serve them; xxii. 20. not to sacrifice to them. —— But on the contrary, *Deut.* vii. 25. *The graven Images of their* Aleim *shall ye burn with Fire*; xii. 3. *Ye shall utterly destroy all the Places wherein the Nations which ye shall possess served their* Aleim — *You shall overthrow their Altars, and break their Pillars, and burn their Groves with Fire: And you shall hew down the graven Images of their* Aleim, *and destroy the Names of them out of that Place.*

As the first Business of all the Dispensations to the *Jews*, was to make them know that there was an Essence-existing superior to the Substance of the Heavens, the next, and as the Case stood between God and Man, the chief one, because the first would avail nothing, was to shew

them, make them know, or believe, that there were *Aleim*, and that the *Aleim* were of the Essence-existing, and that there were no other *Aleim*, in the highest Sense, such as had covenanted, and sworn to retrieve Man, but these. *Exod.* xxix. 45. *And I will dwell amongst the Children of* Israel, *and will be* Aleim *to them*; *and they shall know that I am* Jehovah their Aleim, *that brought them forth out of the Land of* Egypt, *that I may dwell among them: I am* Jehovah *their* Aleim, Lev. xxvi. 12. 2 Cor. vi. 16. So *Deut.* iv. 35. *Unto thee it was shewed, that thou mightest know that* Jehovah *is* Aleim; *there is none else besides him: out of Heaven, he made thee to hear his Voice that he might instruct thee*; *and upon Earth he shewed thee his great Fire, and thou heardst his Words out of the Midst of the Fire.* Ve. 39. *Know therefore this Day, and consider in thine Heart, that* Jehovah *he is* Aleim, *in Heaven above and upon the Earth beneath; there is none else.* vi. 24. *to fear* Jehovah *our* Aleim, *for our Good always.* vii. 9. *Know therefore that* Jehovah *thy* Aleim, *he is* Aleim, *the faithful* Al, *which keepeth Covenant and Mercy with them that love him.* 1 Sam. xviii. 46. *That all the Earth may know that* ψ *there are*

Aleim

Aleim (that the Aleim are) in Israel. 1 Kings xviii. 36. *This Day let it be known that thou art Aleim in Israel.* 2 Kings xix. 19. *That all the Kingdoms of the Earth may know that thou art Jehovah the Aleim, thou only.* 1 Chron. xxviii. 9. *Know the Aleim of thy Father, and serve him with a perfect Heart.* Psal. xlvi. 11. *Know that I am the Aleim.* lix. 14. *Shall know that the Aleim rule in Jacob.* lxxvi. 2. *In Judah is the Aleim known; his Name great in Israel.* c. 3. Ezek. xxviii. 24, 26. *Know that Jehovah he is the Aleim.* Prov. ii. 5. *And thou shalt find the Knowledge of the Aleim.* Isai. xlv. 14. *Only in thee is Al, and there are no Aleim besides.* Ver. 21. *I am Jehovah and there are no Aleim besides me. Al that justifies, and besides me there is no Saviour. Look unto me, and be saved, all the Ends of the Earth: For I am Al, and there is none other.* Hos. iv. 1. *Hear the Word of Jehovah, ye Children of Israel; for Jehovah hath a Controversy with the Inhabitants of the Land, because there is no Truth, nor Mercy; neither Knowledge of the Aleim in the Land.* xiii. 4. *Thou shalt know no Aleim but me; for there is no Saviour besides me.*

The next great Concern of the People, was express'd by the Word בקש,

which we render *Seek*; they were to apply to the *Aleim*, which implies, that they expected Deliverance from the *Aleim*. *Deut.* iv. 29. *But if from thence thou shalt seek Jehovah thy Aleim, thou shalt find him, if thou seek him with all thy Heart, and with all thy Soul.* 1 Chron. xvi. 11. *Seek Jehovah, and his Strength; seek his Face continually.* 2 Chron. xi. 16. —*Such as set their Hearts to seek Jehovah Aleim of Israel, came to Jerusalem to sacrifice to Jehovah Aleim of their Fathers.* xv. 12. *And they entered into a Covenant* לדרוש *to seek the Jehovah Aleim of their Fathers with all their Heart, and with all their Soul, that whosoever would not seek to Jehovah the Aleim of Israel, should be put to death. And they sware——and all Judah rejoiced at the Oath, for they had sworn with all their Heart, and* בקשהו *sought him with their whole Desire, and he was found of them.* xxx. 19. *That prepareth his Heart to seek the Aleim, the Essence-existing, the Aleim of his Fathers.* Isa. lxv. 1. *I am sought* of them that *asked not* for me: *I am found* of them *that sought me not.* Jer. l. 4. *In those Days, and in that Time, saith Jehovah, the Children of Israel shall come, they, and the Children of Judah together, going and weeping: They shall*

shall go and seek the Essence-existing their Aleim. Hos. iii. 5. *Afterwards shall the Children of Israel return and seek Jehovah their Aleim, and David their King.* Amos v. 4. *Seek ye me, and ye shall live. But seek not Bethel,* &c. Mal. ii. 15. *That ye might seek the Seed of the Aleim.* iii. 1. האדון, *The Lord whom ye seek, shall suddenly come to his Temple; even the Messenger of the Covenant, whom ye delight in.*

So at making the Law, to distinguish these *Aleim* from Vice-*Aleim*, and this *Jehovah* from the Substance of the Heaven, which is but the Shadow of that, and to prevent any Share of the Love or Service to be paid to the Vice-ones, God says, *Deut.* vi. 4. *Hear, O Israel, Jehovah our Aleim is one Jehovah.* 2 *Sam.* vii. 28. *And now* Adoni *of the Essence-existing, thou thy self art of the Aleim, and thy Words shall be Truth.* With a Comparison, Psal. lxxxvi. 8. *There is none like thee among the Aleim, O Lord, neither the like of thy Works; all Nations whom thou hast made shall come and worship before thee,* Adoni, *and glorify thy Name; for thou art great and dost wondrous Things: Thou art Aleim alone; teach me Jehovah.* 2 Kings xix. 19. *Thou Jehovah the Aleim, thou alone.* Deut. x. 17. *For Jehovah your Aleim is Aleim*

of Aleim. Pſal. cxxxviii. 1. *Before the Aleim will I ſing unto thee*—Ver. 4. *Shall praiſe thee Jehovah.* By way of Promiſe and Prophecy, Jer. xxxi. 1. *Saith Jehovah, I will be Aleim.* So Iſa. xl. 28. *The everlaſting Aleim.* To diſtinguiſh this Part of the Covenant from that which preceded it, and to ſhew in what this conſiſted, *Hoſ.* vi. 6. *for I will have Mercy and not Sacrifice, the Knowledge of the Aleim rather than Burnt Offerings.* So expreſſing the Eſſence and theſe *Aleim* by their Type, 2 *Chron.* xx. 6. Jehovah— *the Aleim in* שמים *the Heavens*, (the Names.) Ibid. xxxvi. 23. Ezra i. 2. Neh. i. 4. 5. Jehovah Aleim השמים *of the Names.* Jon. i. 9. Jehovah Aleim, *of the Names.* As his Property, Deut. x. 14. *Behold* ליהוה *to* Jehovah *thy* Aleim *are the Names, and the Names of the Names.* But to diſtinguiſh theſe from their Types, and at the ſame time to aſcertain the Perſonality, as there has been ſhewed that there is Life in *Jehovah*, ſo there is Life and Lives in the *Aleim*; nay in them, it is the Livers, the Givers of Life by Creation, Formation, *&c.* Deut. v. 26. *Heard the Voice of the Aleim* חיים (the Livers) *the living Ones, ſpeaking out of the Fire.* 1 Sam. xvii. 26. *That he ſhould defy the Armies of the Aleim who live.* Jer. x. 10.

10. *But Jehovah the Aleim who live.* Ib. xxiii. 36. *The Words of the Aleim who live; of Jehovah of Hosts our Aleim.* So in further Distinction, where *Aleim* is not only join'd with *Jehovah*, but with *Jehovah* and *Al* the Irradiator, the Light, one of the Conditions of the Circulator, Heaven the Substance of the three *Names*, Fire, Light, Spirit, which the Heathens call'd also *Aleim*. *Jos.* xxii. 22. the אל Irradiator *Aleim Jehovah*, אל the Irradiator *Aleim Jehovah* himself. l. 1. אל the Irradiator *Aleim Jehovah*. So the same Attribute, and of the same Number, is given to אל as to *Jehovah*. Jos. iii. 10. *That* אל *the Irradiator* חי *the Life is among you.* Psal. xlii. 3. *My Soul thirsteth after the Aleim,* לאל *after the Irradiator* חי *the Life.* Dan. vi. 25. *Then King Darius—because he is the* אלהא, *the* חיא *living, and stedfast for ever.* So *Jehovah* and *Al* are the same, and have all the Attributes in common. *Deut.* xxxii. 3. *For I will call upon the Name Jehovah; ascribe ye Greatness to our Aleim. He is the Rock, his Work is perfect, for all his Ways are Judgment.* אל *a God of Truth, and without Iniquity; just and right is he; —is not he thy Father?* And there is a Curse upon those who by swearing attributed

tributed Life to other *Aleim*. Amos viii. 14. *That swear by* אשמת *the Sin of Samaria; and say, thy Aleim live, O Dan; and the Way of Beersheba liveth; even they shall fall, and never rise up again.* Christ takes this Attribute, *John* xiv. 19. *Because I live, ye shall live also.*

As the Heavens the *Aleim*, and the Object of the Worship of the Heathens, were but Shadows, and *Jehovah Aleim* the Truth, in respect of this Oath, from whence the true *Aleim* take their Name, they are not only said to be Keeper of Covenants, but an *Aleim* of Truth. *Isa.* lxv. 16. *He that blesseth himself in the Earth; shall bless himself in the Aleim* אמן *of Truth,* (the Truth) *and he who swears in the Earth shall swear by the Aleim (of) the Truth.* As the Performance of the Oath of the *Aleim* was the chief Affair between God and Man, and Man's Happiness wholly depended upon that, all other Appointments in general were but Shadows, and many of them Shadows of this. 2 *Chron.* xv. 3. *Now for a long Season* Israel *has been without the* Aleim, *the Truth.* Jer. x. 10. *And* Jehovah *the* Aleim, *he is the Truth,* Psal. xxxi. 6. *Thou hast redeemed me,* Jehovah *the* Al, *the Truth,* lxix. 14. *In an acceptable Time, O* Aleim,

Aleim, *in the Multitude of thy Mercy, hear me; in the Truth of thy Salvation.* It is ſaid *Chriſt* came to bear Witneſs of the Truth; and as he was the Perſon who had the greateſt Share in accompliſhing it, he was the Truth: The Goſpel, *&c.* is the Manifeſtation of the Truth. He who believes not this, makes the *Aleim* Liars.

But to put the Matter out of doubt, what it was that the Word *Aleim* expreſſes, what it was that *Moſes* alone, and *Moſes* and the *Iſraelites* ſaw, when it is ſaid they ſaw the *Aleim*, *Ezekiel* has, by a Deſcription of the Emblem, in clear Words fully ſhewed, Cap. i. ver. 1. *The Heavens* (the Names) *were open'd; and* אראה *I ſaw* מראות, (the Inſtruments) *the Objects of Viſion, the* Aleim. And Cap. i. and Cap. x. under the Names of living Creatures and *Cherubims*, and ſays, x. 20. *This is the living Creature which I ſaw* תחת *under* (M. "for, inſtead of, in the place of,") *the* Aleim *of* Iſrael; which will be deſcribed under the Head of *Cherubims*, which St. *Paul* calls, *Hebrews* ix. 5. *the Cherubims of Glory.* If this was a Repreſentation of the *Aleim*, then it muſt be conſtrued for Example, Iſa. xxxviii. 16. Jehovah *of Hoſts, the* Aleim *of* Iſrael, ישב הכרבים inhabiting

habiting the Cherubim, *thou art the* Aleim, *thou only of all the Kingdoms of the Earth.*

CHAP. IX.

נזר *or* נצר

AS one of *Christ*'s Names was predicted to be a *Nazarene*, and that accomplished by his being conceived, and dwelling in a Town called *Nazareth*, *Matt.* ii. 23. *Acts* xxiv. 5. and as the *Hebrew* hath two Letters ז and צ which may either of them sound the *Greek* ζ; and as the Name formed with the ז one of those Letters is nearly related to the true Signification, which I have given to אלה, I shall insert both. C. Tom. 6. "*Nazarite*, Separated, or crowned, or sanctified, —or with צ, Keeper, or Flower, or Shoot." The *Chaldee Jews* have writ *Nazareth* with a צ, but that with me is so far from being Evidence, that it inclines me the contrary Way; but from thence some Interpreters have attempted to fix it upon a Word where *Jehovah* proclaims his Names, *Exod.* xxxiv. 6. *viz.* נצר, and have made it *Keeping*, as they have made it a Participle: Others fix it upon a Word with the same Letters, *Isa.* xi. 1. נצר a

Scyon

Scyon or Shoot. The Name may be taken from an Order of People who were ſeparated by Vow from the Word נזיר mentioned *Gen.* xlix. 26. *Num.* vi. 6. *Jud.* xiii. 5. 6. 1 *Sam.* i. 11. The Laws about that Vow are expreſſed, but the Reaſons for the Origin of that Order by Vow, has not that I know, been cleared, and would take too much Compaſs to attempt here.

CHAP. X.

מלאך

AS one or ſeveral of the Perſons of the *Aleim* are frequently called by the Name מלאך, I am to ſhew the Meaning and Uſage of that Word. The Word is applied to any Thing inanimate or animate which is employ'd in any Buſineſs. They have generally join'd *Sent* with it, implying that one or a Thing employ'd is to be ſent: but that is not always in the Idea. The Word has generally been conſtrued *Angel*: It has no Relation or Limitation to Spirits, or to the Eſſence, or Species of Spirits who enjoy the beatifick Viſion; but it is uſed for any Thing or Perſon employ'd, from the Matter of the Heavens to Man, to Spirits, including ſome of

of the Persons in the Essence-existing, some of those *Aleim*. Glassius, p. 1205. "Some think, that the Ministers of the divine Word are metaphysically called Angels, with respect to these: *Jud*. ii. 1. *Hag*. i. 13. *Mal*. ii. 7. C. iii. 1. *Matt*. xi. 10. *Mark* i. 2. *Luke* vii. 27. 1 *Cor*. xi. 10. *Rev*. i. 20. C. ii. 1, 8, 12, 18. C. iii. 1, 7, 14. and hence they carry the Analogy from the holy Angels of God to the Prophets and Preachers of the heavenly Word. But since the *Hebrew* Name מלאך and the *Greek* ἄγγελος *Angelos*, is indifferent and common, denoting any Messenger or Legate; it is better to understand this Name as properly used for the Ministers of the Word. *Hag*. i. 11. a Noun of the same Signification is added, *Then spake* Haggai מלאך *the Angel or Messenger of* Jehovah במלאכות *in the Message* (Affairs) *of* Jehovah *unto the People*. *Drusius*, B. 10. *præter*, p. 403. cites *Rab. Kimchi*, making two kinds of Angels, *&c*. *Gyraldus* of the Gods of the *Gentiles*, p. 419." cited in the second Part of *Moses*'s *Principia*, p. 105. "The Name of Angels is common to the *Greeks* and *Latins*; the *Hebrews* call them *Malachim*. *Philo* thought the *Angels* of the *Hebrews* were the *Demons* of the *Gentiles*.

