Frontispiece.

The Cherubim or Figure of the Great Ones.

The Christian Covenant in Hieroglyphicks.
and the Origin of all Such among the Heathens.

# THE

# Philosophical and Theological

# WORKS

OF

## JOHN HUTCHINSON, Esq;

In TWELVE VOLUMES.

## VOL. I.

The THIRD EDITION.

*LONDON:*

Printed for J. HODGES, at the *Looking-Glass* over-against *St. Magnus's Church, London-Bridge.*

M.DCC.XLVIII.

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Of the late truly LEARNED

*JOHN HUTCHINSON*, Esq;

In TWELVE VOLUMES.

VOL. I. *Moses's Principia*, Part I. Containing an Account of the Dissolution and Reformation of the Earth. With an Essay to shew, that the Air was the Rival set up against GOD, and that a great Part of the Bible was to set Men right in that Point.

VOL. II. *Moses's Principia*, Part II. Being an Account of the Natural Agents which perform the Operations of Nature, *viz.* The Air, or Fire, Light, and Spirit.

VOL. III. *Moses's Sine Principio*; or, the Meaning of the Names and Titles of GOD; with an Introduction to shew the Nature of the Fall, of Paradise, and of the Body and Soul.

VOL. IV. The Confusion of Tongues, and Trinity of the Gentiles; being an Account of the Origin of Idolatry, Confusion of Languages, and thereby Loss of Natural Philosophy in the Heathen World, which is preserved in the Bible.

VOL. V. Power Essential and Mechanical; or, what Power belongs to GOD, and what to his Creatures; in which the Design of Sir *Isaac Newton*, and Dr *Samuel Clarke*, is laid open.

VOL. VI. Glory or Gravity, or Glory Essential; and the Cherubim explained.

VOL. VII. The Hebrew Writings perfect. Being a Detection of the Forgeries of the Jews; and an Explanation of the various Ways it pleased GOD to exhibit himself, and the Covenant of Grace to *Men*, in.

VOL. VIII. Containing the Religion of Satan, or Natural Religion; and the Data in Christianity, Part I. which are shewn to be the only Truths Reason can exercise itself upon.

VOL. IX. The Data in Christianity, Part II.

VOL. X. The Human Frame; or, Agents that circulate the Blood explained.

VOL. XI. Glory Mechanical; or, The Agents of Nature, and Manner of their Agency explained, in Confirmation of the *Principia*. With a Treatise on the Columns before the Temple, to shew that the System was represented there, and it's Mechanical Powers claimed to GOD.

VOL. XII. A Collection of several Tracts. On the Instincts in the several Orders of Creatures. On Mining. Observations on Things under-ground.

With INDEXES.

*LONDON:*

Printed for JAMES HODGES, at the *Looking-glass*, over-against *St Magnus* Church, *London-Bridge*. 1749.

# PREFACE.

WE here prefent the candid Reader with a new Edition of the Writings of that truly learned and uſeful Author *John Hutchinſon*, Eſq; We doubt not but it would be agreeable to many of our Readers, were we to amuſe them with a Detail of Particulars relating to his private Life, and trace it from the Cradle thro' the ſeveral Stages, till we came to the ſhining Part of it as an Author; but, as we judge it not

of any great Importance, we have not made the proper Enquiries to enable us to do it. Mr *Hutchinſon* has himſelf given us the great Out-lines of his Life, in his *Treatiſe of Power Eſſential and Mechanical*; and, as to the inward Frame of his Mind, and Superiority of his Genius, the whole of his Writings, taken together, afford us the beſt Picture: To them we refer the Reader, as the beſt Accounts of him, and of the Manner in which he choſe to ſpend his Time. He will there find, that the Book of Nature explained in the Book of God, or the Works of God, the Effects of the natural Agents on themſelves, and on the ſeveral Parts of this Globe, above and below Ground, were his Inſtructors, and the attending their Leſſons, his chief Employment. He looked for Learning where few or none have ſearched for it for many Years paſt.——The dark

Bowels

Bowels of the Earth were his firſt School, and the inſpired Light, which he took in his Hand, diſcovered the hidden Treaſure; enabled him to trace the Footſteps of Divine Wrath in that ſtupendous Act of Power, the Diſſolution of the Earth, and univerſal Deluge, which mighty Cataſtrophe, tho' it was the extraordinary Work of God, was performed by the natural Agents, they being the Inſtruments in the Hand of God; and tho' they could never have overturned their own Empire, and deſtroyed this Globe, (for which they themſelves, and all the Globes about us, were made) by thoſe mechanical Powers they are inveſted with; yet he that gave them their Power, could and did make them exert it, in bringing out the Waters from the great Hollow within the Earth, to diſſolve the Earth into a Colluvies, and reduce it to that fluid

Condition it was created it; and when they had done ſo, their Situation (being Part within the Earth, and Part without it) enabled them to compreſs each Way, and ſo drive together the earthy Parts of the Shell we tread on, and ſeparate them from the Waters, and thereby make a Diviſion, Divider, or *Wall*, as it is expreſſed, *from Waters to Waters*; and ſo the Waters, immediately under the Shell of the Earth, were *above* the Air, *the Expander*, which then filled the great Cavity of the Earth: The expanſive Power within and without, or above and below, the Earth, ſtill continuing to exert itſelf, would crack the Shell of the Earth in innumerable Places, and thereby let the Waters on it's Surface have free Paſſage down, and ſo Air and Water were the Inſtruments, by which the Diſſolution and Reformation of the Earth were per-

performed, and the Marks of these Instruments are still visible; the Cracks in the Shell of the Earth are, many of them, still open; and 'tis plain to the Eye, that the Strata of the Earth were formed in the Water by a dry Fluid, which could penetrate the Pores both of Earth and Water: This our Author had ocular Proof of, before he took the Bible into his Hand; and his Observations under-ground enabled him to understand the Account given by *Moses* of the Deluge, who was inspired by Him, who directed these Agents to perform the Work; and that Account explained those Observations fully to him, so that he used to say himself, *He learnt his Hebrew under-ground*: His chief Reading, as he says of himself, *Princ. Part.* 1. *p.* 120. "was where "every Leaf is a Hemisphere, every

"Line

"Line a Vale, and every Point a "Mountain."

Thus much for the School, in which he had his Education; which being ſo different from other People's, no wonder if he ſaw differently; and they, who never looked where he has done, have but a ſlender Title to diſpute the Truth of his Diſcoveries there: The Word of God in *Hebrew*, and the Works of God in the Deluge; were never ſearched before for Philoſophy. The *Hieroglyphicks* in Scripture were never looked into before for Chriſtianity, that we know of, ſince Inſpiration has ceaſed; and it is much wondered at, that ſuch a Treaſure of Knowledge ſhould ſo long lie hid in the Sacred Scriptures. It is the general Objection to theſe Writings of his; an Objection impoſſible to be removed; to attempt to remove it would

increaſe

increaſe it; and the Wonder appears much greater to thoſe, who are acquainted with his Diſcoveries, than it can do to thoſe who make the Objection. The Bible has ſo long laboured under the Diſadvantage of a Prejudice of this Kind, that thoſe who have not read it in the *Original itſelf*, and examined his Comments on it, when firſt advertiſed of the great Informations to be met with there, with regard to all Knowledge Human and Divine, reject the Thought as whimſical and chimerical. It would take up too much Time to repeat here the unhappy Steps, by which Mankind has been led out of the Way of Truth, and the Bible brought into this Diſgrace: It is done in theſe Writings; and what is of more Conſequence, the Veil is here taken off *Moſes* and the *Prophets*, and the Key of the Hieroglyphicks, and of the

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Language of Scripture; and thereby of Philosophy and Divinity, put into every Man's Hand who will take it. The affected Contempt, and pretended Neglect of these Writings (for seen them Numbers have, who do not publickly own it) now recoils back upon those who have pretended to set them at nought as Visions and Reveries. Many Eyes are opened, and the Truth prevails.

The private Character of our Author has had some Reflections cast upon it *privately*; which have been industriously spread by some, who had no other Way left of depreciating his Writings, and lessening the Good they do; and who dare not publickly own such Slanders, any more than they dare publickly undertake a Confutation of his Writings. The *Editors*, who were for many Years intimately acquainted with him, do from their Hearts believe

those

those Reflections to be groundless, having seen enough in him to be fully convinced of his being inwardly a true and serious Christian; nor ever seen any thing in his Behaviour, but what was the Fruit of a well-grounded Faith, the Consequence of his great Knowledge of the Evidence of Christianity, and his Insight into Men; his Knowledge, as we call it, of the World. That he never offended with his Tongue; never spoke with more Warmth than is strictly justifiable; that an unguarded Expression never dropped from his Mouth, we say not; but this we may say, that those who exaggerate some trifling Things of this Kind, know they have nothing else to compare themselves with him in, to the least Advantage; and we all know it is unchristian to dwell on the Foibles of Temper or Constitution, had he any such, which are not com-

mon

mon to all Men; the ungrateful Return he met with for all his Labours and uſeful Diſcoveries; and the mean unmanly *perſonal* Abuſes from ſome, whoſe Stations called for more decent Language; and the affected Contempt of his Writings, from almoſt all the *then* great Men, would have exaſperated others as well as him. And tho' he has proved thoſe whom he has fixed ſome Titles to (which it is thought is by Patent, *ſine Die*) did well deſerve them, having been embarked in a Deſign to deſtroy all the Remains of Learning and Religion among us, yet do they complain as much as if they had no Right to them. It is true any Man may call Names; and he and they have called each other ſo; but he has proved that they deſerved theirs; but he is dead and gone, and ſo are ſome of them; and if the Survivors, or Succeſſors, of them we refer to,

will

will with Candour examine his Discoveries, object and publish such Objections, with their Names to them, they shall be treated with all that Respect and Deference their Stations deserve; and with all that Mildness and Christian Benevolence they shall set us an Example of.

What Hurt have his Writings done! What one Inconvenience hath accrued from reading them? All who have read them, have a great Esteem for the Sacred Scriptures; are induced to learn the original Language they were wrote in; on all Occasions shew a Zeal for the great Truths of Christianity, and are enabled to give a Reason of the Hope that is in them. Numbers of unlearned Mechanicks, not only those of the higher Class in the Trading Life, but many who live from Hand to Mouth, find Time to learn the *Hebrew* Language, (a Language

guage in itſelf the fulleſt, conciſeſt, and eaſieſt learnt of any that is, or ever was, in Uſe,) and to ſee for themſelves the Evidence of our Faith, which thro' the Ignorance of Hebrew, has been almoſt diſputed out of the World. What erroneous Principles has Mr *Hutchinſon* advanced! What one Article of our Faith has he oppoſed! Nay, what one Article has he not illuſtrated, explained, and brought additional Proofs of? A Trinity in Unity; Three Perſons coequal and coeternal; the Covenant of Grace, made and ſworn to by theſe *Great Ones* before the World was; the *Coming forth* of one of them to take our Nature upon him; of another to influence the Mind, and aſſiſt us againſt the Wiles of our inviſible Enemy; the Meaning of the Titles and Offices aſcribed to theſe great Perſons; the Manner of their performing their Part;

Part; the Duty required of us on our Part; the Genius of the *Hebrew* Tongue, and Meaning of it, and the Hieroglyphicks described in it——The Fluid of the Air, and it's mechanical Agency, it's Trinity in Unity; the Manner of it's performing *all* the Operations of Nature, are what his Writings tend to the Proof and Illustration of: And you will always find the highest Veneration and closest Attachment to the great Articles and Principles of our Religion in those who read his Writings. They may perhaps laugh at a Vacuum, and occult Qualities in Philosophy; and sometimes from a full Conviction of the direct Tendency of Modern Philosophy to Deism, Arianism, and which is not much worse, Atheism, may express themselves with too much Warmth, nay, with Bitterness; which those, who cannot bear sound Doctrine,

trine, would not bear could they help it. The Light of Nature paſſes indeed with us for an *Ignis Fatuus*; and they who ſet it up for a Guide, as Men who know not what they are about; who are themſelves deceived by Words, or would deceive others: Nature being no more than the Things that are created; or that Agency of the Air which forms Things, and which has no more Knowledge in itſelf than the Wheels of a Watch have. Reaſon is but the Capacity of the Soul to know; no more in the Soul, than the Eye in the Body, hath no Light in itſelf; but the Light of Revelation we look on as ſufficient to guide us into all Truth. The Demonſtration of the Being and Attributes of God by a Parcel of Words, called Metaphyſicks, we look on as preſumptuous in the Attempt, the being wiſer than God, or, *wiſe above what is written*; and the Argument, as hitherto

therto ſtated, meer Chicanery; a begging the Queſtion, and Contradiction in Terms; but then we look on the Miracles as full Evidence of the Divine Commiſſion of the inſpired Writers, and thereby of the Truth of their Doctrines; as well as *ſenſible* Proofs of the Superiority of their and our God above all the Powers of Nature, which were all ſeverally controlled in the Conteſt betwixt *Moſes* and *Pharaoh*, concerning who was *Jehovah*; and, if we can rely on what God ſays, are ſufficient Evidence to all the World that he is *Jehovah*. We make a Jeſt indeed of what is called Natural Religion, eternal Relations of (created finite) Things, eternal Morality, and ſuch like unmeaning, but miſchief-making Words; but then we acknowledge Chriſtian Morality, Obedience to God, Gratitude to Him, and Love to Man, as Duties neceſſarily ariſing

from Chriſtianity; from conſidering ourſelves as created, redeemed, and ſanctified by *Jehovah Aleim*, the high Contractors of the Covenant of Grace. We dare not think we can ſave ourſelves, reſcue our Souls or Bodies out of the Hand of Corruption; but think ourſelves under an infinite Obligation to Him who does it for us; and are taught to look on others, as well as ourſelves, as his Purchaſe; and ſo that we are at his Command, and muſt obey him; and muſt love, and do what Good we can to others for his Sake, it being our higheſt Intereſt ſo to do. The believing the more firmly the above Articles of Chriſtianity, and the expoſing the Deviations from them, is all the Miſchief Mr *Hutchinſon*'s Writings have done. We have Scripture to ſupport theſe Doctrines; the Word of God for our Authority; and ſuch

Evidence

Evidence to prove the Authenticknefs of the Writing, as is not to be parallelled, nor is pretended to, in any other Cafe. He that can believe that Two Million of People could be impofed upon, as the *Ifraelites* muft have been by *Mofes*, had he not really performed thofe ftupendous, numberlefs, and continued Miracles recorded; or that they would have received his Law, had not they believed them, or that can doubt the Authority of his Divine Commiffion after fuch Evidence; fuch a one muft be extremely ignorant, inattentive, or extremely hardened. The Chriftian then goes upon the fureft and moft certain Grounds, no Man having any Right to difpute the Authority of *Mofes*, till he can fhew the Books we call his were forged; nor to fay they were forged, till he can fhew by whom, and when; and if they were really wrote by him, it is

impoſſible the Contents could be forged; and if what *Moſes* ſays is true, all the reſt of the Bible (ſpeaking in general) is true likewiſe, it being for Sum and Subſtance the very ſame. Unfortunately for the Chriſtian World the Conſtruction of theſe important Writings has been left to a Set of Men, of all others upon the Face of the whole Earth, the moſt unfit, the leaſt qualified for ſuch a Taſk, becauſe the moſt prejudiced, blinded, beſotted, ſtupideſt Creatures, and the moſt inveterate Enemies of God and our Religion (for whom and which *Moſes* and the Prophets are the two Witneſſes) of any upon the Earth; Men curſed beyond any others, becauſe wickeder; whom *Moſes* and the Prophets, Chriſt and the Apoſtles, perpetually warn us againſt, and we have the Experience of near eighteen hundred Years to convince us, that we may

ſooner

ſooner expect Truth from the Devil himſelf, than from theſe Apoſtates, who carry the Offence further than he has done; he believes and trembles. What a ſtrange Account have they given us of the Tranſactions recorded in Scripture? The Garden of *Eden*, which was an Exemplar of the Heavens, the Powers that rule in this Syſtem, and ſo of the Heavens, of *Jehovah*, and of *the Things of God*, they have made a Place for two Children to take their Diverſion in; and the Trial of Man, which was, whether *Faith* or *Senſe* ſhould govern him, they have made robbing an Apple-Tree. The Cherubim, which is the Record of the Covenant of Grace, an Exhibition to Sight of the Parties in that Covenant, of the Manner of it's Execution, and the Benefits accruing from thence to us, they have made a Scare-crow of: The

Types and Ceremonies of the Law, which were a Picture drawn at large of Christ, and what he was to be, to do, to suffer, to receive, to obtain for us, they have made a Puppet-shew of. The Institutions of Religion from *Adam* to *Moses*, tho' the same for Form with those which he renewed in Writing, they have made a *Nothing* of; and their Religion, which was the same in *Substance exactly* with what we now profess, they have made Guesses, Imagination, Natural Religion, or Religion of Nature, which is in reality no more Religion than brute Creatures have. The great and extensive Knowledge they received from God, they make *dark Hints*, Ignorance, Simplicity of antient Times; and the *divers Manners in which God spoke to them by Prophets*, are resolved into *one*, which *they* are not allowed to have understood, and which we *really*

*really* do not. The Prophecies are made Riddles; the Language formed by God, a loose, vague, unmeaning Jargon; without Grammar, Consistency, Propriety, or Certainty; and this Sort of Stuff is daily retailed out in Conversation, Coffee-houses, from the Press, nay, from (would to God it were a Scandal in us to charge it upon) the Pulpit; by Men of all Ranks, and before all Audiences, on all Occasions; who preposterously, and to the Destruction of all Religion, think they do God Service, in abusing his People, his Law, his Revelation for the first four thousand Years of the World, and representing his People, as the most ignorant, hardened, stiff-necked People in the World; as if God had chosen the Scum and Refuse of Mankind, or they became such as soon as they became his Disciples; or it were to the Honour of God, and

the Service of Christianity, to make the Prophets, who delivered the lively Oracles of God to Men, and those Men who received them, the voidest of common Sense of all Men: But it is to be hoped that they, who assert such Paradoxes for the future, will be esteemed what they truly are, and what they have laboured to make the Prophets appear. These Writings present the Bible and Religion to you in quite another Dress; Christianity is here proved to have been the first and only Religion ever revealed to Men; the Plan of it, the only Plan Man can be saved upon. They present you with a View of the great Deviations from Christianity; the Schemes Apostates proceeded upon before the Flood, and since; the Methods Providence took to confound such Schemes, and thereby lay before you a Display of the Wisdom and

great

great Goodneſs of God to Men; the Reaſons and Motives of the great Revolutions; and of the Puniſhments, particular Interpoſitions of Providence, and occaſional Revelations, to Believers; and at the ſame time, the Sentiments, Knowledge, and Learning of the reſt of the World. The Blots in the Tranſlation are removed, the *ſecret Places* are opened, and the *dark Corners* enlightened; and the Bible appears the only Book that has any real Learning in it; the only Book worthy the Study of Men of Parts and Abilities; the only Comment upon all the Books preſerved out of the Wreck of Human Learning.

Complaints have been made, by ſome, of the Obſcurity of Mr *Hutchinſon*'s Stile; the Difficulty of underſtanding him, and, what they are pleaſed to call, an unpoliſhed Way of Writing. He was not writing a Romance, or had any Deſign to amuſe his

his Readers with ſoft-flowing, unmeaning Words, but was laying *Things* before them; giving them Ideas they had not before; opening the Secrets of Antiquity, Philoſophy, and Divinity; he was deſcribing the Earth beneath, and the Heavens above; and he had Abundance of Rubbiſh to remove out of his Way; Words to conſtrue, never before explained; Objections that had been, or might be, made to anſwer and obviate; a great Part of his Works may be called a Dictionary, and nobody expects the Stile of a Dictionary to run in that of a Declamation: He has qualified others to harangue, and opened a Treaſure of Ideas to enliven and embelliſh the Diſcourſes of thoſe who have Abilities and Time to ſpend in playing the Orator. Strong, nervous, maſculine Language, exact Deſcription, and the moſt proper Choice of Words, are to be met with in great Abundance

dance in his Writings; and tho' there are likewiſe long Periods, longer Sentences, and more Parentheſes than he who reads only to divert himſelf would chuſe; yet whoever reads with any Care will find himſelf abundantly paid for his Trouble, and be able to recall to his Mind with Pleaſure what he has read; and if in ſome Parts he is not ſo eaſily underſtood, he is eaſily remembered when he is underſtood. He is to be underſtood, however, which is more than you can ſay of any Treatiſe on Philoſophy; the Trinity, and ſome other Parts of Divinity, which fifty Years backwards have produced; Words for *occult Qualities* are never to be underſtood, unleſs Words can be underſtood where the Things they ſhould refer to are not. Aſk the polite Writers on Gravity, Attraction, Magnetiſm, Electricity, (that Puzzler of the Puzzlers, *&c.*) whether

ther they underſtand themſelves; if they ſay they do, aſk them what the Qualities are they talk about, and you will ſoon ſee they do not. Aſk the Metaphyſician if he underſtands Infinity, Space, the Senſorium of the Deity, neceſſary Exiſtence, Neceſſity being the Cauſe of the Exiſtence of the firſt Cauſe; with numberleſs other ſenſeleſs Phraſes and Deluſion of Words; theſe are not to be underſtood. Words appropriated to Things that exiſt; that ſtand for Ideas in Nature, the School God has placed us in, may be underſtood. The Senſes can take in *Ideas*, and the Words may be compared with the Things; and if one who copies from Nature, and is deſcribing what does really exiſt, doth not conſult the Cadence, ſo much as the Propriety of his Words, and directs himſelf to the Underſtanding rather than the Ear, is he not the

wiſer

wiſer Man, the more uſeful and valuable Author? But there is a great deal of Reaſon to think that they, who complain moſt, do underſtand him, and think him too plain; he makes others underſtand *them*, and Things better than they chuſe they ſhould. However, if they who do not like his Stile will mend it, we will embelliſh the next Edition with their Emendations; or, which is more to the Purpoſe, let them try to expoſe his Reaſoning; ſhew he doth not deſerve to be underſtood, canvaſs his Arguments, raiſe their Objections to the Truth of his Diſcoveries, and do what they have in private long threatened us with, ſhew the Weakneſs and Fallacy of his Scheme, and then nobody will deſire to underſtand him; I ſuppoſe they who have given out ſuch Speeches did underſtand him, or they would not have talked of con-

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futing him. What! is all the Learning of the Age attacked, vilified, alarmed, enraged, and not a Word in Print to defend it! But ſtay, we ſhall be told of the *Obſervations* and *Remarks*——by nameleſs Authors both of them; recalled almoſt as ſoon as publiſhed, and forgot now, as much as if they had never been. But then a *Modeſt Apology* has appeared for thoſe great Men not encouraging theſe Writings, who never ſaw them——No Name to it; nobody owns it, and the Author himſelf declares over and over again, he had never read the Writings he undertakes to apologize for the Neglect of. He could never be ſet to work by any Perſons of Note; our great Men are Men of too much Candour to condemn what they know nothing of; and muſt diſapprove of one ſo ill qualified to defend their Conduct, could their Conduct be ſup-

poſed

poſed to ſtand in Need of an Apology, which nobody but this Author has had the Aſſurance to ſuppoſe. It is ſaid *a Mr Langford* is the Author of this *Apology*, tho' *a Mr Langford* doth not care *publickly* to own it. The World may know him better than we do; and they who read his *Apology* will know him better than they did before. His Abilities are not to be called in Queſtion; a Man muſt have an uncommon Sagacity to underſtand what he never ſaw. His Modeſty perhaps may be ſuſpected, notwithſtanding his own Voucher for it, by ſome who may think it would have been *modeſt* to have known what it was he did condemn, before he had condemned it; but they miſtake the Caſe, ſome People have a *Privilege*, they cannot err; the *Apologiſt* is one of them, and Zeal makes it true Religion in him to charge one who preſump-

ſumptuouſly takes upon him to inſtruct his Superiors with what he never ſaid or did; and tho' *Common Honeſty* forbids mean People telling a known Falſity of another, yet there is a Diſpenſation in ſuch Caſes as our *Apologiſt's*. He may throw at random, and who ſhall call him to Account, or tie him down to the Rules of Moral Honeſty! We could give ſeveral Specimen of what would be eſteemed extremely *ſcandalous* in moſt other People; but ſhall mention only one here: He charges Mr *Hutchinſon* with tranſlating the firſt Verſe of *Geneſis* by that nonſenſical Phraſe of, *The Gods in the Summit*, and pretends to make a Jeſt of him upon that Account; he could not know it when he ſaid ſo, and therefore has nothing but his *Privilege* to plead for *ſaying* it; nor any thing elſe for not *unſaying* it. It is a Breach of the Ninth Com-

Commandment, *bearing falſe Witneſs*; and though he knows now that to be actually falſe, which was a Lie when he aſſerted it, becauſe he neither did, or could, know it to be true; yet has he not had the Honeſty to retract the Charge, but lets the Libel ſtill lay at his Bookſeller's, and ſo continues ſpreading Calumny and Falſhood: And ſo we leave him, with heartily recommending *the Apology* to the Peruſal of every one who takes Mr *Hutchinſon*'s Writings in Hand; and will take upon us to anſwer for (with the Author's Leave) *The Defence of Mr Hutchinſon's Plan againſt the Apology.*

We have a Meſſage from Heaven in *Jeremiah*, the Authority of a Prophet, to juſtify People's *going back to the old Ways*, and *enquiring for the old Paths*; we hope that will juſtify us, but a Clamour muſt be expected.

What an Oppoſition did the celebrated *Locke*'s *no innate Ideas* meet with? and yet now every Freſhman in an Univerſity is capable of demonſtrating it: And tho' it is a mortifying Reflection to thoſe, who ſee the cleareſt and ſtrongeſt Evidence for Philoſophy and Divinity in our Author, that not one Biſhop in *England* ſhould encourage ſo noble, ſo uſeful, ſo intelligent an Undertaking as we apprehend our Author's to be; yet is it no ſmall Point, no trifling Conſideration, that among all theſe great Men, eminent for their Learning and Abilities, not one, no not one, has ever declared againſt it in Print, or even ſo much as glanced an Argument, as far as we could ever hear, from the Pulpit, againſt his Method of conſtruing the Bible; againſt the Philoſophy drawn from thence; or the Uſe he has made of Philoſophy

in

in Divinity. *Aleim, Shemim, Cherubim, Berith,* are uncontested; and so we have the *permissive* Law of all the Bishops in our Church, to refer *Aleim* to the Oath, or conditional Execration, the Covenant of Grace between the Ever-blessed Trinity was confirmed by.—— To construe *Shemim,* Placers, Disposers, the ruling Agents in the material System; and *Names* or Representatives of the Rulers over them and us.—— To make *Berith* He, or, that which purifies; so the *Purifier* or *Purification.*—— The *Cherubim,* as explained to be, an *Hieroglyphick*; a sacred Image to describe, as far as Figures could go, the *Aleim,* and Man taken into their Essence: To us it is a very great Satisfaction to consider the Conduct of our Superiors in this View, in this Particular. The Bishops permit us to study the *Hebrew* Scriptures, tho' they do not encourage it; they permit us to read Mr *Hutchinson's*

*chinſon*'s Books, tho' they do not adviſe it; nor (in publick) read them themſelves; no doubt but they are acquainted with the Purport of them. But we (the Editors) have declared, that *ſome few Perſons, eminent for their Learning and Station in the Church, have inſinuated, that they had Objections ſufficient to overturn Mr Hutchinſon's Plan*; and it is ſaid, that one or two others (now living) have expreſſed their Diſapprobation in ſtrong and poſitive Terms, in private Converſation, and diſcouraged the reading of theſe Books; but as nothing appears in publick to juſtify ſuch Cenſure, it is to be ſuppoſed, that they have looked into the Books, and ſee not that Cauſe of Diſlike they might think there was in them; and ſo ſuch Diſapprobation, if really expreſſed in private, is not to be looked on as their Sentiments. When any Diſco-

Diſcoveries in Divinity, pretending to Importance, are offered to the Publick, the ſuperior Clergy, as Overſeers of the Church, have a Right to examine whether they be ſuch as deſerve a Settlement or not; and ſo admit or refuſe, after proper Enquiry is made: But then they are entitled to a Hearing, and ought not to be condemned till after a fair Trial.—— That the Diſcoveries our Author has made are important, no one can deny. They concern the very Eſſence of Chriſtianity; make the Scriptures one conſiſtent Scheme from *Geneſis* to *Revelations*, and ſhew us the Steps of that Ladder, which God, in his infinite Mercy to fallen Man, let down from Heaven to Earth, as the Means of Communication between both; and we do once more, with all Humility, appeal to the Judgment of the Guardians of Divine Truth, and

beg leave to call upon them to approve or diſapprove of what is here laid before the Publick. But we beg Pardon for the Liberty we take in addreſſing ourſelves to ſuch great Perſons at all, it being almoſt impoſſible to avoid giving ſome Offence in Addreſſes of this Nature; but hope we ſhall not be deemed to have paſſed the Bounds of that Reverence, which is due to, and we ſincerely profeſs towards, their ſacred Characters and Authority, as Proteſtant Biſhops.

The Edition we now preſent the Reader with differs from the former, in ſome Particulars it is proper to give Notice of. We have tranſlated the Texts of Scripture, which our Author uſually gave from the *Latin* interlineary Verſion by *Pagninus* and *Montanus* into *Engliſh*; and by ſuch Words as we thought more ſuitable to the Deſign of the ſacred Writers, and more exactly

actly to correſpond with their Meaning; in doing of which we have had no Regard to the Rules of *Grammar* and Conſtructions of the Text, or Comments on it, given by thoſe Apoſtates we call *Jews* (tho' they are no more ſo, than *Mahometans* are Chriſtians), unleſs where ſuch Rule and Comment can be ſupported by Authorities from the Text itſelf: And tho' all is not abſolutely falſe which they have given us, yet what is true, is ſo mixed up and diſguiſed with what is falſe, that it is leſs Trouble to begin quite again, and utterly diſregard all they have done. The *Hebrew* Language is *ideal*, that is, the Word is fixed to the Idea, the Quality, Action, Creature, and ſo forth, gives to the Senſes; *e.g.* the *Hawk* is eminent for ſeeing; ſo *Hawk* and *Seeing* is the ſame Word; and the ſame *Idea* may be in two Things in other reſpects quite different; *e.g.* the Atoms

of Light move in a Line, like Marbles in a Groove; ſo do the ſtorkened Maſſes of Air, which are Darkneſs: They are continuous in a Line; the firſt impels the ſecond, and ſo on, that the Motion of the firſt Maſs or Grain puts the whole Line into Motion; and this Motion gives the ſame *Idea*, when you conſider the coagulated Grains of Air thus following each other, as when the Atoms of Light follow and drive forward each other: And ſo a Word may be tranſlated, as is often the Caſe, to ſignify direct Contraries, as *irradiate* is made to do in *Hebrew*. We muſt get the natural, plain Idea to which a Word refers, before we can ſee the Propriety of the Rules, or how they hold; *e. g.* Pſal. i. 1. אשרי איש. Aſk a Scholar to conſtrue this: He ſays, *Bleſſed is the Man*—— Why is אשרי *plural?* Then it is, *The Bleſſings of the Man*; would

would not the Senſe be as compleat, had it been, *The Bleſſing of the Man?* No doubt. Why is it plural then? But what is meant by the Word *Bleſſing?* Under what Idea is it deſcribed? For if you have no diſtinct *Idea*, you can't be ſaid to underſtand the Word. אשר we find ſignifies *to proceed, to go forward, to walk on:* Now *Progreſs, Succeſs*, is what we underſtand; we go forward by making Steps; ſo the above is literally, as we call it, *Steps ſhall be to the Perſon who*, &c. and we have full Authority from the Genius of the Tongue and *Idea* preſented to us in the above Word, to tranſlate it, *Succeſsful ſhall be the Man*, and comment upon it: "He "ſhall make a conſtant Progreſs, "continued Advances on to Per-"fection, who goes not into the "Council of the Wicked, but de-"lights in the Law of *Jehovah.*"

There

There are many Steps to be taken before we can arrive at Happineſs, or *ſucceed*; but he that ſtudies the Law of God ſhall be enabled to take them, *The Steps, Advances, are that Perſon's.* And we are not to think we conſtrue a Word, becauſe we ſubſtitute another out of another Tongue, tho' applied to the ſame Subſtance, Perſon, or Creature; unleſs we have the Idea referred to, and can find it uſed for ſuch Idea: *e. g. Heaven* is the *Engliſh* of שמים; but I know no more what the Word means, than I did before, by ſuch Tranſlation: It is uſed for the Air; but why, or under what Idea, the Word *Heaven* doth not tell me. We muſt therefore accuſtom ourſelves to aſk for the *Idea*; and if any one would take the ſhorteſt Courſe to learn *Hebrew*, it would be to conſtrue on by Rote, till he get the general Meanings given the Words; then by

by a Concordance trace the Idea, and Obſervation will ſoon lead to ſuch Rules of Grammar, as will enable him to conſtrue with convincing Certainty; and that much ſooner, and much eaſier, than any can imagine, who have not made the Experiment. There is *Grammar* in the Letters independent of the *Points*, abſolutely; and there is an *Idea*, and but *one leading* Idea, in every Root. This Mr *Hutchinſon* has ſhewn (tho' not in every particular Word, yet) in ſo many Words, and given us ſo many Rules of Grammar, that will hold, that it is Demonſtration, if Chriſtians would but ſpend their Time, as they ought, in making the firſt Language their firſt and chief Study, we ſhould ſoon come at all the reſt that may be behind.

By the Letters only for Grammar, and *ſuch a Senſe as a Word muſt have*

*in*

*in ſome Places*, and which will make Grammar and Senſe in all, or in enow to convince, by theſe Rules, and in this Manner have we conſtrued a great Number of Texts, and varied them from *all* former Tranſlations; and tho' it may ſound harſh to ſay *all*, yet is this in Reality to ſay no more than that we differ only from *one*—— as to the principal Words in Diſpute. This the Learned know. We have done our beſt, and uſed the beſt Words we could think of; and ſhall ſubmit chearfully to the Correction of thoſe, who ſhall (as many eaſily may) do it better. It is the Senſe and Meaning of Scripture we would arrive at. We have been obliged to follow our own Judgment chiefly, the Learned having, for the moſt part, been led by the bare Aſſertions of the Rabbies, and not Obſervations of their own making.

Our

Our Author has filled his Books with Quotations from the moſt antient Writers we have, to ſupport thoſe Conſtructions, which his new Rules, and his own Obſervations on the *Hebrew* Language, and his indefatigable Pains in comparing Scripture with itſelf, led him into: Theſe we have alſo given in *Engliſh*, for the Sake of thoſe who are not ſkilled in Languages, that they may ſee what *full*, *clear*, and poſitive Authorities he has to ſupport the Diſcoveries, which the Scriptures, when ſeen thro' his Glaſs, preſent to our View. If it be ſhewn, that we have miſconſtrued any of theſe Paſſages, we ſhall be ſorry for having done ſo, but glad to have it ſhewn; and are not without Hopes, that our Errors and Miſtakes will be rectified by the Learned, who may be a little piqued perhaps with ſuch a Treaſure being laid open

to

to the Ravage of vulgar Hands; who in their Turns it is likely will be as much piqued to find, that the Learned have hitherto been endeavouring to keep them in the dark with regard to the Myſteries of Philoſophy and Chriſtianity; and be aſtoniſhed at ſeeing, as they may in ſome of theſe Citations, from what poor, imperfect, Heathen Scraps our preſent favourite Syſtems of Philoſophy and Divinity are patched up. We have not deſignedly wreſted any of the Texts of Scripture, or of the Quotations, to make them ſpeak more in our Favour than they naturally would. Ignorance and Inadvertence we do plead, not to ſcreen us from being called to Account, but to invite others to take the Trouble upon them. Nor may it be loſt Labour altogether, what we have done to the Learned themſelves. *Engliſh* is better underſtood (out of the Univerſities)

verſities) by *Engliſhmen*, and read with more Eaſe than other Languages; and the *Hebrew* hath been thought what your *Dictionary-Latin*, and moſt of your *Latin* Writers, eſpecially the *Latin* Tranſlations of the *Greek* Writers Mr *Hutchinſon* had Occaſion to cite, really are, but crabbed, ſtiff Sort of Stuff; and it is eaſing the Trouble of reading theſe Books, even to thoſe who are much better qualified than we are, to have made theſe Tranſlations.

We have been more ſparing of Notes than we at firſt intended, becauſe a cloſe Attention to the Text will ſupply that Want, and give the Reader the Pleaſure of being his own Commentator. The former Errors of the Preſs, eſpecially in the Pointing, and Diviſion of Sentences, and which were very numerous, are carefully corrected in this Edition; and

for

for what may have crept in maugre all our Care, we muſt crave the Reader's Indulgence. The firſt Part of the *Data in Chriſtianity* was the laſt Book the Author lived to publiſh himſelf; the ſecond Part of *the Data* was put together in the beſt Manner we could from his own Papers, and publiſhed in 1739; and then the Treatiſe on the *Human Frame*, wrote fair out by himſelf, was alſo publiſhed; as was Part of *Glory Mechanical*, which he had tranſcribed for the Preſs, no farther than to Page 86. The reſt is taken from ſome Rolls of Paper, which appear to have been Hints and Obſervations made at different Times; put down, as People do occaſional Notes, on different Pieces of Paper, and at laſt paſted together: It is to be hoped, however, that they will not be without their Uſe. Thoſe, who ſincerely deſire to find the Truth,

will

will consider every Hint, take what is best; and if any thing seem to contradict another Part, or what has been since explained, will take the Pains to correct it for themselves.

Those, who chuse to spend their Time in finding Fault, and in endeavouring to pull to Pieces what others put together, may divert themselves in that Way: But let it be remembered, that Posthumous Works have a Right to challenge some Allowance; and it is not every single Expression, or every single Observation, we shall think ourselves bound to answer for, tho' we have published it. Should the main Subject be attacked in a fair candid Way, we will either defend or retract.

Having said so much for the Author, and for ourselves, we shall conclude with saying for the Bookseller,

that they are the cheapeſt Books ever publiſhed for Two Guineas; and we hope he will meet with the Approbation of the Subſcribers.

ROBERT SPEARMAN,
JULIUS BATE.

# *MOSES's*
# PRINCIPIA.

## PART I.

Of the Invisible Parts of MATTER; Of MOTION; Of VISIBLE FORMS; And of their DISSOLUTION and REFORMATION.

With NOTES.