Spencer,

Spencer de Leg. Heb. p. 898. cited *p. ibid. Origen* against *Celsus*, B. 5. and *Grotius* in his Annot. on *Mat.* i. 20. The *Hebrews* call those Spirits who are employed between God the Maker of all things and Men sometimes אלהים, sometimes מלאכים; the first in *Greek* is Θεὸς; the other signifies Angel; and *Pythagoras* took the same Names, *&c.*" Psal. viii. 6. *Thou hast made him* (the Son of אדם *Adam*) *a little lower* מאלהים *than the* Aleim. *Heb.* ii. 7. *Thou madest him a little lower than the* ἄγγελος *Angels*, (the *Aleim.*) I have shewed above, that the antient Heathens called the Fire, Light, Spirit, *Aleim*, that the *Greeks* called these *Aleim*, *Angels*, and worshipped them. Indeed their Angels, the Powers of these Conditions of the Air, were always employed; and they suspend or deliver from temporal Death; the Chief or the Leader, leads us out of Darkness into Light, *&c.* but cannot bind themselves by Oath, so are not *Aleim*. St. *Paul*, after he had told the *Colossians*, ii. 14. that *Christ* had overcome and spoiled τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, *Principalities and Powers*, he warns them against this Crime, ii. 18. *Let no Man beguile you of your Reward in a voluntary Humility, and worshipping of Angels.*

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Angel Jehovah *answered and said*, Jehovah *of Hosts* — *then* Jehovah *answered* אתמלאך *to* (the Substance of) *the Angel that talked with me.* The *Greeks* use the Word ἄγγελος *Angel*, for the Persons the *Aleim*, and for created Spirits employed. *Exod.* iii. 2. *Acts* vii. 30. *And the Angel* Jehovah *appeared unto him in a Flame of Fire, out of the Midst of the Bush.* Acts vii. 35. *By the Hands of the Angel which appeared to him in the Bush.* Ver. 38. *With the Angel which spake to him in Mount* Sinai. For more than one, *Ver.* 53. *Who have received the Law by the Disposition of Angels.* Gal. iii. 19. And it was *ordained by Angels in the Hand of a Mediator*. So in Distinction to created Angels, *Heb.* ii. 16. *He took not on him* the Nature of *Angels.*

Though the Heathens had but one Substance for their God, yet this, by the Mechanism in it, which was chiefly contrived for the Benefit of Man, yet in the Hand of God, was by them divided into Attributes or Powers; those which were most beneficial, did Good, or, as they thought, rewarded Good, were called by the apostate *Hebrews* שרים by the *Greeks Angels*: But such Sorts of Powers in the Air, as did Evil, were malignant, or were looked

looked upon as Inſtruments of Vengeance, by Blaſting, Lightning, Tempeſts, Peſtilence, *&c.* were call'd in *Hebrew* שעירים in *Greek* δαίμονες *Demons.* From whence aroſe that ſtupid Story of two Origins, or two Sorts of Natures in the Deity, good and evil; and from thence the Names have paſs'd to ſpiritual Inſtruments of Good or Evil. The Name of thoſe Powers of the Air which did Good, ἄγγελοι, generally to thoſe ſpiritual Agents who are employ'd in doing Good; and the Name of the Powers of the Air, which did, or could do Hurt, δαίμονες, are paſs'd to thoſe ſpiritual Agents who employ themſelves, as far as they are ſuffered, to do Evil; and the Devil had all his other Names of Adverſary, Seducer, Deceiver, Lyar, *&c.* from theſe Powers which he induced Man, even at firſt, to ſerve. I think they had Altars to their Demons, as well as to their Angels; and the *Latins*, and it is like other late Nations, ſubdivided them into lower Ranks, into Sexes *&c.* even as low as that of an Echo. I have in the Introduction ſhew'd the Derivation of the Word *God*, and as שד׳ is joined with אל and always ſingular, I take it to be compounded of ש and ד׳; if it had been of the Word שדים it muſt have been plural, that is,

from שד, and though they have made it Devils, the Verb is *to pour forth*, the Substantive *the Pourers forth*; and so is used for Breasts, the Givers of Food. Hence we see abundance of the Representations of the Heathen Gods, or, as they call'd them, Goddesses, with vast Numbers of large Breasts; hence *multa Mammia*, &c. S. P. 2858. שד Gen. xlix. 25. "*Blessings of the Breasts and of the Womb*, where *Kimchi* expounds it primarily of the Heavens and of the Earth, &c." It is but twice us'd as Objects of Worship; *Deut.* xxxii. 17. *They sacrificed to* שדים, *who* לא אלה *have made no Covenant*; Aleim *whom they knew not: New ones; newly come up; whom your Fathers did not* שערו *fear.* Psal. cvi. 37. *Yea they sacrificed their Sons and their Daughters to* שדים *Givers of Food.* Whether the Worshippers used this Word, or the sacred Writers use it as a proper expressive, or descriptive Word, is not easy to determine. This Reproach reaches our Pharisees, who are righteous, and need no Redeemer: They sacrifice or pray to שדים for their Bellies &c. not to אלה אלהים for Redemption.

These Powers, from their dreadful Effects, were called in *Hebrew* by the Name שעירים.

שעירים the Gates, the Places of Judgment and Punishment; Storms, Tempests, Violences in the Air *&c.* and so, as they thought, Punishers, Destroyers *&c.* And as the Names of Creatures were adapted to what they represented, either at first, or when they were made Representatives, Kids, under this Name with י *Jod* added, or some hairy, rough Creatures, were made Representatives of these Powers with these Effects, as they were, (if these were Kids) of others, by other Names. The Services to these Powers were forbidden, *Lev.* xvii. 7. *And they shall no more offer their Sacrifices to* שעירים. The Services to them and their Emblems, were renew'd by *Jeroboam*, 2 Chron. xi. 15. *And he ordained him Priests for the Heights, and for* שעירים (S. *the Vanities*) *and for the Calves which he had made.* S. T. t. i. chap. 898. "In *Plutarch* in the Life of *Galba* Thunders, and Lightnings proceed from the *Demon. Bud.* p. 751. — in a certain Place, which at present I cannot call to mind, *Demon* seems to be called, as *Ovid, Shades flying about in the Night*, what seems to make for this Exposition is the Signification of Terror, which *Eustatius* gives to the Word *Demon*, p. 705." How the Goat under this *Hebrew* Name was instituted

by Lot to be ſacrificed, and another by another Name, by Lot became the Scape-Goat, I hope ſome will ſhew : How of the Repreſentatives of that dreadful Perſon, conſiſting of Divinity and Humanity, of יהוה and אדם who is to judge and paſs Sentence, one the mortal, was made an Atonement, ſacrificed for Offences and Offenders, was put in the Place of thoſe who had offended, and were to have been puniſhed ; how another Repreſentative of him יהוה with immortal אדם by Lot, under the Name עזאזל *Goat* eſcaped, *al.* the ſtrong one went off, and carried off the Sins of the People ; and alſo how this was to take Effect by the Prieſt's putting his Hand upon the Head of this Emblem, and confeſſing the Sins of the People. *S.* 1912.—" The Gate of Judgment which was next to the Place called *Calvary*, where Offenders, capitally convicted, were brought to ſuffer. From thence there was an Out-gate towards the Weſt, to *Tyre* and *Sidon*. And without this was *Chriſt* crucified." As this was in Practice among Deſerters before the Law with the Abuſes, and what was right was renewed in the Law, and as the Country where *Eſau* lived, was ſo named, as we have ſhewed each Country was, from ſome of

theſe

theſe Powers, *Gen.* xxxiii. 16. we ſhall ſuppoſe that this had its Riſe with the reſt, and that they underſtood the Emblems. The ſtrange Uſes made of this Root, the *Greek* Word δαίμων, makes me go out of my Way to ſhew the Uſage of it. *Acts* xvii. 16. *Now while* Paul *waited for them at* Athens, *his Spirit was ſtirred in him, when he ſaw the City* κατείδωλον *wholly given to Idolatry* (full of Idols) Ver. 18. *Then certain Philoſophers of the* Epicureans, *and of the* Stoicks, *encountered him: And ſome ſaid, What will this Babbler ſay? Other ſome, he ſeemeth to be a Setter forth of* Ξένων δαιμονίων *ſtrange Gods, becauſe he preached unto them* Jeſus *and the Reſurrection.* Ver. 22. *Then* Paul — *Ye Men of* Athens, *by all Things I perceive that ye are too ſuperſtitious.* ὡς δεισιδαιμονεςέρους Is there any thing appears here but that they were wholly addicted to Idolatry, and paid too much Fear to theſe δαιμόνια? So in other Words, *Gal.* iv. 8. *But then indeed, not knowing God, ye were Servants to thoſe which by Nature are not Gods; but now, ſince ye know God, or rather are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye deſire again to be in Bondage? Ye obſerve Days and Months, and Times and Years.*

Scap. στοιχεῖα *properly speaking, are the four Elements from whence all Things arise and proceed.* The Service the Heathens paid to the Elements of the Air, was attributing to them the giving of Days, Months, Years, and the Benefits thereby, *&c.* This was not too much Religion; this was no Religion, because they were no Gods, but the Servants of God for Man; and when he pleased, the Punishers or Avengers. And if what they say be true, that the Altar at *Athens* was built to avert a Pestilence, in that Case, they were to invoke Demons; and it seems they generally sacrificed more out of Fear than Love: As 1 *Cor.* x. 20. *But* I say, *that the Things which the* Gentiles *sacrifice, they sacrifice to Devils, and not to God: And I would not that you should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.* S. T. t. i. c. 896. "*Agathodaimonistai* —see *Erasmus* upon this Word. See also the Proverb — The third Cup to *Jove* the Saviour. Where from *Athenæus*, he shews that after Supper, and washing of Hands, the Cup of *Jupiter* the Saviour, used to be brought, which was the same

with

with that called *i. e.* the Cup of the good Demon, (or as others will have of good Luck) ſee the ſa me in *Athæneus*, alſo in *Pollux*, and *Suidas*." 1 Tim. iv. 1. *Doctrines of Devils.* James iii. 15. *This Wiſdom — earthly, ſenſual,* (natural) *deviliſh* Rev. ix. 20. *That they ſhould not worſhip Devils, Idols of Gold,* &c. The Prophets and Prieſts who pretended to be inſpired by theſe Powers, from their acting furiouſly, were called Demoniacks; *Baal*'s Prieſts who leaped upon the Altar, and cut themſelves were one Sort. So thoſe who were affected by any of theſe malignant Powers of the Air. This we knew, without being advertized in the News-Papers of the pretended Diſcoveries of our *Ratcliffs* and *Newtons*. But as the ſame Name was carried to the fallen Angels, the Devils who poſſeſſed and tormented the Heathens, ſo it expreſſes them, as *Luke* viii. 29. —— *The unclean Spirit* —— after δαίμονες. And we need not be to ſeek which it was; the Powers of, or in the Air, could not ſpeak, but the others could, and do many Things which the Air and Man could not do; and they confeſſed the Divinity of *Chriſt*, for which theſe Gentlemen will never forgive them, till, if poſſible,

they

they have dispossessed Men of the Belief of their Existence. The Word is once applied to the Object of the Religion of either the *Jews* or *Christians*, *Acts* xxv. 19. but it was by a *Roman* Governor to such as himself, who named the *Aleim* of the *Jews*, as they did those Powers, the Objects of the Worship of their own Country; and it is likely thought the little Service they had to those Powers in his own Country, much more the Religion of the *Jews* too much; and says, but had certain Questions against him περὶ τῆς ἰδίας δεισιδαιμονίας of their own Superstition, and of one *Jesus* which was dead, whom *Paul* affirmed to be alive.

CHAP. XI.

אנש & איש

AS one, or several, or all the Persons of the *Aleim*, are called not only by the Name מלאך but also by the Word איש or אנש I am to shew the Meaning or Usage of that Word. Some make these Words the same, but they are not; indeed איש barely, signifies a Person, Creature, or Thing; but אנש is more confined to

to Man in this State, or in the State after the Resurrection, or at furthest, to such as assum'd the Appearance of Man, and while they acted some of the Parts of Man; and when any of them changed their Part, their Name is changed. P. p. 83. "It is to be carefully noted according to *R. David*, in his Book of *Roots*, that any Thing is called איש a Man, and אשה Woman; altho' it may not be comprehended under אדם human Nature, as it is said of the Cherubim, *&c.*" So איש is not a Word which distinguishes the Essence, as אדם; it is distinguished by masculine and feminine, seldom varied from singular to plural; because it is Person, Creature, or Thing, and where Numbers are not joined, it is one, or each, or every of those Persons, Creatures, or Things, separate, or joined, determining the Essence or Species by the Words before or after. It is used for the Curtains of the Tabernacle, *Exod.* xxvi. 3, 5, 6, 17. For the Wings of the *Cherubim*, Ezek. i. 9. *&c.* For every Thing relating to one of the four Creatures in each of them, the Word אדם *Man* is used; as *Ezek.* i. 5, 26. cap, x. 8, 14, *&c.* For the other three Creatures or Persons in the *Cherubim*, they use the Word איש as 1 *Kings* vii. 30, 36. *Ezek.* i. *&c.* For clean Beasts,

Gen.

Gen. vi. 2. for Vultures, *Isa.* xxxiv. 15 For Stars, *Ibid.* xl. 26. For the Pictures of Men or *Aleim*, Ibid. xliv. 13. *Ezek.* xxiii. 14. For Men and Women very frequently. For Men, Prophets, as Representatives, call'd אישׁ *Aleim*, 1 *Kings* xiii. 1. For Princes, or Powers, so called *Aleim* *Zeph.* ii. 11. For a Person of the *Aleim*, *Jud.* xiii. 6. For the Soul, or a Representation of the Soul of Man; 2 *Sam.* xxviii. 14. For what is expressed by גבריאל *Dan.* ix. 2. whether it be God my Strength, or it be the Man, or the strong Man God, or it be גבר and יאל *has sworn*, as the latter is 1 *Sam.* xiv. 24. or the strong one hath will'd, determined. For Representations by Appearances, *Dan.* x. v. *Zach.* i. 8. C. ii. 1. *Ezek.* xi. 3. for *Jehovah*; *Jos.* v. 13. For a Child supposed by the Mother to be *Christ*; *Gen.* iv. 1. For *Christ*, *Deut.* xxxiii. 8. *Zach.* vi. 12. For the Essence-existing, and the Persons in it *Exod.* xv. 3. By the Word אנשׁ plural, for the three Persons, *Gen.* xviii. 2. who were called before and after, the Essence-existing; Ver. 16, called אנשׁים Ver. 13. the Essence-existing; Ver. 17. and Ver. 20. By the Word אנשׁים for two of the Persons; Ver. 22. one Person who was called the Essence-existing; Ver

Ver. 22. For the two Persons, when employed המלאכים Cap. xix. 1. For *Christ*, אנש *Dan.* vii. 13.

CHAP. XII.

Of the Persons of the Aleim, *under one or several of the other Names already explain'd; and of one of them under some other Name then sought.*

AS I am treating of the Names, and shall treat of the Representation of the *Aleim*, it will be expected I should offer some Reason why some were familiar, some majestick, some terrible, *&c.* why they were not always the same: Besides, what I hinted before, that the Appearances and Names were conform to the Circumstances and Actions, there was no Doubt in *Abraham*, *Isaac*, or *Jacob*, whether the Essence-existing was superior to the Substance of the Heavens; so when *Abraham* had destroy'd the King, who had banish'd him, and *&c.* as I have hinted in *The Essy of the Natural History of the Bible*, p. 115. *& seq. Christ* came in human Ap-

Appearance to manifest Part of his Dispensation, or what he, *John* viii. 56. calls hisDay, which *Abraham* saw; or after the Covenant was confirmed, and an Heir promised, three came first as Friends, to eat with him, and when that was over, as *Jehovah Aleim*, to acquaint his Wife with the acceptable News of the Time she should have Issue by him, and thereby Redemption *&c.* and him, what they designed to do to *Sodom*, they represented themselves by three Persons in the Appearance of Men, and con or subsisting of the Essence-existing, and eat with him, an Emblem of the Communication between the *Aleim* and Man, as in Sacrifices *&c.* before and after; so when they appeared to *Jacob*, as afterwards express'd. But I think I may say, whenever they appeared to convince any who doubted, or to exhibit any thing which might be doubted afterwards, they generally made Use of the Substance of the Heavens to exhibit their Power. Though it has been shew'd why the Word Essence-existing was us'd, I must re-observe, that after the Name *Aleim* had been generally us'd before, and when they spoke to *Noah*, yet between that Time and the Time of *Abraham*, Mankind had fallen away and worshipped another Substance,