# *MOSES's* Principia.

## GEN. CAP. I.

THE Revelation by *Moses* of the Creation and Formation of Matter is very ſhort; was not intended to relate any Thing or Circumſtance to us, but what we could not perceive without it; and yet has not omitted any Thing we could not otherwiſe know. The Knowledge imparted in this Hiſtory of the Creation and of the Flood is offer'd in general to all Men, without regard to this or that Family, or Tribe; this or that Time, or Period, or Church; not only to thoſe who think themſelves learned and wiſe, but to thoſe they term vulgar; to every Man who has been ſince, or will be: and the Fountain of all their real Know-

ledge of what they call Nature is contained there. And I have always thought, that a Man, inſpired by him who created and form'd all things, might write or give a Deſcription of thoſe things with as much Certainty, Propriety, and Elegancy, and that his Writings deſerv'd as well to be conſider'd, as the Works of an Author, or Dreſſer up of a few idle imaginary Stories. " So that we may juſtly ſay, as *Joh. Nierenberg* does, that *Moſes* has given us more Philoſophy in one ſingle Chapter, the firſt of *Geneſis*, ſuppoſe, than all the Philoſophers and Explainers of Nature put together? (*a*) " " They ought to be cenſured who would ſubject the ſacred Writings to the Rules of Philoſophy, inſtead of what is much more befitting, the making Philoſophy ſubſervient to them, as their Handmaid (*b*). "

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

The firſt Act of God which this Hiſtory treats of was, that he produc'd from

(*a*) Joh. Cunradi Dieterici Antiq. Bibl. in Geneſ. p. 37. de Orig. Script. S. L. 2. C. 7. p. 39.
(*b*) Synopſ. Crit. Tom. 1. p. 97. Oleaſter.

nothing

nothing the Corpuſcles or Matter contained in the Airs, and in the Earth. "Creation is always to be underſtood to be the making a Thing anew, and its coming from not being into Being (*c*)." "*R. Nachman* deſcribes it in this Manner, *viz.* firſt of all the Heavens and the Earth, under which Terms are comprehended the four Elements were made out of mere nothing abſolutely ſpeaking; and were at firſt a Sort of impalpable Matter extreamly ſmall, which in *Greek* is called ὕλη; and תהו in *Hebrew.* (*d*)" "But ſome foreign Philoſophers make Matter and Form to be the Principles of Things. And ſo the firſt Matter, which is not the Object of the Senſes, but only to be conceived in Thought, to be without Form and Subſtance (*e*)." Here is a Mixture of *Jewiſh* and *Greek.* Tho' neither Subſtance nor Form of an Atom comes under Senſe, there may in its proper Place appear as much Wiſdom in the Forms and Sizes of theſe Atoms, which have been called a

(*c*) Crit. Sacri Tom. 1. p. 5. Fagius R. D. K. in Libro Radicum.

(*d*) Crit. Sacri Tom. 1. p. 7.

(*e*) Max. Bibl. vet. Patr. Vol. 25. Nicetæ Theſaur. Orth. Lib. de Græcis & Judæis.

*Chaos*, and ſuppos'd to imply Confuſion, as in the viſible Forms. "That is, they made indiviſible Bodies to be the Elements of the World *(f)* ". " An Atom is an indiviſible Unit *(g)* ". " St. *Baſil*, and ſeveral others, the moſt minute and indiviſible Bodies *(h)* ". The Chaos of earthy Bodies was in the Sphere of Waters, and the Chaos of airy Bodies in the Airs; and 'tis likely the Matter of each cœleſtial Orb within a determin'd ſeparate Orb or Sphere. Fluids remain in Atoms, or adhere in ſmall Maſſes; and Tranſlators of Scripture render thoſe in the earthy Solids, *the Duſt of the Earth*; *Prov.* viii. 26. *Job* xiv. 19. *Iſa.* xl. 12. of which there are ſeveral Species.

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

(*f*) Martin Borhai, in Lib. de Origine Mundi.
(*g*) Max. Bibl. vet. Patr. Vol. 20. p. 978. Honorii Auguſt.
(*h*) Mag. Vol. I. p. 3.

This

This is a Deſcription in what Condition, and, in general, in what Situation, each Species of that Matter, or at leaſt of the Parts of, in, and near, the Earth were, immediately after their Production: The Earth, ſuppos'd to include not only the conſtituent Parts of Earth and Water, but thoſe Parts which form the ſeveral Sorts of Matter in the Earth, in Vegetables, Animals, *&c.* firſt negatively, then poſitively. 2 *Eſdras* vi. 1. *And he ſaid unto me, in the Beginning when the Earth* [Circle of the Earth] *was made, before the Borders of the World ſtood, or ever the Wind blew*; Ver. 3. —*or ever the moveable Powers were eſtabliſhed*; Ver. 4. — *before the Meaſures of the Firmament were named.* "Heaven and Earth were made with the Abyſs in their Womb, nor did the Weight of the Seas, which they carried, make them tumble; and as a big Belly, when its Time is up, ſhews the Birth to be near by its ſwelling; juſt in the ſame Manner, the Air which hung round ſupported that great Quantity of Water without an Alteration; for it remained without Motion, being held together by the Creator (*i*)".

(*i*) S. Baſilii Seleuciæ Oratio I. p. 2.

And the Earth was without Form,

Jer. iv. 23. *I beheld the Earth, and lo!* it was *without Form, and void: and the Heavens, and they* had *no Light.* Wisd. of Solom. xi. 17. *For thy Almighty Hand that made the World of Matter without Form.* "*Tohu:* It is that which has nothing solid in it *(k)*". "For *Tohu* is that which has neither Form nor Figure; but is capable of it *(l)*" "Invisible and uncompounded *(m)*". "*Invisible and uncompounded*] It means the Absence of Adhesion and Composition *(n)*". "*Without Form*] not that it had no Form at all, (for then it would have been nothing, for every Thing that exists, is in some Form) but it was not yet separated from the Water, nor compacted or made solid *(o)*". "Divines mention a double Creation of the Earth by God; the first when it was one Confusion [*Silva*] with the Waters, one

(*k*) Joh. Hottingerus Oper. Dici 1. p. 35. Eben Ezra.

(*l*) Bibl. Hebr. cum Interp. Seb. Munster.

(*m*) Polyglotta Tom. 1. p. 2. Lat. Edit. Rom.

(*n*) Polyglot. Tom. 6. Flaminii Nobilii Notæ, Gen. c. 1.

(*o*) Joh. Piscator in Vet. Test. p. 11.

Hodge-podge, and undiſtinguiſhed Heap. This is meant, when it is ſaid, *In the Beginning God created the Heaven and the Earth.* The ſecond Creation was on the third Day, when it was ſeparated from the Waters (*p*) ". *Heb.* xi. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that things which are ſeen, were not made of things which do appear*; or, *things that are ſeen were made of things, which do not appear*, i. e. of Atoms, which when ſingle are not viſible being too ſmall. The Parts for Solids were looſe among the Fluids, in manner of Waters, and when Light was formed, inviſible. Some pretend, (and I can gueſs at the Reaſons why they do ſo) that the Earth was created a ſolid hollow Sphere, Cruſt, or Shell, ſmooth on its Surface, and only wanted to be broke in Pieces, and ſo have its Surface form'd, and be made fit for Animals. Has not a ſolid hollow Sphere Adheſion and a Form, as well as one broken in Pieces? This was fluid, and without Form. As its being form'd, or made ſolid afterwards, put it into a Condition to be acted upon by other Matter in Motion, and be under Oe-

(*p*) Auguſtini Steuchi Eugubini Coſmopœia, p. 11.

conomy, it alſo wanted all the Conſequences of that Solidity and Form.

and void----

" *Bohu:* It ſignifies Waſte and Emptineſs (*p*) ". " The Earth was void, *i. e.* inviſible, as we call the Air empty Space, because we dont ſee it; or void, as the Waters were not yet ſeparated from off the Earth (*q*) ". 'Tis not yet ſaid in what Figure the Earth, or looſe Mixture of Earth and Waters, was in, other than it was void; which implies, that it was hollow, not full of that looſe Mixture within, but fill'd with ſomething which was call'd negatively, or comparatively void; full only of ſuch Matter, as would ſhift upon the Approach of any other Matter, and let it take its Place; full of a vaſt Quantity of created Matter, the ſame as is expreſs'd poſitively in the next Words;

And Darkneſs *was* upon the Face of the Deep:

(*p*) Joh. Hottingerus. Oper. Diei. 1. p. 35. R. Sol. Jarch.

(*q*) Alphonſi Toſtati Tom. 1. p. 4.

*Dark-*

*Darkness* was the first descriptive Name of Airs, in the Condition they were then. "Not a Privation; since Light was not yet formed (*r*)." And as Darkness has been the Name of them ever since Light was form'd, and so is now a descriptive Name of them in a State of Privation, when or where that Action which produces Light is not, or is interrupted in a great Degree by some opake Body, or Fluid: And as Darkness, or Airs, described to be in that Condition, implies the Defect of a sufficient Degree of that Sort of Motion, which produces Light and its Effects, or Consequences; it implies, that they were without the Government and Oeconomy, which it will appear that Motion, Light, Expansion, *&c.* produced in the Airs above and below. If we term Darkness, or the Airs inclosed, the Abyss, (the Word for Airs and that for Waters being each in the *Hebrew*, plural) 'tis an Orb of Fluids within, or included by, a Sphere; to which Orb there can be no Bottom. If we are to suppose that *Moses* made the Faces of the Earth (tho' then unformed, and the Causes of earthy Matter tending any way not then formed) his Station, with respect to Up

(*r*) T. L. Istelia in Gen. Cap. 1. p. 4.

and

and down, then he muſt term any great Quantity of Airs within the Sphere of looſe Mixture, or Waters, or when the Earth was formed into a hollow ſolid Sphere, that vaſt Quautity of Airs, or afterwards that Quantity of Waters, the great Deep: and then the Faces (the Word in the *Hebrew* being plural) will ſignify the Whole. "The Deep cover'd over with Darkneſs (s)." *When he ſet a Compaſs* [or Circle] *upon the Face of the Depth.* I ſuppoſe the Darkneſs, or Abyſs, at firſt to be an Orb at, and extended equidiſtantly from, the Center; and environed with a Sphere of that looſe Mixture called Earth; whoſe Quantities or Dimenſions were ſo proportioned, that after the Parts for Solids were ſeparated into a Sphere, or Shell, and the Waters were gone down, and Parts of the Shell carried down, and formed into a ſolid Globe at the Center, That and the Waters were ſufficient to fill *the Void*, change Places with the Darkneſs, or Airs, as will appear at the Formation, and by the Form of the the Earth; and more plainly, at the reforming it, at the Flood: ſo that Part, which was ſaid to be void, is called the Abyſs; and is ſaid to contain that, which

(s) Interprete Sebaſtiano Caſtalione.

is called void, *viz*. Darkneſs. This Place, tho' no notice has been taken of it, whilſt the Earth and Water were in a hollow Chaos, and it fill'd with Airs, that I meet with, (except *Origen*, *Vol.* 1. *Lib.* 2. *p.* 140. where he cannot find what is become of it, but fancies it muſt be Hell ;) is ſufficiently deſcribed, when filled with Water. "Hollows made in the Earth, that the Waters which entered them, might lodge there as in a Veſſel *(t)*." "God made ſome great Hollow Caverns *(u)*." "*Fountains of the Abyſs*.] The Abyſs is an hidden Place in the Bowels of the Earth, where the Waters lie hid, and from whence the Fountains Spring, and the Lakes of the great Abyſs. The great Abyſs is the whole Concavity of the Earth in which the Waters lie concealed, by way of diſtinction from ſome ſmaller Hollows or Vaults which are called, ſmall Abyſſes *(x)*." "*Bochart*'s huge Abyſs and Gulph, is in the Bowels of the Earth *(y)*." "The Houſe of the Collection of Waters *(z)*." "The Providence

(*t*) Alphonſi Toſtati Tom. 1. p. 5.
(*u*) Ibid. Queſt. 19. p. 11.
(*x*) Ibid. Queſt. 10. p. 75. Euſeb. L. 1. 6. 13.
(*y*) Synopſis Crit. Tom. 1. p. 8.
(*z*) Synopſ. Crit. Tom. 1. p. 8. Gen. i. 10. Chald. vocat.

of

of God lodged the Waters in these Store Houses *(a)*." "Which *Plato* from *Homer* thus describes in his *Phædrus*; all the Rivers flow into this Hollow, and from thence have their Rise *(b)*." "By the Abyss you are to understand that vast Quantity of Waters which is within [*subter*] the Earth (*c*)."

## And the Spirit of God moved upon the Face of the Waters.

This is not intended to describe a Residence or Limits, or local Motion, to the Spirit of God, or himself; but Motion to an invisible penetrating, powerful, created Agent, which he stiles *Spirit*, and his, because he created it, and gave it those Powers. And 'tis plain it was always understood to be an invisible powerful Agent; because, as this was, and is the first thing, to which the Name of Spirit was applied; from this, that Name has been applied to all other Beings, or things, which are, or were supposed to be invisible, and act powerfully; as God,

(*a*) Ibid. p. 37. Ainsworthus.
(*b*) Deut. viii. 7. Job xxviii. 4, 10. Ps. xxxiii. 7. Synops. Crit. Tom. 1. p. 93.
(*c*) Critici Sacri Tom. 1. p. 146. Vatablus.

Angels,

Angels, the Souls of Men, their Minds, and ſomething feigned to be in, and do every Action in Animals; nay, even down to penetrating humid Fluids. This was as great an Act as the Creation, and his ſole Act: He gave Motion to the Matter upon the Faces of the Waters, and not to the Waters. But *Moſes* could not ſay upon, or in the Faces of the Spirit of God, as he does, when he calls it the Faces of the Firmament. " The Spirit of God is Air which flows in a peculiar Manner upon the Earth; the third Element, which is ſuſtained upon the Water; therefore in the Formation of the World, he ſays, the Spirit of God moved upon the Water, for Air being light is lifted up and ſpread aloft, having the Water for its Baſis. (*a*)" " Next, the Spirit which the *Greeks* and our People call by the ſame Name of Air. (*b*)" " *And the Spirit of God.*] Having mentioned that CONFUSED Diſorder, he next explains the ADORNING, or the bringing of Heaven and Earth into Order, *i. e.* what Inſtruments or Means the Divine Wiſdom made uſe of to bring

(*a*) Philonis Judæi Lib. trad. per Segiſmund Galenium, & al. p. 287.

(*b*) Plinii ſecundi Natural. Hiſt. Lib. 2. de quatuor Elementis. Cap. 5.

them

them to in their beautiful Form and Appearance; two of which are mentioned, Spirit and Light. First, he speaks of the Spirit; but since the Spirit is two-fold; the one uncreated, which is properly the Spirit of God; the other made and created, which is the Wind, both are here meant. The one, the Spirit by Way of Eminence, of which the Prophet; and by the Spirit of his Mouth all the Host of them: The other, as the Instrument of the Spirit of God which gives Motion, which the wise Architect made use of in drying the Earth, For this Effect is in other Scriptures attributed to the Wind, which the Air, that is continuous to the Sea, makes by being agitated backwards and forward. (*c*)" "The Spirit of the Lord, *i. e.* a Wind raised by God. (*d*)" and when the Spirit was where Darkness had lain round: *Esdr.* vi. 39. (*e*)" *And then was the Spirit; and Darknesses and Silence were on every Side*; Amos iv. 13. *And created the Wind* [Spirit.] 2 Esdr. xvi. 61. *He made Man, and put his Heart in the midst of his Body, and gave him Breath, Life, and Understanding.* Ver. 62.

(*c*) Martin de Borhai. in Lib. de Origine Mundi, p. 2.

(*d*) Joannis Marianæ Scholia in Genesim, C. 1. ver. 2. (*e*) Ibid.

*Yea,*

*Yea, and the Spirit of Almighty God, which made all Things, and searcheth out all hidden Things in the Secrets of the Earth.* 2 Esdr. xvi. 59. *He spreadeth out the Heavens* [Airs] *like a Vault; upon the Waters hath he founded it.* It appears this Spirit was created; its Place where it was created is described; its Action, or one of its Tasks, is described, and the Place where it was, and is to be executed, is described; to wit, in and about the Earth. The Spirit of God, in speaking of material Things, is the Name used for Airs in Motion, and, 'tis like, was then for Airs, in a State between Darkness and that of Light; and was that Air upon, or above the Surfaces of the Waters, or in the then Atmosphere moved, or put into Motion. As there is no prior Motion revealed, there can be no second or intermediate Cause assigned: This first Motion is justly attributed to the Power of God. And ever since the inspired Penmen have, from this Impulse, attributed all the Accidents in, and all the Operation of this Element upon others, as God's own Acts; and when those Actions are discovered, it will appear that it deserves a high Title. Here the Philosophers must find their Projections, and not in their *Vacuum.* What Sort of

Motion

Motion this was, I ſhall not affirm; but I think, it was not in Form of Wind. 'Tis plain the Antients underſtood what it did, becauſe they have applied the ſame Word to Actions, which, in a lower Degree, reſemble it. They likened the World to an Egg; and its Effects were as the Word brooded [*incubabat*] implies. God by Motion enabled the Airs to brood upon the Mixture, called Waters; did the ſame thing, as ſomething which is infuſed from a Hen ſitting a proper Time upon her Egg does upon the Sphere or White, and the Orbit and Yolk within it; puts the Parts into Motion, thins the moſt fluid Parts, ſeparates the Parts for Solids, forms them into a hollow porous Caſe, with an Aperture to admit Supplies, and another to diſcharge them: and in, or among thoſe ſolid Parts, Tubes, or Ducts with Fluids in them, and fitted to convey the fluid Supplies from within to each Part in due Proportions, and for each of their reſpective Uſes and Supplies; forms Eyes and Members for Uſe and Ornament; and laſtly, gives the Matter formed Motion to circulate the Fluids, *&c.* and alſo to do what the Word cherished [*fovebat*] implies; to warm and nourish the thing formed. And firſt it was for preparing the Parts of Darkneſs,

or

of Airs in their first State, for the next Change, or Accident, in that Part of the Airs.

## ------Waters------

The Waters and the Corpuscles, which constitute the solid Parts of the Earth, such as Stones, Metals, Minerals, Salt, *&c.* were not yet separated; but intermixt in a Fluid, which was first called Earth, and in the next Words described to be in Parts, loose, or fluid; and whereof the greatest Part by much was Waters, and here so called; or perhaps, because the Waters might be clear or free from the Parts of Earth at the Surface. "That is, at first, Things were dissolved and mixed together. (*e*)" "Not being yet separated from the Waters and made solid. (*f*)" "The Water was foul, being mixed with the Earth, *&c.* (*g*)" "*Fagius* explains *R. Nachman*'s מרומה by dirty Waters, or Waters mixt with Dirt; for he thinks the Waters were muddy, [*turbidas*] being as yet mixed with Dirt or

(*e*) Synopsis Crit. Tom. 1. p. 4. Grot. Job xxvi. 13.

(*f*) Tom. p. 3. Malvanda.

(*g*) Johannis Marianæ Scholia in Genesim p. 1, C. i. ver. 1.

Mud; for there was as yet, a Confusion of the Elements, which he himself calls תהו ובהו. (*h*)" "Before the Parts of the World were disentangled; all was Water, or the Elements being in Confusion, the Waters concealed every thing. (*i*)" "*Thales* and *Aristotle* made Water the first Principle of Things, because any thing may easily be made out of it. (*k*)" I think all the Translators and Expositors have confounded this Mixture, which he had called Earth, and then described to be fluid and hollow; which I suppose to be a hollow Sphere with that Hollow or Void, or Abyss within it; and have shifted the Contents of the Abyss, or Darkness, as a negative Quality, to the Surface of the Sphere, which he calls Waters; and some of the Quotations under this Head have pass'd for Reasons with their Authors, that the Foulness of the Waters made their Surface dark; which I suppose it was, if it was clear Water, or would have been, if it had been clear. *Moses* has describ'd what was within the Sphere, and in what Condition

(*h*) Critici Sacri Tom. 1. p. 8. Gen. 1. 2.

(*i*) Crit. Sacri. Tom. 8, p. 5. 37. Arius Montanus Lib. Phaleg.

(*k*) Alphonsi Tostati Edit. Venet. 1615. Tom. 1. p. 7.

it

it was; and what was without the Sphere, and in what Condition that was, and does but occasionally name the Waters, in describing the Situation and Condition of each Part of the Airs, by that which divided them, and is then only speaking of the Airs, and continues to do so to the End of the fifth, or Middle of the sixth Verse: And they have given us no other Reason why the Word for Heavens, or Airs, and that for Waters, are each in the plural Number, but that the *Hebrew* Tongue had no Singular for these Words. Could the Creator of all things, who enabled *Adam* to speak, and inspir'd *Moses* to write, want Words? No doubt but *Adam* nam'd Things properly, and his Names were a Standard to their Language; and *Moses* express'd them properly, and his Writings became a Standard to the *Hebrew* Writings.

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

We are to observe, that he did not say, let the Heavens and the Earth be created, nor let the Spirit move; but through the History of the Alterations or Formations of all the principal Parts of Matter, 'till

he comes to the Formation of Man, there is a twofold Deſcription of each; one phyſical, and the other divine: The one, how, and by what Means, the Alteration or Formation was perform'd or made; and the other, in a ſeeming Contradiction, that God did, or made it; which he ſubjoins to each as a neceſſary Caution, that God made the Means, and produced the Effects, that Men ſhould not attribute the Action to the phyſical Agent; ſuch as the Spirit, the Light, the Firmament, the Sun, Moon, *&c.* and therefore reverence or worſhip one or more of them, as the Heathens did at that Day, the *Jews* ſometimes after; and as the Atheiſts would perſuade us to do.

## And God ſaid

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

## Let there be Light;

Theſe are the firſt Words which *Moſes* repreſents to have been ſpoke by God, and will not ſtand as we uſe them now when there are many Agents, and many natural Cauſes and Accidents. This ſeems not to be a Command here, but a Permiſſion; as much as to ſay, let Light be, if it will,

or if it can, or if it chance, or if any Agent can produce it. What, did he who created the Heavens leave them, and not form them so as to make them *Light?* Did he leave that to Chance, or was there some other Agent? "For every Command which requires any thing to be performed, must necessarily be directed to some Being capable of receiving it; but as yet there were no Beings *(a)*". This is exprest in the same Manner, as the Maker of a Clock, when his Machine, was put together with Springs or Weights set a-going, intended, or would say, now let it point, or let it strike. But to discover what this Speech means; where was this Light to be? 'tis afterwards describ'd to be upon the Surface of the Waters; and what was it form'd of? That which was there, that which is just before it called the *Spirit of God*, the Airs in Motion, which presently after are alternately changed, and as the Motion was acting in one Part, was called Light, and as it was interrupted in another Part, was call'd Darkness. And since there was Motion or Action in the Airs, and consequently a second Cause, it must mean, let the Motion, which I by my Power have

*(a)* Joh. Hottengerus Oper. Dici primi, p. 49.

produc'd, and by Diſpoſition of Matter continu'd among the Airs, and ſtiled my Spirit, ariſe to that Degree, or put them into that Condition I call Light. " *Let there be Light.*] The other Inſtrument made uſe of to poliſh the Earth, in itſelf rude and unformed, and the very Darkneſs, and the yet turbid Water, was the Light, the Imbelliſher of Things and which gives them their Forms. But Light which was created the firſt Day rude and imperfect, began on the fourth Day to be brought to its Perfection and Clearneſs (*b*). " This Manner of ſpeaking to inanimate material Agents, of which this is the principal, and the reſt but ſecondary, runs thro' all the inſpir'd Writings; as well where God is repreſented ſpeaking, as where the inſpired Penman is repreſented ſpeaking; as *Pſal.* cxlviii. 4, 5, 7. Ibid. lxix. 34.

And there was Light:

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

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

(*b*) Martin Borrhai. in Lib. de Orig. Mundi. p. 5.

The

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

And God divided the Light from the Darkness.

These Words are generally taken to signify the Interposition of the Sphere of Waters, or the Earth; and that the Light was on one Side, and the Darkness on the other, alternately. Whether this was then understood by the *Israelites*, I am not certain; it seems that the Heathens were ignorant of it long after. But as this was attainable, I think, he intended not to reveal it; but that this is only a Relation that God form'd the Light out

of Darkneſs, and that let there be Light, and God divided the Light from the Darkneſs imply the ſame Act: as let there be a Firmament, and let it divide; and God made a Firmament, and he divided, *&c.* But as the producing and propagating of Light is a continued Action, it deſcribes the Manner in which Light was, and is produced *. This was then the Action of that Agent, and was ſoon after transferr'd to be perform'd by the Sun, *&c.* in the very ſame Words; and ſo as things ſtand now, belongs to another Place. "He divided and ſeparated the Light from the Darkneſs (*c*)." We know not how he divided that Light from the Darkneſs otherwiſe than by Motion, becauſe he has reveal'd no more. Of what Degree that Light was, how it was moved, Parts among Parts, or about the Sphere, or in what Length of Time, I have no Means to know. But I think it was for other Ends than any which yet have been aſſign'd, *viz.* to prepare the Airs for the next Change, or Accident, or bring it to a greater Degree of Motion; and thereby e-

* Light being formed by dividing groſs Air into ſmall Parts.

(*c*) Critici Sacri Tom. 1. p. 18. Vatablus.

nable

nable them to execute a vaſt Commiſſion, which was to have vaſt Conſequences.

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

I think it means the Air in that Condition and Motion which God directed *Adam*, and which you from him call Light, and which he directed *Adam* to call, and you from him call Day, and the Air in that Condition, and in that Degree of Reſt, which he directed *Adam* to call, and which you from him call Darkneſs, and which he directed *Adam* to call, and which you from him call Night; and what God has directed me in my Writings to call by the ſame Names. Whether the Continuance of Darkneſs, or the Interval between the Creation and the Production of Light upon the Hemiſphere where Light was firſt formed, be what he means by *the Evening*, and the Time while that Light was paſſing that Hemiſphere be called *Morning*; or we are to count from the Formation of Light, and call the Horizon which the Light firſt left, *Evening*; and when the Light had made a Circuit with the ſame Edge to the ſame

ſame Horizon, we are to call that *Morning*, and that Circuit *the firſt Day*, I pretend not to determine.

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

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

Ver. 8. And God called the Firmament Heaven:

The Meaning of theſe three Verſes is not yet aſcertained by Interpreters; as they cannot find what the Word, which our Tranſlators render *Firmament*, ſignifies. Some have been forced to ſuppoſe Waters above the Heavens; which, if there were any ſuch, he is not ſpeaking of, nor would it be of any Uſe for us to know of them. Others ſuppoſe Rain in the Clouds: if there had

had been any ſuch, it would have been *in*, not *above*, the Heavens. But 'tis very certain there was none 'till long after; and if there had been any Separation of Fluids in any of the other Globes, it was ſtill in, not above the Heavens, and not in this Day's Work: And ſince theſe Verſes, and eſpecially this Deſcription of the Firmament, of Waters above the Heavens, and that of Windows of Heaven at the Flood, are the conſtant Refuge of Atheiſts, becauſe they ſeem irreconcileable; and ſince ill-deſigning Men have put ſome upon drawing Shemes which make *Moſes*'s Writings ridiculous, or incredible, or impoſſible to be explained; and as the Credit of Revelation in ſome meaſure depends upon them, and as the ſixth Verſe is a Phyſical Deſcription of the Permiſſion of an Action of Matter upon Matter, which was to produce Accidents or Alterations in the Condition of that Matter, to enable it to act, and make Changes in the Situation of the Parts of other Matter, which was to have Conſequences upon other Matter immediately, ſome of them permanent, and ſome to be repeated at Intervals; and as this is not properly the Work of, or likely after ſo much Time ſpent, to be cleared by ſuch, who are only Divines, or Linguiſts,

or Mathematicians, or Aſtrologers, or ſpeculative or experimental Naturaliſts upon ſmall Parcels of Matter; but by ſuch, who have had, or ſhall have Courage and Capacity to make, and Patience 'till they have made ſufficient or competent Obſervations upon the Formation and Situation of Things, and the ſeveral Operations of thoſe which acted, and their ſeveral Effects, or Conſequences upon thoſe, which have been acted upon, as well as upon the ſettled Courſe of things now, with an Intent to underſtand the Scriptures, and the Situation of things which are of great Uſe, and muſt be ſearch'd out and purſued, and to ſet up nothing of their own; and who have not publiſhed Errors which they will not retract, nor are attached to the Errors of others: And ſince the Words were infallibly ſuited to the things acting and acted upon, and to the Actions, Accidents, Situations, and Conſequences, and were delivered in an ancient Language; we are firſt to ſearch for the Meaning of the Words, and Obſervations upon things, muſt help to find the things, their Situations, Conditions, Actions, Accidents, *&c.* to ſuit the Words. According to *Sebaſtian Caſtalio*; "Then God commanded a thin Fluid [*Liquidum*] to be in among the Waters, to divide the Water from the

Water;

Water; and he made the thin Fluid, which was to divide the Water which was above it from that which was below it; which being done he named the thin Fluid, Heaven. 2 Esdr. vi. 41. *Upon the second Day thou madest the Spirit of the Firmament, and commandest it to part asunder, and to make a Division betwixt the Waters, that the one Part might go up, and the other Part remain beneath.* " *Let there be a Firmament.*] The Works of the second Day are described, which are the Expanding of the Air, the Division of the Waters, the gathering of the lower Waters into their Place; the forming dry Ground: And these things God performed by the Means of the Spirit and the Light (*e*) ". " Before the Spirit was let loose, and Light formed, the Air was a dense dark Body; but as soon as Light shone out, which, naturally thins, and expands, it began to be unfolded, to grow thin, and become fluid, and the thick Darkness disappeared (*f*). " " רקיע in Hebrew according to *Aben Ezra*, is דבר נטוי *i. e.* something extended or expanded— for its derived from רקע which signifies to spread abroad, ex-

(*e*) Ibid p. 9.
(*f*) Martin Berthai. in Lib. de Orig. Mundi, p. 8.

pand,

pand, enlarge, and make thin. — *Pſal.* civ. *i. e.* ſpreading out the Air as a Curtain. *Iſai.* xl. 22. He ſpread out as a Skin the Air, and extended them as a Tent to be dwelt in *(e).*" "*The Expanſion* רקיע] a ſpreading abroad, Diſtending, Diffuſing: *hence Iſaiah ſays, Ch.* xlii. 5. Creating [*creting*] the Heavens, and ſpreading them abroad, *Ch.* xl. *Ver.* 22. *(f).*" "*Vatablus* tranſlates Firmament, the Expanſe, and *Druſius*, this Expanſion is a ſpreading out the Subſtance of the Air *(g).*" "Or rather from the *Syriac* Uſage of רקע, which ſignify to preſs or ſqueeze, *Luk.* vi. 38. and perhaps the *Hebrew* רקע may primarily ſignify to *preſs*, and ſo to *extend*; for things are extended by being preſſed, as Plates of Braſs *(h).*" *Pſ.* cxxxvi. 6. לרקע, LXX To him who makes firm; [ϛερεώσαντι] and *Jerom*, who made firm [*firmavit* ἐϛερέωσε.] *ſo Iſai.* xlii. 5. *and* xliv. 24. *the* LXX. *and Jerom tranſlate* רקע *by the Words above. Job.* 37. 18. תרקיע *Sym.* made firm *(i).*" From its Appearance, *Ezek.* i. 22. *And*

*(e)* Critici Sacri Tom. 1. p. 10. Fagius.

*(f)* Critici Sacri Tom. 1. p. 18. Gen. i. 6. Vatablus.

*(g)* Synopſis Crit. Tom. 1. p. 6. Ainſworthus. Num. xvi. 38.

*(h)* Synopſ. Critic. Tom. 1. p. 6. Bonfrerius Fullerii Miſc. 1. 6.

*(i)* Critic. Sacr. Tom. 1. p. 27.

*the*

*the Likeness of the Firmament upon the Head of the living Creature was as the Colour of the terrible Crystal, stretched forth over their Heads above,* Dan. xii. 3. *Shall shine as the Brightness of the Firmament.* Of its Power, *Psalm* cl. 1. *In the Firmament of his Power.* The Prayer of Manasses. *For all the Powers of the Heavens do praise thee.* Job xxxvii. 18. *Hast thou with him spread out the Sky, which is strong, and as a molten Looking-Glass?* Psalm xix. 1. *The Heavens declare the Glory of God; and the Firmament sheweth his handy Work.* Job xxxviii. 33. *Knowest thou the Ordinances of the Heaven? Canst thou set the Dominion thereof in the Earth?* In Situation or Place. *Gen.* i. 14. *And God said, Let there be Lights in the Firmament of the Heaven.* Ver. 17. *And God set them in the Firmament of the Heaven.* Ver. 20. *And Fowl that may fly above the Earth in the open Firmament of Heaven.* Here is a Permission to an Agent, or something which could move or act (as at *let there be Light*) which was to form or put something into a Condition to move or act in a farther Degree, with a new Name, and another Permission to this Agent, which had a new Name with new Powers.

It

It is term'd the Spirit of the Firmament, and deſcrib'd to be ſomething which is call'd *Liquidum*, a thin Fluid. Theſe Operations are attributed to the Force of the Spirit and the Light. The Spirit and the Light by Motion were rarified, and its Parts were to diffuſe and pervade the Pores of that Mixture which was firſt call'd Earth, then deſcrib'd to be looſe, or fluid; and afterwards called, as here, *Waters*; to act there, ſort the Parts, form a Diviſion, and divide the Waters. And this new Name ſignifies, that it was inveſted with Powers to have different Effects upon different Sorts of Matter, to expand, diſtend, diffuſe, fill, thin, *&c.* Fluids; and to compreſs, drive together, keep firmly together, and eſtabliſh the Parts of Solids, or the Earth. 'Tis deſcribed to be exceeding bright, is of great Force, Power, and Strength, has Ordinances and Dominion in the Earth. 'Tis deſcribed to be where the Sun, Moon, Waters, Earth, *&c.* were, and called *a Diffuſion of the Body, of the Airs*; and in the eighth Verſe the *Heavens*, the *Æthers*, the *Airs*. And it is a continual Attempt of the Airs to expand, produced and continued from the Motion of its Parts among one another, which produced a Compreſſion

upon every thing which resisted it, and most upon the Parts of Solids, which produced a Separation and a Division of the Solids between the Waters, and of each Species for their respective Uses. And the Meaning of the sixth Verse must be; —Let the Motion which is in the Airs, and has produced Light, go a Step farther, make the Parts of the Fluid of the Air *Liquidum*, a thin Fluid, expanding and diffusing; and let it act in the Pores, or press in, or act among or between the Parts of the Mixture called Waters, and compress itself and other things, and thereby make a Separation, and of the Parts separated a Division between the one and the other Waters. But how is this consistent with the next Verse? wherein 'tis said, *God made the Firmament and divided.* How did he make it, and divide? He only said, *let it be*; *Moses* does not say there, he acted. But he created the Airs; he infused Motion, that Motion produced Light, that Light an Expansion, and that Motion by the thing expanded divided, and so he made and divided. But *Moses* goes farther in the Remainder of the Verse, and describes the Situation of the Division, and of each Part of the Waters so divided: Not as the Waters were with Respect to what

was between them, for that was but just formed, and had no Name but a Division, and was soon after to be described in another Situation, with respect to several things; but by things which were then where they were created, had been described before, and he could not have described the next Action without this; and the seventh Verse will stand thus — And God by means of the Motion aforesaid made the Fluid of Airs thin, expanding, and compressing, which made a Division between the Waters which were separated from each Side of, and divided by the Sphere of Earth; so that one Part of the Waters was under the Expansion, or Airs expanding, and the other Part above the Expansion, or Airs expanding. —The next Question is, where were the Airs or things expanded? truly one Part in an Orb inclosed, or the Abyss below the Waters, and the other Part in a Sphere above the Waters. This Expansion was to reach, and did reach from above and from below; from each Part of the Airs to a Distance, in Proportion to its respective Force into the Sphere of the Mixture, which was called Waters, and was to make, and did make a Division: How, and with what? truly by compressing and

sepa-

ſeparating the Parts of that which was to be Dry-Land, and forming them into many contiguous Spheres, or what we may call one Sphere between two Spheres of Water; and conſequently the Waters were in two Spheres, and one above, and the other below the Sphere of Stone: and *vice verſa*, the Sphere of Water, which was above that of Stone, was next under the Expanſion in the open Air, or that which was alternately Light and Darkneſs: and the Sphere of Water, which was under the Sphere of Stone, was in a Sphere next above the Expanſion of the Orb of Airs, or Darkneſs incloſed in, or the Abyſs. If there had been an Abyſs of Airs below, and had not been an Expanſion from below, as well as from above, the Earth had gone to the Center, and had left no Room there for the Waters to retire to. But as 2 *Eſdr*. xvi. 58. *With his Word hath he hang'd the Earth upon the Waters*. And ſo we are deliver'd from the Danger of Waters falling from above the Heavens: And the Heathens may take back their Idols of Projection, Attraction, Gravity, Elaſticity, *&c*. And we ſee a Word for an Agent or Action may have many ſucceſſive Significations, becauſe one Action may have many Conſequences; as the

Airs without Motion are call'd Darkneſs; in one Degree of Motion call'd Spirit; in a farther call'd Light; in another call'd Expanſion: as Expanſion caus'd Compreſſion, that cauſed Separation, that cauſed the Solidity of the Earth and the Clearneſs of the Water; it alſo made the Earth crack, and form Fiſſures, fill'd ſome of them with Metals, and through others forc'd down the Waters, and with them form'd the Surface of the Earth, *&c.* And theſe new Conditions, new Powers, and new Names do not take away the old Conditions, Powers, or Names; there is Darkneſs ſtill with little Action; 'tis a Spirit ſtill, and moves; 'tis Light ſtill, and ſhines; 'tis Expanſion ſtill, and compreſſes, *&c.*

## And it was ſo:

"And it was done ſo, and it was made firm, ſolid, durable. *Job* xxvi. 10. *He has ſet circumferential Bounds* [limitem per circuitum] *on the Surface* [Faces] *of the Waters (k)*": "Or, God ſeparated the Waters without the Wind, and afterwards

(k) Critici Sacri Tom. 1. p. 11.

dried

dried them away by the Wind (*l*)". "The Earth, its groſſer Parts being compreſſed together, and at length ſeparated from the Waters, and clear'd of them (*m*)". And this will make other Deſcriptions, even ſome as they are tranſlated, intelligible; as *Pſ.* civ. 3. *And placeth his Loſts in the Waters.* Amos ix. 6. *For in the Heavens* [firſt in the Expanſion, and after between the two Spheres of the Airs] *he buildeth his Stories.* *Job* xxvi. 7. *And ſtretcheth out the North* * *over the empty Place* [or Abyſs full of Airs] *and hangeth the Earth upon nothing* †. And all the reſt, if the Tranſlation came up to the *Hebrew*,

## And God called the Firmament Heaven;

That you may not miſtake, and think this Expanſion, this Agent, which di-

(*l*) Alphonſi Toſtati Tom. 1. p. 8. Gen. i.

(*m*) Critici Sacri Tom. 8. p. 534. Arius Montanus Lib. Phaleg.

* Perhaps, *The Covering*, viz. *the Shell of the Earth.*

† The Earth hangs upon, or ſwims in, or is moved by בלימה, which is tranſlated *Nothing*; but is the Mixture of Light and Spirit which ſurrounds the Earth, from בל a Term for the Spirit, and ימה whence יום Day.

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

There are ſome Texts, which deſcribe the immenſe Quantity or Extent of the Airs, and the Commodiouſneſs of their Situation, or Figure, in a Sphere about the Earth. The Airs, when they were writ, and now, are in the ſame Quantity, and in the ſame Sort of Figure or Sphere they were created in, and in the ſame Place with reſpect to the Earth, except thoſe which were in the Abyſs, and afterwards changed Place with part of the Waters, and were join'd or united into the ſame Figure or Sphere; and the Creation of them, and placing them about the Earth in a Sphere, is one and the ſame Act; and the Addition of thoſe out of the Abyſs did not alter their Figure, nor extend them, otherwiſe than by an Addition of Quantity. But there are many other Texts which deſcribe this Action, [רקיע] or Power in the Airs, and attribute it to God as another Act; and ſome mention

mention both diſtinctly, but the Tranſlators make moſt of them bend to the firſt. Could the Author, or other divine Penmen, whoſe Buſineſs was to make Men ſenſible that God created Matter, and gave it all the Orders and Powers it had or has, omit or forget to tell them of that which ſets and keeps all the Wheels a going, and leave it to the People, whom he was juſt then recovering from the Worſhip of thoſe Agents, and other Idolatry, to ſearch it out, or to the Heathens to explain it? Can any one be ſo ſtupid to expect that the Heathens, who had either theſe Agents, or other Gods of their own, ſhould attribute the Oeconomy in the World to the true God, and ſhew us how to explain his Revelation concerning it? And ſince they had not a God of their own that they had the Impudence to aſcribe it to, was it not their Buſineſs to make the Chaos eternal, and to aſcribe the Oeconomy in the World to Nature, innate Qualities, nay, rather than to God, to Chance? Nay, ſuppoſe any of them believed in the true God, and underſtood it, though ſome hinted at his being the Author, durſt they publiſh it plainly? No: that had been the Way to be ſton'd, and the Writing to be burned by he Hands of the Executioners. Their

Ignorance, or pretended Ignorance of this, set all their Philosophers to work; and he that could form the most incredible System was the greatest Man. Yet we are not to reject every Article they advance, but only strip off what they added, or add what they stripp'd off. For as *Clemens Alexandrianus* says, "We have shewn and in the first Book that the *Greek* Philosophers are Thieves, who have taken their principal Notions from *Moses* and the Prophets, and have not had the Gratitude to acknowledge it (*m*)." It may be said of this Spirit and Motion, as the Man said, St. *John* xi. 30. *Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath open'd my Eyes.* Can we be at a loss from whence this Motion came, that hath produc'd Light out of Darkness, and after an Expansion which hath separated the Chaos, the Earth from the Waters made it solid, and kept the Parts together; divided the Waters, carried those above to below, made the Earth habitable, *&c.*

There is another Mistake arising from the Texts which mention this Act of uniting, fixing, establishing, or rendering the impalpably small Parts of the Earth solid

(*m*) Strom. Lib. 5. p. 550.

or immoveable, so as the Form or Foundations should not be broken or dissolved *here*, or more lastingly after the Flood; as *Psal.* xcvi. 10. *The Globe is established, it shall not move.*—which have been applied to fixing the Earth upon Foundations, so as to hinder the whole Earth from shifting, or moving locally; and had like to have cost the first Discoverers, or Revivers of the Earth's Motion very dear: but the Translators since have rendered them so as to signify neither.

The Philosophers, falsly so called, and mostly Heathen, have puzzled the Translators, though cautioned by St. *Paul*, and they have puzzled the World with empty void Space, or Place without Matter. "Besides some Philosophers have introduced a Vacuum, and that entirely void of all Body; they point out a Sort of an infinite Chaos, and contend that it was before the World; but the Elements being created, they concluded all Bodies within the Compass and Circumference of Heaven, leaving no Vacuum within (*n*)." And so have brought in a Name which they imagine to be the Residence of God, of Angels, and Spirits, by the Word *Heaven*; and consequently Angels

(*n*) Max. Bibl. Patrum, Vol. 25. p. 60. Nicetæ Thesaur. Orth. Lib. de Græcis & Judæis.

and

and Spirits into this Creation, and into the Formation and Operation. *Moses* neither mentioned, nor meant to give any ſuch Deſcription. Our Tranſlation ſays, that— *The Angel of the Lord appeared unto* Moſes *in a Flame of Fire, out of the midſt of a Buſh*— Indeed, the Power or Preſence of God, appeared where Fire burned, and conſumed not the ſmall Wood of a Buſh; and, I think, he ſays, he ſaw no other Appearance; and that drew him aſide to the Place where he received his firſt Commiſſion; and when he deſired a deſcriptive Name of God, he had no other but *I am*; and when he required ſome Abilities to convince the *Iſraelites*, and the *Egyptians* of his Commiſſion, God ſhewed and gave him his farther Power over Matter; that was a Teſt to the *Iſraelites*, and at laſt to the *Egyptian* Magicians, when they could not make Duſt Lice; and tho' ſome have lately, inſtead of a Prophet, repreſented him a Conjurer, and that he had learned that Skill amongſt the *Egyptians*, 'tis plain he was not acquainted with the Abilities of the Magicians, which indeed was Folly: for if he had, he would not have taken the turning of a Rod into a Serpent for one of his Credentials, becauſe he would have known they could have done

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it as well as he. *Moses* has not yet ſaid any thing of God, but in deſcribing his Actions concerning Matter. He ſpeaks of and uſes proper Names for material things, which were then created out of nothing, and proper Words for the Actions and Accidents of thoſe things: He ſays nothing of the Subſiſtence, Reſidence, or Actions of any other Beings or Things: It was not his Buſineſs to deſcribe them, much leſs to deſcribe Philoſophical Voids, *&c.* And if by what we call Heaven he only means Airs, and the Matter in the Sun, Planets and Stars; immaterial Beings and what they call Space, are not included in his Deſcriptions. The latter divine Penmen, in relating God's Actions or Operations in or concerning this created material Syſtem, have attributed them to his Spirit, or Strength, or Power in the Airs; as *Pſal.* lxviii. 34. *Thy Strength is in the Clouds, &c.* and ſtiled them his Spirit, his Hand, his Miniſters, his Voice, his Breath, his Preſence, his Glory, his Attire, nay every thing leſs than himſelf; called them his Throne, and mentioned the Heaven of Heavens, *&c.* Indeed his Operations in them and by them, were, and are, the viſible and permanent Evidence, of his Power; but the pious Tranſlators

have

have imagin'd the Upper Heavens to be the Place of his more immediate Residence, and for Fear of robbing Heaven (which there is no Danger of, so long as they allow them to be his Servants) have attributed all the Actions to him immediately, or to the Acts of his Angels. His Throne implies no more in Matter, than the Matter where his Ordinances of the Airs were imparted, and by them his Ministers executed there, and upon the Earth: The Heaven of Heavens implies no more than the present Sphere of Airs, which is compos'd of the Sphere of Airs which was created above and that which was created in the Abyss, and now united, and so the *Airs of Airs*: The Sun, Planets, and Stars are all in the same Matter, the Expansion of the Airs, as the Fowls flie in: The Descriptions of the Heavens are not to magnify, but diminish them, *Solomon* says, 1 Kings viii. 27. *Behold, the Heaven, and Heaven of Heavens cannot contain thee*; and God says, Isa. lxvi. 1. *The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? where is the Place of my Rest?* Wisd. of Sol. xi. 12. *For the whole World before thee is as a little Grain of the Balance; yea, as a Drop of*

*the Morning-Dew that falleth down upon the Earth.* Our modern Philosophers, they say, and I shall not now rob them of their Invention, have brought into their empty Space, which can do nothing in direct Opposition to Scripture, powerful, but invisible Properties in solid Matter to act in that Space; nay, the Sun and Planets to extend their Power to the Earth, and each of them to each other reciprocally, and thereby taken away the Fluids, and the reveal'd Power in Fluids, and the visible Evidence of the Power of God.

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

'Tis remarkable, *Moses* does not say here, that God gathered the Waters together to one Place, or that God made the Dry Land to appear, but seemingly leaves these Actions to second Causes: These are left as Accidents of a lower Class, indeed to be executed by the Agent established: The Waters next under the Heavens, and upon the Surface of the

the Earth, were to go to ſome Place where there were other Water for them to mix or join with, and be in one Place. " To their Gatherings together; into one Collection (*o*)". What Place was this? The Seas, if they had been then in Being, or the *Conceptacula* had been form'd, the Waters to go had been in them: were there other Waters in the Clouds, or above the higheſt Extent of the Airs? If thoſe here below had gone to them, then we ſhould have had no Waters left: Where were the Waters they were to be gather'd to? Where was there any Room for them next the other Waters? And what was to fill the Room they were to leave? Was there not a Place appointed for them? Yes certainly. But, as I hinted above, there was ſomething to be done before the Waters could go: There wanted Swallows and Inlets through, and alſo Cracks in and through the Shell; they were to be made; but that is both implied, and may be diſcover'd by Obſervation, ſo needed not be reveal'd: And it muſt ſtand thus, Let the Waters next under the Airs and above the Earth be ga-

(*o*) Polyglot. Vol. 6. p. 1. Flaminii Nobilii Notæ.

ther'd

ther'd at Inlets, or Funnels through the Sphere of Earth, and carried down to the Sphere of Waters, into the Place of the Abyſs of Darkneſs or Airs; and let that Sphere of Waters which is below, and the Sphere of Waters which is to deſcend and change Places with the Airs which are now below, and which are to aſcend as the Waters go down, be in, or make one inclos'd or undivided Place, or an Abyſs, or Congregation of Waters, larger, by the Quantity of the Sphere of Waters which are below, than the Abyſs of Airs, that which goes down with them included.—But why one Place? why not denominated from the Matter in the Place? This was juſt at the Time when the Airs and Waters were to change Places, ſo could not be denominated from either: And it could not be miſtaken, becauſe there was not at that time any other Place bounded: But moſt deſcriptively, becauſe Part of the Waters at that time was there, and the other Part was to go to it, or them, and be together, or in one Place, or Congregation: And conſequently, let the Airs which are in the Abyſs, or the Abyſs of Airs, come up into the Place of Waters which go down; let it come in under the Airs which were above the Waters,

ters, (going or gone,) and make the Sphere of Airs above, larger by the Quantity of Airs which were in the Abyſs; which, when ſo join'd, are after call'd the open Firmament of Heaven; and let them be alternately changed into Light; ſo that the Dry Land, which was form'd and hid with Waters, may by Light in the Air appear. "This Day God made the Earth riſe into Mountains and ſink into Vallies, and vaſt Channels, *&c.* (*p*)". "Moreover this gathering together of the Waters was when the Earth, which before was round and cover'd all over with Water, was raiſed by God, here into Mountains and Hills, and there ſunk into Vallies: And ſo the Water betook itſelf to the lower Grounds. I ſay nothing of the Gulphs with the Bowels of the Earth. See *Eccleſ.* Ch. i. Ver. 7. about the Rivers, how, I mean, they flow from and return to the ſame Place (*q*)". From ſuch Gueſſes as theſe our Theoriſts took their Diſruption; and fancied Mountains, Valleys, and Seas were made ſo.

(*p*) Synopſ. Crit. Tom. 1. p. 8. Gen. i. 9. Corn. a Lapide, Bonfrerius:

(*q*) Bibl. Lat. cum Comment Joh. Gordon. Vol. 1. p. 6.

Ver. 10.

Ver. 10. And God called the Dry-Land Earth; and the Gathering together of the Waters he call'd Seas:

And God call'd the Parts of the Earth which were firſt diffuſed in the Waters, and lately ſeparated from the Waters into ſolid Parts contiguous to each other; and then at the Surface of the Waters, or Dry Land, in form of a hollow Sphere, fill'd with Waters and what they tore out of the Surfaces, and carried down with them by Part of the Airs and Part of the Waters, ſhifting or exchanging Places, ſituated between the two elementary Fluids, *the Waters below or within*, and the Airs or dry Element without or above, EARTH. And the Gatherings, Drainings, or Gleanings of the Water which went laſt, when the Store-houſe was full, and were lodged in the Mouths of the Funnels, at the Entrances or Places where the great Store or Treaſure of Waters were gather'd in, or at the Barn-Doors, he called SEAS; Job xxviii. 10. *He cutteth out Rivers among the Rocks.* Jonah ii. 6. *I went down to the Bottoms* [*Heb.* Cuttings off] *of the Mountains*;

2 Esd. xvi. 58. *He hath shut the Sea in the Midst of the Waters.* — In *Conceptacula*, in the middle Sphere, in the Shell of Earth; which were, when they were made, between the two Spheres of Waters; but, when the upper Sphere of Waters was gone down, were uppermost. Eccles. i. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the Place from whence the Rivers came, thither they return again.* And things were then as again after the Flood, when *Moses* says, *Exod.* xx. 4. *Which is in the Airs above, or which is in the Earth beneath, or which is in the Water under* (and so within) *the Earth.* Psal. xxxiii. 7. *He has gathered the Waters of the Sea together, as an Heap; he has laid up the Deeps in Store-Houses*, and says nothing of any other Waters. Indeed, the Heavens of Heavens, and the Waters above the Heavens are mentioned. Psal. cxlviii. 4, 5. *Praise him, ye Heavens of Heavens, and ye Waters that* (be) *above the Heavens. Let them praise the Name of the Lord: for he commanded, and they were created.* But this refers plainly to them as they were created, or at farthest when the Waters were divided, and not as they (*be*); and there is no Verb in the *Hebrew*, so must be understood

ſtood *(were)*; and though, when the Law was given, the Airs were together, and the Waters together, each in one Congregation, except ſome ſmall Quantities diffuſed into each other, they ſtill write each in the plural Number, as *Heavens*, *Abyſſes*: Which ſhews, that ſome Interpreters think there are more Abyſſes than one, and more Heavens than one.

*Moſes* ſpoke of created things, in whatever Sphere or Place they were at the time he ſpoke of, with no Reſpect to the Space which contained them; only deſcribed their Situation in reſpect to one another; when Alterations were made in any of their Conditions, whether in the ſame Place or Situation, or another, he changes their Names: He ſays, that the Earth was created, and that the Parts of the Earth were looſe, and in ſuch a Figure, that they encompaſſed ſomething which was void of Earth; ſomething of leſs Denſity than that which environs it, or them; and that he calls an Abyſs, or Store-houſe of Darkneſs, or dark Airs; and called the Mixture of looſe Parts of the Earth, which were to be ſome ſolid, and the greateſt Part fluid, and which he had called Earth, and which contained all terreſtrial Matter, WATERS; (as he called

both Night and Day, the Darkness bearing small Proportion, DAY presently after;) and he called all above, or which encompassed the Waters, the *Spirit* of God, or AIRS, which God had put into Motion: Then a great Part of the Sphere, called Waters, was, if the Place had been measured by Distance from the Center in that Sphere or Place where Fowl flie now, which we call the Atmosphere: and if the Place had kept the Name of the thing named in it, we must have called that Sphere, instead of Heaven, Waters; but it had the Name changed since, when Airs came into it, and changed Names twice at the Flood, as the Matter changed Place, when the Separation and Division were made: He, by way of Distinction, called the Sphere of Waters under the Earth, and above the Expansion in the Orb of Airs in the Abyss, which were separated from the Parts of Earth which rose, *The Waters above* or *next above the Expansion of the Airs*; and the Sphere of Waters above the Earth, which were separated from the Parts of the Earth which sunk and were under the Expansion in the open Airs, *The Waters under or next under the Expansion in the open Airs*: and when the Waters under or next under the

the Airs were ordered to go, and were gone down to, and mix with the reſt in one Place or Congregation, ſtill ſomething of leſs Denſity than that which incloſes it or them, he calls *an Abyſs of Waters*; and he calls the Darkneſs, or Airs, which came out of the Abyſs, or the Abyſs of Darkneſs, which came into the Sphere which the Waters which were above the Surface of the Earth had lately poſſeſſed and left, and were preſently in the ſame Condition as the Airs above that Sphere, and mixt with them, alternately *Light and Darkneſs*; and ſoon after called them, the open Expanſion of the Airs, *whoſe Powers ſhall be ſhaken*, Matt. xxiv. 29. Luk. xxi. 26. and *which is to periſh*, Job xiv. 12. Pſal. cii. 26. Iſai. xxxiv. 4. Ibid. li. 6. Matt. xxiv. 35. And called the ſolid Subſtance or Sphere, which was ſeparated from the Waters, *Earth*; and the Waters which remained in the deepeſt Furrows, which the Waters which went down tore in the Surface of the Earth at their going off, *Seas*. The ſhifting of Airs and Waters will be more fully proved at the Flood.

And God saw that it was good.

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

If any should ask my Opinion, why God did not create things perfect at once, but in Atoms, and produced a Cause to form them by Degrees successively: And why *Moses* is so particular in these and all the other Formations, Changes of Conditions, Situations, *&c.* Besides the Reasons assigned of instructing Men in useful Knowledge, and preventing Adoration of the Agents employed in keeping up the Oeconomy, he has an Opportunity, besides his Creation, to shew that it was his Spirit, and not the Spirit of the World, which produced Motion, *&c.* to shew that Light is not the Issue of the Sun, but the Sun the Issue of Light; to shew that the Origin of all Bodies was from impalpable Dust; and his Wisdom and

Power

Power in infusing a Power into an invisible thin Fluid to act, before there were two Atoms of Solids together; and to sort, form, unite and keep them together, place and keep them in proper Situations, *&c.* and thereby his continued Dominion and Operation upon Matter, which could not have appeared so plainly, if he had made and only revealed that he had created all things perfect, or in the State they were in when formed; perhaps, then Men would always have doubted, whether Solids were not the Cause of Motion, and whether he could have dissolved them. Why was Man made of Atoms? Was it not to shew; that he, who collected and once put them together, could dissolve and collect them again, when dispersed.

What Motion in the Air produces, how it is continued, what Light is, how it is now propagated, what this Expansion is, how it is performed, what Effects it has upon that which is expanded, what Effects it has upon that it compresses in its different Degrees, and in their different Conditions and Situations, belongs in Part to a Description of the solid Parts of the Earth, *&c.* and are coupled toge-

ther. *Wisd.* vii. 17. *He gave me the true Knowledge of the Things that are; that I should know the Constitution of the World, and the Power of the Elements* But indeed to several other Works.

OF

# OF THE DISSOLUTION AND REFORMATION.

THE Revelation of the Flood, or what happen'd then, which was reducing the Earth to its firſt State, and a Parallel Act to the firſt Formation of it, differs much from the Revelation of the Creation, and firſt Formation. There were living Witneſſes, who ſaw many of the Particulars which he relates of the Flood, and ſurviv'd; and Relations of what they ſaw were doubtleſs handed down, and well known, when *Moſes* writ: And as the Earth has remain'd from the Flood as it was when he writ, they had, and we have natural Evidences of many things, which he needed not reveal; and

and there are many things which he has reveal'd, which neither they who saw and survivd the Flood, nor those since, nor we, could have *known*, though several of them, as they are reveal'd, may be prov'd to be true by natural Evidence. And there were some Alterations made soon after the first Formation of the Earth, which, perhaps, would have some different Effects in the second Formation of the Earth, during the Flood; which, 'tis likely, answer'd the End of dissolving the Earth. That there was a Flood which destroy'd all the Men and Animals, which are related to have been destroy'd, needs no proving; but what I take for granted, and what I have seen natural Evidence enough to prove, *viz.* that the Parts of the Earth, Stone, Metals, *&c.* were dissolv'd at the Flood, and that the Remains of Animals, *&c.* found in Stone, are really such, has lately been counted a Discovery or two. Many Remains of Animals and Vegetables preserv'd in Stone, Clay, Sand, *&c.* have been collected, and produc'd, sorted into Classes, and a List of hard Names pick'd out for them: Collections have also been made of the Remains of Animals, which have lately liv'd, and of Vegetables which have lately grown,

to

to compare and prove to those who never look'd into the Earth or Sea, that each Species of them are alike in all Respects. Others have discover'd, that there was no Dissolution, and account for the Shells other ways. The various Translations of several Words in Scripture, which relate to this, some before, and some after, and some Heathen blind Evidence, have been cited to prove that there was. And every thing which has been discover'd, or shall be discover'd in this Affair, or about putting it together again, is to be suppress'd, or seiz'd, and apply'd to their Use and Purposes, right or wrong; without any Account. And the one argues thus; "When Man, whom God created pure and upright, had subjected himself to Death, and so human Nature was swallowed up in Sin, and being depraved by Lusts, just Vengeance soon overtook this Licentiousness. And we all of us, prove by denying it, or tacitly acknowledge the Sentence of God the Creator and Judge inflicted on sinful Man, and the Earth for Man's sake, and which is to last, as long as the Earth is inhabited by Men; it's natural Infirmity is a Witness sufficient to convince the most obstinate, tho' they should not believe the Scripture which is

true

true and faithful. Moreover we have it on the Authority of the moſt credible Writers, that all Mankind was deſtroyed, (a few only being preſerved in an Ark, for their Faith, to renew the Race,) by the Sea which was let looſe upon the Earth, and the invading Deluge; when the Globe being cover'd over, all was Air or Sea. And they aſſure us that there have been ſome, who tho' ignorant of paſt Times and of the Author of Times, [*Temporum*] have gueſſed it from the Stones which we find in diſtant Mountains, full of Shells, and often worn and hollowed out *(r)*". "When he ſays, the Fountains of the Abyſs and Cataracts of Air, he plainly ſhews that the whole viſible Creation was ſurrounded with Water—ſo the Earth was reduced to its original Chaotic Condition, [*Barbariem*] without Form and inviſible. The Waters above and below becoming, as at firſt, a dirty Sink, [*Colluvies*] brought all into that diſorderly Confuſion *(s)*". It may be demonſtrated many Ways that an univerſal Flood has

*(r)* Max. Bibl. vet. Patrum. Vol. 6. p. 381. Pauli Oroſii. Lib. 1. Ibid. Mag. Bibl. vet. Pat. Tom. 5. Pars 1. p. 339.

*(s)* Procopii Gazæi Sophiſtæ Comment. in Geneſ. cap. 7. p. 100.

invaded

invaded the Earth, which will convince thoſe that are unwilling to believe *Moſes* who has explained theſe Things: For there are yet to be ſeen in high Mountains and Places difficult of Acceſs, various Sorts of Fiſh-ſhells, left by the Sea, and ſuch like, which I myſelf have ſeen (*t*)". "And the other thus. For even in our Times, they who dig Stone for Building, have found on the Top of *Libanus*, ſeveral ſorts of Sea-fiſh, which happen'd to ſtick faſt to the Clay in thoſe Hollows of the Mountains (*u*)". — "For there is in ſome Places ſuch a mineral Power, that not only Water, and other Things are turned into Stone, but even Animals, which happen'd into thoſe Places have been turned into a Stone, inclining a little to Redneſs, whence he ſays, we find in Stone Bodies like thoſe of Men and Beaſts.—But the Proof that they were real Animals is, that we not only find all the outward but the inward Lineaments, which are to be found in real Animals of the ſame Species: for it is impoſſible that this ſhould be performed by human Skill, becauſe the Workman might carve without, but could not carve them

(*t*) —Ibid. Cap. 8. p. 101.

(*u*) Max. Bibl. vet. Patr. Tom. 27. De Euſtatii in Hexæm. Comment. p. 33.

with-

within: Whence we have the ſtrongeſt Argument that theſe were once real Animals, *&c.* (*x*)". "*Vitruvius* writes that Vegetables and Animals may, by a certain univerſal Virtue, be turned into Stone "(*y*). I know not that there was any great Neceſſity for *Moſes* to reveal what affords plain Evidence to the Senſes; nor did the other ſacred Writers mention it as a Diſcovery, but in enumerating the Acts wherein God had manifeſted his Power over Matter. *Moſes* ſpeaks plainly enough, and doubtleſs where his Cotemporaries thought there was any Need, explained his Writings by Words to the then *Iſraelites*; which would be handed down by Tradition, or, perhaps, by Writing; and he will ſpeak ſtill plainer to us than they have lately made him ſpeak, when the things are a little better underſtood; and alſo the other Writers, as well thoſe which are ſacred, as thoſe counted Apocryphal, allowing for the *Hebrew* Manner of expreſſing their Tenſes, when ſpeaking of the Works of God, as attempted to be explain'd, *Synopſis Critic. Tom.* 1. *p.* 7.

(*x*) Alphonſ. Toſtati. Tom. 1. p. 157. The ancient Philoſophers cited by *Albert. Magn. Lib. ſuo* De natura loci.

(*y*) Lodovici Celii Lectionum antiquarum Lib. 30. p. 1691.

and in other Places. And that there is frequently no Verb, so no Tense; and considering the Conditions and Situations each of the things were in at the time each of them spoke of, and that no Tense could ascertain the time, without mentioning the Day, and the Situation of other things: and those ancient Fathers, who preserved and conveyed the lively Oracles of God downward for us, and who, perhaps, had seen other Writings not now extant, have not been so ignorant and forgetful in this Matter, as some pretend. But to return to *Moses.*

## GEN. VI. 13.

## I will destroy them with the Earth.

" The Earth] *Arius Montanus* [but the *Pers.* hath it, *I will destroy them the Earth*] the Earth was damaged by the Sea—*Lira*, the *Hebrews* say that three Spans [*Palmi*] of the Earth were torn off the Surface of the Earth and turned into Water *(x)*." What they mean by three, I cannot tell; but they have such another Expression about the Firmament. " And the Lord made the

*(x)* Synopsis Crit. Tom. 1. p. 82. Gen. vi. 13.

Firmament

Firmament ſupporting it with three Fingers between the Extremities of the Heavens and the Waters of the Sea *(a)*." The firſt Part is a Repetition of the ſeventh Verſe, a poſitive Declaration of a thing lately determined; and the ſecond Part ſeems to refer to an old one, *viz. Gen.* iv. 17. *Curſed is the Ground for thy Sake*; a thing long ago determined, and the Determination here is, that he will deſtroy the Creatures with the Earth. But as the Tranſlators put *from* in the Margin inſtead of *with*, we muſt not depend upon a Prepoſition, but ſee what was threatned by the Execution; for tho' none, that I remember, have ſo much as hinted, that *Moſes* mentions the Execution upon the Earth; I dare ſay, *Moſes* would not make ſuch a Slip: He would expreſs every thing that was neceſſary, and leave nothing ſhort, but what might, by being ſeen, give Confirmations of his Deſcription. *Deſtroying* might, in relation to Animals, imply taking away their Lives; and with relation to the Earth, making it unfit for Uſe, or unfit to anſwer its Ends: and this might have been done to the Creatures, without deſtroying the Earth; or the Earth might have been made uſeleſs,

*(a)* Polyglot. Tom. 4. Targ.

in

in degree, or wholly, without deſtroying the Creatures, 'till they had been reduced to ſhort Allowance; or 'till they had died of Famine. And the Word, which they render *deſtroy*, cannot be applied particularly * to Diſſolution, becauſe the Cruſt might have been broke and ſunk, and ſo effectually deſtroy'd; but more certainly, becauſe all Land-Animals, which were included in this Deſtruction, were not diſſolved to Atoms, as the Earth was. And if the Word had certainly ſignified to *diſſolve*, the Creatures were diſſolved, by ſeparating the Fluids from the Solids: And if the Parts or Fragments of Stone, which were only contiguous to, and independent of one another, had been ſeparated, the Earth had been diſſolved, without diſſolving it to Atoms.

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

* As Dr. Woodward applies it, in his Nat. Hiſtory p. 88. London 1726.

Whatever the Derivation or Meaning of the Word for Flood might be, with relation to the Earth, if it means only what is clear, that the Flood was brought, or was to be the Means, to deſtroy all Fleſh, it will ſtand thus, (This is not, let there be, or, let the Agents which I have eſtabliſhed, or let us bring; but) *I, even I,* in direct Oppoſition to all the Orders which I had eſtabliſhed in Matter, I will ſuperſede Nature ſo, as to make the lighteſt Matter deſcend, and heavier aſcend, to puniſh and deſtroy this wicked Generation, in the moſt terrible Manner. " The *Hebrews* call the Deluge מבול, the Etymology of which Word, according to *R. S.* is from בלה *to confound*; for all things here below were brought into *confuſion* by it. But *Kimchi* deduces it from the Root נבל which ſignifies *to Decay* and *Rot (a).*" If it means what they ſay with relation to both the Creatures and the Earth, it will ſtand thus; to diſſolve the very Earth, which ſupported them in their Luxury, and reform the Earth in ſuch a manner as to abate the Means of their Luxury; put the new Race under the Neceſſity of hard Labour, *&c.* and ſo execute the Curſe pronounced ſome

(*a*) Crit. Sacri Tom. 1 p. 136. Gen. vi. 17. Munſterus.

time

time ago; and lodge even in its most solid Parts the Remains of those Creatures and Vegetables I shall destroy; that there may be lasting Evidence of this Destruction, and of the Manner of it, to all succeeding Generations. Whatever appears to have been done, was done by him; though the Actions were contrary to Rules; nothing was done by Chance; and whatever was done, the Words express, or imply. But the Certainty of this Action is not left to the Implication of a Word, in a Threat, or Decree.

GEN. vii. 4.

For yet seven Days, and I will cause it to rain upon the Earth forty Days, and forty Nights: and every living Substance that I have made, will I destroy from off the Face of the Earth.

"*I will destroy all Substance which I have made*".] He calls the living Creature, Substance; for inanimate things, such as the Earth, and Trees were not destroyed or razed, but damaged: altho' the Flood

took the Surface of the Earth and turned it into Water, *&c.* *(b)*. This if Substance mean *viventem*, and Faces *Superficiem*, is a Limitation, or an Appointment when he would begin to produce the Means, which should destroy all Flesh, and so hasten and fix *Noah*'s time of going into the Ark; and if he had declared before, that he would destroy them with the Earth, this was also fixing the Time when he would begin to destroy the Earth; and though the Rain did not destroy or dissolve the Earth, the Cause that rais'd the Rain had the first Hand in destroying it.

Ver. 12. The same Day were all the Fountains of the great Deep broken up and the Windows of Heaven were opened.

What the great Deep is has been explained; and those Inlets, Apertures, or Places, at which the Water went down through the Sphere, or Shell of Earth, or Stone, to let the Dry-Land appear, were now, by the coming up of the Water, at first made Springs, Spouts or Fountains;

*(b)* Alphonsi Tostati, Tom. 1. p. 74. Quest. 7. Gen. vii. 4.

and

and together with the Paſſages of Springs, this Day, by the Force upon, or of, the Waters, broke up, or broken open upwards, to make Paſſage for the Water to aſcend. What theſe Fountains were appears yet plainer, by the ſame Words being uſed, where the *Pſalmiſt* lxxviii. 15. is ſpeaking of *Moſes* ſplitting the Rock, and making the Sides contract this Way and that Way, leaving an Opening, through which the Waters guſh'd out. "*All the Fountains of the great Deep were broken up.*"] "We ſhall more readily underſtand theſe Words if we enquire into the meaning of the Word *Abyſs* or *Deep*, which is nothing elſe than an hidden Place in the Bowels of the Earth, where the Waters lie hid and from whence Fountains and Lakes have their Riſe; and it's called the *Great Deep* by way of diſtinction from ſome leſſer Hollows in the Earth; for this is as it were the Mother of them all, to whom they are all joined by Veins and Paſſages: The Fountains therefore of that *Great Abyſs* were broken up, is as if he had ſaid, ſuch a Quantity of Water burſt from that great Deep that its common Outlets were broke or burſt open, like a Land-flood when it meets with Reſiſtance, the too great Quantity of Water breaks down the Channels and

Banks which, as it were, imprisoned it: but not only the Fountains of that Deep were broken open but the Sea came out of its bounds, pouring over the Earth, and the Rivers burst forth with the greatest Violence (*c*). That is, those Parts of the Shell, whose Sides or Edges formed those Passages, were broken, and so the Passages opened, or were broken open upward. The Windows of Heaven have been taken for imaginary Falls of Water from above the Heavens, from the Clouds, from the Air turning into Water, *&c.* "*The Cataracts of Heaven.*"] "The Windows, Holes, Openings or Cataracts of Heaven *i. e.* of the Air, as *Gen.* i. 7. *Isai.* xxiv. 18. (*d*)". For a *Cataract*, according to St. *Jerom*, is a Hole in a Wall, such as Smoak gets through. *Isai.* lx. 8. as *Doves* אל ארבותיהם by *Sym.* to their Doors [θυρίδας] to their Windows. *Isai.* xxiv. 18. The Windows of Heaven were opened— li. 6. the Heavens shall vanish like Smoak (*e*)." —'Tis plain, *Cataractæ* signify Windows, Holes, Sluices, or Flood-gates, or Cracks, or Chinks in Walls, or Building, such as

(*c*) Joh. de la Hay. Arbor Vitæ Concion. in Gen. cap. vii. ver. 11. p. 582.

(*d*) Synopf. Crit. Tom. 1. p. 97.

(*e*) Crit. Sacri, Tom. 1. p. 147. *Drusius.*

Smoak

Smoak passes through out of one House or Room into another, or Windows, such as Pigeons go in at into Houses, or Cracks, or Holes in the Walls of great Buildings, or Rocks, such as Pigeons creep into, and harbour in. This Word is most clearly compared, and is the very same they say it is. The Airs, and the Abyss of Waters, are each called God's Storehouse; and the Wall between them is the Sphere of the Earth, or Crust, or Shell of Strata of Stone, in which there are innumerable Cracks, through which the Fumes, or Vapours, or Mixtures with Air, like Smoak, continually pass at the same Passage, sometimes up for Rain, *&c.* and sometimes down. Malachi. iii. 10. *If I will not open you the Windows of Heaven, and* [Heb. Empty out.] *pour you out a Blessing that there shall not be room enough to receive it.* But at this time the Airs were forced down thro' these Sluices in Cataracts into the Abyss, with such Violence, as to break or force them open; and indeed, I think, to force out the Waters, and possess their Place: or, at least, if the first Force was from below, which broke up the Fountains, and also forced open these to hurry through them, and supply the Place of the Water: And so as *Polyglot.* "The Waters are gone out of the

Sea, and the River ſhall be dried up and waſted away. Ibid. *Vulg. Lat.* How if the Waters retire from the Sea, and the River waſt and be dried up *(f)*." 2 Eſdr. viii. 33. *Whoſe Look drieth up the Depths.* If *Druſius* had known the things, as well as *Hieronymus* underſtood the Word, he would have put in the whole Verſe;—*Who are theſe that fly as a Cloud, and as the Doves to their Windows?* and would alſo have added the Effects of their being forced open, in that and the next Verſe; —*For the Windows from on high are open, and the Foundations of the Earth do ſhake; the Earth is utterly broke down, the Earth is clean diſſolved, the Earth is moved exceedingly.* "In the ſix-hundredth Year of the Years of the Life of *Noah*, in the ſecond Month on the ſeventeenth Day of the Month; *R. Eliezer* ſays, that was the ſeventeenth of Mercheſevan, *(October)* on which the Conſtellation כימה was up in the Day time; that Day the Fountains prevailed; and becauſe Men had changed their Works, the holy bleſſed God changed the Order of things that was appointed at the Beginning, and ordered *Chima* to ariſe, and took two of the Stars and brought on the

*(f)* Tom. 3. p. 30. Job. xiv. 11.

Flood

Flood (*g*). " " That Day, says *R. Josue* was the seventh of *Ijan* (*April*) the Day on which the Constellation *Chima* arises by Day, and the Fountains are made less, and because the Men of that Age had changed their Works, the holy blessed God changed on their account the Work of *Bereschith* [בראשית] (the Course of Nature establish'd in the first six Days) and made *Chima* ascend in the Day Time; and God took Stars out of *Chima*, and brought on the Flood (*h*). " Because all Men had perverted the Laws of Nature, God therefore would invert the Course of Nature, that Man might be punished by those Things he had sinned by (*i*)." " Men, says *R. Josue*, had perverted their ways, God in return inverted the Order of the Creation, *i. e.* of Nature (*k*)." Here is the Foundation of one of our Theories [*Whiston's*] from a Mistake of an imaginary watry Constellation for the Windows of Heaven, as good an Origin as his Theory of primitive Christianity (*l*)." This was at the

(*g*) Bartolog. Biblioth. Rabbini Vol. 2. p. 440. In Gemara. (*h*) Ibid. p. 443.

(*i*) Ibid. p. 441.

(*k*) Jacob. Capell. Hist. sacra & exot. p. 27. citatus in Seder. Olam. c. 4.

(*l*) Sancti Basilii in Hexæmeron. Homil. 1. Tom. 1. p. 14.

Beginning

Beginning of the Time fixed by God, and this is all the Destruction, or Dissolution of the Earth, which *Moses* expresses to have been executed; and a very terrible Execution it was, no less than the Shell of Stone broke up in many Parts, and shattered in all the rest, into small Fragments, and dislocated at once. All the Inlets, Under-Seas, Lakes, *&c.* made Fountains; and all the Strata which formed their Sides, and the Sides of the old Springs or Fountains, thrown up unto the Surface: Spouts of Vapours to darken the Sky, and vast Spouts of Water rising like Fountains, making a dreadful Noise, rising in the Sea,, and running to the Sea, and the Sea rising and driving the People, *&c.* to the Mountain Tops, their last Shift; where they with Fright, Rain, Hunger, or those who survived 'till the Waters came, perished by them. Though this Shock must break and shatter the Shell in a vast many Places, if there had been nothing else, yet this is but Part; the Windows (he doth not say, all) this Day the Passages, or Windows of the Airs were opened; a very extensive Expression; besides the Divisions between the Strata; as soon as the Strata were formed, they contracted, and cracked, not only in perpendicular Fissures, but cracked in all Directions,

rections, mostly into very small Fragments, as appears in this Earth; and those Cracks are of great Use in Nature, and very much for our Service, as may be shewed in their proper Place. In the narrowest Acceptation the Passages of the Airs are through every Fissure, and between every Fragment of Stone, and they are so many, that most Sorts of Strata are divided by great Cracks, into Pieces of perhaps a Tun Weight, (except Freestone and Marble, whose Blocks are often larger;) and when one of those Fragments is loose and shaken, it falls asunder into smaller Fragments, with Sides, Faces, and of Sizes fit for Walling, Paving, the Slates split, *&c.* and though those of Freestone and Marble do not easily fall asunder, they are, more especially the Marble, full of small crooked Cracks. If you use any Force to these Fragments, most of them will split or break, at almost invisible Cracks, to Shivers. How far the Parts were divided, and the Cracks opened at first, is not to be determined; but they were opened, and the Fragments distanced so wide, or in so many Places, that the Airs went down into the Abyss as fast as the Waters came up, Quantity for Quantity. But the Continuance and Repeti-

Repetition of this Force would by Degrees reduce them ſmaller and ſmaller. It would not have anſwered the End to diſſolve them all at once; for the Shell was to hang together, 'till a proper Proportion of the Waters was come up to the Surface, and it was to diſſolve upward and downward, or elſe the new Shell would have been ſmaller, or larger, than the old one was. The breaking up of the Fountains of the Abyſs was underſtood; and this is that the Writers run upon, that the Earth was broken, or lamed; and this is in Truth what is ſaid by *Philo Judæus.* "All the Parts of Earth were ſunk under Water, that the World was lamed in a great Portion of itſelf, that being overthrown: ſo that the World at firſt whole and entire, ſeemed, ſhocking to think or ſpeak of, to have loſt a Limb (*l*)." And moſt of them, that the Earth, that is, the Mould, Clay, *&c.* upon the Surface, was taken up into the Water. If we carry this Expreſſion of the Paſſages of the Airs being opened to the utmoſt Extent, the Waters, much more the Airs, paſs between the Grains or Sands of moſt Sorts of Stone; and perhaps it will at ſome time

(*l*) P. Judæus, p. 355.

appear

appear that the Parts of the Airs paſs between every Atom of Stone, and then the Words imply a Diſſolution, as it really was, though executed by Degrees, as Men, *&c.* were deſtroyed. The firſt Part, the Diſruption of the Shell, is expreſſed by *Moſes*, and was ſeen, heard, and felt by all Men, who had thoſe Senſes when they periſhed; and if *Noah, &c.* were not gone into the Ark, ſeen and heard by them alſo, and 'tis likely that drove them in; and if they were gone in, doubtleſs they heard it. The Diſruption dreamed of after the Reformation in the *new Shell, which is ſuppoſed to be under Water, was neither ſeen, heard, nor felt; nor do there remain any Footſteps of it. And the latter Part, the opening of the Paſſages of the Airs, doubtleſs was both ſeen and heard; but whether underſtood by the Survivors, I am not certain.