ſtance, and other *Aleim*; and as the true Service had ceas'd, the true Confeſſion and Tradition would be darken'd, and the Knowledge of ſome Truths loſt. And *Abraham*'s Family was ſeparated, becauſe, I think I may ſay, he in a Manner begun again to worſhip the Eſſence-exiſting, or the *Aleim* in it; ſo it was neceſſary not only for him, but us, that the Diſtinction ſhould be made, not only the Eſſence-exiſting, to diſtinguiſh it from the Subſtance created, but Eſſence-exiſting rather than *Aleim*, becauſe thoſe who worſhipped the Subſtance created, called Fire, Light, and Spirit *Aleim*, and ſo that Word diſtinguiſhed not which. Whatever Voice or Appearance the Eſſence-exiſting uſed before thoſe which are deſcribed, they were known to *Abraham*, becauſe he believed and obeyed: as when the Eſſence-exiſting by Voice bid him leave his Country, and confirmed the Birth of *Chriſt* in his Line, *Gen.* xii. 1. and by ſome Appearance and Voice promiſed the Land to his Seed, Ver. 7. repeated it by Voice; xiii. 15. by Appearance and Voice; xv. 1. convey'd the Land by a regular Covenant, and paſs'd between the divided Parts in Fire, Light, and Smoak, Ver. 17, *&c.* But whether the former Appearances were the ſame,

or

or in what Manner, we have no Footsteps to determine. Next we find an Appearance, and a Voice, to *Hagar*, first under the Words מלאך יהוה an Agent, the Essence-existing, or if you please, of, or in the Essence-existing, *Gen.* xvi. 7. And that we may not, as usual, make this a Creature, he says, Ver. 10. *I will multiply thy Seed*, &c. And *Hagar* called שם־יהוה the Name, the Essence-existing that spoke to her אל ראי and חי ראי. Next the Essence-existing appears to *Abraham*, and says, he was אל שדי *Gen.* xvii. 1. but the *Aleim* talked with him, Ver. 3. אתנה *I will give my Covenant to* — *be thy* Aleim, Ver. 7. הקמתי *I will confirm my Covenant* — *to be the* Aleim *of thy Seed*, Ver. 8. made Circumcision the Act of Imitation, gave him and his Wife each a new Name, and promises him a Son by her. The next Appearance was within Sight and Hearing of *Abraham*'s Tent, among or under אלני the sacred Trees, Representatives of the *Aleim* in *Mamre*, mentioned in the *Introduction*, which we suppose to be a Manifestation of the *Aleim*. It is said, the Essence-existing appeared ויראא עליו יהוה *Gen.* xviii. 1. It does not appear there was then any Appearance prior to the Persons; for if it be proved they

they were the *Aleim* they were alſo the *Jehovah.* But let it be ſuppoſed that there was ſome extraordinary Light, or, *&c.* which was a Token of the ſacred Preſence which made *Abraham* look up, that is, the furtheſt we dare preſume to ſuppoſe. All agree that Eſſence to be inviſible, except by ſuch Repreſentations as our Veſſels can admit, or emblematically; when he lift up his Eyes, he ſaw three אנשים Perſons who had the Appearance, or acted the Parts of Men, (the Word has no other Signification, nor any ways determines their Subſtance, as אדם does) נצבים עליו, the Tranſlators have made this [*ſtood by him*] and uncertain whether they mean *Abraham*, or the Eſſence-exiſting: The Text determines that; for it begins, There or then, appeared in, or upon himſelf, the Eſſence-exiſting, and without Reference to *Abraham*, or any other Name, determines the Place, in or under the Oaks of *Mamre*, a Place of his Preſence. The Place where the Men appeared, was ſo far diſtant from *Abraham*, that he run to them. But they were, as appears *ver.* 4. where the Eſſence-exiſting appeared under the Tree or Trees. It is very true, that נצבים עליו is uſed among Perſons, Men or Women, to expreſs the Being of them cloſe as poſſible to one another,

another, as the Women that were about a Woman in her Delivery, (only feminine) 1 *Sam.* iv. 20. *&c.* and alſo as *Samuel* and the Prophets, נצב עליהם *ſtanding over them*, ſo here, infinitely farther than any Emblem ever was, conſtituted of it, conſiſting of it, or any Word which can expreſs it more ſtrongly. It appears that *Abraham*, from what he ſaw, what he thought, and from what he did, was for ſome time held in Suſpence between Senſe and Faith, though they appeared like Men, yet he was convinced they were more than Man. He bowed down before them, addreſſed them, as he had done the Eſſence-exiſting, by the Name *Adoni*, ſingular, made them the Compliment of Refreſhment, plural, and as to Men; but ſtill by the Haſte expreſſed, by the Charge to his Wife, by fetching Things himſelf, by waiting himſelf, while they eat, and till they asked for his Wife, expected ſomething further. The Scene opened, *ver.* 10. in the ſingular Number, and by the Name Eſſence-exiſting; *ver.* 14. they repeat the Promiſe which the *Aleim* had made, Chap. xvii. 19. that *Sarah* was to have a Son at that ſet Time the next Year; here twice, that according to the Time of Life, which we in ſpeaking, call forty Weeks. And this infallibly determines

termines the Point in Question of what Essence these were, who they were that pronounced this, who these three Persons were, by *Gen.* xxi. 1, 2. *And the Essence-existing visited* Sarah, *as he had spoken, for* Sarah *conceived, and bare* Abraham *a Son in his old Age, at the set Time of which* אלהים *the* Aleim *had spoken to him.* Besides, *Sarah* referring to her Laughing, pronounces them *Aleim.* Ver. 6. *And* Sarah *said, the* Aleim *hath made me laugh.* As soon as they ceased to act *Jehovah Aleim*, and that they arose and walked towards *Sodom*, they are called אנשים Ver. 16. The next Words when they resumed the despotick Part concerning *Abraham* and his Line, and *Sodom*, they re-assumed the Name *Essence-existing*, Ver. 17. And they say I *Jehovah*, in the singular Number, will go down now, and see whether they have done, *&c.* Ver. 21. and two אנשים went, and one (for according to our Creed each one is the Essence-existing,) who acted the Part of one of the Essence-existing, stayed, and is therefore so called Essence-existing, Ver. 22, 27, 30, 31, 32. and the two who went, who were employed, or as they term it, sent to go down, see, and act accordingly, were called מלאכים, xix. 1. and though it be not mentioned, *Lot* saw some-

thing more than ordinary, when he bowed himſelf, called them *Adoni*, *&c.* But though they are called by the Name which has been ſuppoſed to be the proper Name of Angels, he alſo offered them Shelter and Refreſhment, as Men. When they uſed their Hands to reſcue *Lot*, they are called אנשים Ver. 10. So Ver. 12. when they had ſaid they were ſent to deſtroy by the Eſſence-exiſting, which was abſolutely neceſſary to be ſaid, not in Oppoſition to them, but to the created Subſtance; becauſe to Appearance the Subſtance of the Air ſent the Fire, *&c.* out of its ſelf; at next Words they are called מלאכים Ver. 15. Next when they uſed their Hands to carry out *Lot*, *&c.* they are called אנשים Ver. 17. When *Lot* perceived who they were, and made his Prayer to them in the ſingular Number, Ver. 19. they anſwer in the ſingular Number, not as Creatures, but abſolutely, Ver. 21, 22. So when the Point was ſettled, whether it was caſual Lightning, or the Eſſence-exiſting, that burnt *Sodom*, by the Words, *The Eſſence-exiſting rained— and overthrew*, Ver. 24, 25. then, as before, *The* Aleim *deſtroyed— and remembered* Abraham *when he overthrew*, &c. Ver. 29. And after this Manifeſtation, *Abraham* pronounces that clear

Prediction which has ſince been accompliſhed, *Gen.* xxii. 14. *In this Mountain* יהוה יראה *the Eſſence-exiſting ſhall be ſeen.* And during the Remainder of *Abraham*'s Life, the Word *Aleim* is not only joined with *Jehovah*, except twice or thrice, where Diſtinction, as aforeſaid, was neceſſary, but is generally uſed alone. In the Country of the *Philiſtines*, it is again ſaid, *Jehovah* appeared to *Iſaac*, *Gen.* xxvi. 1. and again Ver. 24. but with the Explanation, *I am the* Aleim *of thy Fathers.* So *Jacob* ſays to his Father, xxvii. 20. *the Eſſence-exiſting thy* Aleim; and *Iſaac* bleſſed him in the Name *Aleim* alone, Ver. 29.

When the Covenant was entail'd upon *Abraham*'s Seed, *Eſau* aſſigns his Birthright to *Jacob* by Oath, *Gen.* xxv. 33. and when *Jacob* had received the prophetical Transfer of the Benefit of being Father of one of the *Aleim*, *&c.* under the Suppoſition of a fatherly Benediction, *Chap.* xxvii. *ver.* 28, 29. As he fled from his Brother, and was going from the Family of his Father, where *Jehovah Aleim* were worſhipped, and the Knowledge of them, and the Benefits of the Covenant inculcated, to a Place where they worſhipp'd the created Subſtance, and the *A-*

leim of it, and made Representations of them, and where he had Directions to take a Wife, because they had not arrived to the Degree of Ignorance of the Essence-existing, nor to that Degree of Wickedness which the Families about his Father's House, the Daughters of *Heth*, or of *Canaan*, were *Chap.* xxviii. the *Alcim* manifested themselves to him, *Ver.* 12. *And he dreamed, and saw a Ladder set upon the Earth, and the Top of it reached to Heaven*, which is an emblematical Representation of the Covenant, which then gave Means and Occasion for Communication between the *Names*, the *Alcim*, and Man. And though the very Conditions of the Covenant were, that the *Alcim* should by some such Method as Man is capable of receiving, manifest themselves to that Family, interpose in their Behalf, protect them from their Enemies, and govern them jointly or separately, according to the Share each agreed to transact; as *Isa.* xlviii. 16. *And now Adoni Jehovah hath sent me, and his Spirit.* So in many other Places. And though the Person or Persons acting, cannot be described in Writing, but by such Words as represent some Objects of Sense, nor their Actions, but by such Words as are used for Persons

ſons acting; though the principal, I had like to have ſaid, ſole End of that Covenant, was to be fulfill'd by two of the three Perſons coming hither, or employing themſelves here, or, as it is frequently ſaid, being ſent: And though the Scriptures exhibit both the Predictions and Accompliſhments by thoſe Words, *Sent*, *Come*, &c. *Iſa.* xix. 20. *He ſhall ſend them a Saviour.* xxxv. 4. *He ſhall come and ſave you.* xlii. 19. *As my Agent I ſhall ſend.* Zach. i. 10. *Thoſe whom Jehovah hath ſent.* ii. 8. *Thus ſaith Jehovah of Hoſts, the latter Glory hath ſent me to the Gentiles.* Mal. iii. 1. *And ſuddenly ſhall come to his Temple* האדון *the Lord whom ye ſeek after; even* מלאך *the Agent of the Purification whom ye deſire.* Hag. ii. 8. *And the Deſire of all Nations ſhall come.* Zach. ii. 10. *Behold I come and dwell in the Midſt of thee.* ix. 9. *Behold thy King cometh.* So *Mat.* x. 40, *&c.* *John* xv. 26, *&c.* So of the Spirit, *Iſa.* xxxii. 15. *Until the Spirit be poured down upon us from on high.* xliv. 3. *I will pour my Spirit upon thy Seed.* Ezek. xxxvi. 27. *I will put my Spirit within you.* So xxxix. 29. *For I have poured out my Spirit upon the Houſe of* Iſrael, *ſaith* Jehovah Aleim. *Joel* ii. 28. *I will pour out my Spirit upon all Fleſh.*

Ver. 29. *And also upon the Servants, and upon the Handmaids, in those Days will I pour out my Spirit.* John xiv. 16. *And I will pray the Father, and he shall give you another Comforter ——even the Spirit of Truth.* Ver. 26. *But the Comforter which is the Holy Ghost, whom the Father will send in my Name.* Ibid. xv. 26. xvi. 7. Acts ii. 17. xxxiii. 38. And though the Words have no Relation to Essence, or Species, or any other than of Office, yet so perversely have Men, for the Reasons aforesaid, and others, dealt with the Scriptures, that if any of those Words be used for the Persons, though the Scripture in other Places affirm positively that those for which such Words were us'd, were the Persons, they will appropriate the Words to any other Species of Beings, even to the Risque of losing the Evidence and Benefits of that Covenant. *Gen.* xxviii. 12. — *And he saw* מלאכי אלהים those sent, *the* Aleim *ascending and descending on* (or in) *it.* And he saw *the Essence-existing* נצב עליו *standing above it.* The Translators have, as in *Abraham*'s Vision, made עליו refer from the Persons here, to the Ladder, I suppose for fear that they should make these sent *Aleim*, who were in, or on the Ladder, of the Essence;

ſence; they have made עלין ſay above the Ladder, or perhaps they were induced to apply it to the Ladder, becauſe the Sent *Aleim* are plural; but there is no Occaſion for that, becauſe Words join'd with the *Aleim* are in moſt Caſes ſingular; why might not the Eſſence be upon thoſe *Aleim* who were ſent when the Voice pronounces, *I, the Eſſence-exiſting, the* Aleim *of* Abraham *thy Father, and the* Aleim *of* Iſaac, eſtabliſh the Covenant in *Jacob* and his Line? And *Jacob* ſays, *Surely the Eſſence-exiſting is in this Place —— this is the Dwelling-place of the* Aleim, *&c.* anointed a Stone, called the Place *Bethel*, ratified the Covenant on his ſide with the *Aleim*, and vow'd that if the *Aleim* would ſupport him in his Way, that was in the Country of the Heathen, when he return'd in Peace, the Eſſence-exiſting ſhould be his *Aleim*, and he would build a Temple there for the *Aleim* &c. I hope they do not deſign to make the *Aleim* of *Abraham*, and the *Aleim* of *Iſaac* and the Eſſence-exiſting, different Eſſences, and to give the Precedency to the Eſſence-exiſting; though it be the Root of all, in the Covenant it is but for Diſtinction, and put

put laſt, *Gen.* xxxii. 9. *And* Jacob *ſaid*, O Aleim *of my Father* Abraham, *and* Aleim *of my Father* Iſaac, *the Eſſence-exiſting, which ſaid unto me, return*, &c. So in that cited *Exod.* vi. 2. If any aim at making theſe ſent *Aleim*, of ſome other Eſſence, it will be fruitleſs; becauſe all theſe Tranſactions about the Changes of the Lines, are ſtrongly guarded by the all-ſeeing Eye; and that Diſpute is clearly determin'd, xxxi. 24. *I, the* Aleim *of* Bethel, *where thou anointedſt the Pillar, and where thou vowedſt a Vow unto me.* xxxv. 7. *And built an Altar there and called the Place* Al-Bethel, *becauſe there the* Aleim *appeared unto him, when he fled from the Face of his Brother.* Further, *Gen.* xxxii. 1. *And* Jacob *went on his Way, and there met him* מלאכי אלהים thoſe ſent the *Aleim. And when* Jacob *ſaw them, he ſaid* זה *This is the Camp of the* Aleim; *and he called the Name of the Place* מחנים *the* Camps. And Ver. 13. and Ver. 21. *he lodged there that Night.* He was afraid of his Brother, and made his Supplication to theſe *Aleim*, and charged them with the Covenant, Ver. 9. *&c.* So Ver. 24. *And there wreſtled* איש *a Perſon*, or Perſons; or this refers to the *Aleim* he met and prayed to, as appears afterwards, Ver. 28.

Thy

Thy Name shall be no more Jacob, *but* יש שר אל ישראל *For as a Prince hast thou been with* Aleim *and with* אנשים, those who appeared or acted as *Men, and hast prevailed.* So *Hos.* xii. 3. — *And by his Strength he had Power over the very* Aleim: *Yea, he had Power over him* (or them) *that was sent, and prevailed: He wept and made Supplication unto him: He found him in* Bethel, *and there he spake with us, even* Jehovah Aleim *of Hosts,* Jehovah *his Memorial.* But to return to the Text; Gen. xxxii. 29. *And* Jacob *asked him, and said, Tell me, I pray thee, thy Name: And he said, Wherefore is it that thou askest after my Name? And he blessed him there.* Ver. 30. — *For I have seen the* Aleim *Faces to Faces, and my Life is preserved.* Gen. xxxv. 9. *And the* Aleim *appeared unto* Jacob *again, when he came out of* Padan-Aram, *and blessed him* — *And the* Aleim *said unto him, I am* Al Shadi, *be fruitful,* &c. — *And the* Aleim *went up, where he talked with him.* This Name *Al Shadi,* which expresses the Power of Production of Feeding, and nothing to the Purpose of what *Jacob* asked after, was all the Answer that he had about the Name he enquired after. It had been often hinted that there

Was

was a Person in the *Aleim* of the Essence-existing, a Name upon which all depended, and many Enquiries were made after this Name, that is, a Word which should describe this Person, as you will find by *Moses &c.* But even all the Answers given to *Moses &c.* all the Names *Isaiah* used, nay, even the Appearance in the *Cherubim*, were not sufficient to explain that great Mystery, till that Person became incarnate.

There had been, as one may term it, another *Interregnum*, when *Moses* appeared, how well soever these Things were known to the Patriarchs. When their Posterity were in *Egypt*, denied the Benefit of performing the Services in their traditional Law; nay, had their Time, it is likely their Priests not excepted, spent in hard Labour, and so were not allowed, even Persons and Time, to remind those at Age, and to instruct the younger successively, in the Things necessary to be known; and when they had daily Examples, and perhaps Temptations, both by fair Means, and foul, to go over to the Worship of the Names, the created Substance; and when even *Moses* had lived long with, and married into the Family of a Priest, who doubtless was much

much like the reſt; and the People were to be delivered, and *Moſes* was to be the outward Agent to deliver them; it was neceſſary that the *Aleim* of the Eſſence-exiſting ſhould manifeſt themſelves firſt to *Moſes*, and after to the People, that the Covenant between them ſhould be renewed, *&c.* So *Exod.* iii. 2. Moſes *was in* Horeb, *and there appeared* מלאך יהוה (the Inſtrument which was the Object of Viſion, and from whence the Speech came, ſo the Sent, he which was ſent, or was to be ſent, the Agent, the Eſſence-exiſting) *to him in a Flame of Fire, in the midſt of a Buſh, and the Buſh burn'd in the Fire, and the Buſh was not conſumed.* The firſt Manifeſtation of the *Aleim* was in flaming Fire, near, or in *Paradiſe*, and it is very likely among ſome of the ſacred Trees, under the Name of *Cherubim, &c.* and it is very certain *Moſes*, as well as thoſe of all Nations, before Writing was, had a Tradition of that, as by their Objects of Worſhip is ſelf-evident; and ſo knew that this reſembled that, and it is likely that made him turn aſide to ſee, as he calls it, this great Appearance. And when the Eſſence-exiſting ſaw that he turned aſide, ſo far as to draw near, or diſtinguiſh it, the *Aleim* cried unto him, from the

the midſt of the Buſh, —— *and ſaid, I, the* Aleim *of thy Father, the* Aleim *of* Abraham, &c. *And* Moſes *hid his Face, becauſe he feared* מהביט the Aſpect אל־ אלהים upon *the* Aleim. *And* Jehovah *ſaid*—This had ſufficiently diſtinguiſhed them from the *Aleim* of the Heavens, which though *Moſes* had, no doubt, ſeen others worſhip, but it is pretty certain, had not himſelf worſhipped. In the Diſcourſe about ſending *Moſes*, he ſays, *If they aſk me what is his Name, what ſhall I ſay to them?* The Anſwer from the *Aleim* was, Ver. 14. אהיה *I will be whom* (or, *what*) *I will be. Moſes* was not ſo ignorant as to want any further Name or Deſcription of the *Aleim*, to diſtinguiſh them from the falſe ones, or to ſee any more than what he ſaw, whether there was one Perſon or three. He wanted to ſee further into a Myſtery; he wanted to know his Name, the Name of the Perſon who ſent him to *Egypt*, and ſuch a Name as ſhould be deſcriptive of what he was to be. We ſhall have no Need now to be any longer fool'd by the aforeſaid *Jews* in applying the Verb אהיה in the ſame Letters, to paſt, preſent, and to come; the Truth will ſerve us beſt: The Anſwer, *I will*

I will be, cannot be mistaken, *I will be what I have covenanted and sworn to be, and be who thou enquirest after*; in which *Moses* then acquiesced, and enquired no further. That was the most agreeable Description he could carry, *I will be*. If this expressed any Alteration in Condition, it could not be applied to the Essence-existing, or to any of the Persons, except the second; *And then I will make myself*, or be made, *Christ*. And when *Moses*, *Exod.* iv. made Apologies for his Inabilities, it was not in Distrust of the Abilities of the *Aleim*, but it appears he knew there was one greater than he, to be sent; and he prayed, *ver.* 12. that *Jehovah* would send that Person, till at last God made *Moses vice* or instead of the *Aleim*, *Exod.* iv. 16. to *Aaron*, so to *Pharaoh*, *Ibid.* vii. 1. and *Aaron* was to be his Prophet. So *Moses* was a Deliverer, a Leader, a Law-giver, an Intercessor or Mediator, to the *Israelites*, a Destroyer of obstinate *Pharaoh* and his Adherents; so like *Christ* under the Name of that Prophet, *Deut.* xviii. 15. I may observe, that in the Transactions with *Pharaoh*, the Word *Jehovah* is used; *Pharaoh* was not concerned with the true *Aleim*, and, as I observed, *Aleim* made no

no Diſtinction, becauſe he had falſe ones. But upon the leaſt Mention of the Conditions of the Covenant, as *Exod.* xiii. 17, 18, 19. the Names *Aleim* are uſed. *Moſes*'s Commiſſion was from the *Aleim*, and the Rod was the Rod of the *Aleim*. And after *Moſes* had *Exod.* xiv. 19. ſeen him, or them, of the *Aleim*, who was ſent, and had ſeen the Repreſentation of the Eſſence-exiſting, and the *Aleim* in the Cloud, of which in its Place, under that Word *Cloud*; and xvi. 10. had ſeen the Glory of the Eſſence-exiſting the Emblem; (what the Glory was, is ſhewed by *Ezek.* i. 26, 27, 28. and will be ſhewed under that Word *Glory*.) And had gone *Exod.* xx. 21. *to the thick Darkneſs where the* Aleim was. And after *Exod.* xxiv. 9. he had, together with the Elders, upon renewing the Covenant, ſeen the *Aleim* of *Iſrael*, of which *Iſaiah* ſays, lxiv. 4. *For ſince the Beginning of the World, have they not heard, nor perceived, by the Ear; neither has the Eye ſeen any* Aleim *but thee.* After *Moſes*, upon the People's making other *Aleim*, and only he left, xxxii. calls his *Aleim*. After the *Aleim* had condeſcended to ſay, xxiii. 20. *Behold, I ſend an Agent before thee* —— *Beware of him, and obey his Voice; provoke him not, for he will not pardon your Tranſgreſſions:*

Transgressions: For my Name is in him. And after the Affair of the Calf, *Moses* had prevailed with *Jehovah*, and he had said, xxxii. 34. *Go lead the People— Behold my Angel* (Messenger) *shall go before thee.* And xxxiii. 2. *I will send a Messenger before thee— For I will not go up in the Midst of thee*—After a further Reconciliation, he says, Ver. 12. *Thou hast not let me know* (him) *whom thou wilt send with me* —Ver. 13. *Shew me now thy Way, that I may know thee.* And Ver. 14. *Jehovah* had said, *My Presence shall go.* When he was so intimately acquainted with him *Jehovah*, that he had found Favour in his Sight, and was known by Name, or, as it is expressed *Num.* xii. 8. *And he shall see the Image* (Idea) *of* Jehovah; still he wanted something more; he was still prying into this Secret, and says, *Exod.* xxxiii. 18. *I beseech thee shew me thy Glory.* He had seen the Emblem, but wanted to see his real Glory, which is explained *James* ii. 1. 2 *Cor.* iv. 6. *Phil.* ii. 11. *Rev.* xxi. 11, 23. *the Glory of the Father.* John i. 14. *And we beheld his Glory, the Glory as of the only begotten Son of the Father.* Exod. xxxiii. 19. *Jehovah* promised to shew him something concerning his Grace and Mercy; but Ver. 20. tells him, *Thou canst not*

ſee my Face : For there ſhall no Man ſee me and live. But *Jehovah* indulged him ſo far, as to let his Glory paſs by, and give him a Glimpſe of what he was to be, and do, and ſuffer. But *Moſes* could not ſee him preſent.

The ſame Deſire was in *Manoah* when the Perſon declared to him the Birth of *Sampſon*; and that Perſon has his Names changed, *Jud.* xiii. 3. according to the Obſervations already made, as Circumſtances changed. And there appeared מלאך יהוה the Agent, or the Sent of the Eſſence-exiſting, and declared the Birth of a Son. And Ver. 4. ſays,— השמרי *Beware now* (but ſome curſed Hand, to make this a Creature, has, in *Engliſh*, put in,) [*I pray thee*] Ver. 6. the Woman calls him איש האלהים a Perſon of the *Aleim*, and ſays, that his *Aſpect was like the Aſpect of the Sent of the* Aleim, *very terrible.* Ver. 8. *Manoah* prays the Eſſence-exiſting to let that Perſon of the *Aleim* come. Ver. 9. *The* Aleim *heard* Manoah, *and the Sent of the* Aleim *came.* Ver. 11. *Manoah* ſays, *Art thou the Perſon*, &c. Ver. 13. *And the Sent of the Eſſence-exiſting ſaid*, Ver. 15. *Manoah* ſays to the ſent of *Jehovah*, *Let us detain thee till we ſet before thee a Kid of the Goats.* Ver. 16. *And the Sent of* Jehovah *ſaid to* Manoah, *if thou detain me*

I will

I will not eat of thy Bread: But if thou make a Holocauſt, to Jehovah, *thou muſt make it aſcend*: Becauſe Manoah *knew not that he was* מלאך יהוה הוא *the Sent the Eſſence-exiſting himſelf.* Ver. 17. *And* Manoah *ſaid to the Sent* Jehovah, *what is thy Name, that when thy Sayings come to paſs, we may do thee Honour! And the Sent the* Jehovah, *ſaid unto him, Why askeſt thou after my Name, Seeing* הוא פלאי *it is wonderful,* the Name of the Son, *Iſa.* ix. 5. but *Judg.* xiii. 19. *Manoah* preſented the Kid, *&c.* to *Jehovah*, and he acted wonderfully, and went up in the Flame; and they fell upon their Faces to the Earth. — And they knew that it was the Sent the *Jehovah* himſelf; and *Manoah* ſaid they ſhould die, becauſe they had ſeen the *Aleim*. And his Wife ſaid, if *Jehovah* would have ſlain them, he would not have accepted their Sacrifice, and ſhewed them all theſe Things.

As *Moſes* had deſired to look into this Myſtery, ſo the royal Patriarch and Prophet *David*, into whoſe Line the *Aleim* had by the Prophets, as Cuſtom then was, transferred the Seniority and Rule, and ſo renewed the Covenant with him, and perhaps had given him clearer Manifeſtations of the Execution of this Myſtery, than to any before him, he paſſionately wanted to ſee the Manner of the Completion of it, I

think I may ſay, though it were by Death. Pſal. xlii. 1. *As the Hart panteth after the Water-Brooks, ſo* נפשי *my Animal Frame panteth after thee,* O Aleim; *my Frame thirſteth after the* Aleim, *after the living* אל. *When ſhall I come and ſee* פני *the Perſons of the* Aleim— Ver. 6. *I will yet praiſe him for* ישועות פניו *the Salvation of his Face* (or Perſons.) Whoever reads this Pſalm in the Original, will find *David* expected ſome further Manifeſtation than אל expreſſed, not only plural, but with plural Words joined; nay, even with Words to expreſs Perſonality. So the *Jehovah* or *Aleim* (for they are the ſame; there is no other Manifeſtation but by the *Aleim*) appeared to *Solomon*, who was to build the Temple, and therein make Repreſentations, *&c.* 1 *Reg.* iii. 5. Jehovah *appeared to* Solomon, *in a Dream by Night, and the* Aleim *ſaid*—2 Chron. i. 7. *In that Night did the* Aleim *appear unto* Solomon, *and ſaid unto him, Ask what I ſhall give thee.* As I obſerved, the *Jews* have wickedly *inter al.* conſtrued the Word אלהים Judges, and our People have been ſo ſilly as to follow them. *David* would not have been ſo tranſported about, nor in ſuch Haſte of ſeeing his Judges. He would have ſpoke of them (if there were to have been more of them than one) in another Strain. I

I cannot believe that before or in *David's* Time, however they might mistake the Object, any reasoning Man ever thought there was no God; but it appears, *Psal.* xiv. 1. and liii. 2. that there either had been, or was to be, one or more, so foolish as to think there were no אלהים *Aleim*; yet we have no ancient Account that ever any one was so foolish as to say with his Mouth, there were no *Aleim*: Nay, all Mankind was so ravish'd with the Prospect of this Benefit, that there was, as I said above, scarce a Family without some Representation or Memorial of them, or of their Shadows, which they mistook for them; as *Jer.* ii. 11. *Hath any Nation changed their* Aleim, *which* are *yet no* Aleim? *But my People have changed their Glory for* that which *doth not profit*. Nay, even when the *Jews* had apostatized and fallen into a Notion about a temporal Deliverer, they were the only People upon Earth who rejected the *Aleim*. So that when they, in that they call the LXX, and about which they have told so many impudent Lyes, had translated that Word *Aleim* for themselves singular, and changed the Sense of it; they translated it plural, when speaking of the *Aleim* of

the Heathens; they durſt do no other. As that was to come into the Hands of the Heathens, if they had offer'd ſuch a Thing to them, they would ſoon have made a Bonefire of the Tranſlators with the Tranſlation. And may their Names, who would deprive Mankind of the only Benefit any one can have by being Man, be blotted out from among Men. I have aſſerted, that no *Hebrew* Word can have more than one Signification or two, which any way oppoſe each other, and have been often challenged with what they call theſe plain Texts. 1 *Kings* xxi. where ברך, which generally is conſtrued *to bleſs*, is, and as they ſay, cannot be underſtood otherwiſe, *to blaſpheme*, or *curſe*. Every Man who pretends to judge of the Conſtruction of Words, ſhould inform themſelves of the Methods which have been uſed in judging, which the Lawyers formerly practiſed, but the Divines have never ſo much as thought of, that is, ſtating the Caſe; that is here ſetting forth who *Jezebel* was, whether the true *Aleim* were her *Aleim*, whether ſhe had any other *Aleim*, and if ſhe had other *Aleim*, which ſhe herſelf bleſs'd and ſpoke well of, and which ſhe expected others ſhould bleſs and ſpeak well of. This is the only

Piece

Piece of Wickedneſs of the Kind which is recorded, and I muſt confeſs, it is no wonder that it has not entered into the Head of Man to underſtand it. *Jezebel* was the Daughter of a Heathen King, had introduc'd *Baal*, *&c.* for *Aleim*, had ſlain all the Prophets of *Jehovah Aleim*, except one, and had ſworn by her *Aleim* to put that one (*Elijah*) to Death in a Day after he had ſhew'd by Miracle which were the true *Aleim*, and made the People ſlay her Prieſts of the falſe *Aleim*; where is the Wonder that ſhe made *Naboth*, whom ſhe wanted to deſtroy, be accuſed of bleſſing the true *Aleim*? (for ſo they muſt be where there is no Diſtinction; and it was proper Evidence for the Men of *Belial* to give, that he bleſs'd the true *Aleim*) Or, where is the Wonder that ſhe cauſed him to be put to Death for it, as a Crime? Had ſhe not put all the Prophets or Prieſts, except *Elijah*, to Death, for bleſſing the true *Aleim*. The Difference is, that only this, for any Thing we know, was by way of Proceſs in a Court; nay, the Deſcription of the Crimes of the Family, and the Nature of the Puniſhments, eſpecially of *Jezebel*'s, if it had not been expreſſed, ſhew that they had out-done the moſt wicked of human Race. Yet for

all this, *Jezebel*'s Crime of preferring the falſe *Aleim* to the true, falls infinitely ſhort of the Crime of having none (*a*).

The *Jews* talk of *Moſes* explaining the Law or his Writings, and of the Prophets explaining theirs, and that thoſe Explanations were handed down by Tradition, *&c.* Was any Thing of that Conſequence to be explain'd, as the Viſions? and there is no doubt but thoſe who ſaw them from *Adam* down to *Ezekiel, &c.* explain'd them, and thoſe Explanations were handed down by Tradition. But as there is no Account of them which was written before *Chriſt* (I think I may ſafely call the *Targums* none) and neither thoſe who were converted from *Jews* to *Chriſtians*, have left us any Account of them, nor thoſe who remained, as they call themſelves, *Jews*, have left us any intelligible

(*a*) Poſſibly *Jezabel* condemned *Naboth* on the Law of *Moſes*, by ſetting up Witneſſes to ſwear he had *bleſſed*, or *bowed the Knee to*, *Moloch*, for ſo the *Aſſyrians* called the *Light*, who was their *Aleim*.--- *Naboth hath bowed the Knee to the Aleim even Moloch.* So he was ſtoned as an Idolater: This was doing what our Lord ſays he that does do is in danger of Hell-fire for doing:--Saying thou *Fool* (Belial) *to another*, i. e. witneſſing it againſt another when not guilty.

Account

Account of these Things, we must suppose by that Time, or the Time afterwards, when the apostate *Jews* pretended to commit their Traditions to Writing, they were in a great Measure lost; or they destroy'd or left out, such as did not, or which they apprehended did not, agree with their Notions of *Christ*; or they have castrated them, as we are well assur'd they have done many since; though enough was inserted, nay, remains, which it is very like they did not, or do not understand, to convert the present *Jews*, if they were upon the same Foot with other Men.

These Suppositions scarce need any other Evidence than this, that though the omnipotent Hand has kept them from touching the divine Writings, as there was not one Scrap of human Writing which was writ before the Time they fell into their present Notions, but it would have ruin'd that Scheme; so not one Scrap of it has been suffer'd to come to us: The least Piece of this would have shew'd us, as *Esdras* says, *book* ii. *chap.* iv. 23. there was a Law and written Covenants. And *Chap.* ii. 36, 39. that this World was a Shadow. And that all propitiatory

pitiatory Sacrifices were Shadows, and *Christ* the Subſtance, as *Rom.* iii. 25. 1 *John* ii. 2. iv. 10, *&c.* And I am not without Hopes that ſome of the Works of the ancient or real *Jews* may yet be found preſerved by the Heathens, now *Turks*, who perhaps did not perfectly underſtand the Language, or did not ſee that they were deſtructive of their Schemes.