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

I ſuppoſe that which roſe much farther than the Surface, or in Vapours, either

* See Dr. Woodward's N. H. p. 79, 80. &c.

at

at firſt, or ſucceſſively, was forty Days in falling.

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

Ver 20. Fifteen Cubits upward did the Waters prevail, and the Mountains were covered.

The Mountains, whether ſhattered, or diſſolved, were yet ſubſiſting, newly covered, and not yet taken up into the Water. This is mentioned to deſcribe the Means by which all Fleſh periſhed.

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

"He deſtroyed all Subſtance, *Junius* and *Tremellius*, which ſtood [*ſtabat*,] *Oleaſter*, which ſubſiſted *(m)*." Whether this has any Relation to the Fragments, Parts of the Earth, that which ſubſiſted of the Earth, or only to Animals, has not been ſufficiently cleared by late Writers. This was the time which ſeemed to be fixed, and, 'tis like, they went together: but *Job* ſeems to ſay, the Earth went firſt *(n)*." "The Air ſhot down Torrents from above, the Earth ſet at large the Abyſſes from beneath, and whilſt the Waters burſt out, created Things were reduced to the elementary Waters. No Diſtinction now of Dry-land and Sea; every thing lay in the Channel of one River. No Springs, or Lakes, no pleaſant Fountains; but all things were ſwallowed up of the huge Waves. No Plants, Flowers or Trees; no Cities, no Plains, no Mountain Tops, but all Things had ſuffered Shipwrack and were buried in one common Sepulchre. *Orat.* vi. p. 31. When the Deep and Darkneſs had got Poſſeſſion of the Earth again, and things tended to the firſt Confuſion—*Dauſqueius*'s *Notes* p. 329, —IS

(*m*) Synopſis Crit. Tom. p. 99. Gen. vii. 23.
(*n*) Sancti Baſil. Orat. 5. p. 28. Ibid. in Max. Bibl. vet. Patr. T. 8. p. 428. Ibid. in Mag. Bibl. vet. Patr.

——is bringing the World [ςοιχείοις] back again to its first Principles, from which Principles the whole of the Creation [*Genesews*] was composed *(o)*." "The Wrath of God, to speak with *Censorinus*, reduced the World to Water [*exaquescebat*] (*p*)." "There was no City or Kingdom, but the whole Globe of the Earth was destroyed, [*deletus*] with all its Inhabitants, Riches and Ornaments (*q*)."

*A Flood shall Earth dissolve, th' Almighty said,*
*And all its foul Pollutions wash away.*
*To its old Chaos let the Globe return,*
*The Waters seek again th' Abyss, Dry-Land*
*Subsiding sink beneath the formless Deep:*
*To Man's Apostate Race be this the Term*
*Prescrib'd, and this the End of sinful Flesh!*
*Devoting thus to universal Wreck*
*His guilty Works, did God (th' Event foreseen)*
*Through the wide World the wasting Deluge pour.*

* *Mean Time the mighty Sea, still rolling on*
*Its Weight of Waters, softly stole away,* *Re-*

Patr. T. 5. Pars 3. p. 416. Ibid. in Joh. Conradi Dieterici Antiq. Bibl. p. 105, 106.

(*o*) Joh. Conradi Dieterici Antiq. Bibl. Gen. vii. p. 106.

(*p*) Leonh. Lessium 3. de perf. moribusque div. S. p. 371.

(*q*) Mag. Bibl. vet. Patrum. Tom. 6. p. 404. Alcimi Aviti de Diluvio Mundi. Ibid. Bibl. vet. Patr.

* Ibid. v. 553.

*Retreating to its Bounds, 'till at th' Abyss,*
*Their Seat of Old, the Floods again arriv'd.*
*Then 'gan the Mountains huge their lofty Heads*
*Abroad display; nor long, e'er far beneath,*
*Dispers'd around, the humble Hills arose.*

* *Thus when the Sea within its Shores retir'd;*
*And Ocean, gather'd to his spacious Bed,*
*Within his own Domain content to stay,*
*From all his Watry Sons (that, now restor'd,*
*Pursu'd their wonted Course) again receiv'd*
*His antient Tribute, leaving each his Share,*
*By Measure due restraining wild Excess;*
*And ev'ry vagrant Stream at length recall'd*
*Within its Channel ran: Forthwith emerg'd*
*The new-form'd Surface, and Dry-Land appear'd.*

" *Job* xiv. 19. For truly the falling Mountain dissolved, and the Rock (the Strata of Stone) was removed out of its Place. The Waters wore the Stones to Pieces, the Dust of the Earth swallowed up the Fruits of it. And thou destroyedst the Hope of Man. *Interpret.* LXX. The Waters [*levigarunt*] loosened the Stones, and the Waters drowned the Hills [*supina Cumuli Terræ*] overturning them. As *Sebastian Castalio* interprets it;

Patr. per La Bigne Tom. 8. p. 608. Alcimi Avitî Viennensis Archiepiscopi.

* Ver. 553.

when the weakened Mountains fell, and the Rocks were lifted out of their Place, when the Water wore the Stones to Pieces, its Waves washing away the Dust of the Earth, thou cuttest off the Hope of Man." 2 Esdras viii. 23. *Whose Look drieth up the Depths, and Indignation maketh the Mountains to melt away, which the Truth witnesseth.* Judith xvi. 18. *For the Mountains shall be moved from their Foundations with the Waters, the Rocks shall melt as Wax at thy Presence.* The Descriptions of the Dissolution by several great and learned Men are clear, and as expressive as they can be writ. An Angel could write it no plainer, if he fill'd a large Volume in Folio, than by saying the Earth was reduc'd to its first Elements, to *Genesews* *; nor any more of the *Exuviæ* † than that they were all buried in one Sepulchre. The Translations of *Job* express the Manner clearly, and fully; and those from the Apocrypha want either to have no Tense, or the Tense corrected, to make them clear in our Language; and there are many more not cited, if right render'd, would

* The Condition it was first created in.

† Remains, viz. Trees, Plants, Bones, Shells, &c.

be as clear. St. *Peter*, 2 Epist. C. iii. Ver. 3, 4, 5, 6, foretold that some would willingly be ignorant that this Dissolution was perform'd by the Word of God. And they wanted to know what *Menstruum* dissolv'd Stone, *&c.* *Moses* has told them plain enough, that God superseded what they call Nature, and in what Manner the Earth was dissolv'd to very small, if not, the smallest Parts. Withdrawing or altering the Operation of his Spirit had been enough; a little Motion or Force after that would dissolve the Form, or Adhesion of those small Parts of the Earth: And indeed the Force in the Water above was very small; for the Cohesion of all the solid Parts of what was by Generation, Production, or Growth, was not dissolv'd; many Trees, Plants, Bones, Shells, *&c.* remain preserv'd to this Day; so far from being dissolved, that the common Accidents, which rot or dissolve such things, were that Year suspended; so that the most tender Tube or Fibre of the most tender Leaf near the Surface, was not broke, or hurt.

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

What is meant by *prevail'd* mention'd three times has not been explain'd. Would not one ſay Fire had prevail'd upon a Houſe, when it had diſſolv'd the Parts, and ſcatter'd them into Smoak and Aſhes? "Nor is it, ſays *Capellus*, juſt to think that the *Hebrew* Books are corrupted, ſince that Number agrees, with the 150 Days, which the Deluge kept the Earth diſſolv'd [*Labefactavit.*] And the *Chaldee* Edition teſtifies the ſame (*q*)". The Water and the Earth make one Globe: But then the Water had got Poſſeſſion of a great Part of the Sphere of the Air, then I mean when it got fifteen Cubits above the high-eſt Mountains, as appears below it did: and ſo it's ſaid in the third Chapter of the ſecond of St. *Peter*, that the Heavens and the Earth were then from Water [*de aqua*] *i. e.* the Water had invaded the whole Earth, and a great Part of Heaven, *i. e.*

(*q*) Jacob. Capell. Hiſt. ſacra & exot. p. 27. Sixtus Bibl. Sanctel. 5. p. 562.

of

of the Air (*r*)". His Description of the Situation of things is true: but he wrongs St. *Peter*, who says, *And the Earth that consisted out of the Water and in the Water, so that the World, which then was, perished, being overflow'd by Water.* And St. *Peter* will also be understood, if it appear there was Earth in the Water, and Earth out of the Water, and that both perished by Water.

## GEN. viii. 1.

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

"ויעבר *Vatablus*, he brought in, *Pagninus*, *Piscator*, *Ainsworth*, he caused to pass along, *Tirinus*, *Menochius*, *Lyra*, the Spirit, *i. e.* a strong, drying, burning, Wind (*s*)'. "Let it not seem strange to any one, that he says, the Water was asswaged by the Wind, since the Spirit, or Wind, had from the Beginning been moving [*Ferebatur*] upon the Water (*t*)".

(*r*) Alphonsi Tostati Tom. 1. p. 75. Gen. c. vii. Quest. 10.

(*s*) Synopsis Crit. Tom. 1. p. 100. Gen. viii. 1.

(*t*) Procopii Gazæi Sophistæ Comment. in Gen. p. 100.

This could not be in Form of Wind upon the Earth; the Waters were upon its Faces to a vaſt Height, and Wind blowing upon the Surface of the Waters, could not make them aſſwage; but would, in Proportion to the Degree it had moved with, move and enrage them. No, this is plain, God took off the Suſpenſion, withdrew his Hand, and ſet the Spirit to work again, as it begun at the firſt Formation, into its old Courſe, and it ſtopp'd the Water from extending its Sphere, went on Step by Step, as Part is related, and we ſee the reſt. It operated above and below, form'd the Earth into a Shell, made new Inlets for the Water, and Outlets for the Air, carried down the Waters, brought up the Airs, form'd the Surface, dried it, *&c.* To this *Job* alludes, Ch. xxxiv. Ver. 14, 15. *If he ſet his Heart upon Man, if he gather unto himſelf his Spirit and his Breath, all Fleſh ſhall periſh together, and Man ſhall turn again unto Duſt.* And *David*, Pſalm civ. 29. 30. *Thou hideſt thy Face, they are troubled: thou takeſt away their Breath, they die and return to the Duſt. Thou ſendeſt forth thy Spirit, they are created: and thou reneweſt the Face of the Earth.* The Separation of the Parts of the Earth out of the Water was fully deſcrib'd at

the

the first Formation; the Agent, the Manner, the Situations of things, &c. there was no Occasion to describe it here; that was well understood among the *Jews*, as appears by Expressions out of the Author of *Liber Phaleg*. cited at p. 34. and afterwards out of *Bart. Bibl. Rabini*, at p. 104. and by that out of *Philo Judæus* at p. 104. and it is fully described, that all *Exuviæ* were lodged in it: that needed neither Revelation, nor needs any Discovery; they saw, and we see it. What was naturally implied, and taken for granted at the Descent of the Waters, after the first Formation, is fully express'd here. This Expression has several Significations included in one; as the Spirit, or the Expansion, the Action of the Spirit had at the Beginning, by Consequences, by its passing thro' the Waters, or Water, and Earth, it separated the Earth, and formed a Shell; by its passing thro' the Earth, or Shell, it form'd Fissures and Cracks through the Shell, and made way for the Parts below to ascend. Or God made, or led, or brought, or drew the Airs, which went down in Cataracts into that Place or Congregation of Waters, here called *Ruach*, *Spirit*, up out of the Abyss to above, or over the Earth at last, in Form of

Wind; and so, as it ascended, made room for the Waters to descend; and this Time (perhaps like the first Time) it seems, with a terrible Noise: As in *Ainsworth*'s Annotations, p. 4. Gen. i. 9. Eccles. i. 17. *At the Voice of thy Thunder they hasted away.* And at *Psal.* civ. 7, 8, 9. *At thy Rebuke they fled, at the Voice of thy Thunder they hasted away; They go up by the Mountains, they go down by the Valleys unto the Place thou hast founded for them; Thou hast set a Bound that they may not pass over, nor turn again to cover the Earth.* Tho' no one has shew'd that *Moses* mentioned the Reformation, this is what is revealed of the Earth's coming together again, as it appears in the next Verse. If it had only been broken into large Fragments, or they had been disjointed, they would have been visible; if into small ones, any larger than Sands, and they displaced, they would have been visible in the Settlement, or new Composition; and it could not be as it is, without a Dissolution. The Opinions of abundance of old *Pagans* have been produc'd, to shew that *Moses*'s Writings were not true; and abundance of Attempts, particularly by some, to shew that the *Exuviæ* found in Stone came thither by other Means; and by

by others, to ſhew that they were not *Exuviæ*, have been produc'd. I have hinted that they made it their Buſineſs to avoid the Knowledge of, or ridicule the Actions of the true God: Abundance of Reaſons have been offer'd to ſhew what lately induc'd Chriſtian People to doubt whether the Earth was diſſolv'd, and ſettled again with Sea-Shells, *&c.* in it; and what put them upon eſpouſing thoſe Heathen Conjectures about thoſe *Exuviæ* *; but the true one has not been aſſign'd; and that is, abundance of Demonſtration had been pretended to be given, for the Operations of Gravity, *&c.* upon things at a Diſtance; the Aim of the Hypotheſes of the Allies, ſo much commended by our Undertaker, [Dr. *Woodward*] centring there: And none, no not one, for the Agents mention'd in Revelation; and ſo Gravity had got the better of Revelation. But ſtill every one could ſee, that the Settlement, and every Article of it, and in it, is directly contrary to that Law; and no one durſt ever attempt to reconcile them, 'till lately an Undertaker who had diſcover'd an Abyſs, a Cruſt, and a Diſſolution, or ſome of

* Dr. Woodward's Nat. Hiſtory of the Earth, p. 14, &c. which let the Reader peruſe, and he will underſtand what follows.

them; and consequently, had a Right for a Number of Years, since twice expired, to all Alterations, or Improvements, which he or others should make in them, undertakes the greatest Discovery that ever was undertaken; and as he was the first, he is likely to be the last that ever will undertake it; by the Law and Power of Gravity to put the Parts of it together again. Let us see such another Champion for Revelation, who would do *Moses* Justice, by shewing how he answer'd the Test. How? * what Test? He makes *Gravity* the principal established Agent; tho' he has given us no Copy of his Commission; and tho' I have seen Letters, which make me believe, if he carries this Point, there are some Thoughts of making *Gravity* independent. And then he will shew you whether that Being, whose Agent he makes *Gravity*, inspir'd *Moses* to give his Account of the Dissolution, and Settlement, or Reformation; who would bring *Moses* (whose Writings he understood perfectly well) to the said Test, as a Historian who was suspected of misrepresenting the Actions of the premier Agent, under whom he held, and with whose Actions he was

* See Preface to N. H. and Book p. 28, and 58, and 74.

very

very well acquainted, and ſo a proper Judge: And impartially, as he would any common Hiſtorian; tho' the Caſe is not exactly parallel: for if a common Hiſtorian, or a common Undertaker, had done ſeveral things well, and but made one Trip, that would be pardonable; and he might be a great Man. But if *Moſes* has made one Trip, all the reſt is not worth a Farthing. Who, that had made ſo many Obſervations, would have been perſuaded to have undertaken this End of the Taſk; but have let thoſe who took that at a Diſtance have taken this too? Who would have promis'd, tho' *ſine die*, to find out ſomething that could reſiſt the Force of Gravity, and ſtop the firſt ſpherical *Stratum* about an empty Abyſs? Nay, who would have aſſerted, for 'tis no more, that Gravity ſorted this Chaos generally, or as near as poſſibly could be expected, in ſo great a Confuſion, into *Strata* of different Kinds, and of different Gravities, and laid them in Order, according to Law; when every dirty impertinent Collier can ſhew you hard Stone at eighty or an hundred Fathom deep, above that a Seam of Coal, then above that, perhaps, twenty Fathom of Stone, ſorted into diſtinct *Strata*; then another Seam of Coal, then more *Strata*; then another Seam of Coal, and

ſo

ſo up; the Coals with ſcarce a Grain of Stone in them, and the *Strata* of Stone with ſcarce a Grain of Coal in them, and the diſtinct or different *Strata* of Stone very exactly ſorted: The Leaves of Vegetables in each Stage found together in one *Stratum*, and ſo each Sort of Shells, *&c.* And ſo of Clay, Chiver, Slate, *&c.* ſome of them in *Strata* almoſt as thin in each Part as this Paper? Nay, who, in ſo nice a Determination, would have aſſerted, that the Parts of *Nodules* in calm Water happen'd by chance to come together, and form them? What, could not this be attributed to Gravity? What, could not our Premier ſupport a Lump of Metal, or Stone, which was to be of a Hundred or a Tun Weight in the Water, while it was forming, and bring the Parts out of the Chaos from above, and from below, and from every Side? Was there ſome other Power we did not underſtand, or that we did not care to mention? Or is Gravity only another Word for Chance? Nay, who would, with theſe Bodies of Metal, or heavy Stone, hanging by Chance in the Water, together with Shells full of Flint, *&c.* and others empty, have undertaken to ſhew that Shells ſunk, and were ſorted, according to each of their reſpec-

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tive Gravities; when vaſt Nodules of Flint and Shells with Flint in them, juſt near this populous City, where there are abundance of inquiſitive Fellows, and 'tis ſuſpected ſome Free-Thinkers, are found lodg'd among the light Shells in *Strata* of Chalk even to the Surface? Nay, who would have ventur'd ſo much as to have hinted, much leſs affirm'd, that by the Laws of Gravity the uppermoſt Cover, or what he calls vegetable Mould, was the uppermoſt *Stratum*, form'd by the laſt Sediment out of the Water, upon the Surface? when every one, who treads upon the Ground, and can ſee, may ſee, that in many Places 'tis full of thoſe Nodules; in many others, full of Fragments of *Strata* of Stone, ſome worn and rounded, and ſome angular, and in many Places contains both Nodules and Fragments; and ſome of thoſe over each Sort of *Strata*, and particularly over thoſe of Chalk; But becauſe much depends upon this, we muſt adjourn this ſupreme or outmoſt *Stratum* to the fifth Verſe. What Undertaker for *Moſes*'s Writings would have taken an Aſſertion from thoſe who had writ againſt them, though not with an Intent to be believed, but only to ſhew their Skill in Writing; and aſſerted, with them, that the

the Shell when reform'd, was broke into Pieces by a Force within, alſo againſt Gravity, to let the Waters go down, form Mountains, Valleys, *&c.* 'till it had been conſider'd and examin'd, when any one who can draw Lines, or frame Ideas of things he does not ſee, will find, that it is impoſſible that the broken Parts of ſuch a Shell, even of but ten Miles thick, could have their Edges, ſome elevated, and ſome depreſs'd to ſo great a Degree, as many Parts of the Surface of the Earth now are, without falling into the Abyſs full only of Air; and if they could ſwim, without ſhewing the Gaps between the Edges; and that it is alſo impoſſible that they could frame the regular Deſcents of the Surface, as they now are; and when every Miner, who works under Hills, Dales, *&c.* between Mountain and Mountain, knows the *Strata*, are whole, and lie as they are ſettled, Cracks only excepted; and when any one may ſee many Rivers, in great Vales, run upon entire *Strata*, and on the Sea-Coaſts, *&c.* many other evident Diſproofs? Who would at random have laid down Poſitions in an Affair of ſuch Conſequence, as it ſeems, he knew that of Metals and Minerals to be, to miſlead all who would follow in the Purſuit of them; to teach

them

them to ſeek for *Strata* of Tin and Lead, and ſhew the Wiſdom of Providence that the Parts of them were not carried away, when there never were any ſuch *Strata*; to ſearch for Metals in Fiſſures, made at their Diſruption, and carried by the Help of Fire and Water into them, after the Waters went down; when 'tis evident by the Shoads torn off the Tops of many Veins, and many other ways to ocular Demonſtration, that all the Fiſſures were made, and after that all the Metal was lodg'd in them, before the Time of their pretended Diſruption, and before the Waters went off the Earth; and that there was no Diſruption, nor no Motion of the Waters, to bring and lodge thoſe Metals there ſince? It would be tedious to the Reader to ſhew whence he might take his Notions of Fire in the Earth, Water, &c. (As Val. Hen. Volgeri de reb. Nat. "Then the Subterrene Fires began, and beſides a certain Fire was then kindled in the Water and in the Earth; altho' its Force be more reſtrained, than in thoſe Subterrene Fires, whoſe Heat either goes off in Flame or otherwiſe affects the Senſes too plainly)" of Vapours from the Abyſs for Rain, Springs, &c. as *Magn. Bibl. vet. Patr.*

*Tom*

*Tom.* 4. *p.* 658. *Cæsarii V. C. Dial.* 1. of the various Causes assigned for Earthquakes, &c. or to shew how strangely he has placed them, or coupled them together, or how his Deductions differ both from the Authors, and from Facts. Whether he pursued his Instructions, and whether there was some regular Design in all this Confusion, or he did these and all the rest out of his own Head, I know not: it was before my time. But it was well for *Moses* that Judgment was respited 'till our Undertaker perform all his Promises.

Next, under Pretence of making a Defence for one thing, which he translated, and was true, and needed no defending; and for many other things, which were impossible to be defended, or meddled with, without making them worse, and of lashing a poor Gentleman, [Dr. *Camerarius*] who had only seen things did not square with Gravity and quoted from some others who were under the same Difficulty; He takes an Opportunity to tell you what impeded his great Work, and the Completion of all his great Promises. But there were other greater Impediments not mention'd: Shells were to be Evidence of the Dissolution; but here wanted some other Evidence to prove how the *Strata*, and the Bodies

Bodies in them, were put together again; these things were not to be had for translating; a vast Collection of all other Bodies were made, not for a Raree-shew; and a vast Collection of Observations were made, not to support Mistakes, but upon other Conditions. But they unluckily, tho' they were twined and bended as much as possible, disproved every Article he had advanced. He had begun wrong, (which is many a Man's Case) would not go backward, so could not go forward; so they were committed close Prisoners for Life, except there come a general Goal-Delivery. You are to understand, that I have not thought proper to insert Names, and Pages, and cite the very Words of our Undertaker; because he left out all those he should have quoted, and in his whole Book did but quote one Author in his own Words, who should only have been slightingly censured; because he could not expect to be believed, and because he needed no disproving; and because I have quoted many ancient ones in their own Words; I have not room for mangled Copies, this way of short Writing will not allow it. And because these few Lines may come into Hands, who perhaps may never be able to find there were any such Books writ; and I am very concise here, about the

other Matters, becauſe theſe Lines will come into the Hands of ſome, to whom the Knowledge of them would be of no Uſe; and you are to underſtand that ſome of theſe explanatory Declarations and Threats, at the times they are introduced, were only mental; and mentioned becauſe all deſigning Men reſolve before they act; and ſome brag what they will do; and becauſe the ſtrongeſt Evidence of ſome Men's Minds or Intentions are proved by Actions, which have come to paſs afterwards; therefore 'till he pleaſe to tell us what induced him to do what he has done, which he has not ſo much as hinted in Writing at the reſpective Places; though the Reaſons for each may be gathered from the Whole: And becauſe I durſt not introduce one doing ſuch Acts, without aſſigning a Cauſe, that we may have no Diſpute about Words, I'll ſuppoſe, he only dreamed thus, or that I make theſe Apologies for him. After he had given the Gentleman a Cut or two, and told him what Nations he had conquered; "Sir, do you diſpute my Juriſdiction in theſe Affairs? I'll deter the reſt by the Example I'll make of you: I'll treat you ſo about denying that which is true, that I'll ſtop your Mouth about the Laws of Gravity

Gravity with ſuch Demonſtrations, as are uſually given in that Caſe; that may be heard, but that neither you, nor I, can either ſee, feel, or underſtand; and make that paſs with a Banter or two, and make them and you ſwallow any thing. I have as much Right to determine theſe things as I have to diſpoſe of the ſaid Collection and Obſervations by Will, and leave them in Favour of Heathens, or Believers; and by Codicil, or new Will, to change at Pleaſure. To ſhew my Power, there is an old Story of a Chaos and Formation, which I have over and over allowed; and of ſomething which I'm ſure I cannot, and perhaps No-body can tell what, that put the Earth together at firſt, divided the Waters, *&c.* I have conſidered, if this ſubſiſt, my Diſcovery of the Diſſolution is nothing but *ſtatu quo.* And if ever that Agent be diſcovered, of which I have received many Obſervations, which give very broad Hints, it may demoliſh Gravity; and that if the Parts of the Earth were once put together by an Agent, withdrawing or altering the Actions of that Agent would be ſufficient to diſſolve it, without my inventing Means, ſo to prove *Moſes*'s Writings; though 'tis true, all Men, even the Heathens, had al-

lowed this Chaos, and had puzzled their Brains how to get it put together, without the Help of *Moses*'s God, and his Revelation; I, by my Nod, and as usual, that I will at some time add more fully; for the present, 'till I see how Matters go, strike off that knotty Part of the History, and of the first Formation; and I make it a Fiction of the Heathens; and all who have mentioned those Actions, idle Dreamers. And if any one oppose this Decree, and offer to make ill Uses of those Texts, I'll employ our greatest Hand to blast those dangerous Tenets in the Bud; and all our Allies to undermine the Person, who shall presume to broach them by all practicable Ways and Means secretly, or crush him openly; and where they fail, I'll do what I can. I did, to introduce myself, and to get this Post, talk something of Observations being the only sure Grounds (without any Regard had to Revelation) and tho' I have since been sufficiently convinced, that any one Observation, fairly made, will destroy one or other of the chief Branches I have advanced, I must bring them in, though 'tis to prove other things which need no proving: I cannot forbear; I'll shew you how I can use that Body called

*Ludus*

*Ludus Helmontii*, the only Body in that vaſt Collection, which ever was, or ever ſhall be deſcribed; and which would have been playing Tricks with me, and offering ocular Demonſtration, that my Syſtem of the Formation of Nodules, of the Diſruption, of the Formation of Metals, *&c.* was not true; and that thoſe Actions were not performed by Gravity, nor Exploſion, nor Fire, nor by any of my Agents, nor at any of my Times. Tis true, it ſurpriſed me ſo, that I, in a Fit of Vapours, when I thought I was going to die, writ under that I deſcribed it, and would have done ſo to all the reſt, if I had lived; though 'tis alſo true, I never dreamed of it, and that was done by another in deſpight of all I could do to diſprove it; and as I am come to myſelf again, I deny all Deductions, and I'll make it prove that Shells were in the *Strata*, and in Nodules before they were broken. I pretend to underſtand Hieroglyphicks, and to diſcover all my Secrets there, and I have endeavoured to turn all Eyes that way; and the Fools ſought for them there: no, there are ſome to our Sorrow underſtand them bettor than us. We have agreed to ſtile theſe, I had my Rife from, a Parcel of dull, ignorant, doltheaded Fellows; and it takes: ſo I am ſure,

no body will ever ſearch among them, to detect me. Do not tell me of your foul Draughts of Obſervations; I know, I altered them with my own Hand; ſo that if they were produced, they can do me no Hurt. I'll take this Opportunity to clap in, in every twenty Sheets, two or three Lines, and make them mine. I'll apply them, though to no Purpoſe, ſo as they'll do no Hurt, though that is difficult. And ſo as I hope, though I have the fair Draughts, every body will believe I had forgotten them: and thoſe I cannot uſe myſelf, I'll diſpoſe of to others. I'll give you one other Inſtance of my Power and Skill in managing the Evidence, upon which I found my Decree, by and by; you are not to expect that I ſhould deſcend to Particulars, or conſider any thing about Conſequences: you are to wait for my great Work." But to return to the Text.

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

As *Moses* had at Chap. vii. ver. 11. shewed the Means and the Manner of the Dissolution of the Earth, that the Shell was taken asunder by the breaking up of the Fountains of the great Deep, and opening the Windows, or Passages of the Airs; he here, by opposite Words, tells you, that the Shell was reformed; that there was neither Breach, nor Crack in it; and this, as has been hinted, could not be done with broken Pieces; then there would have been Chasms between them, both for Waters and Airs to have passed. This was formed of Atoms made close; and it was now, as it was at first, when the Waters were divided. Indeed, when all the Waters which rose, were up, and all the Airs which descended, were down, the Courses of the Waters up, and of the Airs down, were stopped, though the Passages were open: and when the Earth was dissolved, all was open; there was nothing to interrupt, though nothing passed either Way: But now the solid Shell stopped every thing in Form of Air or Water, while it was whole, or without Cracks, from passing either way; not only the Waters and the Airs, but Vapours

for Rain. But this continued so not long, as will appear by the next Verse. There were Apertures made for the Airs to ascend, and for the Waters to descend; and that which carried them down, keeps them there; for though the Shell, or Sphere of Earth apparently bounds the Waters; yet 'tis not that which keeps them within those Bounds; which is so often mentioned in Scripture, and in the last Verse of the last Quotation, Psal. civ. 9. *Thou hast set a Bound that they may not pass over; that they turn not again to cover the Earth.* The Sides of the Shell are no more but the Marks of the Boundary; the Passages are now open, but there is a Power which keeps those Waters down.

Ver. 3. And the Waters returned from off the Earth continually.

"Flowing backwards and forwards, and here and there, being tossed by the Wind (*x*)." "Note, according to the Preacher, that all Waters and Torrents return through secret Passages to the Mo-

(*x*) Synopsis Crit. Tom. 1. p. 100. Gen. viii. 3. Bonferius.

chor

ther-Abyſs *(y)*." This is nothing but going downward to the Place from whence they came, which was alſo returning; or, as we ſay, going back again. But this ſufficiently implies, that there was ſomething done ſince the Deſcription in the laſt Verſe. There the Paſſages were ſtopped, here they are opened; as he had attributed the Flood to the Courſe of the Waters and Airs being turned, here was a Neceſſity to expreſs in this Manner the returning of the Airs and Waters, each to their former Spheres or Places: The Spouts of Waters and Falls of Airs were turned, or returned the contrary way; as, in the firſt Verſe, the Airs were to riſe, ſo in this, the Waters went down; and now they were Springs, or Spouts, or Fountains of Airs, and Cataracts, or Falls of Waters.

## Ver. 5. And the Waters decreaſed continually.

"Going and decreaſing (*z*)." Parts ſucceſſively going down, and thereby the Remainder ſucceſſively ſettling, or becoming ſhallower: No Account of any that went to or returned to above the

(*y*) Hieron. Op. Tom. 3. p. 205. Queſt. ſive Trad. Hebraicæ.

(*z*) Synopſis Crit. Tom. 1. p. 101. Glaſſius.

Hea-

Heavens, or to the Clouds, or were metamorphoſed into Air: for the Means to raiſe Rain, much leſs vaſt Quantities of Water, were reſtrained. The Waters in their going down acted in the ſame Manner as they did at the firſt Formation: They formed the Surface of the Earth (if one might uſe ſuch an Expreſſion without Offence) for their own Uſe; and in doing that, formed it for our Uſe; and ſwept all they tore out, all the reſt, down to the preſent Surface, except ſome ſmall Scatterings of the laſt, down with them into the Abyſs. You are to obſerve, that our Undertaker ſets forth, that the whole End of the Flood, beſides deſtroying the People, *&c.* which he allows might have been done without it, was to impoveriſh the preſent Earth, by ſettling and leaving leſs vegetable Mould on the Surface of this ſecond Earth, than ſettled and was left upon the Surface of the firſt. Could any one but he have drawn ſo many ſolid Concluſions from ſuch looſe Premiſſes? Was all the Plenty of the firſt World, and all the Suſtenance of the Creatures on this Earth, to depend each upon a *Stratum* of looſe Mould upon the Surface of the Shell, or *Strata* of Stone, and under an Abyſs of

Waters,

Waters, which were to hurry down as ſoon as they got Vent? Where was our Premier, Gravity, when the Waters went off the firſt time? If he did not act very gently upon thoſe Waters, three Quarters of our Book is gone, and nothing that is ours is leſt; no, not even Fire and Smoak. Our Undertaker has preſumed very much upon the good Nature of his Readers, when he aſſerted that the Fragments, Nodules, and Mould, were the laſt Sediment from Water, and by Conſequence ſtaid here, when the Waters went off the ſecond time: But ſuppoſe him, when he was ſet right, and laſhing the Defaulter in his explanatory Decree. "Sir, tho' I have been ſhewed, and have Copies of vaſt Numbers of Demonſtrations, that the Water in going down tore off, and carried with it all above, and formed this preſent Surface, without any Diſruption of the Shell; and that there neither was, nor is any Place where Vegetable Mould could ſtay where it firſt ſettled; I will be underſtood of that Mould, which the Waters at their going off did not remove from where it firſt ſettled. You know no more of the Surface than I did. You take Rubble for *Strata*; I will, to make my

Claim, ſhew you, that in many Places the Force of the Water at going down threw things, as the Force of Water would, without Reaſon or Order; ſo that ſome Places were covered with Stones, Gravel, and Sand; ſome naked, *&c.*— and that the uppermoſt *Strata* were taken away.— And, Sir, to prove that the Shells did not come into the *Strata* thro' Fiſſures, I ſhew there never was a Shell found in a Fiſſure: tho' I know that was ſhewed me to prove, and does prove that Fiſſures were not made when, nor as thoſe I had the Diſruption from, dreamed; for if they had, moſt of them would have been found full of Shells, and of vegetable Mould, if there was any ſettled on the Surface; or, at leaſt, full of Nodules, Fragments, and Rubbiſh, and the reſt of them empty. But, Sir, do not think, tho' I make theſe Conceſſions to ſcourge you, and ſecure the Diſcoveries, *&c.* that I intend to renounce the Credit I have got by diſcovering the Difference between the old and preſent Earth, and in many other things; no, if ever I be ſafe in one Point, I'll tear off this explanatory Part of my Decree; eraſe, interline, *&c.* my firſt Decree, and republiſh it

for

for my firſt and laſt. But to be plain with you, Sir, you do not treat me like a Gentleman-Undertaker, you are not pleaſed with what I have given you, you diſpute whether 'tis true, or not; you ſee others are ſo civil as not to mind that: You raiſe Doubts, which will ſpoil the Trade of Undertaking; and you dun me for voluntary Debts, which are not due 'till I pleaſe to pay. You ſee, I have very good Credit; but I have run a great Riſque in borrowing both of Friends and Foes to ſtop your Mouth; and now you have all I could coin, borrow, or— If you bring on my Creditors, you get nothing; therefore do not teaze me any more; if you do, I'll not anſwer your Letters: For I have nothing left but my Raree-ſhew; as ſoon as I can get any thing any way, I'll not conceal it: you ſhall immediately have it. If you expect full Payment, you muſt have a great deal of Patience; and if I die, you and they may call upon my Executors. All I have borrowed of may take their own again; and all, who are Creditors by my Promiſes, may take my Shells. You know they paſs for Value among ſuch as expected any thing from me; and I ſhall leave ſufficient to pay them

them all. But rather than any ſhould be diſpers'd, my great Labours, Studies and Services forgotten, or my Premier ſhould want an Advocate, I'll ſettle my Eſtate to employ Men to the End of the World, if that will do, to be always performing my Promiſes." But once more to return.

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

The Tranſlators make *Moſes* contradict himſelf ſeveral times in this Chapter: thoſe minuter Accidents will be more eaſily explain'd, when the Accidents and Situations of the things are particularly ſtated. *Joh. Mariana Scholia in Geneſin*, attempts to explain one; "That the Surface of the Earth might be dry; it was not dry, that came to paſs the next Month, only grown into Clay, as an *Hebrew* explains it". "In the ſecond Month, on the twenty ſeventh Day, on which the Earth was dried, it was in the Month *Marcheſcvan*, or *October*, of the following Year; and in *Tiſri*, or *September*, of the preceding Year, the Waters were dried away from off the Earth; for the Earth became like Cruſts, [*Cruſtarum*] nor

was

was it perfectly dry (*b*)." "Afterwards a new Earth emerged, just such as it was made at first (*c*)." "For as the new Heavens and the new Earth, which I shall cause to continue before me, says the Lord, so shall your Seed and your Name continue. (*d*)." The old Earth was destroyed for the Wickedness of its Inhabitants, and new made; and the Heaven, or Part of the Airs, was carried down into the Abyss, and returned, and so new made; and if there was to be Righteousness under the Gospel Dispensation, this present Heaven and Earth, by way of Distinction, literally and allegorically ought to be called *new Heaven*, and *new Earth*.

The primitive Christians had Helps, which 'tis likely are not preserved, and several of them have handed these Facts clearly down to us; and tho' they had the Gospel to establish, and few of them had either Peace or Rest to pursue Studies of Nature; yet it seems either a *Jew*, or one of Them, had writ a Book to confirm *Moses* by these *Exuviæ*, and they were pro-

(*b*) Bartolog. Biblioth. Rabini, Vol. 2. p. 440. R. Solom.

(*c*) Philo Judæi per Sigismond Galenium, & al. p. 663.

(*d*) Polyglot. Tom. 3. Isai. lxvi. 22.

duced

duced in Evidence to thoſe who doubted. When their Followers in later times fell into Errors and Ignorance, Laymen were not allowed to treat of natural things contained in the Scriptures. It was then accounted as pernicious as Witchcraft to look into Nature, becauſe they could not make natural things comport with Scripture. And notwithſtanding their Ignorance, they had ſo much Regard to Religion, as not to let juggling Philoſophers make a Banter of Revelation. Our Language at the Receipt of Chriſtianity, and even at the Reformation, (the Scripture having been kept in another Tongue) was a Mixture, adapted to the Notions of many Heathen Countries, hard to be adapted to the Chriſtian Religion; and, if poſſible, more ſo, to the Works of God, or Nature. Heaven or the Airs were a God, or at leaſt were the Reſidence of their Gods, the Sun, Moon, *&c.* and ſo the Moderns have made it the Reſidence of the true God. Our Tranſlators ought to have great Allowances; they were juſt emerg'd out of a vaſt Abyſs of Darkneſs and Ignorance; they had a great Work upon their Hands to reform Divinity, or the Chriſtian Religion. The New Teſtament was what they ſet their Hearts chiefly upon. They

had

had very little Light, and few Helps in our own Tongue; and had no over-abundant Knowledge of the *Hebrew* Language. What Helps they had, were about Christianity, and scarce any about the Nature, or Actions of Matter. And they who did not understand the things, nor their Actions could not possibly translate them. They durst not put in many of the Words which the *Hebrew* implied in the Text, because they could not reconcile them to their Conceptions of Things and Accidents, but put them in the Margin; and Laymen, who perhaps might have more Opportunity to observe, were not included or assisting. And all the Collections of the Sentiments of Expositors upon the sacred Physicks that I have seen, which have been made here since, have been out of such Books as do not directly contradict our Translations. Whether the rest, which speak plain Truth, have been rejected in Complaisance to our Translators, or because their Authors had erred in Points of Religion, I am not certain; but I suspect for either. Christianity is now reformed, and I, with Submission, think, 'tis time to reform the Laws of Nature, which stand like so many Mistakes of the Divine Penmen; because

it may be easily infered, if the divine Penmen were mistaken in natural things, they might be so in spiritual things.

Our Undertaker, at his first setting forward, says, he had a Treatise concerning the Structure and Use of the Parts of Animals; I suppose, because he tells us not where he had it, that it was of his own discovering; so at once secur'd both the great and the little World. He tells you since, his Affairs would not permit him to publish it; but there was another Reason; when he came to employ Gravity to make those Parts move, they fell headlong, and there they have lain buried ever since. However, some Years ago, he saw there was somebody who knew something of that Matter; and he wanted only as much as would make his Carcase move. If he had ever so small a Hint, he would make Gravity do it as well as it could, among such a Number of Parts. He was told, that Person was not so ambitious of being an Undertaker; that was intended for a Posthumous Work, or Legacy; he had a Desire to be quiet. That would not do. It would be of vast Benefit to Mankind, that he should have the handing of it out; for he had a mighty good Hand

at dressing up other People's Products; and assured, he would not so much as name the Person. And I think, one might have trusted him; for you know very well, he never did it upon such Occasions: Tho' in other things, if you did but deliver a Message for him, do what you could, he would set you down in Print for his Footman. All Hands were employed, and, to avoid Importunity, that Person was forced to shew him Part of another Sketch, which was drawn up for a particular Occasion; and the Powers couched under Cover, to avoid its being translated, and to prevent a Hurricane; as that Person has always done in speaking, or writing about such Things, ever since he understood the Intentions of our Undertaker. But it was plain enough to shew, that Gravity had no Hand in Motion, and that all the Undertakers Schemes were Dreams: And I remember, for I had the Honour to be present, it began with this modest Expression; *We know nothing of the Manner of the Formation of the Antediluvian Earth by Revelation, but that, &c.* Tho' the rest ruffled our Undertaker more than a little, yet he thought he had this Comfort, that he was out of Danger in the

main Point; the Agent that was to demolish Gravity, was not produced, and the Person declared himself ignorant of it. "Now, to shew you that I fear nothing, I have seen a Sketch of that I so much feared: I see that Person keeps his Resolution, that he would never publish any thing plainly while he lives. Though I see there is not a Word that's mine is true, yet his is drawn up in dark Terms; he is afraid of our Power, afraid to enter the Lists with me, and my Allies; he is almost come over to us; I'll make a few Alterations, and immediately re-execute my first Decree. I'll stand to every thing I said at first. I pass for *Moses*'s Friend. I can do what I will with him, and I'll retail out this Sketch which I have seen." But unluckily there was a Witness; [Dr. *Lowthorpe*] and, what was still worse, they would not piece. However it had this good Effect, it made him perform one Promise. He vampt up, and re-executed his first Decree; wherein he has repeated all his Promises, left Gravity in his Post still Primier, and the sole Disposer of the Settlement, without supplying the main Defects and Omissions, which he has confessed there were in it; and if I understand any

thing

thing of the Law about Decrees, has revoked his explanatory Order; and so while this Decree stands, People are at Liberty to say there was a Chaos, and a Formation at First. Indeed, before our Undertaker did this, he was told in very plain Terms, that if he went on to treat *Moses* so, and impose upon Mankind in these weighty Matters, it would force somebody to break their Resolutions; but that having been a little suspended, and there being a latent Promise that at his first Leisure he would, and being informed by a Doctor of Divinity, that he is going to translate and re-execute his explanatory Order, for the Benefit of those who never heard that what all Men, nay all the Prophets, took for *Moses*'s History of the Chaos, and of the Formation, is from the Heathens; and, no doubt, intends to add some farther Discoveries. If he should have Instruction to sum up the Evidence, and pass Judgment how well the Settlement has answered Gravity, it will appear, the Dissolution and the second Formation were another Fiction of the Heathens. Therefore while one has Liberty, I have put in these few Hints in Behalf of *Moses*, to prevent farther Attempts. Indeed these few Texts admit of many

many other Remarks worthy Notice; besides natural and other Evidence, if they needed any; which if I am capable of, I have not time to insert now; and I hate Promises. I have been often told by our Undertaker, that Nobody now would read any thing that was plain and true; that was accounted dull Work, except one mixed something of the sublime, prodigious, monstrous, or incredible; and then they would read the one for the Sake of other. You know one cannot flourish so, when one is bound to the Words of difficult Texts, as when one copies or writes a Romance; so, rather than not be read, I have put in a proportionable Little of the Monstrous. If any thing be found fault with, it is possible I may explain and add, but to bring the Matter to a short Issue; as long as Gravity stands, *Moses* cannot be explained. So, if he'll shew, once in a Month, how by any Law before this mentioned, the heavy Nodules and light Shells could both settle out of the Water, and lodge together near the Surface of the *Strata* of Chalk, that being nearest, and they fixed, and so the Fact not to be disputed, I'll renounce the Understanding of *Moses*'s System; provided, if he do not, he will renounce

nounce his, and take that dead Weight off *Moses*, and leave him as he found him. I pitch upon this rather than another, that Gravity may have Company, and be knocked o'the Head like a Dog, as that uncircumcised armed Wight, who defied the Armies of the living God, was, in a rustick Manner, by a naked Youth with a Nodule. And if Gravity, or Properties in Matter once fall, there cannot an Atheist stand. I am not for plowing with an Ox and an Ass together, Part of Revelation, and Part of Atheism; I find they will not join any more than his Fire and Water. I have attempted, tho' unworthy, to revive the Knowledge of the revealed Powers, which, I doubt not, will answer all the Tests in view: Every one is still at Liberty to take which they please. Those who believe the Scriptures, of whatever Church will be glad to have them made intelligible: and those who believe them not, as well as those who believe, will be glad to have the Affairs within Ground so described, that their Pursuits there may be under some certain Rules, tho' it be done by a Believer.

If there be any Hint, in any Book, of what I advance, which has not come to my Sight, I beg the Author's Pardon for being ignorant

ignorant of it; and will, upon producing, acknowledge, in any fit Manner, what he has asserted therein. My chief Reading in these Affairs has been where every Leaf is a Hemisphere, every Line a Vale, and every Point a Mountain: And I remember that excellent Advice, *to keep one's Hands from picking and stealing, one's Tongue from evil-speaking, lying, and slandering.*

*FINIS.*

# AN ESSAY TOWARD A Natural Hiſtory OF THE BIBLE,

ESPECIALLY

Of ſome Parts which relate to the Occaſion of revealing

*MOSES*'s PRINCIPIA.

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M.DCC.XLVIII.

AN

# ESSAY

TOWARD A

# NATURAL HISTORY

OF THE

# BIBLE, &c.

I HAVE in a brief Manner explain'd the Deſcription *Moſes* has given of the Agent or Power which God has created and framed, to form this and other Globes, and to carry on that œcunomical Operation we call *Nature.* 'Tis now made a Queſtion, how *Moſes* came to concern himſelf with what is call'd *Natural Philoſophy*, and whence he had it?

As the Books of *Moſes*, and perhaps that of *Job*, give us the largeſt and clearest Accounts by Retroſpection, or of what paſs'd before Writing was, there have been always ſome who diſputed, or pre-

tended to dispute, their Authority, or by Mistake or Endeavour misconstrued their Designs: And as I have made a Beginning to make some Parts of them, which were not understood, intelligible and useful, 'tis necessary, before I go further, to attempt to clear those Points. Later Books bear Witness of their Authority, and help to prove their Design; but I suppose those who dispute their Authority, will dispute that of the rest: And since they will not take what is Evidence for the oldest Books out of the later Books, they ought not to have the Liberty to take what they think is against them, because every Record is to be taken together. But as there is nothing in any other Book which looks like hurting them, first let us see what that which they pretend is against them will do, and then let us see if we cannot find out a Method to make those eldest Books their own Evidence. I mean not only reasonable Evidence, for that will never do with Men that set up their own Imaginations for Reason; but Evidence to that Degree which they also talk so much of, *Demonstration*: I do not mean as they mean, with *Data*, but without. To pass over, for the present, an Enquiry, What human Assistance could possibly furnish *Moses* with

Accounts

Accounts of what he has writ, which was transacted before his Time, besides his philosophical Account, and how he came to concern himself with Philosophy, we shall first consider how he could have it.

It appears that God was pleased to reveal many Things to *Adam* before his Fall, and some afterwards, and to several of his Descendants, in several Lines downward, before Writing was; and that by the same means the History of some Parts thereof is preserv'd and convey'd to us by Writing, as well as Parts of that reveal'd since, some past, and some to come, and amongst the rest of the first Part, this before us.

I am now told, that St. *Paul* says, *Acts* vii. 17. *And Moses was learned in all the Wisdom of the Egyptians, and was mighty in Word and Deed.* And that this implies that the *Egyptians* had Learning and Wisdom, and so of Course Philosophy, and that he might learn what he has writ there, without having Recourse to Revelation, and that possibly they might understand some Points better than we do now, but that Philosophy is still as uncertain as ever. And I must tell them, that 'tis likewise writ, *Dan.* i. 3. *And the King* (Nebuchadnezzar) *spoke unto Ashpenaz the Master of the Eunuchs, that he should bring* CERTAIN *of*

*the Children of Israel, and of the King's Seed, and of the Princes; Children in whom was no Blemish, but well favoured, and skilful in all Wisdom, and cunning in Knowledge, and understanding Science, and such as had Ability in them, to stand in the King's Palace; and whom they might teach the Learning and Tongue of the Chaldeans*—ver 6. *Now among these were Daniel*—These Phrases do not imply, that either the *Egyptians* or *Chaldeans* had more Knowledge than other Nations; but only that each Nation had a particular Manner of Learning, and that each Person had the best the Nation he was in could afford; no more than saying a Man was brought up in all the Knowledge of the *English*, or that by understanding the Heathen Poets, as they are now understood, or that understanding the Romance of Gravity or Attraction, as well as those who writ it, would make a Man a Philosopher, or give him any true Knowledge of the Origin of Philosophy, or of the Religion, or of the Learning of the Antients; much less of what was done before Writing was. *Moses* had learned the Knowledge of God, *&c.* whilst with his Nurse; the Wisdom of the *Egyptians* was in a small Compass; they had some little Knowledge of the Use of Horses and Chariots in War, which *Moses* was forbid to

put

put in Practice, and ſome poor Religion and Policy, which he was not allow'd to imitate: And their Way of tranſmitting the Memory of Perſons or Actions was ſo unintelligible, that about two hundred and ſeventy Years after the Death of *Joſeph*, the King knew nothing of the Perſon who had procured one of his Predeceſſors all the Money, and one fifth of the Profits of all the Land for ever, and ſav'd the Lives of all his People. The furtheſt they could go, was to give a rough Repreſentation, by Scratch or Figure, of the Man; but they could form nothing which could preſerve or raiſe any Idea of his Actions, only ſet up a Pillar, or raiſe a Heap of Stones, to record ſome great Act. We will allow *Moſes* to have been a Man of Parts, and that at forty Years of Age he had ſome Glimpſe of what was to be done by him afterwards, as *Acts* vii. 25. *For he ſuppoſed his Brethren would have underſtood, how that God by his Hand would deliver them; but they underſtood it not* (*a*). And *Daniel* had acquir'd the Knowledge of God and his Law, and



(*a*) *Moſes* was a Prophet before his Miſſion into *Ægypt*, *Exod.* iv. 10. *O My Lord, I am not eloquent, neither heretofore, nor ſince, thou haſt ſpoken to thy Servant.* So that God had formerly ſpoken to him.

by his being chosen, 'tis likely, had all the Learning of the *Jews*, and, 'tis likely was taught all the Learning and policy the Court of *Nebuchadnezzar* could afford; and perhaps a little Star-gazing, and to know when an Eclipse would happen; and if he would have learn'd to have polluted himself, he might have learned other things there. And it seems he had a great Genius, and some Degree of extraordinary Assistance, *Dan.* i. 17. *God gave him—Knowledge, and Skill in all Learning, and Wisdom, and Understanding in all Visions and Dreams*—ver. 20. *And in all Matters of Wisdom and Understanding that the King enquired of them, he found them ten times better than all the Magicians and Astrologers that were in his Realm.* But none of these natural Capacities, or Acquisitions by Learning, enabled *Moses* to tell what was past from the Beginning, nor *Daniel* what *Nebuchadnezzar* had seen in a Vision, and wisely kept a Secret, till he heard who could discover it, judging rightly, that he who could discover it, was most likely to interpret it. This forced the *Chaldeans* (as all such Pretenders must when they are fairly brought to the Test) to own, as *Dan.* ii. 10, 11. *The Chaldeans answered before the King, and said, there is not a Man upon Earth*

*Earth that can shew the King's Matter; therefore there is no King, Lord, nor Ruler, that asketh such things of any Magician or Astrologer, or Chaldean; and it is a rare Thing that the King requireth, and there is none other that can shew it before the King, except the Gods whose Dwelling is not with Flesh. Daniel,* after his Vision, says to the King, *ver.* 28. *But there is a God in Heaven that revealeth Secrets.* And when one sees how exactly the Description by *Moses* tallies with all the other Writings, and with the Things and Actions, as well as *Nebuchadnezzar* heard how *Daniel*'s did with his Vision, it would, if *Moses, &c.* had not taught us better, make one do as *Nebuchadnezzar* did to *Daniel,* fall down upon one's Face and worship him, *&c.* If it be allow'd that *Job* lived before *Moses,* or the Things mention'd in that Book were transacted before *Job* had the Knowledge of *Moses*'s Writings, which I think 'tis pretty plain they were, it may be allow'd that *Job* had a Retrospection, or View of many Things past, though they are not inserted in Order, as in a regular History, but in Transports; and that he had those amazing Queries from God, which shew'd him the Difference between God and

Man

Man, put him in mind of the Consequences, and thoroughly humbled him; and that he had a prophetick View of Writing; but it does not appear from thence, that any had writ before, or that *Job* writ his own Life or Book, which he might have done if he had understood Writing; but that his Book might be writ by *Moses*, or any other Prophet, in pursuance of his prophetick Wishes, after Writing was reveal'd, as those of *Abraham*, *&c.* were; as in like manner, *Exod.* xvii. 14. *And the Lord said unto Moses, Write this for a Memorial in a Book, and rehearse it in the Ears of Joshua, I will utterly put out the Remembrance of Amalek from under Heaven.* Ver. 15. *And Moses built an Altar, and called the Name of it Jehovah-nissi.* Ver. 16. *For he said, because the Lord hath sworn, that the Lord will have War with Amalek, from Generation to Generation.* Instead of Writing, he then built an Altar, and gave it a Name which had been anciently, and was then, one of the Ways, as setting up Pillars, raising Heaps of Stones, *&c.* were; whereby they had preserv'd the Memory of Agreements, Things, or Actions. But after *Moses* had been in the Mount, and was instructed how to write, he literally obey'd that Com-

Command, *Deut.* xxv. 17. *Remember what Amalek did unto thee by the Way——— that thou shalt blot out the Remembrance of Amalek from under Heaven, thou shalt not forget it.* And his conditional Request to——— or be blotted out of God's Book, refers only to the Book of God's Covenant with that People, which *Moses* writ in the Mount.

*Moses*'s Books have been variously represented: The first Part, a History that no Body could know what it was writ for, nor no Body could understand; he knew nothing of Philosophy, but had learned a little King-craft in *Egypt*, and a little Priest-craft at *Midian*; and that under Pretence of Revelation, he got the Government of a poor ignorant superstitious People, and that he only acted and writ to keep them in Awe. And the Book of *Job* was only an Allegory, or a poetical Fiction; and none knew whether ever there was such a Man.

But to pass over other idle Suggestions, and proceed: Why should the Relation of *Moses* be imperfect, or what Temptation had he to give a too short or false Account, or to use Deceit, either for his own Sake, or for God's Sake? Suppose he had writ as an Historian, why meddle with Things which

which as ſuch, he could not underſtand? All the Pretences of Tradition from *Adam* to *Moſes*, ſignify nothing; *Adam* could know nothing without Revelation, and if there could be a Revelation to *Adam*, why not to *Moſes*? What Occaſion for having it ſpoiled by Tradition, and imperfectly recorded? Suppoſe as a Philoſopher, was he likely to gain greater Power over the People, by giving them an unintelligible or falſe Account, which it appears he then explained to them, or if he had not, which might have been confuted as he did not ſet up any thing of his own, but attributed all he did to God, though not in a Preface, yet by ſhewing his Credentials? If his Book happened, as it has, to be preſerved, and any thing found falſe in it, when that ſhould have been diſcovered, would not he have been diſcovered to have been an Impoſtor, and inſtead of having honoured, diſhonoured God? If he writ as a Prophet, or one inſpired, and had the Knowledge of Things paſt and to come, why an imperfect Account? I warrant you, becauſe thoſe he then writ to, were vulgar People, and not Philoſophers. That is begging two Queſtions, which will neither of them be granted: Firſt, that they were vulgar; becauſe it will appear that all

Men

Men then were much better Philosophers than they are now, and that the *Israelites* were then the most knowing People in the World: And if they had not, could not God foresee that this Book was to be preserved till the present learned Race should arise, and that they should be framing Schemes to detect it? Yes, certainly. Secondly, that it is imperfect; that, or the contrary, must appear upon Trial. But indeed the true Cause appears to be Want of understanding of the Wisdom, Power and Designs of God, in those who have made these Reflections. *In the Firmament of Heaven*, i. e. *in Heaven*; *for* Moses *uses the Word* Heaven *in a general Sense, and as the vulgar do, who call all above us* Heaven; *or Air, in which Sense the Word is taken,* v. 6. *or the Orbs that are above the Air, as here. Neither did* Moses *make particular Mention of those Orbs, because he was writing a History, not Philosophy; nor would the* Jews *have understood these Things, which even we, after so many Observations made by Astronomers, do not understand.* (*b*) This Dirt being wiped off, upon a Supposition that it will not be suffered, that *Moses* shall be any longer treated at this Rate:

(*b*) Leonardi Marii in Pentat. p. 14.

They

They are willing to allow him to have learned Philosophy also of the *Egyptians*, and to imagine or guess as they do, and (as aforesaid) that the *Egyptians* were learned in all Sciences, and great Philosophers. But how came the *Egyptians* by their Philosophy? Theirs is the only Spot of Ground in the World, where no Observations under Ground can be made, because the *Strata* lie low, and are mostly covered with Rubble and Mud; and they are in a great Measure excluded from the common Course of Things, as they are above Ground, and in the Heavens, *&c.* in all other Parts of the World: And it will appear, that the *Egyptians* had the Character, justly, of being the stupidest Monsters of all that we have any Account of. But if they will but be pleased to consider the Queries in *Job* xxxvii. 4, *&c.* *Where was thou when I laid the Foundations of the Earth? declare*, &c. they will find, that as all these Things, upon, and in, and by which Man lives, must have been prepared for him, before he, if he had been formed, could have subsisted; nay, if God had created a Man perfect, before, or when he created Matter, and held him up in the Air, or on the Water, or in any Place, the first six Days, the Man would

not have been much wiſer. And if he could have ſeen and underſtood every thing that was formed, and every Action that was tranſacted, and had informed his Poſterity of it, I believe, before Writing was revealed, they would have been able to give but a very blind Account of it: And 'tis not poſſible we can have any true Hiſtory of them from Man, as ſuch, without the Revelation of that Being, who created and formed, and made them and Men; and though it is very likely that God had not only acquainted *Adam* with the firſt Formation, but ſeveral of his Poſterity, both with what was done at the firſt and ſecond Formation; yet before Writing was revealed, they had added ſome of their own Imaginations, which loſt them the chief Benefit intended by that Revelation. God, by his Prophet *Iſaiah*, challenges the pretended Gods to give an Account, or their Account, or any other Account, than he by *Moſes* had given of the Beginning of the Matter, erecting the Powers, and forming this material Syſtem, *viz.* Ch. xli. 22. *Let them come and tell us what Things happened; let them declare what they are*, &c. Which if they could have done, he would have allowed them to have been Gods: And if *Moſes* has done it truly, 'tis

'tis Evidence to Demonſtration, both that there is a God, and that *Moſes* his Account came from him.

If it had been in the Power of the Devil to have framed any plauſible Account, either of the Formation, or of the Powers which could form and ſupport a perpetual Motion, in Oppoſition to that revealed, no doubt but he would have furniſhed his Oracles with it; and the Servants are not greater than their Maſter, as appears when the Gueſſes of many Men, which are preſerved out of the many which have been made and loſt, in ſeveral thouſand Years, are compared with Revelation. And if we had had no Revelation, this would have been evidently true, by the ill Succeſs all proud Men have had, who have taken upon themſelves to aſſert Imaginations, and build Structures upon them; becauſe they have all had, and will have, the ſame Fate. *In the Beginning God created the Heaven and the Earth. Some* Greeks *who have endeavoured to prove the contrary, have fallen into the deepeſt Ignorance, for Opinions that proceed only from human Reaſon and Judgment, are obſcure, being involved in Darkneſs, and having no firm Support, are eaſily ſhaken. No Opinion ſtands aſcertain with them, one contradicting another*

*ther; so that it is no Trouble to confute them, since they destroy each other.*(c)

It is not at all strange, that neither false God, Devil, Atheist, nor imagining Men, could ever frame any Story upon this Subject, which would abide hearing, if it be considered what Wisdom and Power was necessary, to contrive and create proper Sorts, and proper Quantities of Atoms of Matter, and put them together in such Order, that they should not only continue a perpetual Motion of all the *Æther*, Planets, Waters, *&c.* but a limited, regulated Motion, *&c.* in Vegetables, for Food, *&c.* for Animals; and in the seveaal Species of Animals, in Air, or Water, from the Whale to the smallest Mite, to answer each the End of their respective Creation, propagate their Species, *&c.* *Solomon* shews us in *Proverbs*, Chap. iii. and viii. that nothing less than the infinite Wisdom of God, which he represents speaking under the Person of a Woman, was sufficient to contrive, create and form this Machine. And *Ecclus.* xlii. 24, 25. *All Things are double one against another, and he hath made nothing imperfect; one thing establisheth the good of another.*

(c) Max. Bibl. vet. Patr. Tom. 27. p. 26. De Eustace in Hexam.

And yet there are ſtill ſome out of their proper Place, who imagine they can, with a little of the Matter formed, and of the Powers eſtabliſhed, make a Whirligig to imitate this. But ſince we are to ſhew ſome Reaſon why *Moſes* medled with Philoſophy; if there had not been ſome Crimes, which will by and by appear, and ſo not an abſolute Neceſſity upon that Account: Since theſe Powers and Operations are Things ſo deſirable to be known, and are ſuppoſed to be of that Uſe to Mankind, as Things have been, and now are, that many have ſpent their Times in making Gueſſes about them, and in Searches to find if thoſe Gueſſes were true; and ſince that Knowledge is ſo difficult, that none of them have ſucceeded ſo as that their Works hold or ſtand the Teſt; and ſince it is ſcarce poſſible for Man, in a ſhort Life, to make ſufficient Obſervations upon the ſeveral Manners of the Operations, ſo as to trace them up to, or down from the chief Motive, as we cannot now ſee any Actions nearly like thoſe which were tranſacted in the Formation, ſo that we might by Compariſon find out the Difference, is there not Occaſion enough for Revelation? Could God have done a more pleaſing thing to Men of Senſe (except in revealing

revealing the Means of their Reconciliation) than to have set them right in this Matter, and have freed them from the Conundrums which have been publish'd about that Affair? And could it ever be so acceptable as now, when they have seemingly, or at least made an Attempt, to draw or force in and debauch the most certain of any, nay the Mother of the Sciences, and mother'd monstrous Products upon her, and chain'd her to them, so that till she is freed of them, and purified, no prudent Man will be seen in her Company?

There is one of these Imaginers, who makes great Pretensions to be a primitive Something, who publickly asserts that there was no Occasion for the Persons who wrote the Scriptures to be inspir'd, 'twas enough that they were honest Men; and pretends that he believes them. We know his Design in that, and hope he is one of the first of that Sort, and that he will end what he has begun. When we come to consider the historical Account, what other Right, nay, what Pretence had *Moses* to expect to be believ'd, when he writ of Things long before his Time, without so much as hinting, that there were any Books or Means to convey that Knowledge to him; or if it could have been suppos'd

that there were any ſuch Means, without an Account who were his Authors, or of their Means of attaining that Knowledge, their Veracity? *&c.* And when we come afterwards to diſtinct Hiſtories of Facts, which were many of them publickly known, 'tis true each of thoſe Facts might have been recorded by the Perſon or Perſons who ſaw them, but not all by one. But as God always, or often, interpos'd immediately in thoſe Affairs, we could not have a true Account, with all proper Circumſtances, of any of them, without the Perſon who had the immediate Orders from him, or ſome others to whom he revealed them. Beſides, we could have no true Account of many things which were tranſacted at diſtance, and in private, nor even of Mens Thoughts, which no one Hiſtorian could, as a Man, or any otherwiſe, know; without which the reſt had been of ſmall Uſe. I hope he will be pleas'd to obſerve, that ſeveral of thoſe Perſons who writ theſe Books, therein tell us, that they ſhew'd their Credentials to the Perſons then alive, and that they had more proper Qualifications than being honeſt; and if they tell us ſo, and had them not, they were not honeſt Men.

I have

I have often wondered to hear our Imaginers vilify the *Jews*, and endeavour to make them more contemptuous than the People of any other Nation, without assigning the Cause, and extolling the People of other Nations. *Abraham* and his Successors, for a few Degrees, appear to have been Men who had a Notion of Futurity; and some among the other Races of Mankind were fallen from the Worship of the true God. After *Abraham*'s Descendants had been a long Time in *Egypt*, among such as were fallen off, some of them had more sensual Thoughts; but it seems the People, as low as the Midwives, feared God, and Oppression made them cry to him. Though those who were drawn aside saw Miracles, they were not easily broke of that Custom; and though afterwards they had Revelation, and a set Worship, they had the continual fresh Examples of all their Neighbours, and of some amongst them, who they had not, in Pursuance of their Covenant, destroyed; which are allowed to be strong Temptations. As there are Men of different Sentiments in most Nations, so there were among them; some believed, and obeyed, and some murmured. There were early some among

them, People after their own Hearts, could dispute whether each Miracle could be performed, despise Power, rail at Priestcraft, plead for Freedom, nay, dress up a false God, far bravelier than any of these Imaginers would do if they were under the same Management, to be destroyed in the most terrible Manner, for the first Offence. After they, by several Accidents, had got a little more Strength, were suffered to live, and encourage one another, they grew so strong that they got Altars and Temples for their Idols; nay, got them into the Temple of God, set up Altars in each of their Houses, and, if they had not been swept into Captivity, 'tis like they would have made new Worlds: And yet there were many who never went astray. As Part were of one Side, and Part of another, I thought there could be no national Quarrel against the Whole, especially such a vehement one. I, who in Time learned to know the Imaginers perfectly, and to know that they never forgive, though they have lost Knowledge of the Offence, began to suppose, that there must be some old Party-Quarrel against the *Jews*; and upon Search find they were the first that withstood the *Chaldeans*, and separated from them;

them; and therefore theſe troubleſome Books were writ and preſerved, and the Worſhip of the true God, after many Struggles, kept up, till a Remedy came: And this will open many other Scenes.

Ever ſince the Creation of Man, it has been he conſtant Employment of the Devil, to ſet up the Works of God in Oppoſition to God, and to perſuade Man that there were Properties in them independent of God, or incommunicable, or that they were for other Ends than he created and appointed them; and Men are drawn in to gratify ſome Inclination, for want of obſerving, or underſtanding, the Uſe of thoſe Inclinations, or God's Diſpenſations of the Knowledge of the Uſes for which his Creatures were made; who he has generally employed you will ſee hereafter.

I ſhall take the *Engliſh* Tranſlation of the Bible, with the Words in the Margin, though under great Diſadvantage (for this Sketch) as it ſtands, to ſhorten the Work, and avoid Diſputes: For tho' much is buried in tranſlating it, there is enough remains, which as it is will ſhew the Scope of the reſt.

It appears, ſoon after the Fall of Man, that Offering was, if not by divine Inſtitution,

tution, at leaſt by divine Approbation, to that of *Abel.* an Act of religious Worſhip to the true God. Whether that of the Firſt-fruits was an Acknowledgement that they received the Whole from God, and the Act of Offering a Sacrament or Memorial of the Forfeiture, and of the Suſpenſion, till Satisfaction ſhould be made; or what Types or Views particular Offerings had, is not my preſent Purpoſe: But I ſuſpect that by the Expreſſions, *Gen.* vi. 4, 5. *There were Giants in the Earth in thoſe Days; and alſo after that, when the Sons of God came in unto the Daughters of Men, and they bare* CHILDREN *unto them, the ſame* BECAME *mighty Men, which* WERE *of old, Men of Renown. And God ſaw that the Wickedneſs of Man was great in the Earth, and* THAT *every Imagination of the Thoughts of his Heart* WAS *only evil continually* (*d*). This Act of Worſhip was

(*d*) הנפלים tranſlated *Giants*, is, fallen ones, Apoſtates, [the Word is often uſed to *revolt*, *fall away*,] ſo called by Believers; but they afterwards called themſelves הנפלים *Numb.* xiii. 33. which with the Addition of the Jod, is *Deſtroyers.* Theſe being deſcended from the Sons of God, [as Believers throughout the S. S. are called] by the Daughters of Unbelievers, [who are called Sons of *Adam*, unregenerate Perſons,] became inveterate Oppoſers, as is uſual

was misapply'd, and that was the chief Cause of the Destruction of Man, and the Earth; because upon God's Acceptance of *Noah*'s Sacrifice, and upon God's promising not to drown the Earth any more, I find the same Expression, *Gen.* viii. *For the Imagination of Man's Heart* IS *evil from his Youth*; and, *Deut.* xxix. 19. *Though I walk in the Imagination of my Heart*; and xxxi. 21. *For I know their Imagination which they go about*; and, *Psal.* lxxxi. 12. *So I gave them up unto their own Hearts Lust*, (*or* IMAGINATION;) and in many other Places, upon the same Occasion. And so are those for the great Names, 1 *Chron.* v. 24. —*mighty Men of Valour, famous Men*, (*Heb.* MEN OF NAMES) AND *Heads of the House of their Fathers*; 25. *And they transgressed against the God of their Fathers, and went a whoring after the Gods of the People of the Land*— 26. *And he carried them away captive.* Judith xvi. 17. *Neither did the Sons of the Titans smite him, nor high Giants set upon him.* Wisd. xiv. 6. *For in the old Time also, when the proud Giants perished.* Baruk iii. 26. *There were the Giants*

usual with such; *they became mighty Men*, got the upper Hand, and set up אור, the Light for God, which brought on the Flood.

*Giants famous from the Beginning: but they were destroy'd because they had no Wisdom, and perished through their own Foolishness.* And I suspect there had been some Abuse about Blood, and perhaps about Man's Blood, by the Prohibition, *Gen.* ix. 4, *&c.* And I suspect, while the People of all Nations were together, that some of them had imagined some bad Design of that kind in building the Tower of *Babel*; I think for the same Purpose as they had others Towers and high Places afterwards; and as is said, 2 *Esdr.* iii. 12. *And it happened, that when they that dwelt upon the Earth began to multiply, and had gotten them many Children, and were a great People, they began again to be more ungodly than the first.*

Our Imaginers have made themselves very merry upon the Foundation of a Slip in the Translation; which implies, that Languages were produced by a Miracle at *Babel*; though indeed the Division of the People there was in time the Occasion of different Languages, *Moses* mentions no such thing; but only gives us an Account of the Rise of the first of the Imaginers, or at least of the first after the Flood: For at *Gen.* xi. 5. what they render Speech, is not a Repetition of what they had render'd Language, (*Heb.* LIP:) That render'd

Language,

Language, has no Relation to Language, other than as God is acknowledg'd or prais'd by the Lip: Or that the People all confess'd, pray'd to, prais'd or worship'd one God, with one common Consent, and, what they render one Speech, with the same Words. And this Mistake in the Translation runs quite through the Bible, *Exod.* vi. 12. *Uncircumcised Lips.* Isai. xxix. 13. *And with their Lips do honour me.* Hosea xiv. 12. *The Calves of our Lips.* And when the Prophets foretel the End of the Confusion in Worship, which these Imaginers made, as *Prov.* xii. 19. *The Lip of Truth shall be established for ever.* Isai. xix. 18. *In that Day shall five Cities in the Land of Egypt speak the Language* (*Heb.* LIP) *of Canaan, and swear to the Lord of Hosts; one shall be called the City of Destruction,* (*or* OF HERES, *or* OF THE SUN.) Ver. 16. *In that Day shall there be an Altar to the Lord in the midst of the Land of Egypt,* &c. *Jeremiah* says, Chap. xxxii. 39. *And I will give them one Heart and one Way. Zephaniah* says, Chap. iii. 9. *Then will I turn to the People a pure Language* (*Heb.* LIP) *that they may all call on the Name of the Lord with one Consent* (*Heb.* SHOULDER.) Heb. xiii. 14. *By him therefore let us offer the Sacrifice of Praise continually,*

*that*

*that is the Fruit of* OUR *Lips, giving Thanks (or* CONFESSION*) to his Name.* And they have made another doubtful Error in the fourth Verſe, by Addition of the Words MAY REACH, in another Letter: Ver. 3. *And they ſaid one to another, (Heb.* A MAN SAID TO HIS NEIGHBOUR,) *Go to*— Ver. 4. *And they ſaid, Go to, let us build us a City whoſe Top* MAY REACH *unto Heaven; and let us make us a Name, leſt we be ſcattered abroad upon the Face of the whole Earth.* What was this Tower for a Landmark, that thoſe which were at a Diſtance might ſee it, and hit their Way Home? It ſtood in a Valley. What, was it for a Fortification? They were all one People. Was the City for a Metropolis, for the Seat of an univerſal Empire? What Occaſion that the Top of the Tower ſhould reach to Heaven? Had they imagined that ſomething would befall them, when the Top of the Tower reached thither, or was finiſhed? Did they imagine that the *Æther* above the Clouds was the Seat of the Gods, and that they were to be immortal when they ſhould arrive thither? No; it was to get a Name, and the Conſequences of it here, the Temptation and Hopes of all Imaginers. But if we leave out MAY REACH, and read as it is,

*With*

*With its Top to the Heavens*, I doubt it means that the City was for themſelves; and that the Top of this Tower was to be dedicated, made an Altar to, and the *Æther*, the Heaven, was to be a God. Then what means, *leſt we be ſcattered abroad upon the Face of the whole Earth?* They knew by Revelation, that they were to people the Earth, and they might ſee that they would ſoon be too many to live in one Place; how could this prevent it? *Us*, refers not to them all, but to the Perſon ſpeaking, and his Neighbour; and is ſaying, in Effect, Let us draw in this People to build ſuch an Altar, and worſhip ſuch a God, and then when Part of the People are diſperſed, we two, or we few, who have found them this God, ſhall have a great Name, and that Name will bring us ſomething elſe; we ſhall be honoured next to that God, by all who will worſhip him, and live at this Metropolis in great State, be Kings, or Prieſts; we will, in the Name of this God, grant them full Liberty to live as they pleaſe; nay, enjoin them to do what will pleaſe them moſt, and promiſe that he will do them all the Good imaginable here, and call them to no Account hereafter, and that will take.

Ver. 6. *And the Lord ſaid, Behold the People*

*ple is one ; and they have all one Language;* (*or* LIP,) *and this they begin to do, and now nothing will be restrained from them, which they have imagined to do.* Ver. 7. *Go to, let us go down and there confound their Language* (*or* LIP) *that they may not understand one another's Speech* (*or* Words.) Ver. 8. *So the Lord scattered them abroad from thence, upon the Face of the whole Earth, and they left off to build the City.* Ver. 9. *Therefore is the Name of it called* Babel, *because the Lord did there confound the Language* (*or* LIP) *of all the Earth ; and from thence did the Lord scatter them abroad upon the Face of the whole Earth.* I am to take Notice, that the Translators have been so put to their Shifts, to make it pass for Sense, in the Manner they have put it, that though they have put Language and Speech, as Things some ways different, in the first Verse ; in the seventh they have made the same Word, first Language, and after Speech ; whereas if they had put it Confession, or Worship with the Lip, it would have been, confounded their Confessions that one could not understand, or not agree to the Confession of another. This Scheme was not then thoroughly concerted ; when the People, who were to do the Work, came to consider or enquire what

what Benefit they were to have by this City, high Tower, and new God; the City was like to take away their Liberty, and the high Tower and new God, proved but Imaginations; and no Man could ever understand Works about Imaginations: The Case was the same then, upon that Account, as it is now. 'Tis like it pleased God to stir up those who believed in him, and listened not to the Imaginers, to differ with them all; and those who did imagine would differ in their Imaginations; and nothing creates greater Opposition, than to controul People, either in the true Worship, or in Imaginations; and so the Work was deserted, and most of the People dispersed, and the joint Worship of all the People of God, divided between him and the Heavens, or *Bel*; and so the unfinished Place called *Babel*, the Folly of *Bel*, or of the Heavens. But who got what was built, and the Name? Truly, *Nimrod*, the Heir of cursed *Ham*, Gen. x. 8. *And Cush begat Nimrod; he began to be a mighty one in the Earth*; Ver. 9. *He was a mighty Hunter before the Lord: Wherefore it is said, Even as Nimrod the mighty Hunter before the Lord.* Ver. 10. *And the Beginning of his Kingdom was Babel*—We have shewed above, to be *a mighty one in the Earth*, was

was to be very wicked, and that several of them were Worshippers of this new God: Then what was it to be *a mighty Hunter before the Lord?* Jer. v. 26. *For among my People are found wicked* MEN, *they lay wait as he that setteth Snares; they set a Trap, they catch Men.* It will appear below, that a Church or People, is generally put under the Name of a Woman, or Wife; and the Cities, of Daughters; and those who worshiped a false God, represented by an adulterous Wife. So *Prov.* vi. 26. *The Adulteress will hunt for the precious Life.* Ezek. xiii. 17. *Likewise thou Son of Man set thy Face against the Daughters of thy People, which prophesy out of their own Hearts; and prophesy thou against them, and say, Thus saith the Lord God, Wo to the* WOMEN *that sew Pillows to all Arm-holes* (or Elbows) *and make Kerchiefs upon the Head of every Statue, to hunt Souls: will ye hunt the Souls of my People, and will ye save the Souls alive* THAT COME *unto you?*—Ver. 20. *Wherefore thus saith the Lord God, Behold I* AM *against your Pillows wherewith ye there hunt the Souls to make* THEM *fly, (or* INTO GARDENS, *and I will tear them from your Arms, and will let the Souls go;* EVEN *the Souls that ye hunt to make* THEM *fly.* So *Nimrod* was a mighty

a mighty Setter up of the Heavens for a God, and a mighty Seducer of others to worſhip the Heavens, or that falſe God: But as the Diſperſion of the People over all the Face of the Earth was long before it was performed, ſo the confounding of this new Worſhip by ſcattering them, took not effectually till long after, (of which in its Place.) Hereby God is diſcharged from the Imputation of Severity, in puniſhing all Mankind with the Confuſion of Tongues, for doing an Act, which, as it was repreſented, is done in every polite Country; and which none has ſhewed to have tended to any great Evil: And it appears, that the Diſperſion was an Act of Mercy, to prevent their being bound to a falſe Worſhip. As this Miſtake has given theſe Imaginers great Opportunity to make Objections againſt the Congruity, or Veracity of *Moſes*'s relations, and put his Defenders under very great Difficulties to obviate them; I hope ſetting it right will give an Opportunity to pay them in their own Coin, with Intereſt; and as it has led thoſe who meant honeſtly, to endeavour, by ſtudying Languages, to remove this ſuppoſed Curſe, and to underſtand the Scripture, I hope to live to ſee them convinced, that neither the antient Languages, nor

Scriptures, are to be underſtood, without underſtanding the Occaſion of writing them, and *Moſes*'s Philoſophy; and this ſhews literally what is ſaid, *Rev.* xvii. 5. *Babylon the Great, the Mother of Harlots,* (*or*, FORNICATIONS,) *and Abominations of the Earth.* After they were diſperſed, it appears that the Knowledge of, and ſacrificing to God, continued in ſeveral Lines; and that the People which ſtay'd in the Country of *Babylon* had what they afterwards called the Gods of their Fathers; and that *Terah*, *Abraham*'s Father, and his Family, were baniſhed for worſhiping the God of Heaven.