As the Heathens had their *Aleim* as well as the *Jews*, ſo the Word is us'd in common for that Number of Perſons which are in the Eſſence-exiſting, and which are ſo term'd in the *Names* or Heavens. We ſhall obſerve a Diſtinction neceſſary in reading the Scriptures, between what God or his Prophets for him ſpeak, as from him, or themſelves; and what they repeat as the Words of Deſerters or Heathens. Here God ſpeaks by the Writing of *Moſes*, *Gen.* i. 1. he names *Aleim* before material Subſtance was created, and they have the explanatory Epithets of חיים Livers, Perſons who were of the Eſſence-exiſting, Givers of Life, *&c.* and in whom the Powers of creating, forming, appointing, inanimate Rulers, and controuling them, exiſt. And this is expreſſive of the Perſonality in the Eſſence-exiſting.

ifting. The next which the Heathens call *Aleim*, frequently repeated by the Prophets, and generally repreſented by three or four Faces, or, *&c.* God here calls שמים *Names*, of which preſently. Men were created, and made by the *Aleim*, and in the Similitudes of the *Aleim*; and if there had not been *Aleim* by the Oeconomy of that Covenant, to redeem them, they had never been made; and none of them are called *Aleim* in Scripture, except when ſworn, and veſted with Power, as perſonating the *Aleim*, as in the Senſe aforeſaid. But why the Tranſlators took upon them only to put this Word, when uſed for Men, and for the *Names* Fire, Light, and Spirit, in the plural Number; and the ſame Word, nay Letters, when uſed for the real *Aleim* ſingular, can by no Pretence whatever be juſtified. This Word *Aleim*, or Words which expreſs'd it, ceas'd at the Manifeſtation of *Chriſt*, and the Publication thereof in the Goſpel. And *Chriſt* and his Apoſtles uſed the Word Θεὸς, which is applicable to the *Aleim*, or *Names*, or any one of them; and beſides their Authority and Example, the Significations of the Words ſhew the Reaſon why the old

old Words were laid aſide, and new ones us'd, becauſe the Obligation of the Perſons, expreſs'd in that Name *Aleim*, was perform'd by the Miſſion of the ſecond and third Perſons, and by the Death and Reſurrection of *Chriſt*, and taking his Body and Soul into the Eſſence; becauſe the Eſſence and *Aleim* of the Heathens were to be exploded; becauſe the Oeconomy of the Perſons in the *Aleim* was to be expreſs'd in another Manner. The Perſonality was to be diſtinguiſh'd by Names of which, as aforeſaid preſently; ſo by Relation, and by Office, all Things preparatory to the great End, were to ceaſe. The Subject of Redemption then, and of a new Kingdom after, was to commence. And this Word plural, could no more be us'd; the ſecond Perſon was bound for the Man, *Mal.* ii. 15. זרע, *Seed of the Aleim.* And ſo they two joined one of the *Aleim*, ſo *Chriſt* at his Death ſaid, Ἠλὶ Ἠλὶ λαμὰ σαβαχθανὶ, *Why haſt thou*, who was confederated with the Manhood in this Work, *ſeparated thyſelf from me?* They have made this a Citation of *Pſal.* xxii. 1. but there is no Evidence for that. I have ſhewed the Difference between אל and אלה, it was אלה which was concerned

cerned here, and that Word is ufed fingular, *Deut.* xxvii. 17. אלה אלהים, and for *Chrift*, *Zach.* vi. 4. viii. 9. viv. 5, *&c.* and *Walton*, in his *Pol.* V. i. p. 88. *De Lingua Syriaca*, makes it אלהי.

As the primitive Fathers have taken Notice of thefe Deviations from the Original in the Tranflation of the LXX, and one would think could not be ignorant why it was done; if they knew, it is not eafy to determine what induced them rather to make Apologies for thofe Actions, fuch as that they, the *Jews*, were not willing to tranflate and difcover the chief Myfteries of their Religion to the Heathens, and to give other fuch foft Turns, whether they were not willing to lay open the Actions of the apoftate *Jews* in Hopes of reclaiming or converting them; or whether, as the Book was difperfed, and received among the Heathens, and had convinced all Men of many great Truths about *Chrift*, and that all the Shadows, whether rightly applied, or mifapplied, were to ceafe *&c.* fo long before *Chrift*'s coming, that the *Hebrew* Bible could not be fufpected of being forged for that Occafion; they were willing to preferve the Veneration the Heathens had for the Book, which

which might at that Time be prudently and ſafely done, becauſe the Heathens knew there was a Trinity, as well as the antient *Jews*; or whether, as it is very likely, the vulgar People among the Heathens knew the Notions of thoſe apoſtate *Jews*, who were then diſperſed among them, and ſo the Reaſon why they tranſlated the Bible ſo in thoſe Points; and that even that gave a greater Sanction to the original *Hebrew*, becauſe it was publiſhed by Men who made no Claim to any Benefit by the Death of *Chriſt*; or whether the chief Reaſon was, that at that Day the Tradition of the Miracles, Death and Reſurrection of *Chriſt*, the Operations of the Holy Ghoſt in Gifts, Miracles, *&c.* by the Apoſtles and Diſciples, the Blood of the Martyrs, *&c.* was ſo freſh, and they had made ſuch deep Impreſſions in the Minds of Men, that they had little or no Occaſion for Evidence from Writing, either old or new; which is not our Caſe now; whatever was the Reaſon, it is enough for our Purpoſe that theſe primitive Fathers have ſhewed that the Tranſlations in theſe Points were falſe; and to blame thoſe who have not ſince rectified them; and to give it the ſofteſt Turn that is poſſible for thoſe who have

have been guilty to give it, and what, indeed, in ſuch Caſes will not be allowed. Miſtaking the Actions of theſe apoſtate *Jews*, for the Actions of the Church of the *Jews*, and ſo proceeding upon their Authority, as upon the Authority of the Church, has almoſt ruined the Chriſtian Syſtem; but more eſpecially in what is called the reformed Part; and will infallibly ruin it, if that Miſtake be not rectified, and their Notions, Rules, or Actions, be not rejected,

The *Jews* had their *Aleim*, the antient *Heathens* had theirs, the lateſt *Heathens* had their *Jupiter Fœderator*, *Sponſor*, &c. the *Chriſtian* Religion ſtands upon the Foundation of a Covenant; the preſent *Naturaliſts* ridicule the Thoughts of any Fall, or any Aid; they are each all-ſufficient: If there be a Covenant, and we are to be ſaved by that Covenant; the State of Nature, as they call it, is a State of Reprobation or Damnation; and if it appear that there are three ſeveral Perſons in this Eſſence, who have Exiſtence, and that the Action of each is attributed to himſelf in that ſuppoſed Oeconomy between the Perſons in that Eſſence, and the Perſon compounded of the two Eſſences of

of אדמה Body and נשמה Soul, then each of the three Persons who is in that Essence, may, in respect of Oeconomy, be differently expressed; and if there be not three Lords, or three Gods, in the Sense Men have lately taken these Words, there are three of the Essence-existing, and three of the *Aleim*.

When I come to shew this Personality by Types corresponding exactly with the Words in Scripture, I hope there will be nothing to be said against it. It has been always said, that God is to be known by his Works; I hope I shall prove it. The *Hebrew* Word מלאכת which has been construed *Work*, and which I have shewed in the second Part of *Moses's Principia*, p. 102. *& seq.* expresses his three material Legates, Agents, Substitutes, Viceroys, Rulers here, Fire, Light, Spirit, the Heavens; indeed the *Names* were his Work in one Sense, but they are made his Workers; for the Persons in the Godhead, in *Jehovah*, are not to be so well compared to, shewed, or represented by Patients, as by Agents; and by no other Agents but such as they are represented by in the sacred Scriptures.

CHAP.

CHAP. XIII.

שמים

THE Scriptures not only ſhew that there are three Names for the Subſtance of the Heavens in their ſeveral Conditions, and that each of them are poſſeſſed of diſtinct Powers and Offices, and that the *Aleim* in the Eſſence-exiſting created and formed them, and made them ſubordinate Rulers, and made uſe of their Names for the Perſons: But beſides the Names of Eſſence, and Perſons, the Names of Attributes are given to the Heavens, and are taken from them; and the Scripture, alſo, takes all other deſcriptive Words uſed for them, except the Name *Aleim*, and makes them the Subject from whence it conveys all Ideas, as far as we can take them in, emblematically: And I think there is no Adjective in the *Hebrew* Tongue joined with *Jehovah*, or with *Aleim*.

The Chriſtian Church has had ſuch Strife about Emblems abuſed, or ſuſpected to be abuſed, that thoſe who oppoſed

thoſe ſuppoſed or real Abuſes, have loſt theſe Emblems of proper Uſes, and ſo the Knowledge of all Myſteries revealed by Types or Emblems: and though it has been the common Cry of *Atheiſts*, not to believe any Thing they did not underſtand, yet our Senſes raiſe Ideas for the Intellects of our Souls,, from the ſenſible Objects God has appointed to raiſe Ideas of him; and neither they, nor we, can have any other; as upon another Occaſion, B. C. 2389. "R. Salamon——— To frame the Ears that they may hear the Thing, (that is comprehend, underſtand, *&c.*) he propoſes a Sign or Similitude which is known to them. So *Clem. Alex. Strom.* Book 6. p. 488. A Parable is a Thing of this Kind. A Speech taken from ſomething, which though not ſtrictly or properly the Matter itſelf, is like the Matter, and thereby leadeth him who underſtand it to the Truth and the Thing itſelf intended to be repreſented by it; or as others ſay, a Term of Speech that ſhews one Thing by another with Efficacy."

As every Repreſentation bears the Name of the Original, Glaſſius, p. 336. "Images bear the Names of their Prototype," the *Alcim* gave the Heavens their own Name

Names, or at leaſt the Heavens bear the Names which the *Aleim* uſe. And we ſhall ſhew, that the Heavens are a Type, a Shadow of the Eſſence; the *Names* in it, of the Perſons in the Eſſence. The Appearances, as *Cherubims* were Types of both. The Models ſhewed to *Moſes* in the Mount, or afterwards to *David*, were of both, and Exemplars of the Things framed. The Things framed by Men were Types of both, and of the Models, which things framed by Men we call Emblems. Authors have not been careful to diſtinguiſh the different Ideas of Type, Anti-type, Proto-type, Arch-type; *εἰκὼν a Figure or Image, σκιὰ* a Shadow, *σκιαγραφία a Delineation.* A Figure of an Eſſence or Subſtance exhibited and ſhewed by God before the Eſſence or Subſtance be ſhewed, is the Proto-type, and the Eſſence or Subſtance, the Exemplar. When a Similitude is made of that Figure by Man, the Figure is the Exemplar; and as the Types in the Heavens were firſt exhibited, they are the Arch-type, the ſame as מלאכות as God called the Heavens the *Names*, takes all the Words from them, and the Ideas; ſo the Heathens, *Kirch. Oedip.* Vol. II. Part II. p. 132. "Triſmegiſt. There are the ſame Beings in the Angelic

or Intellectual World as in this visible Machine, but Spiritually, and invisibly. *Macrob. in Scipio's Dream.* B. 1. p. 6.—But if they endeavour to set down any Thing concerning these Matters which not only are above Words but even Human Thoughts or Conception, they have Recourse to Similitudes and Exemplars. So *Plato* when he had a mind to speak of the Supreme *Good*, durst not attempt to say what it was, knowing only this one Thing concerning it, that it supassed the Power of Man to know what it really was. The Sun was the only visible Object he found to be likest to it, and by this Similitude or Symbol he opened to himself a Way to speak of Things, otherwise Incomprehensible." This Type is created and framed by God, and made to suit the Essence by Substance, the *Aleim* by a Trinity, their Actions by Motion or Circulation, so as to support themselves mechanically, in Imitation of perpetual Life, by communicating Motion, and so Life to animal Bodies, as a Type of that Life the Exemplar has given to the Soul, and will give to the immortal Bodies of Man. Clem. Alex. Strom. B. 5. "*Plato* —when he was at a loss in *Timæus* which Opinion to embrace, that of a Plurality of Worlds, or that there was this one World only,

only, uſes indifferently the Names of *World*, and *Heaven* without making any Diſtinction: The State of the Queſtion is this; whether it is right to ſay there is one Heaven, or many and infinite Heavens? It is certainly better to ſay there is one only, if we have regard to the Exemplar. Ibid. 432. The Philoſophy of the *Barbarians* acknowledged an Intellectual and a Senſible World; the one the Exemplar: this it attributes to the Archtype, the other the Image of that which is called Unity as being perceived by the Intellect, that, namely the ſenſible World, to the Number Six, which is called Matrimony among the *Pythagoreans*, becauſe it is the Genetive Number." So the common Denomination of the Word was the Archtype. S. t. i. c. 550. ἀρχὴ— "*Archee* the Beginning, Principle or Riſe of any Thing. Iliad. 30.— as in *Demoſth.* for a Crown— the firſt Order, or the Order of the firſt Original, or ſimply the Order of the Original, or Original Order. *S. T. t.* iii. *c.* 1689. τύπος— this Word often ſignifies a Figure, Image, Likeneſs, Effigy, and that either painted, or etched, or graved or taken any other way; — ſometimes it is called the Example or Exemplar which indeed it imitates. *S. T. t.* i. *c.* 551. ἀρχέτυπον the Exemplar, Principle, or Original Form,

the Latins alſo call it the Arche-Types retaining the Greek Word; and is expounded alſo the Principal Form. *Ariſtotle* in his Book of the World — the Archtype and Exemplar of Time.— But the primary and common Uſe of this Word is, I take it, for Images as in *Luc.* in *Zeux.*— Ibid. 552. ἀρχετυπία Arch Exemplar, Idea —." I have ſhewed that this Arch-type and ἐσιαρχία the ruling Subſtance, is the ſame, *Jupiter*, the Air, Fire, Light, and Spirit, the three, the Subſtance which was firſt created and conſtituted, framed and put into Motion; ſo that the ſame Subſtance continually exhibits its ſelf in thoſe three Conditions, and each of them acts their reſpective Parts in the Rule and Government of this material Syſtem: and the Heathens were full of this Diviſion into a Trinity, as I have ſhewed at large in their Deſcriptions of their God, in their Hymns to him, in the Reſponſes of their Oracles, *&c.* for Example, Kircher OEdip. p. 576. " Perpetually containing all Things in his Mind, Light and Spirit." That this is meant of the Type, is evident. Juſti Lipſ. V. iv. p. 584. " *Lipſius* himſelf and the *Stoicks* make him the great God and Prince of the reſt. Hear *Firmicus* one of the Sect. Oh Sun! thou beſt and greateſt Being, who

poſſeſſeſt

poſſeſſeſt the Middle of Heaven; the Mind and Temperament of the World, the Chief and Prince of all Things," cited *Princip.* P. II. p. 61. *Cœlii Calcag. p.* 392. "For we read in *Plato*, that a Soul inhabits the Middle of the World, and thence extends itſelf to the Extremities agitating every thing, and turning itſelf into itſelf, pervades to the uttermoſt Back of the Syſtem." *Spencer de Leg. Heb. p.* 618. "Thoſe who would have their Petitions anſwered by God, repeat their Libations and Sacrifices three times. *Ariſtotle*, in his Book of the World, "The Laws being calculated as agreeable to his Nature — We uſe this Number in the Rites of the Gods." *Voſſ. de Orig. & Prog. Idol. l.* ii. *p.* 179. "*Mithras* is alſo called threefold, or tripple, and under this Name the holy Rites are celebrated to his Memorial, whence *Dionyſius* vulgarly called the *Areopagite*, in his 7th Epiſtle to *Polycarp* —Among the *Perſian* Prieſts this is reported; and beſides the *Magi* perform the ſacred Memorial of Triple *Mithras*." They refer the Riſe of this to a Miracle, or *&c.* but it was univerſal. The Type is ſo expreſſive of the Original, that neither Men nor Devils could deny it. And if the Author of the ſacred Scriptures, which are to be our

Guide, chose these three Terms, or the three material Rulers, to give us Ideas perhaps in all the Manners that it is possible mortal Man could have Ideas conveyed concerning them ; nay, if this be but hinted in the Old Testament, by Words, Appearances, or Emblems, and was understood by the *Jews* and *Heathens*, and the Writers of the New Testament have made use of proper Words to reveal this by ; the Point and the Idea is clear, and that great Mystery is conveyed to our Understanding by Ideas of Sense.