I am afraid I muſt be forced to ſay, as St. *Paul* ſays, 2 *Cor.* iii. 14. *For until this Day remaineth the Veil untaken away in the reading of the Old Teſtament.* I hope I ſhall be able to take off ſo much of it as to ſhew what *Moſes* had to do with Philoſophy, and whence he had it.

Wiſd. x. 5. *Moreover, the Nations in their wicked Conſpiracy being confounded, ſhe found out the Righteous, and preſerved him blameleſs unto God.*

Judith v. 5. *Then ſaid Achior,—and there ſhall no Lie come out of the Mouth of thy Servant. This People are deſcended of the Chaldeans: And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the*

*Gods*

*Gods of their Fathers, which were in the Land of Chaldea. For they left* (*or*, WENT OUT OF) *the Way of their Ancestors, and worshiped the God of Heaven, the God whom they knew; so they cast them out from the Face of their Gods; and they fled into Mesopotamia, and sojourned there many Days. Then their God commanded them to depart from the Place where they sojourned, and to go into the Land of Canaan.*

Heb. vi. 18. *Who have fled for Refuge, to lay hold upon the Hope which is set before us.*

2 Esdr. iii. 13. *Now when they lived so wickedly before thee; thou didst choose thee a Man from among them, whose Name was Abraham.*

Jos. xxiv. 2. *Your Fathers dwelt on the other Side of the Flood of old Time,* EVEN *Terah, the Father of Abraham, and the Father of Nachor, and they served other Gods.* Ver. 3. *And I took Abraham from the other Side of the Flood,* &c.

Deut. xxvi. 5. *A Syrian ready to perish* WAS *my Father.*

Acts vii. 2. *The God of Glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy Coun-*

*try, and from thy Kindred, and come into the Land which I shall shew thee. Then came he out of the Land of the Chaldeans, and dwelt in Charran; and from thence, when his Father was dead, he removed into this Land.*

Gen. xi. 31. *And Terah took Abraham his Son—and they went forth with them from Ur of the Chaldeans, to go into the Land of Canaan; and they came into Haran, and dwelt there.*

Ch. xii. 1. *Now the Lord said unto Abraham, Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land which I will shew thee.* Ver. 2. *And I will make of thee a great Nation, and I will bless thee, and make thy Name great; and thou shalt be a Blessing.* Ver. 3. *And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the Families of the Earth be blessed.* Ver. 4. *So Abraham departed—and to Canaan they came.* Ver. 7. *And the Lord appeared unto Abraham, and said, Unto thy Seed will I give this Land. And there builded he an Altar unto the Lord that appeared unto him.*

Ch. xiv. 18. *And Melchizedeck, King of Salem, brought forth Bread and Wine; and he* WAS *the Priest of the Most High God.* Ver. 19. *And he blessed him, and said, Blessed*

BE

BE *Abram of the Most High God, Possessor of Heaven and Earth.* Ver. 20. *And blessed* BE *the Most High God, which hath delivered thine Enemies into thy Hand. And he gave him Tithes of all* —Ver. 22. —*I have lift up my Hand unto the Lord the Most High God, Possessor of Heaven and Earth, and I will not take any Thing that* IS *thine.*

Gen. xv. 7. *And the Lord said unto him, I* AM *the Lord that brought thee out of Ur of the Chaldeans, to give thee this Land to inherit it.* Ver. 9. *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 a young Pidgeon.* Ver. 10. *And he took unto him all these, and divided them in the midst, and laid each Piece one against another; but the Birds divided he not.* Ver. 17. *And it came to pass when the Sun was gone down, and it was dark, behold a smoaking Furnace and a burning Lamp,* (*or,* LAMP OF FIRE,) *that passed between those Pieces.*

Heb. xi. 8. *By Faith Abraham when he was called to go out—went, not knowing whither he went.*

Ecclus. xliv. 19. *Abraham was a great Father of many People, in Glory was there*

*none like unto him, who kept the Law of the Most High.*

'Tis plain it was for refusing to worship the Gods of their Fathers, the *Chaldeans* or *Babylonians*, and adhering to the true God, that *Abraham* the eldest, or Heir of the Line of *Shem*, was banished, and taken into the Protection of God: And for which God was pleased to call himself the God of *Abraham*, and make Covenants with him. What these Gods of the *Chaldeans*, were, has been mentioned, and will appear more fully; and why God was called the God of Heaven.

As this Account of *Abraham*'s Separation was writ long after the Institution of those Gods of the *Chaldeans*, the historical Account of them could be of no Use to that People, nor to those between that Time and the writing of it: Nor if it had been more particular would it have been of Use to the People at the Time it was writ; because they knew too well what they were, and were infected with that Worship: And when *Moses* and the Prophets were by Miracles and Arguments reclaiming the People, and prohibiting the Vices, as long as there was Hopes, there was no great Occasion of being so particular what the Crimes there committed were, or what

what the Gods they worſhiped were; that would have given Advantage to the Heathens. The People who were guilty knew well enough, by the Nature of the Miracles, what they were intended for; and in their Prohibitions or Arguments, by ſuch Names as they had given thoſe Gods, or by ſuch Signs or Images as they worſhiped them by, what the Prophets meant; and if thoſe People had been informed, and the Crimes demoliſhed, could it have anſwered any End that we know of? But when the Crimes were grown ſo common, to that Height, that, as *Micah* ſays, Chap. vi. 2. *Hear ye, O Mountains!* (the Places where the Crimes were committed) *the Lord hath a Controverſy with his People*; and that they perpetrated them to that Degree, that God ordered the Prophets to denounce immediate Deſtruction by the Sword, Captivity, *&c.* It was neceſſary, for clearing the Juſtice of God, and in Terror to all others then alive, and to all Poſterity, that the Objects of their falſe Worſhip ſhould be named by ſuch Names as would ſhew to all what they were, their Signs or Repreſentations of thoſe Objects, the Manner of their Worſhip, their Sacrifices, *&c.* And notwithſtanding that Things are writ

plain, it pleaſes God, ſometimes, to let the Knowledge of them ſleep till there be Occaſion, and gives clearer Lights of them, as it beſt ſerves his Purpoſes of informing Ages, when the Knowledge of ſuch Things are moſt needed: But as the Evidence of theſe Things is in relations of what concerned one Race, and of the reſt but occaſionally, as they happened to be concerned with that Race, or that Race with them, we cannot poſſibly ſeparate them entirely, but muſt take them as they refer to each other; and therefore we muſt have Patience to trace down this Vice, in the ſeveral Branches, till we come to clear Deſcriptions of it; and that will alſo ſhew why there was an Altar to the Heavens, *&c.*

## BABYLON.

Gen. xi. 4. *Let us build us a City, and a Tower whoſe Top* MAY REACH *unto Heaven.*

Ezra v. 14. —*And brought them into the Temple of Babylon*—

Iſai. xiv. 4. *That thou ſhalt take up this Proverb againſt the King of Babylon.*— Ver. 12. *How art thou fallen from Heaven, O Lucifer,* (*or,* DAY-STAR) *Son of the Morning!*

Iſai.

Isai. xlvi. 1. *Bel boweth down, Nebo stoopeth; their Idols were upon the Beasts and upon the Cattle; your Carriages* WERE *heavy loaden,* THEY ARE *a Burden to the weary* BEASTS——Ver. 7. *They bear them upon the Shoulder.*

Chap. xlvii. 1. *Come down, and sit in the Dust, O Virgin, Daughter of Babylon! Sit on the Ground;* THERE IS *no Throne, Daughter of the Chaldeans.* Ver. 10.—*Thy Wisdom and thy Knowledge it hath perverted thee,* (OF CAUSED THEE TO TURN AWAY.) Ver. 12. *Stand now with thine Inchantments, and with the Multitude of the Sorceries wherein thou hast laboured from thy Youth—let now thy Astrologers,* (VIEWERS OF THE HEAVENS,) *the Star-gazers, the monthly Prognosticators,* (THAT GIVE KNOWLEDGE CONCERNING THE MONTHS,) *stand up, and save thee,—Behold, they shall all be as Stubble, the Fire shall burn them.*

Jer. l. 2. *Say, Babylon is taken, Bel is confounded, Merodock is broken in Pieces, her Idols are confounded, her Images are broken in Pieces.* Ver. 35. *A Sword* IS *upon the Chaldeans*—Ver. 38. *For it* IS *a Land of graven Images, and they are mad upon* THEIR *Idols.*

Chap.

Chap. li. 44. *And I will punish Bel in Babylon, and I will bring forth out of his Mouth that which he hath swallowed up; and the Nations shall not flow together any more unto him.*

Ezek. xxi. 21. *For the King of Babylon stood at the Head of the two Ways, to use Divination; he made* HIS *Arrows bright, he consulted with Images, he looked into the Liver.* Ver. 22. *At his right Hand was the Divination for Jerusalem to appoint Captains,* &c.

Chap. xxiii. 14. *And* THAT *she* (Jerusalem) *increased her Whoredoms; for when she saw Men pourtraied upon the Wall, the Images of the Chaldeans pourtraied with Vermilion, girded with Girdles upon their Loins, exceeding in died Attire upon their Heads, all of them Princes to look to, after the Manner of the Babylonians of Chaldea, the Land of their Nativity.*

2 Esdr. xv. 43. *And they shall go stedfastly unto Babylon, and make her afraid,* (*or*, DESTROY,) *they shall come to her, and besiege her; the Star and all Wrath shall they pour out upon her, then shall the Dust and Smoak go up unto the Heaven.*

*Epist.*

*Epist. of* Jer. xiv. *And he that cannot put to Death one that offendeth him, holdeth a Scepter as though he were a Judge of the Country: He hath also in his right Hand a Dagger, and an Ax, but cannot deliver himself from War and Thieves*— Ver. 41. *Who if they see one dumb that cannot speak, they bring him, and entreat Bel that he may speak.*

## CANAAN.

Gen. xiv. 5. —*And he smote the Rephaims in Ashteroth Karnaim.*

Chap. xv. 13. *And he* (God) *said unto Abraham, Know of a Surety, that thy Seed shall be a Stranger in a Land* THAT IS *not theirs*—*four hundred Years.* Ver. 16. *But in the fourth Generation they shall come hither, for the Iniquity of the Amorites* IS *not yet full.*

Chap. xxxv. 2. *Then Jacob said unto his Houshold, and to all that* WERE *with him, Put away the strange Gods that* ARE *among you, and be clean, and change your Garments.* Ver. 4. *And they gave unto Jacob all the strange Gods which* WERE *in their Hand, and* ALL THEIR *Ear-rings which*

WERE

WERE *in their Ears, and Jacob hid them under the Oak.*

Exod. xx. 3. *Thou shalt have no other Gods before me.* Ver. 4. *Thou shalt not make unto thee any graven Image, nor any Likeness* OF ANY THING *that* IS *in Heaven above, or that* IS *in the Earth beneath, or that* IS *in the Water under the Earth.* Ver. 5. *Thou shalt not bow thy self unto them, nor serve them.*

Ex. xxiii. 24. *Thou shalt not bow down to their Gods, nor serve them, nor do after their Works; but thou shalt utterly overthrow them, and quite break down their Images.*

Lev. xviii. 3. *After the Doings of the Land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their Ordinances.* Ver. 21. *And thou shalt not let any of thy Seed pass through* THE FIRE *to Moloch.* Ver. 27. *For all these Abominations have the Men of the Land done, which* WERE *before you, and the Land is defiled.*

Chap. xix. 4. *Turn ye not unto Idols, nor make to your selves molten Gods.* Ver. 27. *Ye shall not round the Corners of your Heads, neither shalt thou mar the Corners of thy Beard.* Ver. 28. *Ye shall not make any Cuttings in your Flesh for the Dead, nor print any Marks upon you.* Ver. 31. *Re-*

*gard*

*gard not them that have familiar Spirits, neither seek after Wizards.*

Chap. xx. 2. *Whosoever—giveth* ANY *of his Seed unto Moloch he shall surely be put to Death.* Ver. 6. *And the Soul that turneth after such as have familiar Spirits, and after Wizards, to go a whoring after them, I will even set my Face against that Soul.* Ver. 27. *A Man also, or Woman, that hath a familiar Spirit, or that is a Wizard, shall surely be put to Death.*

Lev. xxvi. 1. *Ye shall make no Idols, nor graven Image, neither rear you up a standing Image,* (*or*, PILLAR,) *neither shall ye set up* ANY *Image of Stone* (*or*, FIGURED STONE, *Heb.* A STONE OF PICTURE) *in your Land, to bow down unto it.*

Numb. xiii. 32. —*Is a Land that eateth up the Inhabitants thereof—*

Deut. i. 28. —*The People* IS *greater and taller than we, the Cities* ARE *great, and walled up to Heaven: and moreover, we have seen the Sons of the Anakims there.*

Chap. vii. 5. *Ye shall destroy their Altars, and break down their Images,* (STATUES, *or* PILLARS,) *and cut down their Groves, and burn their graven Images with Fire;* Ver. 25. *Thou shalt not desire the Silver nor Gold* THAT IS *upon them,* &c.

Chap.

Chap. xii. 2. *Ye shall utterly destroy all the Places wherein the Nations which ye shall possess* (*or*, INHERIT) *served their Gods, upon the high Mountains, and upon the Hills, and under every green Tree.* Ver. 3. *And thou shalt not overthrow* (*Heb.* BREAK DOWN) *their Altars, and break their Pillars, and burn their Groves with Fire: and you shall hew down the graven Images of their Gods, and destroy the Names of them out of that Place.*

Deut. xviii. 10. *There shall not be found among you* ANY ONE *that maketh his Son or his Daughter pass through the Fire,* OR *that useth Divination,* OR *an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer— Because of these Abominations the Lord thy God doth drive them out from before thee— for these Nations which thou shalt possess* (*or* INHERIT) *hearkened unto Observers of Times, and unto Diviners.*

Judg. iii. 6. —*And served their Gods—* Ver. 7. *And served Baalim and the Groves.*

2 Kings xvi. 3. *He* (Ahaz) *made his Son to pass through the Fire, according to the Abomination of the Heathen, whom the Lord cast out.*

Chap xviii. 4. *He* (Hezekiah) *removed the high Places, and brake the Images, and cut down the Groves.*

Chap. xxi. 1. *Manasseh—did—after the Abominations of the Heathen, whom the Lord cast out—He built up again the high Places—He reared up Altars for Baal, and made a Grove, and worshiped all the Host of Heaven, and served them. He built Altars in the House of the Lord.—He built Altars for all the Host of Heaven, in the two Courts of the House of the Lord; and he made his Son to pass through the Fire; and he observed Times, and used Enchantments, and dealt with familiar Spirits and Wizards: and he set a graven Image of the Groves that he had made in the House* (Temple.)

2 Chron. xxviii. 2. *For he* (Ahaz)— *and made also molten Images unto Baalim*, &c.

Ch. xxxiii. 1. Ibid.—Ver. 6. *And he* (Manasseh) *caused his Children to pass thro' the Fire, in the Valley of the Son of Hinnom.* —Ver. 7. *And he set a carved Image (the Idol which he had made) in the House of God*—(After his Return from Captivity.) Ver. 13. *Then Manasseh knew that the Lord he* WAS *God. And he took away the strange Gods, and the Idol out of the House of the Lord, and all the Altars that he had built in the Mount of the House of the Lord, and*

*in*

*in Jerusalem. Nevertheless the People did sacrifice still in the High Places,* YET *unto the Lord their God only.*

Psal. cvi. 37. *Yea, they sacrificed their Sons and Daughters unto Devils, and shed innocent Blood,* EVEN *the Blood of their Sons and of their Daughters, whom they sacrificed to the Idols of Canaan, and the Land was defiled with Blood.*

Wisd. xii. 3. *For it was thy Will to destroy, by the Hands of our Fathers, both those old Inhabitants of thy holy Land, whom thou hatedst for doing most odious Works of Witchcraft,* (SORCERIES) *and wicked Sacrifices; and also those merciless Murderers of Children, and Devourers of Man's Flesh, and the Feasts of Blood, with their Priests, out of the midst of that idolatrous Crew, and the Parents that killed with their own Hands Souls destitute of Help.*

## EGYPT.

Gen. xli. 8. *And he* (Pharoah) *sent and called for all the Magicians of Egypt, and all the wise Men thereof.* Ver. 45. *Can we find* SUCH A ONE *as this* IS, *a Man in whom the Spirit of God* IS? Ver. 45. *and he gave him*

*him to Wife Asinath, the Daugther of Potipherah, Priest (or,* PRINCE) *of On.*

Ch. 45. 5. (*Joseph* personating *an Egyptian*) *and whereby indeed he divineth.* Ver. 15. *Wot ye not that such a Man as I can certainly divine.*

Gen. xlvi. 34. *For every Shepherd* IS *an Abomination to the Egyptians.*

Ch. xlvii. 22. *Only the Land of the Priests bought he not,* &c.

Exod. ii. 11. *And they built for Pharaoh Treasure-Cities, Pithom and Raamses.*

Ch. v. 2. *Who* IS *the Lord that I* (Pharoah) *should obey his Voice? I know not the Lord.*

Ch. vii. 11. *Then Pharoah called all the Wise Men and the Sorcerers. Now the Magicians of Egypt did also in like manner.* Ver. 22. *And the Magicians of Egypt did so with their Enchantments.*

Ch. viii. 19. *And the Magicians said unto Pharoah, This is the Finger of God.* Ver. 26. *And Moses said, It is not meet so to do, for we shall sacrifice the Abomination of the Egyptians to the Lord our God. Lo, shall we sacrifice the Abomination of the Egyptians, and will they not stone us?*

Ch. xii. 12. *And against all the Gods of Egypt I will execute Judgment.*

Lev. xviii. 3. *After the doing of the Land of Egypt, wherein ye dwelt, shall ye not do.*

Deut. xxix. 16. *For ye know how we have dwelt in the Land of Egypt, and how we came through the Nations which ye passed by.* Ver. 17. *And we have seen their Abominations, and their Idols, (Heb.* DUNGY GODS) *Wood and Stone, Silver and Gold, which* WERE *among them.*

Jos. xxiv. 14. *Put away the Gods which your Fathers served on the other Side of the Flood, and in Egypt.*

Ezra ix. 1. —*The Princes came to me, saying, The People of Israel, the Priests and the Levites, have not separated themselves from the People of the Lands,* DOING *according to their Abominations,* EVEN *of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.*

Isai. xix. 1. *The Lord rideth upon a swift Cloud, and shall come into Egypt; and the Idols of Egypt shall be moved at his Presence.—And they shall seek to the Idols, and to the Charmers, and to them which have familiar Spirits, and to the Wizards.* Ver 18. *In that Day shall five Cities in the Land of Egypt speak the Language (Heb.* LIP) *of Canaan; one shall be called the City of Destruction* (OF HERES, *or* OF THE SUN.)

Jer.

Jer. ii. 18. *And now what hast thou to do in the way of Egypt, to drink the Waters of Sihor?*

Ch. xliii. 13. *He* (Nebuchadnezzar) *shall break also the Images* (STANDING IMAGES) *of Bethshemesh* (THE HOUSE OF THE SUN) *that is in the Land of Egypt; and the Houses of the Gods of the Egyptians shall he burn with Fire.*

Ezek. xvi. 26. *Thou hast also committed Fornication with the Egyptians, thy Neighbours great of Flesh.*

Ch. xx. 7. *Cast ye away every Man the Abomination of his Eyes, and defile not yourselves with the Idols of Egypt.*

Ch. xxiii. 8. *Neither left she her Whoredoms* BROUGHT *form Egypt, for in her Youth they lay with her, and they bruised the Breasts of her Virginity, and poured their Whoredoms upon her.* Ver. 19. *Yet she multiplied her Whoredoms, in calling to Remembrance the Days of her Youth, wherein she had played the Harlot in the Land of Egypt.* Ver. 20. *For she doted upon their Paramours, whose Flesh* IS AS *the Flesh of Asses, and whose Issue* IS LIKE *the Issue of Horses.* Ver. 21. *Thus thou calledst to Remembrance the Lewdness of thy Youth, in bruising thy Teats by the Egyptians, for the Paps of thy Youth.* Ver. 27. *Thus will I make thy Lewdness to*

*ceaſe from thee, and thy Whoredom* BROUGHT *from the Land of Egypt; ſo that thou ſhalt not lift up thine Eyes unto them, nor remember Egypt any more.*

Ch. xxx. 13. —*I will alſo deſtroy the Idols, and I will cauſe their Images to ceaſe out of Noph*—Ver. 14. *I will make Pathros deſolate, and will ſet Fire in Zoan,* (*or* TANIS) *and will execute my Judgment in No.* Ver. 15. *I will pour out my Fury upon Sin,* (*or* PELUSIUM,) *the Strength of Egypt.*—Ver. 17. *The young Men of Aven,* (*or* HELIOPOLIS,) *and of Phibeſeth, ſhall fall by the Sword, and theſe* CITIES *ſhall go into Captivity.* Ver. 18. *At Tehaphnehes alſo the Day ſhall be darkened when I break there the Yokes of Egypt.*

Hoſea xi. 11. *They ſhall tremble as a Bird out of Egypt.*

Wiſd. xi. 15. *But for the fooliſh Devices of their Wickedneſs, wherewith being deceived, they worſhiped Serpents void of Reaſon, and vile Beaſts; thou didſt ſend a Multitude of unreaſonable Beaſts upon them for Vengeance.*

## NEIGHBOURING NATIONS.

Gen. xxxi. 19. *And Rachel had ſtole the Images* (*Heb.* TERAPHIM) *that* WERE *her Fathers.*

*Fathers.* Ver. 30. *Wherefore hast thou stolen my Gods?* Ver. 35. *But found not the Images.*

Numb. xxii. 41. *And it came to pass on the Morrow, that Balak took Balaam and brought him up into the high Places of Baal.*

Ch. xxv. 2. *And they* (the Daughters of Moab) *called the People* (of Israel) *unto the Sacrifice of their Gods; and the People did eat, and bowed down unto their Gods; and Israel joined himself unto Baal-peor—take all the Heads of the People, and hang them up before the Lord, against the Sun.* Psal. cvi. 28. (adds) *And ate the Sacrifices of the Dead.*

Judg. ii. 12. *And followed other Gods of the Gods of the People, that* WERE *round about them.* Ver. 13. *And served Baal and Ashtaroth.*

—Ch. viii. 21. *And took away the Ornaments* (*or* ORNAMENTS LIKE THE MOON) *that were on their Camels Necks.* —Ver. 24. *For they had golden Ear-rings, because they were Ishmaelites.*

1 Sam. v. 4. *And behold Dagon* WAS *fallen upon his Face to the Ground, and the Head of Dagon, and both the Palms of his Hands* WERE *cut off,* &c.—Ver. 12. *And the Men that died not were smitten with the*

*Emerods, and the Cry of the City went up to Heaven.*

Ch. vi. 2. *And the Philistines called for the Priests and Diviners.* Ver. 5. *Wherefore ye shall make Images of your Emerods, and of your Mice, that mar the Land.* Ver. 9. *And see, if it goeth up by the Way of his own Coast to Bethshemesh,* THEN *he hath done us this great Evil.*

1 Sam. xxii. 6. —*Now Saul abode in Gibeah under a Tree in Ramah (or* GROVE IN A HIGH PLACE.)

Ch. xxv. 25. *Let not my Lord, I pray thee, regard this Man of Belial,* EVEN *Nabal; for as his Name* IS, *so* IS *he; Nabal* IS *his Name, and Folly* IS *with him.*

Ch. xxx. 22. *Then answered all the wicked Men, and* MEN *of Belial.*

Ch. xxxi. 10. *And they* (the Philistines) *put his Armour in the House of Ashtaroth, and they fastened his Body to the Wall of Bethshan.*

2 Sam. v. 19. *Go up, for I will deliver the Philistines into thy Hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine Enemies before me, as the Breach of Waters; therefore he called the Name of the Place Baal-perazim; and there they left*

*their*

*their Images, and David and his Men burnt them.* Ibid. 1 Chron. xiv. 11.

1 Kings xi. 5. *For Solomon went after Ashtaroth the Goddess of the Zidonians, and after Milcom, the Abomination of the Ammonites.—Then did Solomon build a high Place for Chemosh, the Abomination of Moab, in the Hill that* IS *before Jerusalem; and for Molech, the Abomination of the Children of Ammon.*

1 Kings xvi. 31. *And he* (Ahab) *took to Wife Jezebel the Daughter of Ethbaal, King of the Zidonians, and went and served Baal, and worshiped him.*

2 Kings xvii. 9. *And they* (Israel) *built them high Places in all their Cities, from the Tower of the Watchman to the fenced City.* Ver. 15. *—And they followed Vanity, and became vain, and went after the Heathen that* WERE *round about them.* —Ver. 16. *And made them molten Images,* EVEN *two Calves, and made a Grove, and worshiped all the Host of Heaven, and served Baal.* Ver. 17. *And they caused their Sons and their Daughters to pass through the Fire, and used Divinations, and Enchantments.* Ver. 29. *Howbeit, every Nation made Gods of their own, and put* THEM *in the Houses of the high Places, which the Samaritans had made, every Nation in the City*

*wherein they dwelt.* Ver. 30. *And the Men of Babylon made Succoth-benoth, and the Men of Cuth made Nergal, and the Men of Hamuth made Ashima.* Ver. 31. *And the Avites made Nibhaz and Tartak, and the Sepharvites burned their Children in Fire to Adrammelech and Anammelech, the Gods of Sepharvaim.* Ver. 32. *So they feared the Lord, and made unto themselves the lowest of them Priests of the high Places, which sacrificed for them in the Houses of the high Places.* Ver. 33. *They feared the Lord, and served their own Gods, after the manner of the Nations whom they carried away from thence.*

2 Chron. xxvi. 7. *And God helped him* (Uzziah) *against the Philistines, and against the Arabians, who dwelt in Gurbaal.*

Ch. xxviii. 23. *For he* (Ahaz) *sacrificed unto the Gods of Damascus,* (DARMESEK,) *which smote him, and he said, behold the Gods of the King of Syria help them,* THEREFORE *will I sacrifice to them that they may help me; but they were the Ruin of him, and all Israel.*

Ch. xxxi. 1.—*All Israel* THAT WERE *present, went out to the Cities of Judah, and brake the Images* (STATUES) *in Pieces, and cut down the Groves, and threw down the high Places, and the Altars.*

Job

Job xxxi. 26. *If I beheld the Sun* (*Heb.* THE LIGHT) *when it shined, or the Moon walking* IN *Brightness,* (BRIGHT,) *and my Heart hath been secretly enticed, or my Mouth hath kissed my Hand.* (*or,* MY HAND HATH KISSED MY MOUTH,) *this also* WERE *an Iniquity* TO BE PUNISHED BY *the Judge, for I should have denied the God* THAT IS *above.*

Isai. ii. 6. *Because they are replenished from the East,* (MORE THAN THE EAST) *and* ARE *Southsayers like the Philistines, and they please themselves in the Children of Strangers,* (ABOUND WITH THE CHILDREN OF STRANGERS.)

Jer. ii. 18. *Or what hast thou to do with Assyria, to drink the Waters of the River?*

Ch. x. 2. *Learn not the Way of the Heathen, and be not dismayed at the Signs of Heaven; for the Heathens are dismayed at them, for the Customs of the People are vain; for* ONE *cutteth a Tree out of the Forest (the Work of the Hand of the Workman;) with the Ax; they deck it,* &c.—Ver. 5. *Be not afraid of them, they cannot do Evil, neither* IS IT *in them to do Good.*

Ezek. xxiii. 5. *And she* (Samaria) *doted on her Lovers, on the Assyrians* HER *Neighbours,* WHICH WERE *clothed with blue: Captains and Rulers, all of them desirable young Men,*

*Men, Horſemen riding upon Horſes. Thus ſhe committed her Whoredoms with them, with all them* THAT WERE *the choſen Men of Aſſyria, and with all on whom ſhe doated, with all their Idols ſhe defiled herſelf.* Ver. 12. *Jeruſalem,* ibid. Ver. 42. *Of the common Sort* WERE *brought Sabeans,* (DRUNKARDS) *from the Wilderneſs, which put Bracelets upon their Hands, and beautiful Crowns upon their Heads.*

Dan. i. 2. —*With part of the Veſſels of the Houſe of God, which he carried into the Land of Shinar, to the Houſe of his God; and he brought the Veſſels into the Treaſure-houſe of his God.*

Hoſ. xi. 11. *They ſhall tremble—as a Dove out of the Land of Aſſyria.*

Joel iii. 5. *Becauſe ye have taken my Silver and my Gold, and have carried into your Temples my goodly pleaſant* (DESIRABLE) *Things.*

2 Eſdr. xv. 46. *And thou Aſia, that art Partaker of the Hope of* (LIKE UNTO) *Babylon, and art the Glory of her Perſon, thou haſt made thy ſelf like unto her, thou haſt deckt thy Daughters in Whoredom, that they might pleaſe and glory in thy Lovers, which have always deſired to commit Whoredom with thee; thou haſt followed her that is hated, in all her Works and Inventions.*

Judith

Judith iii. 8. *Then cast he down their Frontiers, and cut down their Groves; for he had decreed to destroy all the Gods of the Land.*

Wisd. xiv. 11. *Therefore even upon the Idols of the Gentiles shall there be a Visitation, because in the Creature of God they are become an Abomination, and Stumbling-blocks for the Souls of Men, and a Snare to the Feet of the unwise.*

Wisd. xiv. 15. *For a Father afflicted with untimely Mourning, when he had made an Image of his Child soon taken away, now honoureth him as a God, which was then a dead Man, and delivered to those that were under him, Ceremonies and Sacrifices. Thus in Process of Time an ungodly Custom grown strong was kept as a Law, by the Commandment of Kings (or* TYRANTS*) whom Men could not honour in Presence, because they dwelt far off; they took the Counterfeit of his Visage from far, and made an express Image of the King whom they honoured, to the End that by their Forwardness they might flatter him that was absent, as if he were present.*

Acts xix. 19. *Many of them also which used curious Arts, brought their Books together, and burned them before all Men.*

Rom. i. 22. *Professing themselves to be wise, they became Fools, and changed the Glory*

*ry of the incorruptible God into an Image made like corruptible Man, and to Birds, and four-footed Beasts, and creeping Things; who changed the Truth of God into a Lie, and worshiped and served the Creature more than the Creator, who is God blessed for ever.* Amen.

## CHILDREN OF *ISRAEL.*

Exod. xxxii. 1. *Up, make us Gods which shall go before us; for* AS FOR *this Moses, the Man that brought us up out of the Land of Egypt, we wot not what is become of him.* Ver. 3. *And all the People broke off the golden Ear-rings which* WERE *in their Ears.* Ver. 4. *And fashioned it with a graving Tool, after he had made it a molten Calf: And they said, These* BE *thy Gods, O Israel, which brought thee up out of the Land of Egypt.* Ver. 5. *And when Aaron saw* IT, *he built an Altar before it, and Aaron made Proclamation and said, To Morrow* IS *a Feast to the Lord:* Ver. 6. *And offered Burnt-offerings, and Peace-offerings, and the People sat down to eat and to drink, and rose up to Play.* Ver. 8. *They have made them a molten Calf, and have worshiped it, and have sacrificed thereunto, and said, These* BE

*thy*

*thy Gods, O Israel, which have brought thee up out of the Land of Egypt.* (Ibid. 1 Kings xii. 28.) Ver. 17. *The Noise of the People as they shouted.* Ver. 18. *The Noise of* THEM THAT *sing do I hear*—Ver. 24. *Then I cast it into the Fire, and there came out this Calf.* Psal. cvi. 20. *Thus they changed their Glory into the Similitude of an Ox that eateth Grass.*

Deut. xiii. 12. *If thou shalt hear* SAY —Ver. 13. CERTAIN *Men, the Children of Belial, are gone out from among you, and have withdrawn the Inhabitants of their City, saying, Let us go and serve other Gods*— Ver. 16. *And thou shalt burn with Fire the City and all the Spoil thereof, every whit, for the Lord thy God.*

Chap. xvii. 3. *And hath gone and served other Gods, and worshiped them, either the Sun or Moon, or any of the Host of Heaven.*

Chap. xxvi. 14. —*Nor given* OUGHT *thereof for the dead*—

Jos. xxii. 10. —*Built there an Altar by Jordan, a great Altar to see to*—Ver. 17. Is *the Iniquity of Peor too little for us, from which we are not cleansed until this Day, (although there was a Plague in the Congregation of the Lord?)* Ver. 34. *And the Children of Reuben, and the Children of Gad, called the Altar Ed:* (that is, A WITNESS,)

IT

IT SHALL *be a Witness between us, that the Lord he* IS *God.*

Judg. i. 33. *Neither did Napthali drive out the Inhabitants of Bethshemesh.*

Judg. i. 35. *But the Amorites would dwell in Mount Heres.*

Chap. xi. *And served Baalim.* Ver. 13. *And they forsook the Lord, and served Baal and Ashtaroth.*

Ch. vi. 25. —*The Lord said unto him* (Gideon) —*And throw down the Altar of Baal, that thy Father hath, and cut down the Grove that* IS *by it.*

Ch. viii. 27. *And Gideon made an Ephod thereof—and all Israel went thither a whoring after it, which thing became a Snare unto Gideon, and to his House.* Ver. 33. *And went a whoring after Baalim, and made Baal-berith their God.*

Ch. ix. 46. *And when all the Men of the Tower of Sechem heard* THAT, *they entred into an Hold of the House of the God Berith.*

Ch. x. 6. *And the Children of Israel did Evil again in the Sight of the Lord, and served Baalim and Ashtaroth, and the Gods of Syria, and the Gods of Zidon, and the Gods of Moab, and the Gods of the Children of Ammon, and the Gods of the Philistines.* Ver. 10. *And also served Baalim.* Ver. 16.

*And*

*And they put away the strange Gods (Heb.* GODS OF STRANGERS.)

Judg. xvii. 5. *And the Man Micah had a House of Gods, and made an Ephod, and Teraphim, and consecrated one of his Sons.*—

1 Sam. vii. 3. *Put away the strange Gods, and Ashtaroth.* Ver. 4. *Then the Children of Israel did put away Baalim and Ashtaroth, and served the Lord only.* Ver. 6. *And they gathered together to Mizpeh, and drew Water, and poured* IT *out before the Lord.*

Ch. xii. 10. —*And have served Baalim and Ashtaroth.*

1 Kings xi. 5. *For Solomon went after Ashtaroth the Goddess of the Zidonians, and after Milcom, the Abomination of the Ammonites.*—*Then did Solomon build a high Place for Chemosh, the Abomination of Moab, in the Hill that* IS *before Jerusalem; and for Molech the Abomination of the Children of Ammon.*

Ch. xiv. 23. *For they* (Judah) *also built high Places, and Images,* (STANDING IMAGES,) *and Groves on every high Hill, and under every green Tree.*

Ch. xvi. 31. *And it came to pass, as if it had been a light Thing for him* (Ahab) *to walk in the Sins of Jeroboam the Son of Nebat, that he took to Wife Jezebel the Daughter*

*Daughter of Ethbaal King of the Zidonians, and went and served Baal, and worshiped him.* Ver. 32. *And he reared up an Altar for Baal, in the House of Baal, which he had built in Samaria.* Ver. 33. *Ahab made a Grove.*

1 Kings xviii. 18. — *And thou hast followed Baalim.* Ver. 19. *Now therefore send* AND *gather to me all Israel unto Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four hundred, that eat at Jezebel's Table.*

Ch. xix. 18. *Yet I have left* ME *seven thousand in Israel, all the Knees which have not bowed unto Baal, and every Mouth which hath not kissed him.*

Ch. xxii. 53. *For he* (Ahaziah) *served Baal, and worshiped him.*

2 Kings iii. 2. *For he* (Jehoram) *put away the Image of Baal.*

Chap. x. 26. *And they brought forth the Images of the House of Baal, and burnt them, and they brake down the Images of Baal, and brake down the House of Baal—thus Jehu destroyed Baal out of Israel: Howbeit,* FROM *the Sins of Jeroboam the Son of Nebat, who made Israel to sin, Jehu departed not;* TO WIT, *the golden Calves which* WERE *in Bethel, and which* WERE *in Dan.*

Chap.