If the Persons in the Essence-existing framed the Substance of the Heavens in this System to be an Emblem of that Essence, and of Personality in it, the Mistakes of Men in worshipping them, the created Substance, and the Trinity in it, does not, with regard to its being so made, or of the Scriptures communicating the Ideas of the Essence-existing, by the three Conditions in that Substance, at all alter the End. And whatever Words the *Greeks* used for them, whether they did originally signify *Names*, or not, alters not the Case ; all the Comparisons and Descriptions in the new Testament, under Words used for that Word, or under Words used for the three particular Names, or any of them,

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as *Christ*, *&c.* must be taken in their original or *Hebrew* Sense. And as whatever was laid down by the *Jewish* Rabbies about Words which describe the Personality, was generally designed to deceive us, and is false, so what I had copied from them, or indeed altered, at the Request of a learned Divine, concerning the Word שמים *Shemim* being *dual*, I find is false; for though the Matter of them was created in two Parts, according to Conception, or as far as other Matter can divide the Parts of their Matter, and so might have been true: Yet the Word is plural, and has no other Signification but to denote the *Names* of the Substance in the three Conditions of Fire, Light, and Spirit; and emblematically of the supreme Names. And though I have used the Words *Rom.* i. 20. whih expresses *inter al. Col.* ii. 9. to another Purpose, and though they also hold in that Sense, the Things which were seen were to convey Ideas of the Things which were not seen. Though *Jehovah Aleim* says, *Hos.* xii. 11. *I have also spoken by Prophets, and I have multiplied Visions, and* אדמה *used Similitudes*, (V. S. *have been represented by Similitudes* Z. P. *proposed Similitudes.*) Notwithstanding, I expect that we shall be told that this Sort of Evidence which those who

who oppoſe the Trinity, call allegorical, is not to be allowed. Who told them ſo? Did God frame this Syſtem, exhibit Viſions, or make Compariſons, nay, cauſe ſome Parts of the Viſions to be reduced to ſtanding Figures, to inform or deceive Mankind? We ſhall not ask their Advice, what is Evidence? For whoever underſtands how Man comes by his Ideas, knows that when any or all of the ſacred Three took the Form of Angels, of Men, of Beaſts, of Birds, of the general Emblem of Fire, Light, and Spirit, to appear to Man, without or with a Voice or Voices attending any of them, or made uſe of the Names, that was not making any of thoſe Appearances or *Names* the *Aleim*, nor was the Voice ſaying *I am*, or uttering any Deſcription of the *Aleim* any Deception, or calling any of thoſe Emblems *Jehovah* or *Aleim* any Fault; though the *Hebrew* has even prevented that Objection, by leaving Blanks for *I am*, or *I repreſent*, or *&c.*

We are to conſider the Word שם the *Name*, or plural, the Word שמים *the Names*; the firſt Uſe of Names, is to diſtinguiſh one Perſon or Thing from another. They have made the Perſon or Thing diſtinguiſhed, ſo name, the ſame

as

as Place or Space; the Perſon or Thing which conſtitutes that Space, or, as they ſay, is contain'd in that Space, ſo the Subſtance, ſo a Name of Diſtinction of a Perſon or Subſtance. The ſecond Uſe of Name or Names, was borrowing them from the Things in the firſt Senſe, and applying them to other Perſons or Things to diſtinguiſh them reſpectively, by the Similitudes in the Perſons or Things from whence they are borrowed, and to which they are applied. So in this Senſe Name is ſomething ſubſtituted, which by being heard or ſeen, brings to Memory ſome other Thing. So a Repreſentation. But this ſingular, in a Manner ſeldom uſed, the Name of the diſtinguiſhed Subſtance ὑσία, without any deſcriptive Name. So plural the *Names* in that diſtinguiſhed Subſtance, to be given afterwards, to be made the Rulers or Legates, with Power to perſonate the *Aleim* who created and legated them, as far as inanimate Matter can perſonate the living *Aleim* in the Eſſence-exiſting; and whoſe Names the *Aleim* aſſume, to convey an Idea to Man's Capacity, of the Manner of their exiſting. And as deſcriptive or diſtinguiſhing Names are applicable to Subſtances differing in Kind; ſo they are applicable to Parts of the

the ſame Subſtance, differing in Condition. Where the Subſtance has no Life, but only mechanical Motion or Action, which is only the Caſe in this, and each Part, or the Part in each Condition, though undivided, has a diſtinct Office, or acts a diſtinct Part, each may be called an Agent; ſo a Ruler, or *&c.* But where Part of a Species of Eſſence or Subſtance has ſuch Life as we ſuppoſe to be in the *Aleim*, or Men, we call it a Perſon, and give it a perſonal Name. In the Beginning the אלהים *Aleim* created the Subſtance of the *Names*, and the Subſtance of the running Orb; not when they the *Names* were formed, that there were more Subſtances than one of it, but one Subſtance, which was after Creation put into different Conditions, and ſo more *Names* than one. So if they had not been Shadows of the *Aleim*, ſtill they would be *Names* of the *Aleim*. Since the Knowledge of the Heavens hath been loſt, many have endeavoured to frame this Idea from Darkneſs, for the Holy Ghoſt; Water, for the ſecond Perſon; and I know not how many Ways. But all agreed the Trinity was repreſented in the created Syſtem; and if it appear by the conſtant Uſage of the Scripture, that the Manner of dictating Things revealed, is by Names of

Things

Things which come under Senſe, then the Idea of the Name *Jehovah* muſt be taken from that of ſome created Subſtance; the eternal Exiſtence, from that temporary Exiſtence; the eternal Duration from the temporary one. And Uſage muſt determine which Subſtance is ſubſtituted; and if there be three Perſons in that Eſſence, they muſt convey Ideas of themſelves to us, from ſome Subſtance which has three Names: we ſhall, as often hinted above, firſt venture to ſuppoſe, and after prove, that the three *Names* of Fire, Light, and Spirit, are the *Names*, and their Condition the Manner, by which the Ideas of the three Perſons are conveyed to us; and that the Word is uſed in common for the eternal Three in the *Jehovah*, and the created Three in the *Names*, which we tranſlate Heavens. I have ſhewed in *Moſes's Principia*, Part II. p. 56. that they conſtrued בית ישמות the Temple of the Subſtance of the *Names*, or *&c.* Though I expreſſed this ſeveral Times in the Introduction to the Second Part of *Moſes's Principia*, p. 27. the Word for the material Heaven, is uſed for the immaterial Heaven; the Word for the corruptible Spirit, is uſed for the incorruptible Spirit; the Word for the material Light, is uſed for the

the ineffable Light, p. 29. or as in its three Conditions and Offices it raiſes the ſtrongeſt Idea we can have of the Trinity; and though the Illuſtration of the Perſonality, of the Attributes, of the Actions of God, above or below, are taken from theſe, and his Juſtice and Order from that in this, the Diſtributions of his Favours from thoſe in theſe. In the Book, p. 23. God is called Fire, the Father of Light, *Chriſt* the Light, and the Holy Ghoſt the Spirit; not only as theſe Things are uſed for Repreſentations of them, but as they are his Agents. *Ibid.* p. 145. & *al.* and tho' not one Chriſtan could ſee theſe, another could never get them out of his Sight while Life was in him. I ſhall preſently clearly ſhew, that theſe *Names* are uſed for the Perſons in the Eſſence-exiſting: But the Eſſence-exiſting was not Fire, Light, Spirit; nor, as *Elijah* ſays in his Viſion, was it in them, nor was it any Virtue in them, as perhaps ſome had thought, otherwiſe than typically or emblematically; but the Eſſence was in the gentle Voice. And as the firſt Act of the *Aleim*, Creation, implies or includes Dominion, or the Power of ruling the Things created, and the Act of Formation put it in Execution. It will appear, that this

Subſtance the Names, were by the *Aleim* conſtituted Rulers, according to the Terms of the Covenant, over the Earth, and every thing in and upon it, *&c.* And ſo the *Names* convey the Ideas of the *Aleim.* I have hinted in the ſecond Part of *Moſes*'s *Principia*, p. 55, 56, 57, 58, 102. that שם was uſed for the Heaven or *Jehovah*, and that שמים and שמות were uſed for Fire, Light, and Spirit; and the firſt for the Perſons in *Jehovah.* The *Jews, &c.* in their human Writings, uſed שם and שמים (which we tranſlate *Heaven*, but really is *Names*,) for God or *Aleim*, or what they worſhipped, in their Prayers, Oaths, *&c.* as you may ſee: And to that Form of Speaking *Chriſt* conforms *Mat.* xxi. 25. *Luke* xv. 18. and xx. 4. and *James* in his Epiſtle, v. 12. forbids ſwearing, at leaſt raſh ſwearing by them, under the Word *Ouranos, Heaven. Glaſſius*, p. 234. "It is the *Syriac* or *Chaldean* Manner to underſtand God by the Name of *Heaven*, as appears from *Dan.* xiv. 23. St. *Mathew* imitates this Manner of Speaking, *Chron.* xxi. 25. *The Baptiſm of* John *whence was it? from Heaven, or of Men?* Compare what is ſaid of this Matter in the Expoſition of *John* c. xvi p. 16 *Ibid.* p. 1074. — 1 *Macc.* iii. 18. — *It is all one in the*

Sight

Sight of Heaven, to deliver with a great Multitude, or a small Company: that is, before God. *Matth.* xxi. 25. *The Baptism of* John, *whence was it; from Heaven, or of Men?* So *Luke* xx. 4. where *Tremelius* notes, that it is a *Syriac* Idiom, to put *Heaven* for *God.* Luke xv. 18.—*Father, I have sinned against Heaven*; that is, against *God.* Of the same Import is that Phrase in the New Testament, *the Kingdom of Heaven*, according to some, who make it the same as *the Kingdom of God*; and right enough; compare *Mat.* xi. 11. and *Luke* vii. 28. where the one is put for the other. So the *Jewish* Doctors say, 'Let all thy Actions be done in the Name of Heaven, that is, God.' This is brought from *R. Kimchi* upon *Psal.* i. 'Whosoever doth the Commandments, his Intention is to do them in the Name of Heaven.' So, Death by the Hand of Heaven, that is, God: namely, sudden Death, which God immediately inflicts. A like Example is brought from *Aristophanes*, — *By Heaven!* that is, by the Gods: And from the *Latin* Poet, a River favoured by Heaven, that is, by God. *B.* שם *Singular*, a Name. *Plur.* Names.—2dly, שם and השם is taken for God, *Gen.* x. in the *Jerusalem Targum*—and *Psal.* lii. in *Midras*

—and

and in *Arabic* אשם *Iſme*, Name, and שמא Deity, in Act.—and השמים Heavens is frequently in their Divinity Books taken for the Deity. Hence השמימיים Celeſtial, Heavenly, in Commentaries, *&c.* *B. C.* 2440. שמים Heaven—by *Metonymy*, God, becauſe Heaven is properly the Habitation of God. With the *Talmudiſts* this is a common Phraſe, הכל לשם שמים, every Thing to the Name of Heaven.—In *Medraſh Koheleth*; Chap. v. ver. 6. He that comes to viſit a ſick Perſon, ſaith—The Heavens have Mercy on thee.—In *Pirke Abhoſh*, Chap. iv.—Every Congregation meeting upon Account of Heaven.—The Fear of thy Maſter, as the Fear of Heaven.—In the Book of daily Prayer—Let a Man always fear Heaven.—*Pirke Abhoth*, Chap. v.—Every Contention that is made on the Account of Heaven, *&c.*—They ſware by Heaven:—There is an Example of this Manner of ſpeaking in *Medraſh Koheleth*, Chap. i. 8.—*By Heaven.*—So in *Berachoth*, Fol. lv. Chap. 2."

Beſides the double Uſe or Application of the Word *Names*, what the Heathens call *Aleim*, frequently repeated by the Prophets at firſt, God, *Gen.* i. 1. calls שמים *Names*; the Word Name or Names, without Diſtinction, muſt not only be

great and famous, but common to any Person or Thing, which as *Gen.* vi. 4. *Numb.* xvi. 2. *Men of Name*, 1 *Chron.* v. 24. xii. 30. *Men of Names*, Job xxx. 8. *Sons of Ignominy*. So when apply'd to a Person, it is one of Power, Fame, or *&c.* when to a Ruler, one of high Dignity; when to Things without Life, it must be to Things which by some Condition or Action, be it by Mechanism, or however, had been, or were to be great or famous; and if apply'd to Things without Life, which were appointed Rulers, it must be to such Rulers as had been, or should be great or famous. This is expressive of the three Conditions of the Matter in the Heavens; but this does not express what the Heathens did, or intended to do, by *Aleim*, that these three were of an Essence-existing, or had the Power in them. When the Word Name or Names was apply'd properly to any Thing, it was to express what the Thing or Things was, or was to be; and so to raise an Idea by a Word which had been, or should be apply'd to other Things; and if the Heavens could speak, they would say, we are one Species of Substance, and represent one Essence; we are three *Names*, and represent three Persons; we three are the Cause of the Actions of each, which

which one of us could not be of itſelf; we each perform different Parts, yet do every act jointly; ſo do they, and each *Name* acts the Part reſembling that of his Principal. All Things in our Syſtem apparently are ſupported by us; all Things in their Syſtem are imperceptibly and inviſibly ſupported by them; and we, and all Things under us, are ſupported by, and obey them; and tho' we repreſent them, yet we are an Example of Obedience to you.

As the Heathens repreſented the Subſtance, Motions, Powers, and Trinity of the Heavens, which rule and govern all material Things here, by Fire about a Head, and by Rays of Light going outward from, and by Rays of Spirit, returning inward to it, the Head, which they called Horns, a Crown, *&c.* and by Words, ſuch as Fire proceeding out of its Mouth, from its Face or Preſence, giving Light, being encompaſs'd with Spirit, Clouds, *&c.* or circulating, or returning them, and veſted their earthly Kings with this Emblem, to expreſs their Power: So the Scripture repreſents this Eſſence-exiſting, and endeavours to convey Ideas of it, of its Power, of the Perſons in it, under this Emblem of the Arch-type, *Pſal.* xxiv. 10. Jehovah

of Hosts he is King הכבוד *of Glory.* After these Emblems, used by the Heathens, had been twice mentioned in the four Verses before, *Isa.* xxviii. 1. *Wo to the Crown* גאות *of Loftiness* (an high Attribute God uses, nay, swears by) *Ver.* 3, 4, 5. *In that Day shall* Jehovah *of the Hosts be* לעטרת *a Crown* צבי *of Glory; and* לצפירת *a Diadem* תפארה *of Light unto the Residue of his People.* Ezek. xxiii. 42. Sabæans *from the Wilderness which put — a Crown of Glory on their Heads.* Ezek. vii. 20. *As for the Beauty of his Ornaments he appointed it* לגאון *for Loftiness; but they made the Images of their Abominations, of their detestable Things therein, therefore,* &c. Isa. lx. 1. *Arise, be enlighten'd; for thy Light is come; and* כבוד *the Glory* Jehovah *is risen upon thee.* ver. 9. *To the Name* Jehovah *of my* Aleim, *even to the Holy Name of* Israel, *for* פארך *he is thy Light.*

But to come to the particular *Names.* Fire signifies a Substance whose Parts with those of Light and Spirit, included and including, exist in Action, endowed with Power to act upon other Substances; Light is of the same Substance, which recedes from, and the Spirit is of the same Substance with both, which accedes to the Fire. One Name for that of Fire at the