Chap. xi. 18. *And all the People of the Land* (Judah) *went into the House of Baal, and brake it down; his Altars and his Images brake they in Pieces throughly, and slew Mattan the Priest of Baal, before the Altars.*

2 Kings xxiii. 4. *And the King* (Josiah) *commanded—to bring forth out of the Temple of the Lord, all the Vessels* THAT WERE *made for Baal, and for the Grove, and for all the Host of Heaven, and he burnt them:* Ver. 5. *And he put down the Idolatrous Priests, whom the Kings of Judah had ordained to burn Incense in the high Places, in the Cities of Judah, and in the Places round about Jerusalem; them also that burned Incense unto Baal, to the Sun, and to the Moon, and to the Planets,* (TWELVE SIGNS *or,* CONSTELLATIONS,) *and to all the Host of Heaven.* Ver. 6. *And he brought out the Grove from the House of the Lord—and burnt it.* Ver. 7. *And he brake down the Houses of the Sodomites that* WERE *by the House of the Lord, where the Women wove Hangings* (HOUSES) *for the Grove:* Ver. 8. *And defiled the high Places where the Priests had burned Incense—and brake down the high Places of the Gates that* WERE *at the entering in of the Gate of Joshua:* Ver. 10. *And he defiled Topheth, which* IS *in the*

*Valley of the Children of Hinnom, that no Man might make his Son or his Daughter to pass through the Fire to Molech.* Ver. 11. *And he took away the Horses that the Kings of Judah had given to the Sun, at the entring in of the House of the Lord—and he burnt the Chariots of the Sun with Fire,* Ver. 12. *And the Altars that* WERE *on the Top of the Upper Chamber of Ahaz, which the Kings of Judah had made; and the Altars which Manasseh had made in the two Courts of the House of the Lord, did the King beat down, and brake* THEM *down from thence.* Ver. 13. *And the high Places that* WERE *before Jerusalem, which* WERE *on the right Hand of the Mount of Corruption, which Solomon the King of Israel had builded for Ashtaroth the Abomination of the Zidonians, and for Chemosh the Abomination of the Moabites, and for Milcom the Abomination of the Children of Ammon, did the King defile.* Ver. 14. *And he brake in Pieces the Images, and cut down the Groves, and filled the Places with the Bones of Men.* Ver. 15. *Moreover, the Altar that* WAS *at Bethel,* AND *the high Place which Jeroboam the Son of Nebat, who made Israel to sin, had made; both that Altar and the high Place, he brake down, and burnt the high Places,* AND *stampt* IT *small to*

*Powder.*

*Powder, and burnt the Grove*—Ver. 16. *And took the Bones out of the Sepulchres, and burnt* THEM *upon the Altar, and polluted it*—Ver. 19. *And all the Houses of the high Places that* WERE *in the Cities of Samaria, which the Kings of Israel had made, to provoke* THE LORD *to Anger, Josiah took away, and did to them according to all the Acts that he done at Bethel.* Ver. 20. *And he slew all the Priests of the high Places that* WERE *there, upon the Altars.* Ver. 24. *Moreover, the* WORKERS WITH *familiar Spirits, and the Wizards, and the Images and the Idols, and all the Abominations that were spied in the Land of Judah, and in Jerusalem, Josiah put away.*

1 Chron. x. 13. *So Saul died—and also for asking* COUNSEL *of one that had a familiar Spirit, to enquire* OF IT.

2 Chron. xi. 15. *And he* (Jeroboam) *ordained him Priests for the high Places, and for the Devils, and for the Calves which he had made.*

Chap. xiii. 7. *And there are gathered unto him* (Jeroboam) *vain Men, the Children of Belial*—Ver. 8. *And* THERE ARE *with you golden Calves, which Jeroboam made for your Gods.*

2 Chron. xiv. 3. *For he* (Asa) *took away the Altars of the strange* GODS: Ver. 5.

*Alſo he took away out of all the Cities of Judah, the high Places and the Images (Heb.* SUN-IMAGES,) *then they proſpered.*

Chap. XV. 12. *And they entered into a Covenant to ſeek the Lord God of their Fathers with all their Heart, and with all their Soul:* Ver. 13. *That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to Death, whether ſmall or great, whether Man or Woman,* &c. Ver. 16. *And alſo* CONCERNING *Maacha the Mother of Aſa the King, he removed her from* BEING *Queen, becauſe ſhe had made an Idol in a Grove, (Heb.* HORROUR:) *and Aſa cut down her Idol, and ſtampt* IT, *and burnt* IT *at the Brook Kidron.*

Chap. xvii. 3. *And the Lord was with Jehoſaphat, becauſe he walked in the firſt Ways of his Father David, and ſought not unto Baalim.*

Chap. xxiv. 7. *For the Sons of Athalia, that wicked Woman, had broken up the Houſe of God; and alſo all the dedicate Things of the Houſe of the Lord did they beſtow upon Baalim.*

Chap. xxv. 14. *Now it came to paſs, that after Amaziah was come from the Slaughter of the Edomites, that he brought the Gods of the Children of Seir, and ſet them up* TO BE

his

*his Gods, and bowed down himself before them, and burned Incense to them.*

2 Chron. xxxi. 1. *He* (Hezekiah) *brake the Images in Pieces, cut down the Groves, and threw down the high Places, and the Altars, out of all Judah and Benjamin.* Ibid. 2 Kings xviii. 4.

Chap. xxxiv. 4. *And they brake down the Altars of Baalim, in his* (Josiah's) *Presence, and the Images* (SUN-IMAGES) *that* WERE *on high above them, he cut down, and the Groves, and the carved Images, and the molten Images he brake in Pieces,* &c.

Isai. xvii. 8. *And he shall not look to the Altars, the Work of his Hands; neither shall respect* THAT *which his Fingers have made, either the Groves or the Images (or,* SUN-IMAGES.)

Chap. xxvii. 9. *By this therefore shall the Iniquity of Jacob be purged, and this* IS *all the Fruit, to take away his Sin; when he maketh all the Stones of the Altar as Chalk-Stones* THAT ARE *beaten in sunder, the Groves and Images. (or,* SUN-IMAGES) *shall not stand up.*

Chap. lxv. 11. *But ye* ARE *they that forsake the Lord, that forget my holy Mountain, that prepare a Table for that Troop, (or* GAD,) *and that furnish the Drink-Offering*

*fering unto that Number, (or* MENI,) *therefore will I number you to the Sword.*

Jer. ii. 8. *And the Prophets prophesied by Baal.* Ver. 23. *How canst thou say, I am not polluted, I have not gone after Baalim? See thy Way in the Valley, know what thou hast done.*

Chap. vii. 9. *Will ye—and burn Incense unto Baal*—Ver. 18. *The Children gather Wood, and the Fathers kindle the Fire, and the Women knead* THEIR *Dough to make Cakes to the Queen (or,* FRAME, *or,* WORKMANSHIP) *of Heaven; and to pour out Drink-offerings to other Gods:* Ver. 24. *But walked in the Counsels and in the Imaginations of their evil Heart.* Ver. 31. *And they built the high Places of Tophet, which* IS *in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire; which I commanded* THEM *not, neither came it into my Heart.*

Ch. viii. 1. *At that time saith the Lord, they shall bring out the Bones of the Kings of Judah, and the Bones of the Princes, and the Bones of the Priests, and the Bones of the Inhabitants of Jerusalem, out of their Graves.* Ver. 2. *And they shall spread them before the Sun and the Moon, and all the Host of Heaven, whom they have loved, and whom they have served, and after whom they have walked,*

*walked, and whom they have sought, and whom they have worshiped.*

Jer. ix. 14. *But have walked after the Imagination of their own Heart, and after Baalim, which their Fathers taught them.*

Ch. xi. 13. *For* ACCORDING *to the Number of thy Cities were thy Gods, O Judah; and* ACCORDING *to the Number of the Streets of Jerusalem, have ye set up Altars, to* THAT *shameful Thing,* EVEN *Altars to burn Incense to Baal.* Ver. 17. *To provoke me to Anger, in offering Incense to Baal.*

Ch. xii. 16. —*To swear by my Name, the Lord liveth, (as they taught my People to swear to Baal,) then shall they be built in the midst of my People.*

Ch. xix. 2. *And go forth into the Valley of the Son of Hinnom, which* IS *by the Entry of the East Gate, (Heb.* SUN GATE,) *and proclaim there the Words that I shall tell thee.* Ver. 5. *They have built also the high Places of Baal, to burn their Sons with Fire,* FOR *Burnt-offerings unto Baal, which I commanded not, neither came* IT *into my Mind.* Ver. 6. —*This Place shall no more be called Tophet, nor the Valley of the Son of Hinnom; but the Valley of Slaughter.* Ver. 13. *And the Houses of Jerusalem, and the Houses of the Kings of Judah, shall be defiled as the Place of Tophet, because of all the Houses*

*upon whose Roofs they have burnt Incense to all the Host of Heaven, and have poured out Drink-offerings unto other Gods.*

Jer. xxiii. 13. *I have seen Folly* (AN ABSURD THING) *in the Prophets of Samaria, they prophesy in Baal.*— Ver. 27. *As their Fathers have forgotten my Name for Baal.*

Ch. xxxii. 29. *And the Chaldeans that fight against this City shall come and set Fire on this City, and burn it, with the Houses upon whose Roofs ye have offered Incense to Baal, and poured out Drink-offerings unto other Gods* Ver. 34. *But they set their Abominations in the House (which is called by my Name.)* Ver. 35. *And they built the high Places of Baal, which* ARE *in the Valley of the Sons of Hinnom, to cause their Sons and their Daughters to pass through* THE FIRE *unto Moloch, which I commanded them not*, &c.

Ch. xliv. 17. *But we will certainly do whatsoever thing goeth out of our own Mouth, to burn Incense unto the Queen* (FRAME) *of Heaven, and to pour out Drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jerusalem; for* THEN *had we Plenty of Victuals, and were well, and saw*

no

*no Evil:* Ver. 18. *But since we left off to burn Incense to the Queen of Heaven, and to pour out Drink-offerings unto her, we have wanted all* THINGS, *and have been consumed by the Sword, and by the Famine:* Ver. 19. *And when we burned Incense to the Queen of Heaven, and poured out Drink-offerings unto her, did we make her Cakes to worship her, and poured out Drink-offerings unto her, without our Men,* (HUSBANDS?) Ver. 25. *Thus saith the Lord of Hosts, the God of Israel, saying, Ye and your Wives have both spoken with your Mouths, and fulfilled with your Hand, saying, We will surely perform our Vows that we have vowed, to burn Incense to the Queen of Heaven, and to pour out Drink-offerings unto her.*—Ver. 26. *I have sworn by my great Name, saith the Lord, that my Name shall be no more named in the Mouth of any Man of Judah, in all the Land of Egypt, saying, The Lord God liveth.*

Ezek. vi. 4. *And your Altars shall be desolate, and your Images* (SUN-IMAGES) *shall be broken,* &c.

Ch. viii. 5. *And behold, Northward at the Gate of the Altar, this Image of Jealousy in the Entry.* Ver. 10. *So I went in and saw, and behold, every Form of creeping Things and abominable Beasts, and all the Idols of the House of Israel, pourtraied upon the Wall round*

*round about.* Ver. 11. *And there stood before them seventy Men of the Antients of the House of Israel, and in the midst of them stood Jaazaniah the Son of Shaphan, with every Man his Censer in his Hand; and a thick Cloud of Incense went up.* Ver. 12. *Then said he unto me, Son of Man, hast thou seen what the Antients of the House of Israel do in the dark, every Man in the Chambers of his Imagery; for they say, the Lord seeth us not, the Lord hath forsaken the Earth.* Ver. 14. *And behold, there sat Women weeping for Tammuz.* Ver. 16. *And behold, at the Door of the Temple of the Lord, between the Porch and the Altar,* WERE *about five and twenty Men, with their Backs towards the Temple of the Lord, and their Faces towards the East, and they worshiped the Sun towards the East.*

Ezek. xvi. 24. *Thou hast also built unto me an eminent Place,* (A BROTHEL-HOUSE) *and hast made thee a high Place in every Street.*

Ch. xx. 7. *Cast ye away every Man the Abomination of his Eyes, and defile not yourselves with the Idols of Egypt.*

Ezek. xxiii. 37. *And with their Idols have they committed Adultery, and have also caused their Sons, which they bare unto me,*

*to*

*to pass for them through* THE FIRE, *to devour* THEM.

Hosea viii. 13. —*Now will he remember their Iniquities, and visit their Sins; they shall return to Egypt.* Ver. 14. *For Israel hath forgot his Maker, and buildeth Temples, and Judah hath multiplied fenced Cities: But I will send a Fire upon his Cities, and it shall devour the Palaces thereof.*

Ch. xi. 1. *When Israel* WAS *a Child then I loved him, and called my Son out of Egypt.* Ver. 2. As *they called him, so they went from them, they sacrificed unto Baalim, and burnt Incense unto graven Images.*

Ch. xiii. 1. —*But when he offended in Baal, he died.* Ver. 2.—*They say of him, Let the Men that sacrifice (or,* THE SACRIFICES OF MEN) *kiss the Calves.*

Amos v. 26. *But ye have born the Tabernacle of your Molech, (or,* SUCCOTH YOUR KING,) *and Chiun your Images, the Star of your God, which ye made to yourselves.*

Mic. v. 11. *And I will cut off the Cities of thy Land, and throw down all thy strong Holds:* Ver. 12. *And I will cut off Witchcrafts out of thine Hand, and thou shalt have no* MORE *South-sayers.* Ver. 13. *Thy graven Images will I also cut off, and thy standing Images, (or* STATUES) *out of the midst of thee, and thou shalt no more worship the Works of thy Hands.* Ver. 14. *And I will*

*pluck*

*pluck up thy Groves out of the midst of thee, so will I destroy thy Cities* (*or* ENEMIES.)

Micah vi. 16. *For the Statues of Omri are kept, and all the Works of the House of Ahab, and ye walk in their Counsels.*

Zeph. i. 4. *I will cut off the Remnant of Baal from this Place,* AND *the Name of the Chemarims with the Priests,* Ver. 5. *And them that worship the Host of Heaven upon the House-tops, and them that worship,* AND *that swear by the Name of the Lord, and that swear by Malcham*; Ver. 12. *That say in their Heart, the Lord will not do Good, neither will he do Evil.*

Tobit i. 5. *Now all the Tribes which together revolted, and the House of my Father Naphtali, sacrificed unto the Heifer Baal,* (*or,* TO THE POWER OF BAAL, *or,* THE GOD BAAL.)

Acts vii. 41. *And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands. Then God turned, and gave them up to worship the Host of Heaven; as it is written in the Book of the Prophets, O ye House of Israel, have ye offered to me slain Beasts, by the Space of forty Years?* Ver. 43. *Yea, ye took up the Tabernacle of Molech, and the Star of your God Kemphan, Figures which ye made to worship them.*

From

From the Prohibitions, and theſe gathered Accounts, we are to endeavour to find out the Nature of this falſe Adoration, falſe Worſhip, falſe Service, falſe Fear, falſe Love, falſe Confidence and Idolatry, (for I think it grew by theſe Degrees in Time,) and the Object of them. We ſhall conſider, firſt, the Prohibitions in the firſt Table, and the Repetition or Explanation of it, and the Place were the Puniſhment is appointed in *Deuteronomy*. *Exod.* xx. 3. *Thou ſhalt have no other Gods before me.* Ver. 4. *Thou ſhalt not make unto thee any graven Image, or any Likeneſs* OF ANY THING *that* IS *in Heaven above, or that* IS *in the Earth beneath, or that* IS *in the Waters under the Earth.* Ver. 5. *Thou ſhalt not bow down thyſelf to them, nor ſerve them.* Exod. xxii. 20. *He that ſacrificeth unto any God, ſave unto the Lord only, he ſhall be utterly deſtroyed.* Deut. iv. 15. *Take ye therefore good heed unto yourſelves, (for ye ſaw no manner of Similitude on the Day* THAT *the Lord ſpake unto you in Horeb, out of the midſt of the Fire.)* Ver. 16. *Leſt ye corrupt* YOURSELVES, *and make you a graven Image, the Similitude of any Figure, the Likeneſs*

*of Male or Female*; Ver. 17. *The Likeness of any Beast that* IS *in the Earth, the Likeness of any winged Fowl that flieth in the Air.* Ver. 18. *The Likeness of any thing that creepeth on the Ground, the Likeness of any Fish that* IS *in the Waters beneath the Earth*; Ver. 19. *And lest thou lift up thine Eyes to Heaven, and when thou seest the Sun, and the Moon, and the Stars,* EVEN *all the Host of Heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided* (*or* IMPARTED) *unto all Nations under the whole Heaven.* Ibid. xvii. 2. *If there be found among you, within any of thy Gates which the Lord thy God giveth thee, Man or Woman, that hath wrought Wickedness in the Sight of the Lord thy God, in transgressing his Covenant*; —— Ver. 3. *And hath gone and served other Gods, and worshiped them, either the Sun or Moon, or any of the Host of Heaven, which I have not commanded*— Ver. 5. *And shalt stone them with Stones till they die.* Here are two absolute Prohibitions, against two Practices, for they look backward to brand Abuses, as well as forward to restrain, with each a Repetition, which explains the Prohibition. The first Commandment, in general, forbids having

having any Gods before the Lord; and that in *Deuteronomy* explains what those Gods, in which that Object was comprehended, were. The second Commandment forbids making any Similitude of any thing in Heaven, Earth or Water, to bow to: And that in *Deuteronomy*, in a great Measure, enumerates of what Things, and what they or the Things were to represent.

We are first to observe, what it was to have any other God, or Gods, before the Lord. After setting up the Heavens, the first Instance we find was comparative, or about Superiority: *Terah* and *Abraham* worshiped the God of the Heavens, the God whom they knew; the *Chaldeans* would not allow any God to be superior to, or God of the Heavens; that was blaspheming that which was their God: Therefore they banished that Family, and long after, they pretended their God had Power to make the Dumb speak. The *Canaanites* worshiped the same Power; to what Degree appears not, that I find, except that their offering their First-born may be supposed to be the highest Degree of Service. *Pharoah* says absolutely, *I know not the Lord*; so that it seems that he thought that this Power which he and the *Egyptians* worshiped was exclusive of him: But presently

ſently after the Magicians could diſcern the Finger of God was ſuperior to their Gods. Among the neighbouring Nations; when the *Philiſtines* had got *Sampſon*, they made a great Feaſt to *Dagon* their God, and praiſed him for it. When they were afflicted by the Preſence of the Ark, their Cry went up to their God Heaven; but having no Help, they doubted, made an Offering to God, and put it upon Trial, that if the Ark went up by its own Coaſts, or the Coaſts of *Iſrael*, to *Bethſhemeſh*, (which elſewhere is interpreted to be the City of the Sun,) and was one of the Cities of Worſhip of that Name the *Iſraelites* left ſtanding, and in the Poſſeſſion of the Natives, then the Lord was too ſtrong for what they worſhiped; which the Ark did, where God ſmote fifty thouſand and ſeventy Men for looking into it. No doubt but thoſe of *Damaſcus* thought as *Ahaz* did, that their Gods could help them in War. *Job* ſays, paying Obeyſance to the Light was denying the God which is above. The ſeduced *Jews* aſcribed to the Frame, or Workmanſhip, or Operation of the Air's Power of giving Plenty of Victuals, keeping them well, and from Evil, preſerving them from Sword, Famine, *&c.* and of puniſhing them with the oppoſite Evils;

Evils, upon a Supposition that the Lord had forsaken the Earth; or that he will not do Good, neither will he do Evil: So that having any other God before the Lord, must be understood to be, their believing that there was some active Power in some other Agent, which God did not create, or form; or which he could not, or did not controul; and now that there is some such Power, that he has not revealed: And from this Doubt or Belief, as aforesaid, Service to that Power, and Adoration to its Representatives, or Images, ensued. And the Reason why we should not imagine them to be Gods, or pay them Service, was, that God had created, formed and appointed them to be Servants in common to all Men. In the Place where the Form of proceeding against, and the Manner of Punishment is directed, the Objects of Adoration are named, and the Images not mentioned: But whether they, as Representatives of the Powers only, or the Images, or Representatives of them also, be understood or included, I shall not determine; but no others are expressed.

We are, secondly, to observe, what it was to make to ones self an Image, or Likeness, or Sign, or Representative of any Thing, and to bow down to it or them, or worship it or them. We find the Au-

thor of Wisdom attributes the Rise of this Custom to a Father who had lost a favourite Son, or to obsequious Subjects, who lived distant from their Prince or Tyrant: But though they paid Respect or Homage to these Representatives of Son or Prince, by Compulsion or Flattery, yet this was not taking either Son or Prince to be a God; none had ever taken another, either dead or living, for a God in this Sense; nor could any of these continue, nor have we any Mention of it in sacred Writings. The first or oldest Accounts of Images, are of those of *Laban*'s, which were but small: But the clearest Account of setting up the largest, richest, and with the greatest Solemnity, perhaps, that ever was, (because the Kingdom of *Babel* was then at the Height) was much later: And People think that *Nebuchadnezzar* set up this golden Image for a God: No, it was but to be dedicated, *Dan.* iii. 3. And at Verse 12, (the Words of the *Chaldeans,*) *They serve not thy Gods, nor worship the golden Image that thou hast set up.* And Verse 18. (the Words of the *Jews,*) *We will not serve thy Gods, nor worship the golden Image that thou hast set up.* The *Babylonians, &c.* bowed to this Image; but serving a God was another thing. Indeed *Holofernes* had got a

Whim

Whim of deſtroying all the Places of Worſhip, Altars and Images, and ſetting up his Maſter in their ſtead; of making him to the falſe God and the Heathens, what *Moſes* was to the true God and the *Iſraelites*, or rather more, *Judith* iii. 8. *Yet he caſt down their Frontiers, and cut down their Groves; for he had decreed to deſtroy all the Gods of the Land, that all Nations ſhould worſhip Nebuchadnezzar only, and that all Tongues and Tribes ſhould call upon him as a God.* But theſe Words come far ſhort of the Deſcription of a God. This Prohibition is general, againſt making any Repreſentation of the true God, or of falſe Gods: The latter of which, it ſeems, the Heathens, before they had Writing to repreſent Things or Actions by Words, had fallen into, and had repreſented their God according to the Appearance, or their Sentiments, of the ſeveral Operations or Attributes; as the Operation of Fire or Light by the Rays of the Sun, or by the curled Hair of a red Bull, or, *&c.* or Swiftneſs by a Dove, or, in later Times, Towering by an Eagle; as *Jacob* in his Bleſſing repreſents one of his Sons by a Lion, another by an Aſs, another by a Serpent, another by a Hind, another by a fruitful Bough, *&c.* And as this was a Proof that there was

no Writing, when they repreſented Gods or Men by Creatures; ſo Writing was revealed to remedy this, among other Things. And the Prohibition of bowing down to, or worſhiping thoſe Images, Creatures, *&c.* implies, that the Heathens had performed their Worſhip before thoſe Images, *&c.* or to them, in lieu of the Gods or Powers they repreſented; ſo Part of the Crime forbidden, is repreſenting the true God by any material Figure or Creature, which is called Idolatry; and paying or ſending Homage to God, by a Hand that he had not appointed to accept or bring it, was a Species of falſe Worſhip, and both now forbidden: The Reaſon aſſigned is, *For ye ſaw no manner of Similitude, on the Day that the Lord ſpoke unto you on Horeb, out of the midſt of the Fire.* This muſt be defered till we come to that Part. The other Part of this Prohibition is levelled againſt making Signs or Repreſentatives of the falſe Gods or Powers the Heathens worſhiped, and of bowing down before thoſe Signs: The Reaſon againſt this Part is, *And leſt thou lift up thine Eyes to Heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars,* EVEN *all the Hoſt of Heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided* (*or* IMPARTED)

PARTED) *unto all Nations under the whole Heaven.* The Expreſſions in Scripture run often upon worſhiping Images, becauſe that was the moſt contemptible Part: If they were of God, it was a Breach of the ſecond Commandment; but if it were an Image or Repreſentation of any thing but God, which they worſhip'd, that imply'd that they ſerv'd that which it repreſented; and ſo a Breach of both the ſecond and the firſt.

We are next to obſerve, what Signs could be conſtituted, to repreſent or raiſe Ideas of thoſe Things or Powers we are inform'd they worſhip'd: As this was directed by the Fancy or Imagination of particular Men, or of Bodies of Men, they were likely to be different; and as the Things are mention'd, we are only to gueſs at each of their Imaginations, how each of their Signs was any ways like the Thing, or Powers, or Actions, they imagin'd theſe Signs repreſented. We find, in *Jacob*'s Time, ſome of them who were with him wore Rings of Gold in their Ears, 'tis likely, as a publick Acknowledgment or Repreſentation of the Operation of this Power, in moving the Planets in Circles, and perhaps of its Duration, *&c.* and that thoſe who were for having a Calf, furniſh'd theſe

and other dedicated Things to make it. And we find they used Images, some carven, and some molten and engraved; some Images of the Light, large, which remained standing on high above their Altars; and some born on Carriages; some on Beasts; some by Men; some small, which were not only portable or light, but in a small Compass. And likewise Pictures, or Paintings of Men, with particular Habits, Ornaments and Ensigns; and also of other Creatures; and likewise they made the Creatures themselves, Signs of the Things or Powers they worshiped.

It appears that the Viewers of the Airs and Astrologers, among the *Babylonians* and *Chaldeans*, who were the first Imaginers, made the People believe that Images of Men, with Crowns, with Rays like Fire or Light upon their Heads, and Scepters, and Daggers, and Axes in their Hands; or that *Men pourtrayed upon the Wall, the Images of the Chaldeans pourtrayed with Vermilion, girded with Girdles about their Loins, exceeding in died Attire upon their Heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea*, &c. represented the Majesty, Glory, Agility and Power, which they discovered in the Airs, and in the Host of the Airs; and that the

the People depended upon them for the Help they were to procure them, by the Power of the Airs. For Example, *Bel*, in the *Babylonish* Language, was the Name of their principal Idol; and *Baal*, in the *Hebrew* Language, the Name of theirs; and the same Idol, and each in each Language, and in several others, is the Name of the Heavens, or great Light; and among the *Canaanites*, neighbouring Countries, and the *Egyptians* the same; and also *Bosheth*, *Heres*, &c. for this Name of *Bel* was carried from *Babel*; and this Name must signify all the Properties or Attributes which was imagin'd to be in, or belong to the Thing: If only the Airs, the *Æther* or great Light, it must be beautiful, have Motion, *&c.* If a God or Lord, it must signify all that they attributed to it in each Place as Strength, Power, *&c.* So they called the Thing represented, and the Representative by the same Name, and each God; and 'twas at first the only one that had a Name, that we hear of, being *Baalim* in the plural Number, and was the chief Representative in each Country: Afterwards it had other Names, of which hereafter. And they thought it an Honour for their great Men and Kings to be called by the Name of their God; and so

they had the ſame Name with the Image and the God; as *Dan.* ix. 8. *Whoſe Name was Belteſhazzar, according to the Name of my God*; and another King's Name, *Ibid.* v. 1. was *Belſhaſſer*; and another, 2 *Kings* xx. 12. *Baladan*: and the Name of a King of *Edom*, *Gen.* xxxvi. 32. *Bela, Son of Beor*; another, 1 *Chron.* i. 49. *Baal-hanan*, and his Wife *Mehetebel*; and of the *Iſhmaelites*, *Ver.* 40. *Shobal Ebal*; and the Princes of the *Reubenites*, 1 *Chron.* v. 5. *Baal his Son*; Ver. 6. *Berah his Son*; and *Gibeah*'s Son, 1 *Chron.* viii. 30. and *Baal*; Ver. 33. *Eſh-baal*, or *Iſhboſheth*; Ver. 34. *Merib-baal*, or *Mephiboſheth*: And in Oppoſition, as *Judg.* ix. 1. *and Abimelech the Son of Jerub-baal*; 2 Sam. xi. 21. *Who ſmote Abimelech, the Son of Jerub-beſheth*. Jer. xl. 14. *Baalis King of the Ammorites*; When there came to be great Numbers of this Image, they were forced to give them Sirnames, from the Name of the Mountain where each ſtood, the Name of the City, Houſe, or, *&c.* when they came to ſerve each of them with different Rites, or aſcribe different Attributes to the God or them, and gave them different Ornaments or Enſigns, or when one City or Country conquer'd another in War, they gave them Names, in Alluſion to thoſe Places, Rites, Attributes,

Attributes, Enſigns or Victories; and ſometimes called them only by their Sirnames, and left out the firſt Name, *Bel* or *Baal*; as *Peor*, the God *Berith*; ſo *Joſ.* xiii. 20. *Beth-Peor*; Ibid. xv. 41. and xix. 27. *Beth-dagon*; ſo *Iſai.* lxv. 11. *Cad*, &c. ſo *Nebo* was the Name, or Sirname, of another of their Idols, *Iſai.* xlvii. 1. Thence *Nebuchadnezzar*, *Nebuzar-adan*, *Samgar-Nebo*; and *Nergal* was the Name of another, 2 *Kings* xvii. 30. Thence *Nergal-Sharezzer* and *Merodach* was another, *Jer.* l. 2. Thence *Evil-merodach*; The Name of another, 2 *Kings* xvii. 30. was *Adramelech*; thence the *Son of Senacherib*, *Adramelech*. And they called their Cities after the Names of their Gods, *Numb.* xxxii. 38. *And Nebo and Baalmeon, their Names being changed——and gave other Names to the Cities which they builded. So Babel, &c.* for, *Dan.* i. 2. the Houſe of the Gods of *Nebuchadnezzar* was in *Shinar*, where *Babel* was built. And becauſe the Image had a Crown upon his Head, the ſtupid modern Heathens who were given up, imagin'd they had worſhip'd their Kings: They might as well have imagin'd they worſhip'd their Cities. Thoſe Men who lived many Years, and had vaſt Time for Obſervations, knew

what

what they did, as to the visible Operations; they did not worship the Orbs, otherwise than as Idols or Instruments; what staid there did them no immediate Service, nor their fair Appearances; they did not worship Appearances: But they worship'd that which reach'd the Earth and them, the Operation of the Air, which perform'd all material Actions, as well there as elsewhere; the Power which they saw did every thing.

Though the old Inhabitants of *Canaan* learned from *Babel*, yet they had either out-done their Masters, or at least we have a fuller Account of them, because the *Israelites* were more concern'd with them. This People likewise hearken'd to their Observers of Times, and Diviners, till they were destroy'd. We do not find that they pourtrayed or represented their Gods with Painting or Colours, as aforesaid: They made their Signs or Images, the large ones of Wood or Stone, the smaller of Gold or Silver, or covered or gilt; some carved, some molten, some engraved. They served their Gods upon the high Mountains, and upon the Hills, and under every green Tree: They had Cities built to the Heavens, high Places, and Altars, and Groves, and Pillars of

Stone:

Stone: They worſhip'd *Baal*, and, as they render it, all the Hoſt of Heaven: They had Cities and Temples dedicated to this Power: They call'd their Cities, as aforeſaid, after the Name of their Gods; as *Numb.* xxxii. 38. *And Nebo, and Baal-meon, their Names being changed.* Ibid. 1 *Chron.* v. 8. and *Joſ.* xii. 4. *And the Coaſt of Og, King of Baſhan, which was of the Remnant of the Giants that dwelt at Aſhtaroth*; and xiii. 5. *From Baal-gad under Mount Hermon*; Ver. 17. and *Bamoth-baal*, and *Bethbaal-meon*, (or, THE HIGH PLACES OF BAAL, AND HOUSE OF BAAL-MEON;) and *Ver.* 20. *Beth-peor*; and *Ibid.* xv. 16. *Kirjath-baal, which* is *Kirjath-jearim*; and Ver. 41. *Beth-dagon*; Ver. 42. *Ether*; Ibid. xviii. 17. *Enſhemeſh*; Ibid. xix. 41. *Ir-ſhemeſh*; 2 Sam. xiii. 23. *Baal-hazor*; 1 Chron. xiii. 6. *Baalah, which is Kirjath-jearim*; and *Joſ.* xix. 8. *Balath-beer*; as 1 Chron. iv. 33. *unto Baal*; Judg. i. 13. *Neither did Naphtali drive out the Inhabitants of Beth-ſhemeſh*, (which alſo was the City and Temple of this Power;) and ii. 9. *at Timnah-heres*; and xx. 33. at *Baal-Tamar*; 1 Chron. v. 23. unto *Baal-hermon*, &c. And they made their firſt-born Children paſs through the Fire;

Fire; and it seems they eat Part of the Blood, and of the Flesh of those, or other human Sacrifices; and they had some Customs of cutting and marking their own Flesh, *&c.* and 'tis like it was they who had some Custom of giving or offering something for the Dead: Because the *Jews* were obliged to make a Declaration, *Deut.* xxvi. 14. *Nor given ought thereof for the Dead.* And perhaps this is what is meant by Offerings of the Dead at *Baal-peor.* Some of their Images stood in their Temples, some in Groves of growing Timber, hung over with costly Tents or Tabernacles: And where they had high Places, which I suppose were rais'd of Timber, or Part of Timber, (because some of them were burned,) with Altars on their Tops, the Images stood on Poles, or Pillars, on high above the Altars; and some upon the Tops of their Towers, 'tis likely, in Imitation of the Tower of *Babel.* They had Pillars which, 'tis likely, were set up as Memorials of some pretended Atchievements of their Gods, before Writing was: Whether they were only Pillars, or they had each the Ensign of the Light and Sun, or a Globe with Rays of Light on the Top, and so were also what are called Images of the Light and Sun, I am not certain; whether

whether they began at *Babel* with gilded or covered Images, or there made this Improvement, appears not; but those shining Metals, with Gravings upon them, represented the Appearance of the Heavens, or great Light, or Firmament, better than Paintings, or those of Wood or Stone.

*Egypt* had Priests, and they Lands assigned them; and 'tis likely they aud the Magicians were the same: And I think the City of *On*, mentioned early, was a Place of Worship dedicated to this Power: And it appears afterwards, that they had a Place called *Baal-zephon*; and that they had a City called *Beth-shemesh*, and that there was a Temple there, and that there was other Houses dedicated to this Power; and of the Places which *Ezekiel*, Chap. xxx. declared should be destroyed, *viz. The Tower of Syene*, and *Noph*, *Pathros*, *Zoan*, *Sin*, *No*, *Aven*, *Phibeseth*, *Tehaphnehes*, some are proper Names of those Temples, and 'tis likely the rest were such; and lest we should want Evidence, some of them were so strongly built that they are still standing; and that there were Idols, and standing Images of the Light, and of the Sun, and that the *Israelites* are charged with learning in *Egypt*, what they afterwards put in Prac-

tice

tice in *Canaan*; and expresly with worshiping what they worshiped; and strictly forbid to worship that which the *Egyptians* worshiped, and to follow any of their Practices. And as this false Service is in many Places, as aforesaid, emphatically represented; first, by Fornication; while the People of *Israel* were in *Egypt*, before God had in a special manner espoused that People; and afterwards, by Adultery, whereby the Unreasonableness thereof is brought home to Man, and, by Comparisons, the one illustrated by the other: So the Wisdom of *Egypt* appears, where that Nation is particularly represented as an adulterous Woman, lying with Beasts, and her Issue as Monsters; a Crime we hear little of in any other Country, save what the *Israelites* copy'd from them, and they are in the utmost Contempt, called *Dungy Gods*. We find God appointed a Heifer, a Goat, a Ram, and Doves, and Pigeons, to *Abraham*, when he foretold him that his Seed should be Servants in *Egypt*, and made the Covenant with him; and that a Shepherd, or Herdsman, or a Man of Cattle, was an Abomination to the *Egyptians*; and lo, shall we sacrifice the Abomination of the *Egyptians*, and will they not stone

tis?

us? The *Israelites*, as they were ordered, only sacrificed Bulls or Cows, Goats, Sheep, Doves and Pigeons; some of one or all these Species, it seems they imagined represented this Power of the Airs. And there is further Evidence that a Bull was one of their chief Representatives, or, as *Tobit* calls it the *Heifer Baal*; because the *Israelites* pitched first upon that, and because *Jeroboam*, who was bred up there, set them up for the ten Tribes. Nay, it appears they represented this Power, or some Branches of it, by Serpents, and vile Beasts, and Birds. 'Tis scarce worth while to trace their Imaginations, how each of these Beasts represented one or some of the Branches of this Power; and though *Tobit* still kept to the old Rule, of calling the Image of an Heifer, which was nothing like the First Image *Bel*, by the same Name as that it represented, still *Baal*; yet 'tis like when the *Egyptians* fell into this Practice, they would be forced to give the several Species of Beasts representing this Power, different Names, with Allusion either to distinguish the Beast, or the Branch of the Power it represented.

When this false Worship was proposed, their new God could give them no Directions, how to represent or worship him or it,

it, except what his Setters up imagined, or what the Devil, when they were given up and he permitted to pipe and mutter in Oracles, directed. Before their Altar was finiſhed, they who imagined, having no Rule, nor being upon no Certainty imagined differently, and ſo broke into Sects, ſteered different Ways, and ſo ſettled in different Countries. If we may gueſs at what they imagined then, by what they practiſed afterwards, though all agreed in the Power of the Airs, they could not agree in the Object or Point of their outward Worſhip, or in the executive or miniſterial Part of this Power; ſome thought it performed by the Sun, ſome (at leaſt when the Sun was abſent) by the Moon; when the Moon was dark (for they had no Regard for her Orb, till her new Light appeared, as appears by her Enſign,) by ſome of the Planets, or of the fixed Stars; or at leaſt that each had a Share in it, and each Sect made their Bows accordingly: And when they fell to painting or making Images, they would differ how they were to be made: But in the main, each of them was either one of thoſe Objects, with Rays like Fire or Light iſſuing from it, or if like Man, with ſuch an Appearance about or upon its Head; or if of a Bull, or Heifer,

with curled Hair on its Forehead, which they thought resembled the Operation of Fire, or Light issuing from it. And I suppose they chose a red one, because of burning the red Heifer, appointed *Numb.* xix. And as several fell upon different Representatives, those especially of Creatures, as Bulls or Heifers, Rams, Goats, Doves, Pigeons, or, *&c.* some of these would be sacred to each Sect, and so the Sects would differ about their Sacrifices; and perhaps one would sacrifice what was the Representative of another; so a Dove might tremble, because she was not safe when she was out of *Assyria*, where she was sacred; and a Bird when she was out of *Egypt*. And as they had different Sentiments of what Actions were acceptable to this God, some it seems thought it was best served by lewd, some by unnatural Actions, some with perpetual Chastity; and so in each Particular. In Course of Time, as the Language of each Colony or Country began to alter, the Names of the Heavens, *&c.* would also be altered, as, perhaps, from *Shemesh* to *Chemosh*; and when Branches were subdivided, new Colonies founded, or new Cities erected, and they in each, of course set up one or more new Images, they would each call them by such Names as

they called the Heavens, or the Power, or Branch each represented there, or by some Name which in their Language signified its having Power and Authority, as King or Queen, or, *&c.* So that those Names may only be *Bel*'s in another Language, and the *Jews* might call them *Baal*'s, which each Country called by other Names, except it were when there was Occasion to distinguish from whence they had them. In the neighbouring Countries, the Account we have of *Job*, which 'tis likely is eldest, mentions high Places, and the Ceremony of the Hand kissing the Mouth; and the Object of their Worship; but takes no Notice of Idols. And though there be some Images named that we have little Account of, yet where we have any, it appears they had the same Object. *Moab* had an Idol called *Baal-peor*; and the *Israelites* were ordered to hang up those who joined him, before the Lord, against the Sun; and their King's Name was *Balack*. The King of *Edom* was called *Baalhanon*, and his Wife *Mehetebel*. They called the Idols of the *Ammonites*, *Milcom*, and *Moloch*; but the King's Name was *Baalis*. The *Philistines* called their God *Dagon*; which was the Image of a Man: And the Cry of the City went up to the Heavens

(or

(or Airs:) But *David* called the Place where he found their Images, *Baal-perazim*. The *Zidonians* had a Goddess they called *Ashtaroth*; but *Ahab*'s Wife was *Jezebel*; and the King her Father's Name *Ethbaal*; and *Ahab* learned to serve and worship *Baal* from them; and she brought it with her into *Israel*. And 'tis said, that the *Israelites* followed other Gods, not in Opposition to one another, but Gods whom they knew not, Gods who had not given to them any Portion, strange Gods, false Gods, Gods of Strangers, in Opposition to the true God, of the Gods of the People that were round about them; and served *Baal* and *Ashtaroth*. And in another Place, and went after the Heathen that were round about them, and worshiped all the Host of Heaven, and served *Baal*. And they had their Gods in Towers, and strong Holds, as *Judith* calls them, their Frontiers,* and in Groves. The *Assyrians*, in whose Hands *Babylon* then was, had for their Representatives the Figures of young Men riding upon Horses, cloathed in blue like Captains and Rulers. And those People which were sent out of the King of *Assyria*'s conquered Country made each an Image of the Image which was in the City from whence they came; and gave it the Name they had given that at

* Their God, *Terminus*.

home: But whether they were Paintings or Statues, appears not. The *Arabians* had a Place called *Gur-baal*. The *Sabeans*, who, 'tis likely, had some drunken Rites, had Figures of Men with Bracelets upon their Hands, and beautiful Crowns upon their Heads. *Asia* copied after *Babylon*; and St. *Paul* says, *They had changed the Glory of the incorruptible God into an Image made like corruptible Man; and to Birds, and four footed Beasts, and creeping Things; and worshiped and served the Creature more than the Creator, who is God blessed for ever.* What this Creature, the Object of their Worship and Service was, will appear plainly by and by.