Orb

Orb of the Sun, was חרון ſometimes חרם *Greek* Κυρω, explained in *Moſes*'s *Principia*, Part II. p. 393. to which they had Temples, and paid diſtinct Services, as to a Perſon. So *Numb.* xxv. 4. *And* חרון *the Heat* אף *of the fiery Viſage* (the Part where the Spirit comes in, and the *Halitus* goes forth) *of the Eſſence-exiſting ſhall be turned away from* Iſrael, & al. So אף is alſo a Subſtantive, *Pſal.* xcv. 11. *Unto whom I ſware by my Wrath.* So to Man, *Prov.* xxii. 24. *Make no Friendſhip with* את בעל אף *an angry Man*; *and with* את איש חמות *a furious Man thou ſhalt not go.* Jer. xliv. 6. *My* חמתי *Fury and* אפי *mine Anger was poured out*; uſed as חמה Nah. i. 2. ארך אפים *Slow to Anger, and with* חרון Ver. 6. *Who can abide the Fierceneſs* אפו *of his Anger.* So אפף the Circulator, whence the *Ægyptian Apis.* But the chief Name for this was חמה, explained in *Moſes*'s *Principia*, Part II. p. 385. & *ſeq.* to which they paid Services, as above. So *Nah.* i. 2. ובעל חמה נקם יהוה the Eſſence-exiſting, the *Chammah*, the Perſon in the Eſſence-exiſting which *Chammah* repreſents in the *Names*, as I have ſaid above. Theſe are no Adjectives, but proper Names which diſtinguiſh the Perſonality of the Matter of the Heavens. That *Chammah*

is the Fire at the Orb of the Sun, I have shewed as said p. 385. & *seq.* and נקם is a high Attribute, applicable either to the Fire by Light, or to the Spirit. *Jer.* li. 11. *For it is the Vengeance of* Jehovah, *the Revenge of his Temple.* And the Attribute is explained by the Manner of their Action. *Psal.* xciv. 1. אל *O Irradiator,* נקמות *the Avengers,* Jehovah; *Irradiator, the Avengers* הופיע *shine forth.* The joint Action and Manner of Motion of Fire by Light, and of the Spirit, is explained in *Moses's Principia,* Part II. p. 370. So *Nah.* i. 6. המתו *His Anger* (S. Fury) *is poured out like* אש *Fire.* I have shewed that *Chammah* was worshipped both by the deserting *Jews* and *Heathens,* by the Name חמן in *Ibid.* p. 387. The *Heathens* knew this to be the Substance of the *Names,* of the Heavens the Air, and called this Fire the Father, as cited *Ibid.* p. 388. *Kirch. Obed.* p. 17. " *Zuraster,* a living Star, the Sun, a living Fire. p. 208. Which *Zoroaster* treating of in a mystic Way, saith, that all Things are produced and begotten by Fire alone. *S. T. t.* i. c. 838. *Cic.* The Power of Procreation and the Cause of Generation is in the Fire. *Tost.* upon *Exod. Vol.* 1. p. 296. upon this Account the Philosopher calls the Sun *the Father of Men*

and

and Gods, as appears in the ſecond Book of the Soul," * Though מאור mentioned in *Moſes*'s *Principia*, Part II. p. 431. be not ſtrictly confined to Fire, becauſe any thing which reflects Light, is an Inſtrument to give Light alſo; yet in the firſt or chief Senſe, Fire is the Inſtrument of giving Light, and in that Senſe, Oil was firſt for מאור the Fire, though the Fire was to give Light, as *Exod.* xxxv. 14. — *And Oil* למאור V. *to feed the Fire.* So the Candleſtick, *&c.* So the Eſſence-exiſting raiſed the Idea of the firſt Perſon from the Emblem, by this Word of the Fire at the Orb of the Sun, in the Family of *Abraham*, as it did in all other Families; *viz.* in *Pſal.* xc. which they make—a Prayer of *Moſes*— or a Prayer being a Pſalm of *Moſes* — but I think למשה will not warrant either; it may be to the Uſe of *Moſes*, but I rather think it is the Words of *Moſes*, writ by ſome later Prophet; yet, however, *Moſes*'s Word is uſed there למאור, and the Things which interpoſe, as Clouds or Veils before the Face or Faces, as all the World repreſented the Fire at the Sun, as *Ver.* 8.

* Hence איש a Man perhaps is derived from אש Fire, as אשה a Woman, the ſame Root, and under the ſame Idea.

Thou haſt ſet our Iniquities before thee, our ſecret Sins in the Light of thy Faces, plur. For the Repreſentation was from Paradiſe downward, always with three Faces, beſides the Face of Man. In this Senſe of Diſtinction, *Pſal.* lxxiv. 16. *Thou preparest* מאור *the Fire, and* שמש *the Light.* This *Name*, this Part of the Heavens, was not only looked upon unapproachable, but terrible, dreadful; and had not only this Attribute of Avenger for all Crimes, but many others: As God the Father by theſe Words conveys Ideas of himſelf to Offenders who have not repented or accepted of the Covenant, or are not reconciled. All Authors have aimed at this, ſo *Glaſſius* 1177: "God is principally called Fire upon Account of his Anger againſt Sin, which conſumes miſerable Men, againſt whom it is kindled, as Fire doth Stubble. *Deut.* iv. 24. chap. xxxii. 22. *Iſa.* x. 17. chap. lxvi. 15, 16. *Ezek.* xxi. 31. *&c.* The moſt remarkable Deſcription of this is, *Pſal.* xviii. 9. Where there is a lovely Picture of the external Marks of the divine Anger drawn in Fire and Smoke, in Thunderings and Lightnings." In renewing that myſterious Covenant, or confirming the Promiſe that the Iſſue of *Abraham* and the Son in *Jehovah*, ſhould be one Perſon; The

The Father is alſo repreſented by the Word אש Fire, *Gen.* xv. 7. *I* the Eſſence-exiſting — *and he ſaid unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle Dove, and* גוזל *a young Eagle. And he took unto him all theſe, and divided them,* &c.—*and behold* תנור *a Furnace* עשן *of Smoak, and* לפיד *a Lamp* אש *of Fire* (the three Conditions of Fire from Fuel) *that paſſed between thoſe Pieces. In that ſame Day* Jehovah *made a Covenant,* את אברם (for Fear of ſpeaking Truth, or in a proper Manner emblematically, where את is joined with *Jehovah*, they have conſtrued it *with*, and ſo uſed it with other Words: It has no relation to Diſtinction of Caſes, but is *Subſtance*, *Eſſence*, *very* or &c. and here) *with the Subſtance of* Abraham, *Gen.* xix. 24.—*Brimſtone and Fire* מאת *from the very* Jehovah מן *from* השמים *the Names.* Exod. iii. 2. *and* מלאך יהוה *the Sent* Jehovah *appeared* אליו *unto him* (upon him) *in the midſt of Fire in a Buſh*—*and when* Jehovah *ſaw.* Deut. xxxiii. 16. *and with the good Will of* שכני *thoſe who dwelt in the Buſh.* Lev. xvi. 13. *The Fire ſhall ever be burning upon the Altar; it ſhall never go out.* ix. 24. *And the Fire*

came

came out from the Face of Jehovah, *and consumed upon the Altar the Burnt-Offering.* Deut. iv. 24. ix. 3. *For* Jehovah (the Essence-existing) *of thy* Aleim, אש אכלה *the consuming Fire: He is* אל *the Irradiator* קנא *jealous.* xviii. 16. *Neither let me see this great Fire any more, that I die not; and* Jehovah *said unto me, they have done well in what they have spoken. I will raise them up the Prophet from among their Brethren, like thee.* 2 Sam. xxi. 9. *There went up a Smoak out of his Nostrils, and the Fire out of his Mouth consumed; Coals were kindled by it.* And 12. *He placed Darkness round about him; his Coverings dark Waters with dense Grains of the Æthers. Through the Brightness before him were Coals of Fire kindled.* Jehovah *thundered from the Names, and the Most High uttered his Voice.* 1 Kings xviii. 24. *And he shall be of the* Aleim, *who* ענה *answers in Fire; he shall be of the* Aleim. Ver. 38. *And* אש יהוה *the Fire* Jehovah *fell, and consumed.* 2 Chron. vii. 1. *The Fire came down from the Names, and consumed the Burnt-Offering, and the Sacrifices,* &c. Ver. 3. *And when all the Children of* Israel *saw the Fire descend, and the Glory* Jehovah *upon the House, they bowed themselves with their Faces to the Ground upon the Pavement;*

Pavement, and worshipped. Psal. l. 1. *All the* Aleim Jehovah *hath spoken— out of* Zion, *the Perfection of Beauty, have the* Aleim *irradiated: Fire shall devour before him; and around about him shall it be very tempestuous.* Psal. xcvii. 1. Jehovah *is King,— Clouds and Darkness are round about him; Righteousness and Judgment are the Machine his Throne. Fire goeth before him; and devours his Enemies round about: His Lightnings enlighten the World.* Isa. lxvi. 15. *For behold,* Jehovah *shall come in Fire; and* מרכבתיו *his Chariots be like a Whirlwind, to render in* חמה *Fury his Anger, and his Rebukes in Flames of Fire: for in Fire will* Jehovah *judge.* Lam. ii. 3. *And has burnt up* Jacob, *as Fire flaming consumeth round about.—He has poured out* חמתו *his Fury like Fire.*

The second *Name* in the Heavens, or *Names*, was שמש the *Name* with Respect to רוח the Spirit, receding, with Respect to חמה the Fire, proceeding, whose Usage is proved in *Moses's Principia*, Part II. p. 466. *& al. In* Z. P. *Lexicon in 4to.* I think it is construed *Filius.* And in the Reign of *H.* VIII. it appears by *Erasmus's Exposition of the Creed*, p. 34. that the *English* for *Sol*, which we write *Sun*, was then writ *Sonne.* Psal. xix. 1. שמים the Names *declare*

declare the Glory of God— in thee has he ſet a Tabernacle לשמש *for the Light*, Num. xxiv. 7. *There ſhall come a Star out of* Jacob, *Vid.* Glaſſius, p. 1176. So *Rev.* xxii. 16. *I am— the bright and Morning Star*, v. Ib. Glaſſius, p. 1177. 2 Sam. xxiii. 4. *Like the Morning Light ſhall he ariſe, like* שמש *the Sun*. Pſal. lxxii. 1. O Aleim, *give the King thy Judgments and thy Righteouſneſs nnto the King's Son, he ſhall judge — they ſhall fear thee* עם *with the* שמש *Sun.*— ver. 17. *His Name ſhall endure for ever,* לפני שמש *in the face of the Sun ſhall his Name* ינין *become Son, and Men ſhall be bleſſed in him*. Pſal. lxxxiv. 12. *For* Jehovah Aleim *is a* שמש *Sun and* מגן *Shield*. lxxxix. 19. *For in* Jehovah *is our Shield, and in the Holy One of* Iſrael *our King*, Prov. iv. 9. *with a Crown of Glory ſhall he endow thee*. Eccl. vi. 5. *Moreover he has not ſeen the Sun.* Cant. i. 6. *For the* שמש *has looked upon me.* Iſai. xxx. 26. *Like the Light* החמה *of the Solar Fire, and the Light of the Sun ſhall be ſevenfold.* Iſai. lx. 19. Jehovah *ſhall be unto thee an everlaſting Light— thy Sun ſhall no more go down— for* Jehovah *ſhall be unto thee an everlaſting Light*. Mal. iv. 2. *On you that fear my Name ſhall ariſe the Sun* צדקה *of Righteouſneſs with* מרפא *healing in his Wings, and ye ſhall grow and*

thrive

thrive like fatted Cattle. " Coc. מרפה רפא Jer. viii. 15. Mal. iii. 20, *or* iv. 2. *The Sun of Righteousness in whose Wings is Healing*, i. e. *whose Rays enliven and heal.*" Wisdom v. 6. *And the Light of Righteousness hath not shined upon us.* Under the more common *Name* אור *Light*, " Coc. p. 17. אורים. *It is the constant Custom of Scripture to give the Name of the Thing signified to the Sign.* Ibid. 977. תמים— *Light and Perfection*, i. e. *the Figure and Sign of the Light and Perfection which was to be in the real Priest.*" Psal. iv. 7. *Lift up the Light of thy Countenance upon us*, Jehovah. xxvii. 1. Jehovah *is my Light and Salvation.* xxxi. 17. *Make thy Face to shine upon thy Servant.* xxxvi. 10. *With thee is the Fountain of Lifes, and in thy Light shall we see Light.* Isa. ii. 5. *Let us walk in the Light of* Jehovah. ix. 2. *Have seen the great Light--- on them, has the Light shined.* x. 17. *And the Light of* Israel *shall be Fire* (to the Fire) &c. Ibid. xlvii. 6. *I will give thee for a Purifier of the People; for a Light of the* Gentiles; *to open the blind Eyes, to bring out the Prisoners from the Prison; them that sit in Darkness out of the Prison-house. I am* Jehovah; *that is my Name.* xlix. *I will give*

thee

thee לאור *for a Light to the* Gentiles *that thou mayst be my Salvation unto the End of the Earth.* This Word is used against those who carried this Trinity no further than the Emblem. Isa. l. 11. *Walk in* אור *the Light of your Fire.* In the former Sense, Isa. li. 4. *I will make my Judgment to rest for the Light of the People.* lviii. 8. *Then shall thy Light break forth as in the Morning.* lxi. 1. *Arise, be enlightned for thy Light is come, and the Glory* Jehovah *is risen upon thee*— Jehovah *shall arise upon thee and his Glory shall be seen upon thee. And the* Gentiles *shall come to thy Light, and Kings to the Brightness of thy rising.* — Ver. 19. *The Sun shall be no more* לאור *the Light to thee by Day,* — *but* Jehovah *shall be to thee an everlasting Light; and thy* Aleim *thy Glory.* lxii. 2. *Till Righteousness go forth as Brightness, and her Salvation burn like a Lamp.* Ezek. vii. 7. *The Morning is come upon thee.* Ver. 10. *The Morning is gone.* Hos. vi. 5. *And thy Judgments the Light go forth.* Mic. vii. 8. Jehovah *is my Light.*— Ver. 9. *He will bring me forth into the Light, I shall see his Righteousness.* Hab. iii. 3. אלוה *The Person on whom the Curse is shall come from* Teman; *and the Holy One from Mount* Paran. *Selah. His Glory shall cover the Heavens;*

Heavens; and the Earth be full תהלתו (of his Irradiation). Zach. xiv. 6. *In that Day there shall be no Light, the* (Atoms of) *Light shall be storkened— at Evening there shall be Light.* Under the Word נהר Dan. ii. 22. *The Light dwelleth with them.* So Mat. iv. 16. *The People which sat in Darkness saw great Light: And to them which sat in the Region and Shadow of Death, Light is sprung up.* Luke ii. 32. *A Light to lighten the Gentiles, and the Glory of thy People* Israel. John i. 4. *In him was Life, and the Life was the Light of Men.* Ver. 9. *That was the true Light, which lighteth every one that cometh into the World.* Ibid. iii. 19. *And this is the Condemnation that Light is come into the World, and Men loved Darkness rather than Light; because their Deeds were evil.* Ibid. viii. 12. *I am the Light of the World: He that followeth me, shall not walk in Darkness, but shall have the Light of Life.* Ibid. xii. 35, 36. --- *Yet a little while is the Light with you, walk while ye have the Light.--- While ye have Light, believe in the Light, that ye may be the Children of the Light.* Acts xiii. 47. *I have set thee to be a Light of the Gentiles, that thou shouldest be for Salvation unto the Ends of the Earth.* Rev. xxi. 23. *And*

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the City had no need of the Sun, neither of the Moon, to ſhine in it: For the Glory of of God did lighten it, and the Lamb is the Light thereof. And the Nations of them which are ſaved, ſhall walk in the Light of it. Ibid. xxii. 5. *And there ſhall be no Night there, and they need no Candle, neither Light of the Sun: For the Lord God giveth them Light.*

I have the Misfortune to be deprived of the Judgment of all modern Writers, by that unhappy Miſtake of the Fire at the Orb of the Sun, for the *Shemoſh*, *Sol*, Light, irradiating or proceeding. I ſhall offer one, as it ſtands with another Miſtake in it, becauſe he knew not what Glory was, and leave the Reader to ſet it right. *Glaſſius* 1173. "On Account of the Denomination of Light, which is attributed to God by reaſon of his Eſſence and Majeſty, the Son of God is called the Brightneſs or Splendor of the Glory of God, *Heb.* i. 3. To be ſhort, the Reaſon of the Appellation is primary, and ſecondary. Primary with reſpect to the Celeſtial Father, from whom he ſhone forth from Eternity by an ineffable Generation, as Light of Light (as it is in the *Nicene* Creed;) for *Apaugaſma Brightneſs* is a Relucency, Reſplendency, as a Ray, and

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ſo by the force of the Prepoſition declared his eternal Origin from the Father. The Light is inſeparable from the Sun and is coeval with it. In like Manner the *Apaugeſma*, who is the Son, is never ſeparated from the Father of Lights (as he is termed, *Jam.* i. 16. and is coeternal with him.) *John* xiv. 10. *Lyranus*; The Son proceedeth from the Father as Light from the Sun; which Light is coeval with the Sun, and would be eternal, if the Sun was eternal. Wiſdom, *chap.* vii. 25, 26, 27, has ſomething about the Divine Wiſdom that wonderfully agrees with the Words of the Apoſtle." *She is the Breath, or Vapor of the Power of God, and pure Influence or Stream flowing from the Glory of the Almighty; therefore can no defiled Thing fall into her. For ſhe is the* Apaugaſma, *Brightneſs of the everlaſting Light, the unſpotted Mirrour of the Powers of God, and the Image of his Goodneſs, &c.*" The ſecondary Reaſon of the Appellation is with reſpect to Men, and in reſpect to the Manifeſtation which the Heavenly Father maketh us by his Son. The Light of the Sun is ſent down to the Earth to Cheriſh, vegetate and render it Fruitful. *Chriſt* the *Apaugaſma*, the

Brightneſs or Ray of the Glory of the Father is ſent by him upon Earth, to illuminate us, make us live, and to ſave us, *&c. Calvin* in his Comment. h. l. contends that this latter Relation is only to be conſidered in this Phraſe, but he is Miſtaken. Thus much for the Word Light, which denotes abſolutely and in itſelf the Eſſence and Majeſty of God. But God is alſo called the Light, and the Sun by reaſon of his Energy and Operation among Men, Pſal. xxvii. 1. "*The Lord is my Light*," that is, who affords the true and ſalutary Light of his Spirit, Grace, and Salvation; whence preſently is ſubjoined by way of Explanation: and *my Salvation and the Strength of my Life*, &c."

The third *Name* in the Heavens is רוח *Spirit*, which proceeds from the Fire and the Light, and returns through the Light to the Fire. That this is uſed for that Matter of the Heavens, is ſhewed in *Moſes's Principia*, Part II. p. 150. *et ſeq.* this Matter is called the Spirit of *Jehovah, &c.* Iſa. xl. 7. *The Graſs withereth, the Flower fadeth, becauſe the Spirit of* Jehovah *bloweth upon it.* Hoſ. xiii. 15. *An Eaſt Wind ſhall come; the Spirit of* Jehovah *ſhall come up from the Wilderneſs.* That the Heathens

Heathens alſo uſed it in the Trinity of their Divinity, I have ſhewed in *Moſes*'s *Principia*, Part II. p. 159. *et al.* That this Word, taken from the Names, is conſtantly applied to the third Perſon in the Eſſence-exiſting, I am next to ſhew, *Gen.* vi. 3. *And Jehovah ſaid*; רוחי *my Spirit ſhall not always ſtrive with Man.* Numb. xi. 29. *That Jehovah would put his Spirit upon them.* Judg. iii. 10. *And the Spirit of Jehovah was upon him.* vi. 34. xi. 29. xiii. 25. xiv. 6, *&c.* 1 Sam. x. 6. *And the Spirit of Jehovah will come upon thee.* xvi. 13, 14. 2 Sam. xxiii. 2. *The Spirit of Jehovah has ſpoken by me.* 1 Kings xviii. 12. *The Spirit of Jehovah ſhall carry thee whither I know not.* Ibid. xxii. 24. *Which Way went the Spirit of Jehovah from me to ſpeak unto thee?* 2 Kings ii. 16. *Perhaps the Spirit of Jehovah may have taken him up, and dropped him on one of the Mountains.* Iſa. xl. 13. *Who has directed the Spirit of Jehovah.* xlviii. 16. *And now the Lord Jehovah has ſent me and his Spirit.* lix. 19. *The Spirit of Jehovah ſhall lift up a Standard againſt him.* lxi. 1. *The Spirit the Lord Jehovah is upon me.* lxiii. 14. *The Spirit Jehovah cauſed them to reſt.* So *Mat.* xii. 31. *But*

the Blasphemy against the Holy Ghost shall not be forgiven unto Men. —But whosoever speaketh against the Holy Ghost, it shall not be forgiven him. So Mark iii. 28. Luke xii. 10. So Mat. iii. 16. Mark i. 10. *And the Spirit of God like a Dove descending upon him.* Luke ii. 26. *And it was revealed unto him by the Holy Ghost.* Ibid. xii. 12. *For the Holy Ghost shall teach you.* Mark xiii. 11. *For it is not ye that speak, but the Holy Ghost.* 2 Pet. i. 21. *But holy Men of God speak as they were moved by the Holy Ghost.* John iv. 24. *God is a Spirit.* 2 Cor. iii. 8. *How shall not the ministration of the Spirit be rather glorious?* — Ver. 17. *Now the Lord is that Spirit, and where the Spirit of the Lord* is, *there is Liberty—Even as by the Spirit of the Lord* (of the Lord the Spirit) *John* xiv. 16. *Another Comforter—the Spirit of Truth*—Ver. 26. *The Holy Ghost whom the Father will send in my Name.* Ibid. xv. 26. *But when the Comforter is come, whom I will send unto you from the Father even the Spirit of Truth which proceedeth from the Father, he shall testify of me.* Acts v. 3.—*Lye to the Holy Ghost — lyed — unto God.* Ver. 9. *To tempt the Spirit of the Lord.* Ver. 32: *And we are his Witnesses of*

of these Things, and so is also the Holy Ghost. Ibid. viii. 29. *Then the Spirit said unto Philip.* Ibid. x: 9: *While Peter thought on the Vision, the Spirit said unto him:* Ibid: xiii: 2:—*And the Holy Ghost said*—Ibid: xv: 28: *For it seemed good unto the Holy Ghost.* Ibid. xvi. 6. *And were forbidden of the Holy Ghost.* Ibid. xx. 28. —*The Holy Ghost hath made you* Overseers *to feed the Church of God, which he hath purchased with his own Blood.* Ibid. xxviii. 25. *Well spake the Holy Ghost by* Esaias *the Prophet.* Ephes. iv. 30. *And grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption.* 1 Pet. i. 12. *Which the Holy Ghost sent down from Heaven.* So 1 John v. 7. *The Father, the Word, and the Holy Ghost.* Rev. ii. 7. xi. 17. iii. 6. *What the Spirit saith to the Churches.* Mat. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

As the Idea of the Personality or Trinity is carried through, under the Name *Jehovah* the Essence-existing, by the Names of Fire, Light, and Spirit, to represent to us, that the three Persons represented by those three Names, are each of the Es-

ſence-exiſting, as much as the Fire Light Spirit are of the Eſſence, or Subſtance of the Heavens, and to give us ſome Idea of the joint Power, and ſeparate Actions, as in their Proto-type; So the Idea is carried through, under the Name אל *Al* the Irradiator, for one of the Conditions in the Circulator, the Heaven, uſed for the Eſſence of one of the Perſons in ſuch Action, as that Action in the Heavens conveys an Idea of to us, but more ſparingly, becauſe the Diſtinction is not ſo great. *Deut.* iv. 24. *The devouring Fire he is a jealous* אל *God.* Heb. xii. 26. *For our God is a conſuming Fire.* Pſal. cxviii. 27. אל *God is* Jehovah, *and he lighteth us.* Job xxxiii. 4. *The Spirit of* אל *made me.*

As the Idea is carried through, under the Name *Jehovah*, which expreſſes the Eſſence, ſo it is with the *Aleim*, and the three *Aleim* are diſtinguiſhed, and their Parts in the OEconomy, are alſo diſtinguiſhed by the aforeſaid three Names, Fire, Light, Spirit, the pretended *Aleim* of the Heathens. Deut. iv. 24. *For* Jehovah *thy* Aleim, *the conſuming Fire, he* &c. *ver.* 33. *Did ever People hear the Voice of the* Aleim *ſpeaking out of the midſt of Fire.*—*Or have the* Aleim *eſſayed to go and take them*

a Nation from the midst of another Nation? Ibid. v. 24. *And ye said, behold* Jehovah *our* Aleim *has shewed us his Glory, and his Greatness; and we have heard his Voice out of the midst of Fire: We have seen this Day, that the* Aleim *do talk* את אדם *with* (the Substance of) *Man, and he liveth.* ix. 3. *Understand therefore this Day that* Jehovah *thy* Aleim *he who goeth out before thee is a consuming Fire.* 2 Kings i. 12. *and the Fire of the* Aleim *came down from* השמים *the Names.* Job i. 16. *and said, the Fire of the* Aleim *is fallen from* השמים *the Names and hath burnt up,* &c. The second *Name* in the Heaven, or *Names,* was Light, *&c.* Psal. xxxvi. 8. *How excellent is thy loving Kindness,* O Aleim--- *for with thee is the Fountain of Life, and in* אורך *thy Light we shall see Light.* Ibid. xliii. 1. *Judge me* O Aleim—*for thou art the* Aleim *of my Strength.*—*Send forth thy Light.* Isa. xlix. 6. *And my* Aleim *shall be my strength, and he said it is a small Thing,* מהיותך *for thee to be* עבד *a Servant to me to raise up the Tribes of* Jacob *and to restore the preserved (those that persevere) of* Israel: *I will also make thee the Light of the Gentiles,* להיות *that thou mayst be my Salvation unto the End of the Earth. As* λογος *the Word* is used

for Light and that which Light represents, *John* i. 1. *In the Beginning was the Word, and the Word was with God, and the Word was God*, call'd Light, Ver. 5. and 7. 1 *Pet.* i. 23. *By the Word of God which liveth and abideth for ever*. I shall shew they are synonimous. 2 Sam xxiii. 2. *The Spirit of* Jehovah *spake by me, and* מלתו *his Word was on my Tongue.* Psal. cxlvii. 14. —*He sendeth forth* אמרתו *his Word* ארץ *to the Earth:* דברו *his Word* ירוץ *runneth very swiftly. He giveth Snow like Wool; he scattereth the hoar Frost like Ashes. He sendeth his Frost like Lumps: (in great Lumps; the Air that freezeth comes in dense Grains) who can stand before his Cold! He sendeth out his Word and melteth them; his Spirit blows, the Waters flow.* 1 Pet. i. 25. *But the Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you.* Heb. iv. 12. *For the Word of God — and a Discerner of the Thoughts and Intents of the Heart.*

The third *Name* in the Heavens or *Names*, was *Spirit*. This Matter is called the Spirit of *Aleim*, Gen. i. 2. *And the Spirit of the* Aleim *was the Instrument of Impulse upon the Face of the Waters.* Psal. cxlviii.

cxlvii. 12. *Praiſe thy* Aleim, *O* Sion.—Ver. 18. *His Spirit blows, the Waters flow.* So for the immaterial Spirit, *Exod.* xxxi. 1. Jehovah *ſpake,—I have filled him with the Spirit of the* Aleim. *Ibid.* xxxv. 30. Jehovah *hath called by Name* Bezaleel.—*He filled him with the Spirit of the* Aleim. Numb. xxiv. 2. *The Spirit of the* Aleim *was upon him.* 1 Sam. x. 6. *The Spirit of the* Aleim *ſhall come upon thee,* Ver. 10. Ibid. xi. 16. xix. 20. *And the Spirit of the* Aleim *was upon the Meſſengers of* Saul, *and they prophefied alſo:* 2 Chron. xv. 1. *The Spirit of the* Aleim *came upon* Azariah *the Son of* Obed.

But to ſhorten, I ſhall only mention the Words of the Heathens recorded, and the Diſtinctions ſome of them made, I ſuppoſe, between this and the material Spirit. If any one will ſuppoſe they meant the material Spirit, I want not his Opinion. *Gen.* xli. 38. *And* Pharoah *ſaid to his Servants, can we find ſuch an one as this is, a Man in whom is the Spirit of the* Aleim. Dan. ii. 11. *The* Chaldeans *anſwered — there is none other can ſhew it before the King, except the* Aleim, *whoſe Habitation is not with Fleſh.* Ibid. iv. 1. *I* Nebuchadnezzer

chadnezzar.— ver. 6. and 15. *for the Spirit of the Holy* Aleim *is in thee.*

In the Representation of the Destruction of the People of *Jerusalem*, Ezek. v, where the People are represented by the Hair of his Head and Beard, which was to be divided into three Parts, and the *Aleim* represented as above, in an extraordinary Manner: Not only the first Person named Fire, but each of the *Aleim*, and the Light first, under the Names of אור Light, רוח Spirit, and אש Fire, are, as far as Words can give an Idea, each separately concerned in the Destruction of a third Part.

As I have taken *Jehovah* to be a Name of Distinction from some other Essence, to which some Attributes had been given, and as the Scripture fixes the Time, *Gen.* iv. 26. *Then began Men to invoke by the Name* Jehovah, which implies, that there was some other Name invoked, and that this Word was like a new Article in a Creed, used in Distinction or Opposition to that invoked, which, as I have shewed, was this Type, (or there had been a Discontinuance.) So the Idea of the Essence-existing, and of the Personality or Trinity

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in it, is conveyed by this framed and conſtituted Idea of the Matter of the *Names*, and by the *Names* or Trinity of Fire, Light, and Spirit in it, and cannot be conveyed by any other natural Thing or Things, nor by Words or Numbers, uſed, as we term it, grammatically, or numerically, for other Things. For though the Perſonality be diſtinguiſhed in Ideas taken from this by Numbers, and by Names, yet the Unity in this is preſerved, as it cannot be ſo in any other natural Things, the Manner of the Exiſtence of, or Words or Names uſed for ſuch other Things, will not comport, ſo as to give the ſame Idea. Indeed, as the Heathens made *Anima* the Soul an Image of their *Aleim*, and of, or near a-kin to their divine Eſſence, and gave it a Power of moving itſelf, *&c.* ſo they attributed a Trinity to each. *Macrobius in Som. Scip. lib.* i. p. 59. " *Plato* ſaid the Soul was a ſelf-moving Eſſence—*Epicurus* that it was a mixt Species of Fire, and Air and Spirit." But though the Exiſtence of the Soul be offered by God to every Man as an Evidence of the Exiſtence of the *Aleim*, the Manner of its Exiſtence is too difficult to be deſcribed by us, ſo as to

to make it a Type, to give an Idea to others.

It is not yet Time to draw this into Propositions, till the other Types or Emblems be shewed which I have hinted at, and others unnamed which I designed to have shewed with these, and perhaps still may; so till it be compared with them. But I intend not that these Hints should be obligatory. Therefore, however, at least, till the Concordance of these with each Part of the old and new Testaments be shewed, yet a few Hints rather to lead into an Examination, than as worded for Points determined, may not be useless. As each of the three distinct Powers of the *Names* Fire, Light and Spirit, exists as such to Sense, by the Existence of the Condition, Motion, and Power of the whole, that is, to convey an Idea that each of the three *Names* called Persons in the Essence-existing, exists by the whole Essence. As every immediate Act of each, or any one of the three *Names* of Fire, Light, and Spirit, is evidently to Sense the joint Act of the whole Matter, or of the three *Names*, by the Oeconomy of the other two, that is, to convey an Idea that every

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Act of, or Action performed by any one of the three *Names* or Persons, is so performed by the whole Essence-existing, or by the three Persons: So, or in that Sense of Oeconomy, the Essence is not divided, and the Action is not divided. The Scripture does not say one of the Persons, as for Example, the Spirit a Part of *Jehovah*, or one of the *Aleim*, but the Spirit *Jehovah* the Spirit *Aleim*, as well as *Jehovah Aleim*, or *Aleim Jehovah*. So *Jehovah* is said to do this, or that, to send the Spirit, so the *Aleim*.

Each of the Persons in the *Aleim*, has exhibited a Representation of himself in his *Name*, or the Idea we have of the Action of each *Name* in the Arch-type the Heavens, upon our Bodies, is to convey a proper Idea of, and distinguish the Office or Part which each Person in the sacred Trinity acts with Regard to the Soul, or whole Man.

I must observe, that there are many Expressions in the New Testament applied to the Persons under the Names of Fire, Light, and Spirit, such as cleansing, purifying, *&c.* which the Heathen had attributed to the created *Names*, and therefore

fore both anſwered the Type, and their Conceptions, and will be explained by applying them to the Originals, and to the Souls, as they had been uſed in a Senſe of Matter.

From this Idea, the Names of Father, Son, and Spirit ariſe, as Light is called the Offspring of Fire; and this is to exhibit an Idea of the Manner of their Exiſtence, not of their infinite Duration, otherwiſe than as Circulation is an Emblem of Infinity, and of Eternity, and ſo of Divinity. Leydecker of the Perfection of God, *&c.* "Well ſpake *Plato* that God always acts in a Circle." So Pſal. lxxvi. 12. *Vow, and render* (aſcribe) *to* Jehovah *all* מביביו *his culators.* But it gives an Idea of their Coevality; for the Father did not exiſt alone, any more than the Fire at the Orb of the Sun exiſts without emitting Light, and admitting Spirit, *&c.* In this Idea none is before, or after other, *&c.*

In a lower Senſe, this Syſtem exhibits an Idea of the Righteouſneſs of *Chriſt* diffuſed upon the Church, or diſtinct Churches, and upon each Saint under that of the Light iſſued againſt the Moon, each Planet, the Stars, diſtinguiſhed by the Diſtan-

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ces, *&c.* So of the Operations of the Light and Spirit upon each, to thoſe who underſtand the Operations of the material Light and Spirit, but not to others, becauſe they do not come under the Senſe of Seeing.

F I N I S.