The *Israelites* who (except what was done in *Egypt*) first went astray, wanted something instead of *Moses*, which they called a God, to go before them: For *Moses* had been, as God appointed him, a God; as they call a Representative God, he was the Representative of God to *Pharoah*; and in some Measure, as the *Israelites* thought, to them: Though indeed God had another Representative, as will appear afterwards. When the *Calf* was made, they sacrificed before, or to it, as to other Idols. But what was the Object? *Aaron* made a Proclamation, and said, To Mor-

row

row is a Feaſt of the *Lord*. There was no Object but God, or the Operation of the Airs; I think the Calf was a Repreſentation of God, 'tis like as the *Egyptians* repreſented the Operation of the Airs; and inſtead of *Moſes*, who they pretended was loſt. But there were alſo ſome who ſaid, *Theſe be thy Gods, which brought thee up out of the Land of Egypt*. Theſe could not be the Calf, it was but new made; nor does it clear the Point, if God was their Object; though then it was but Idolatry: But if thy had another Object, it was Idolatry, and denying God. *Tobit* ſays that *Jeroboam* repreſented *Baal* by an Heiſer; and the Men that were with him, and his Calves, were called Children of *Belial*. If thoſe who ſpoke intended it as a Repreſentative of the falſe Gods, then it ſtands right, This is (or is a Repreſentative of) the Gods which brought thee up, *&c.* and thoſe who ſaid ſo, thought that the Operation of the Airs, which, as it will appear, had performed all thoſe Miracles, had acted of itſelf, or without being ſubject to God, 'tis ſaid, 2 *Kings* xvii. 16.—*and made them molten Images, even two Calves, and made a Grove, and worſhiped all the Hoſt of Heaven, and ſerved Baal*. I think that both here and in *Samaria*, ſome worſhiped the

true God under this Representation, and some *Baal*. This and some other Expressions tempt me to determine the Dispute about Substitutes, and sacred Representatives, which God has from Time to Time appointed which we call Sacraments; and several other Points, which have been long contested for Want of proper Evidence, and to demolish another pretended Miracle. But as that hath proceeded from too much Zeal for the Thing signified, it comes not within my present View, and deserves more tender Treatment. But to return: Whatever was the Object, the Crime was so great, that St. *Paul* says, *Acts* vii. 41. *And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.* Ver. 42. *Then God turned, and gave them up to worship the Host of Heaven.* If this had been an Exchange from worshiping a Calf, surely it had been giving them up for the better: For there were very strong Temptations to worship the Host of Heaven, but none to worship the Figure of a Calf. And it was a Proverb upon *Jeroboam*, that he made *Israel* sin. *Gideon* made an Ephod of the golden Ear-rings, the Figures of the Moon, and other Ensigns of the *Ishmaelites*, and all *Israel* went a whoring after it, and

it

it became a Snare to *Gideon* and his House. *Micah* made Images and an Ephod; and he, and the Children of *Dan*, worshiped God by those Representatives; and little is said of that. And the Children of *Israel* sacrificed to God only upon the Idolatrous high Places; and little is said against that: They err'd in Form, but not in Substance. But these Calves had been, and were, employed to represent the Heavens. These Signs were never supposed to be Gods; nor did they ever serve any thing besides God, but this Power of the Air, which is all along called the Creature, otherwise than when they had substituted a Sign, they imagin'd that it represented the Thing or Power; and the outward Reverence they paid to the Sign, was given to what it represented. Perhaps some were so weak as to think that the Assistance which they imagin'd was returned, also came through that Channel; and no Man in his Senses ever went farther. *Ezekiel* explains the Effects of giving them up to worship the Host of Heaven, in the Article of sacrificing their First-born, and shews the Object, Chap. xx. 24.——*And their Eyes were after their Fathers Idols:* Ver. 25. *Wherefore I gave them Statutes* THAT *were not good, and Judgments where-*

*by they ſhould not live.* Ver. 26. *And I polluted them in their own Gifts, in that they caused to paſs through* THE FIRE *all that openeth the Womb, that I might make them deſolate, to the End that they might know that I* AM *the Lord. Baal, Molech,* &c. were but Signs; Fire, the Operation, was the Object. In *Ezek.* iv. 3. a Draught of the City of *Jeruſalem* beſieged, upon a Tile, was to be a Sign to the Houſe of *Iſrael.* When they came to *Canaan* they did not ſtrictly obſerve the Covenant, to deſtroy all the Idolaters and idolatrous Places, nor afterwards to put to Death the firſt Offenders; ſo ſoon after the Generation who had ſeen God's Miracles were dead, and another aroſe, in the Time of the Judges, this Vice crept in, and ſome of them began to worſhip *Baalim*, or *Baal* and *Aſhtaroth.* At firſt he had an Altar and a Grove, or Image, and after a Houſe, a Tower, a ſtrong Hold ('tis likely in Imitation of that at *Babel,*) where *Abimelech* had Money, where *Gaul* curs'd him, and which *Abimelech* burnt with *Baal*'s Worſhipers: Afterwards they had got ſeveral Images from ſeveral Countries, which were ſometimes worſhip'd, and ſometimes demoliſh'd: A little after the Temple was built, they brought abundance of their Trum-

pery

pery into the Courts and House of the Lord; and they had added some Things that I meet not with elsewhere, except among the *Babylonians*, who carry'd the Image they called *Bel*, or the *Æther*, *&c.* They had given Horses and Chariots to the Light, or the Sun; whether they were to carry something which represented the Light, from the Sun or Fire, or they were themselves Representations of Speed, Strength, *&c.* or they were only dedicated, appears not; and they had also got Houses erected to *Baal*, and made Vessels for Use, or for State, for *Baal*, and for the Grove, and for all the Host of Heaven: Nay, they had robb'd the House of the Lord, and dedicated the Vessels, *&c.* to *Baal*; at last they had almost got one or more Idols of the same Name as that which represented what they worshiped in each Country, and Pourtraitures of them, of creeping Things, and abominable Beasts, and the manner of worshiping from each Country, and they sacrificed in some private Families: They had, in Imitation of the Heathens, set up Altars upon the Tops of the Towers of their Gates, and upon the Housetops, and either Houses upon the Mountains or Hills where their high Places some of them were, or for the Use of their I-

dols, *&c.* near them, and Images of the Light and Sun, which were on high above their Altars; they had Temples, and fenced Cities; they had Prophets, which pretended to prophesy in *Baal*; and they had taught the People to swear to *Baal*, and to kiss the Calves; and they stood with their Backs toward the Temple of the Lord, and their Faces towards the *East*; and they worshiped the Light towards the *East*. This Place they looked to on the *East* of the Temple, to worship the Light, is the same with the *Valley of Hinnom*, which is by the Entry of the *East* Gate, (*Heb.* SUN-GATE,) and, as *Jos.* xviii. 16. *To the Valley of Hinnom, to the Side of Jebusi, on the South.* And the following Expressions shew what the severally-named Idols represented, and what the Sacrifices were offer'd to,—— *defiled Topheth, which is in the Valley of Hinnom, that no Man might make his Son or his Daughter pass through the Fire to Molech — To pass through the Fire — To pass through the Fire, in the Valley of the Son of Hinnom.—And they built the high Places of Topheth, which is in the Valley of the Sons of Hinnom, to burn their Sons and Daughters in the Fire — Yea, they sacrificed their Sons and Daughters unto*

*Devils,*

*Devils, and shed innocent Blood; even the Blood of their Sons, and of their Daughters, whom they sacrificed to the Idols of Canaan — They have built also the high Places of Baal, to burn their Sons with Fire, for Burnt-offerings unto Baal — And they built the high Places of Baal, which are in the Valley of the Sons of Hinnom, to cause their Sons and their Daughters to pass through the Fire to Molech—And the Houses of Jerusalem, and of the Kings of Judah, shall be defiled, as the Place of Tophet, because of all the Houses upon whose Roofs they have offered Incense to Baal, and poured out Drink-offerings unto other* (*or* STRANGE) *Gods—To burn Incense to the Queen* (*or* FRAME, *or* WORKMANSHIP) *of Heaven, and to pour out Drink-offerings unto her, as we have done, our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jerusalem; for then had we Plenty of Victuals, and were well, and saw no Evil: but since,* &c. These Images are expressly called, *Deut.* vii. 25. and xii. 3. *The graven Images of their Gods:* And they, or the Pictures or Creatures, by what Names soever they were called, each represented the Whole, or one Part or other of the Operation of the

Airs.

Airs. *Jeremiah* in his Epiſtle compares theſe Images with what they repreſented. Verſe 60. *For Sun, Moon and Stars being bright, and ſent to do their Offices, are obedient.* Ver. 61. *In like manner the Lightning, when it breaketh forth, is eaſy to be ſeen; and after the ſame manner the Wind* (*or*, THE SAME WIND) *bloweth in every Country.* Ver. 62. *And when God commandeth the Clouds, they go over the whole World; they do as they are bidden.* Ver. 63. *And the Fire ſent from above to conſume Hills, and Woods, doth as it is commanded; but theſe are like unto them neither in Shew nor Power.* And 'tis impoſſible for Man to have any Notion of worſhiping two acting Gods, either one true and one falſe, or two falſe; no, not even for a Perſon of one of the Nations from whence we have all our modern Wiſdom, who were firſt almoſt deſtroyed by each other, and thoſe which remained, given up to their own Imaginations; which they call'd Reaſon. The Covenant, or Law for puniſhing viſible Acts of outward Worſhip, takes no notice of any but theſe, *Deut.* xvii. 2. *If there be found among you, within any of thy Gates which the Lord thy God giveth thee, Man or Woman that hath wrought Wickedneſs*

*in the Sight of the Lord thy God, in transgressing his Covenant*; Ver. 3. *And hath gone and served other Gods, and worshiped* THEM, *either the Sun, or Moon, or any of the Host of Heaven, which I have not commanded — then shalt thou bring forth that Man, or that Woman—and shalt stone them with Stones till they die.* And the three Orders are described, 2 *Kings* xvii. 16. *And they left all the Commandments of the Lord their God, and made them molten Images,* EVEN *two Calves, and made a Grove, and worshiped all the Host of Heaven, and served Baal.*

This Operation of the Airs, was, and is, apparently the Agent which does and supplies every thing, for the Support of our Bodies here; and so far the *Chaldeans, &c.* were in the right: But they did not stop there, but began to imagine: The Author of *Ecclus.* xxxvii. 3. says, *O wicked Imagination, whence camest thou in to cover the Earth with Deceit?* They attributed much more to it, and did not allow God to be Author, and have the Direction and Controul of this Operation. The Prophets state this clearly, when there was a great Famine, *Jer.* xiv. 22. *Are there any among the Vanities of the Gentiles, that can cause Rain? Or can the*

*Heavens*

*Heavens give Showers? Art not thou he, O Lord our God? Therefore we will wait upon thee, for thou hast made all these Things.* And *Hosea* ii. 5. —*I will go after my Lovers, that give me my Bread and my Water, my Wool and my Flax, mine Oil and my Drink*; Ver. 8. *For she did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold, which they prepared for* Baal. Ver. 9, &c. —Ver. 12. *And I will destroy her Vineyards, and her Fig-trees; whereof she hath said, These are my Rewards, that my Lovers have given me.*—Ver. 13. *And I will visit upon her the Days of Baalim, wherein she burnt Incense to them, and she decked her self with her Ear-rings, and her Jewels*, &c. Ver. 16.—*And shall call me no more Baali*; (that is, MY LORD.) Ver. 17. *For I will take away the Name of Baalim out of her Mouth*, &c.

What Virtues or Abilities the Imaginers pretended this Power of the Heavens communicated to these Signs, so as to become Oracles, or, *&c.* we have no Account but Hints, in Scripture; except in the Story of *Bel and the Dragon*, where, it seems, the Priests had made the People believe that the Image devour'd the Provisions; but, doubtless, though it is not mention'd, they

suggested

ſuggeſted that it did that by the Power of their God: And though that Piece has been ſo much ridiculed, I ſee nothing elſe different from the reſt; they had Images every where, and Serpents in *Egypt*; and our Imaginers know where they may find Accounts of greater Impoſitions. Perhaps there may be ſome Doubt, whether the *Perſians*, at that time, worſhiped Fire by Images or Serpents; which cannot be determined. But they might have ſuch Repreſentatives, and not Bulls, and other Beaſts. And it has this Evidence to ſupport it, that this Diſcovery, and *Daniel*'s being deliver'd from the Lions, ſeem to have been the outward Means to convert *Cyrus* the *Perſian*, and make him releaſe the captive *Jews*, reſtore the Veſſels and Treaſure, and rebuild the Temple, *&c.* which, 'tis likely, makes our Imaginers ſo angry at it.

*Abraham* had more noble Sentiments of himſelf and of God; he ſaw what the Operation of the Airs did; but he was not content with that: He firſt ſaw by Faith, and after by Viſion, that there was an intelligent Being, which was the Cauſe of, and govern'd that Operation; and that it was contriv'd for, and did continually labour for, and ſerve Man; that he was under no Obligation to it, nor it capable of

receiving

receiving any Acknowledgment from him; neither capable of giving any Laws for the Conduct of his Life; nor able to reward his voluntary Service, being adapted to supply and support Bodies in the present Condition, as far as the Grave; but not contriv'd for, nor furnish'd with Entertainment or Satisfaction beyond that. He knew he should have all that could do without worshiping it; and he was resolv'd to maintain the Honour of his God, and (if I may say so) of himself; and thereby make himself acceptable to him, who was, and always would be, able to support him upon any Ground, and make him happy for ever: And as that would certainly make him a good Man, those who follow'd the Dictates of these Imaginers, or Satan, and thought they so pleas'd their God, and left their future State to Offerings for the Dead, would be led to lay hold of every thing that pleas'd them here, and, as the Author of Wisdom says, xiv. 24. *For whilst they slew their Children in Sacrifices, or used secret Ceremonies, or made Revellings of strange Rites, they kept neither Lives nor Marriages any longer undefiled; but either one slew another traiterously, or grieved him by Adultery*, &c. All Immoralities were only a Train, which of Course

Course follow'd the Worship of such a God; but there was something worse.

When God had separated the Family of *Abram* from their Country, and the Gods of that Country, and perhaps delivered them from the Fire, and appear'd to him in Glory, and brought them into *Canaan*, he made two Promises to *Abram*; one, that he should be a great Nation, and that all the Families in the Earth should be blessed in him: And the other, that his Seed should inherit that Land. And he, by proper Symbols and Words, reveal'd to *Abram* the Dispensations under each of those Promises; I mean, that of the Gospel, and that of the Enjoyment of that Land under the Law. For though the Law came between, or before the Gospel, yet the Promise and Covenant of the Gospel were first made; and the Interval between that Time, and the Enjoyment of the Land, and the Law, was also emblematically represented and explain'd, before that of holding those Lands under the Law, was by Covenant confirm'd, and Circumcision, the Memorial, instituted. It was not my Intent to enter into these Points; but as I am afterwards to shew why the Appearances which represented God upon other Occasions, were proper for those Occasions; so I must shew,

that the lowly Appearances he put on here, were proper upon these Occasions; and that he always adapted and proportion'd them to suit the Occasion, with respect to Man. We find, that when the King of that Country, which had banish'd *Abram*, and three other Confederate Kings, had made themselves Masters of a great Part of the then inhabited World, and amongst the rest had vanquish'd *Abram*'s Allies, and were flush'd with Victory and Booty; he, with three hundred and eighteen of his own Servants, pursues, attacks, and conquers them: Did he this of his own Head, and without any Assistance? No, I think *Melchizedek* help'd him; and after this great Victory, he, by way of Anticipation, shew'd to *Abram* who he was to be, as *Christ* the same Person says, *John* viii. 56. *Your Father Abraham rejoiced to see my Day, and he saw it, and was glad.* How could that be done? St. *Paul*, *Hebrews*, Ch. vii. shews, that he appear'd as a Man, and that he was *Priest of the Most High God*: And *Moses*, *Gen.* xiv. says the same. *Abram* was also a Priest of the Most High God; and, I think, the chief of all the Men on Earth, by right of Birth. And *Moses* calls *Melchizedek*, *King of Salem*; and St. *Paul* says that was *King of Righteousness*, *and*

*after that also, King of Peace.* We find immediately afterwards, *Abram* had Righteousness counted or imputed to him, for believing God: But this Person was King of Righteousness and Peace, and so had the Power of imputing Righteousness, and granting Peace to *Abram* and all other Believers. This Person acted in two Capacities; as Priest, he brought forth, or perhaps administer'd, Bread and Wine, the Sacrament which *Christ* afterwards appointed, of the Sacrifice of his Body and Blood; and by which he discovered himself to the Disciples at *Emmaus*, and accepted the Tithes of the Booty: And as King of Righteousness and Peace, he did not wish, as it stands with the Word (*be*); but absolutely pronounc'd and declar'd *Abram, blessed of the Most High God, Possessor of Heaven and Earth; and be blessed the Most High God, which hath delivered thine Enemies into thy Hand*; and accepted *Abram*'s Vow, that he would not take any of the Spoil which had been taken from the King of *Sodom*. And thus *Melchizedek* ratified that Covenant with *Abram*, and confirmed the Benefits of that Dispensation, Righteousness and Peace, to him. And St. *Paul* says, *Heb.* vii. 8. *And here Men that die, receive Tithes; but there he* RECEIVETH THEM, *of whom it*

*is witnessed, that he liveth.* Was not seeing this Dispensation sufficient to make him rejoice? Is not this he that *Isaiah*, Ch. ix. 6. calls, *the Prince of Peace?* and St. *Paul*, 2 *Thess.* iii. 16.—*the Lord of Peace*—? Is not this that which *David* foresaw, and expresses *Psal.* lxxxv. 10. *Mercy and Truth have met together, Righteousness and Peace have kissed?* Was it not like to make one glad, to be admitted into a Dispensation, where a Person in a double Capacity, as Priest, could atone for ones Crimes; and as a King, who had all Power in Heaven and Earth, could pardon all impending Crimes and Rebellions, make a Peace, and restore one to Life and Estate, and cloath one with Righteousness? And St. *Paul* says, *Gal.* iii. 14. *That the Blessing of Abraham might come on the Gentiles, through Jesus Christ.*—Ver. 17. *And this I say, that the Covenant which was confirm'd before of God in Christ, the Law, which was four hundred and thirty Years after, cannot disannul, that it should make the Promise of none effect.* The Promise, that *in Abram all the Families of the Earth should be blessed*, was confirm'd by proper Emblems of the Gospel, by *Melchisedek*, which confirmed Promise is called, *Isai.* liv. 10. *The Covenant of my Peace.* And the Covenant

of granting the Land alſo, by proper Emblems repreſenting that Diſpenſation of the Law; of which next. Upon God's Repetition, that he brought him out of *Ur* of the *Chaldees*, to give him that Land to inherit it, *Abram* very ſurprizingly ſays, *Lord God, whereby ſhall I know that I ſhall inherit it?* I think this is not an Inſtance of Doubt, but as it were a Challenge, upon performing on his Part, a Deſire to have the Land granted, and ſome Signal of the Agreement, as had been uſual among Men. He was ordered to divide Beaſts, *&c.* on his Part; and after ſhewing *Abram* the dark Scene between, on God's Part, *a ſmoaking Furnace, and a burning Lamp* (*or* LAMP OF FIRE) *paſſed between them.* Thus the ſecond Covenant was made; and afterwards the Token or Sacrament of that Covenant, (perhaps in Diſtinction to ſome Cuſtoms among the Heathens, of marking their Bodies,) was *Circumciſion*; and this was in Behalf of his Seed, or thoſe who came into the *Circumciſion.* The Reaſon why God choſe theſe Sorts of Beaſts and Birds, and to make his Appearance in and afterward act by, the Operation of this Element, doubtleſs *Abram* knew; and it will appear more plainly, when we come to the Delivery of the *Law*, which was

added becauſe of Tranſgreſſions: Why in theſe Figures of a Furnace and a Lamp? Becauſe they were proper Emblems of the Altars, and of the Lamps the Service required in Fire, under the Law; which will be explained in its Place. The next Appearance, *Gen.* xviii. which is explained, was like Man; 'tis likely as *Melchizedek* appeared, by which he was known from the Angels. Among other Things, *Abram* had a Conference with the Lord, about the Men of *Sodom*; and from what is ſaid, *Gen.* xiii. 13. *And the Men of Sodom were wicked, and Sinners before the Lord exceedingly*; and *Deut.* xvii. 2. —*wrought Wickedneſs in the Sight of the Lord thy God, in tranſgreſſing his Covenant*; Ver. 3. *And hath gone and ſerved other Gods*; and *Gen.* xviii. 23. —*wilt thou alſo deſtroy the Righteous with the Wicked?* and the ſmall Number of ten, and other Expreſſions, and the Name of thoſe who worſhiped *Baal*, and thoſe who were guilty of this Crime, being uſed in common, and the Sort of Puniſhment, and ſeveral Compariſons of their Caſe, with the Caſes of thoſe who were to be deſtroyed for a Crime, already often mentioned, makes me ſuſpect that they were guilty of Wickedneſs, of which what is now called Sodomy, was but a Conſequence: *Deut.* xxiii.

xxiii. 17. *There shall be no Whore (or* SODOMITESS) *of the Daughters of Israel, nor a Sodomite of the Sons of Israel.* Ibid. xxxii. 32. *For the Vine* IS *of the Vine of Sodom, and of the Fields of Gomorrah,* &c. Judg. xix. 22. *—certain Sons of Belial beset the House round about—bring forth the Man that came to thy House, that we may know him.* Ibid. xx. 13. *Now therefore deliver* US *the Men, the Children of Belial.* 1 Kings xiv. 24. *And there were also Sodomites in the Land;* AND *they did according to all the Abominations of the Nations which the Lord cast out before the Children of Israel.* Ibid. xv. 12. *And he took away all the Sodomites out of the Land, and removed all the Idols his Father had made.* 2 Kings xxiii. 7. *And he brake down the Houses of the Sodomites, that* WERE *by the House of the Lord, where the Women wove Hangings (Heb.* HOUSES) *for the Grove.* Isai. xiii. 19. *And Babylon, the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorrah.* Jer. xxiii. 13. *I have seen Folly in the Prophets of Samaria, they prophesied in Baal.*—Ver. 24.—*They commit Adultery, and walk in Lies—They are all of them unto me as Sodom, and as the Inhabitants of Gomorrah.* Ibid. xlix. 17. *Also Edom shall be a Desolation,* &c.—Ver. 18.

*As in the overthrowing of Sodom and Gomorrah, and the neighbouring Cities thereof.* Ibid. l. 40. Ezek. xvi. 48. *As I live, saith the Lord God, Sodom, thy Sister, hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters:* Ver. 49. *Behold, this was the Iniquity of thy Sister Sodom, Pride, Fullness of Bread, and Abundance of Idleness was in her, and in her Daughters; neither did she strengthen the Hand of the Poor and Needy, and they were haughty, and committed Abominations before me.* Ver. 51. *Neither hath Samaria committed half of thy Sins; thou hast multiplied thine Abominations more than they, and hast justified thy Sisters in all thine Abominations which thou hast done.* Amos iv. 11. *I have overthrown some of you, as God overthrew Sodom and Gomorrah.* 2 Esdr. ii. 8. *Woe be to thee Assur, that hidest the Unrighteous in thee: O thou wicked People, remember what I did to Sodom and Gomorrah.* Wisd. x. 6. *When the ungodly perished, she deliverod the righteous Man, who fled from the Fire which fell upon the five Cities:* Ver. 7. *Of whose Wickedness, even to this Day, the waste Land that smoketh is a Testimony,* &c. Rom. i. 25. *Who worshiped and served the Creature more than the Creator.* — Ver. 27. *And likewise also the Men, leaving the natural*

*Use*

*Use of the Women, burned in their Lust one towards another.* Jude 7. *Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of eternal Fire.* This explains several Places, nay, some which were writ long after, and reconciles some which seemingly differ; as these at *Ezek.* xx. 11. *And I gave them my Statutes, and shewed them my Judgments, which if a Man do, he shall even live in them.* And Ver. 25. *Wherefore I gave them also Statutes* THAT WERE *not good, and Judgments whereby they could not live*; Ver. 26. *And I polluted them in their own Gifts, in that they caused to pass through the Fire all that openeth the Womb, that I might make them desolate, to the End that they might know that I* AM *the Lord.* Which is a beautiful Comparison between the Service of God, the true Father of his People, and that performed to this false God, and pretended Father, at the Instigation of the Imaginers, or the Devil. And the celebrated Judgment of *Solomon* was doubtless writ to represent it. God's Law, by the natural Use in Marriage, propagates and preserves Mankind; and, as he often repeats, it never came into his Mind to de-

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ſtroy them by Sacrifices, or, *&c.* But by the Laws and Service of this falſe God, they were prompted, ſome to Debauchery, ſome to unnatural Luſts, and others compell'd to perpetual Chaſtity, *&c.* to hinder Generation; and to ſacrifice their Firſt-born to the Fire, by Fire. And God ſuffer'd *Satan*, as *Satan* thought, to impoſe upon them in theſe Things: But even in that Permiſſion, God's Intent was, that they might ſee that this falſe Service was aim'd at deſtroying them; and that they might ſee by his Laws and Service, that he was the tender, and ſo true Father. And it ſeems to me, that either ſome of the Firſt-born had the Right of offering Sacrifice to God, and that Satan alſo, by pitching upon them, thought to prevent it, and cut them off; or elſe that he aim'd at Chriſt. But to return to *Abraham*: Next, when the Son of that Faith was almoſt a Man, and their Age ſo much farther advanced, God tries *Abraham*, whether he would do to him, as the Heathens did to the Fire, offer him his Son, who had open'd the Womb; God accepts his Offer, inſtead of the Offering, and provides and accepts a Ram for a Sacrifice, and confirms the Covenant with an Oath. We ſhall paſs over the

the reſt, till the choſen Branch of his Poſterity went into *Egypt*.

Whether *Egypt*, when the Children of *Iſrael* went thither, was ſo guilty of this Crime, appears not; only that they had Magicians then: But if they were not then, it appears afterwards they made it up. When the Devil found that this prevailed, no doubt he made the moſt he could of it, and gave any Aſſiſtance in his Power, either by Apparitions, Voices, Oracles, poſſeſſing their Prieſts, Familiars, Witchcrafts, *&c.* At their firſt meeting, it was an Abomination to an *Egyptian* to eat Bread with an *Hebrew*; and though *Joſeph*'s Service got them Favour, 'tis likely, for ſome time, yet becauſe the *Iſraelites* were required to ſacrifice ſuch Creatures as were the Idols of the *Egyptians*, it ſeems by *Moſes*'s Speech to *Pharoah*, that they had not been permitted to offer them. But tho', as it appears in many Places afterwards, that ſome of them were ſeduced to the ſame falſe Worſhip as their Poſterity practiced in *Canaan*; yet the Knowledge of the true God, the Sign of Circumciſion, and Faith in the Promiſes, kept moſt of them from mixing in Marriages, Religion and Policy with the *Egyptians*. If they had joined, no doubt they might have lived plentifully and freely among the *Egyptians*;

*ans*; and the Country was far from being despicable, and no doubt there had been many a Scuffle to bring them over, before it came to the Attempts mentioned: But their repeated Refusals to join, and their being ready to take any Opportunity to escape, drove Matters to that height, that at last they were either to lose their God, or to prevent their Increase, have their Male Issue cut off. This made it absolutely necessary that God should, according to his Promise, interpose at that time, and deliver them from their persecuting and infectious Masters, as all the rest of God's several Dispensations were, when they were proper and necessary; so the Way that was most for his Glory over their Enemies, and most for the Good of his People, and the rest of Mankind, to deliver them, no doubt he would take. Then the Lord appeared in the same Operation of the same Element, to *Moses*, as he had done to *Abraham*, and gave him Commission,—*Thou* (Moses) *shall be to him* (Aaron) *instead of a God*—*I have made thee* (Moses) *a God to Pharoah, and Aaron thy Brother shall be thy Prophet*: And consequently, Power with a Rod, in Contempt of the Notion among the *Egyptians*, that there was Virtue in some Parcels of Matter, as *Joseph*, personating an *Egyptian*, ordered

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his Servants to say of the Cup, *Is not this it —whereby indeed he divineth*, (*or* MAKETH TRIAL?) to shew the People (who had seen the Magicians and Priests in *Egypt*, by Legerdemain, or Magick, perform imaginary or real Things, out of the Course of Nature) first, that he could with that Rod outdo them, and afterwards command their God, in all his Appearances and Operations. The Lord, first by Message in his own Name, required the *Egyptians* to let his People go. The *Egyptians* would not own that they knew any thing of him, they had Priests and Idols, and Gods of their own: If he expected that they should obey him, he must convince them that he was too strong for their Gods, for at that Day Men were not so self-sufficient as they are now, but depended each upon their God; whether they happened to serve the true God, or a false one.

The Affair of bringing the Children of *Israel* out of *Egypt*, and the Miracles which, as it has been supposed, were perform'd for that End, and the Appearance for leading them in the Wilderness, and others for which no End has been assign'd, have been of late treated with great Liberty; and none have attempted to explain them, 'tis likely supposing them

Matters which concern not us now: Tho' the Foundation of Revelation ſtands upon thoſe Miracles, and that Record. *Moſes* the faithful Servant of God, and *Aaron* his Brother, God's Chief Prieſt, were puniſhed with untimely Death, and Deprivation of their Hopes of being Inſtruments of putting the People into Poſſeſſion, for not turning one of theſe Miracles to its proper End, the Caſe in Diſpute: What may they expect who have made a Jeſt of them all! How dreadful is it to meddle with them, were it not that there are hopes that the Intent will procure Pardon for the Weakneſs of the Performance? Can any one have imagin'd that God needed have perform'd ſo many Miracles, and ſome which ſeem'd not at all to tend to the End, to bring the Children of *Iſrael* out of *Egypt?* The Manner of beginning and proceeding, I think, hardened *Pharaoh*'s Heart: or were they to convince the *Iſraelites* and *Egyptians* of God's Power, the Choice of the Miracles would ſeem very odd. No, every particular Miracle was adapted to cure them of ſome particular Crime, in the moſt reaſonable Manner, as a reaſonable Man who doubted, would have deſired; beginning with ſuch Miracles as they in ſmaller Degrees,

or

or ſomething like, had been us'd to, and deluded by, and ſo aſcending to Miracles which ſhew'd the Power of the God; and all together, they were a greater or more evident Diſpenſation, to manifeſt that he created and form'd that Matter which operates, and that he ſtill has Power over the Elements, than that of the Creation and Formation, which was not ſeen; or that of the Diſſolution, and Reformation: That, and but little of that, was ſeen by a few; only there is ſtanding Evidence of the Fact remains: But this was ſeen in every Article, by vaſt Numbers of Friends and Foes; ſome by two Nations, ſome by one, and ſome, I think, by all: There was more Neceſſity for ſuch a Manifeſtation at that Time, than ever had been before. At firſt God's making theſe Elements, and Man, and ſhewing Man, who knew he was newly made, that he made theſe Things, and appointing him the Sabbath for a Memorial that he created and formed theſe Powers, ſeemed to be ſufficient: When ſome attempted to corrupt the whole Race, deſtroying the World and them, all but one juſt Family, ſeemed the moſt effectual Means to put an End to worſhiping the Creature; diſperſing them as Babel was done upon the firſt begin-

beginning of it, insensibly: If this was the Crime hinted at in *Sodom*, *&c.* which I think 'tis expresly proved it was, and I think no other Crime could be committed by every Soul in those Cities, or by all within ten; and that if it had prevailed vastly more there than in other Places, destroying them by the Hand of what they worship'd, was the most likely to reform their Neighbours: But this was an Attempt to reclaim all that were, and to convince all that should be in Doubt, at any Time, or in any Place, by Numbers of Demonstrations in every Point, recorded by Writing. For as the Being of God was manifested, (surely I may say, demonstrated) by these Miracles, and the Greatness of his Power by their Greatness, in Proportion to the vast Numbers of the Witnesses, and by the Numbers, and by the Duration of some of the Miracles, and by the Testimonies of some of them which were long preserved; so the Authority and Veracity of the Minister, at whose Request, at the Times he appointed them, and as one may say, by whose Hand many of them were performed, and to whom the rest and greatest bore witness; and who by the Revelation of Writing, and by the Direction of that God, recorded the Accounts of them, and of what had passed

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from the Beginning to that Time; and first, and particularly, the Origin, Formation, Contrivance, Powers and Offices of those Elements, were (and could not otherwise be) manifested; and consequently, these Miracles were all Evidences to those Records.

Throughout the whole Scripture, God uses proper Expressions, and proper Descriptions of himself, alluding in Opposition to what he is acting against, or in Conjunction with what he is acting for, and proper Arguments, and proper Miracles, and proper Means, according to the State of that particular People, and of the Controversy: If the *Heavens* be set up against him, he is the most High God, the Possessor of Heaven and Earth; the *God of Heaven*, or the God of *Abraham*, who worshiped the God of the Heavens: If the *Host of Heaven*, or a Host of Men, then he is the *God of Hosts*, &c. And though he be God of All, and can do all Things, yet the Prophets only represent his Power in those particular Things that seem to be set up against him; where the *Heavens* were set up against him, and the Contest was, which should be taken for Master, or God, all the Expressions of his, and all his Miracles, which he calls Judgments, or

Teſtimonies, ſhewed or demonſtrated his Power over the Airs: and all his Laws, and all the Signs appointed to preſerve the Memory of thoſe Miracles, were particularly adapted to reclaim the People, and preſerve them from relapſing into that Worſhip, and the Abuſes which were Conſequences of it. If upon other Accounts, as when God is oppoſed in his Wiſdom, or Juſtice, or any other of his Attributes, the Prophet expreſſes Generals or Particulars, in the Article he is oppoſed in; when with Men not addicted to this Crime, in treating of particular Acts of his Providence, as in the Book of *Job* or *Pſalms*: If it be in general, all his Power and Works are mentioned; if in particular, his Power or Wiſdom in that Particular; and with ſuch as were, or were to be made, ſenſible of his Goodneſs, Inſtances of that are uſed.

Upon *Pharaoh*'s Refuſal, God was rivaled by the Frame or Operation of the Airs, and at ſecond hand, by Images, Pictures or Creatures; which the Heathens had conſtituted as Signs to repreſent it, in its ſeveral Operations; and his Miniſter, by their Prieſts or Magicians: So the Way that he was pleaſed to take, was to ſhew that the Prieſt or Prophet of his Miniſter could out-

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do theirs; that his Minister had the Command over all those Creatures, and of that Element in all its Appearances and Operations, as Darkness, Wind, Pressure, Cloud, Light, Fire, *&c.* and even in unnatural Actions; and was directed by God to preserve Testimonies and Memorials of those Actions, wherein he shewed himself Master. The Sorts and Numbers of Sacrifices, the Time, Place, Manner, *&c.* of sacrificing, were all in Opposition to the Representations made by others of this Element, and the Sacrifices made to this Element or Power: There were some Disorders which attended the Worship of this Element, which were to be reformed; and some Abuses in Marriage, Property, Faithfulness, *&c.* which were Consequences of the Rites used at worshiping of, and the small Risque in swearing by, such a God, which were to be regulated; and this was the Work of the Law: And there were some Attempts to foretel Events of Things by the Stars, *&c.* and of the Devil, to foretel and direct the People, by Oracles and Familiars, which were to be opposed by the Voice of God, by his Oracles, and his Prophets. And it seems the Devil had been sometimes permitted to transport Creatures from one Place to another; or to

assist his Followers in doing it, upon performing some Inchantations, or, *&c.* to this Power of the Airs, (for I think he was only subservient) which were to be demolished.

The Author of the Book of *Wisdom*, reasoning about this Worship, says, Chap. xiii. 1. *Surely vain are all Men by Nature, who are ignorant of God, and could not, out of the Good Things that are seen, know him that is. Neither by considering the Works, did they acknowledge the Workmaster*: Ver. 2. *But deemed either Fire, or Wind, or the swift Air, or the Circle of the Stars, or the violent Water, or the Lights of Heaven, to be the Gods which governed the World*: Ver. 3. *With whose Beauty they being delighted, took them to be Gods, let them know how much better the Lord of them is, for the first Author of Beauty hath created them.* Ver. 4. *But if they were astonished at their Power and Virtue, let them understand by them how much mightier he is that made them*: Ver. 5. *For by the Greatness and Beauty of the Creatures, proportionably the Maker of them is seen.* Ver. 6. *But yet for this they are the less to be blamed, for they peradventure err seeking God, and desirous to find him.* Ver. 7. *For being conversant in his Works, they search him diligently, and believe their Sight, because the*

*Things*

*Things are beautiful that are seen.* Ver. 8. *Howbeit, they are not to be pardoned.* Ver. 9. *For if they were able to know so much that they could aim at the World, how did they not sooner find out the Lord thereof?* Here is a Sort of an Apology for the Antients, who understood natural Philosophy, but err'd in Worship, before Writing was: But their Case and ours are not at all alike; we have written Revelation. And the same Author, reasoning about God's Judgments or Punishments, says, Chap. xii. 16. *For thy Power is the Beginning of Righteousness; and because thou art Lord of all, it maketh thee to be gracious to all.* Ver. 17. *For when Men will not believe that thou art of a full* (PERFECT) *Power, thou shewest thy Strength, and among them that know it thou makest their Boldness manifest.* And about punishing the *Egyptians*, Chap. xi. 17. *For thy Almighty Hand, that made the World of Matter, without Form, wanted not Means to send among them a Multitude of Bears, or fierce Lions*, &c.—— Ver. 20. *Yea, and without these might they have fallen down with one Blast, being persecuted of Vengeance, and scattered abroad through the Breath of thy Power; but thou hast ordered all Things in Measure, Number and Weight.* Ver. 15. *But for the foolish Device of their Wicked-*

*nesſ, wherewith being deceived, they worſhiped Serpents void of Reaſon, and vile Beaſts; thou didſt ſend a Multitude of unreaſonable Beaſts upon them for Vengeance.* And about puniſhing them, and ſuch like, Ibid. xii. 23. *Wherefore, whereas Men had lived diſſolutely, and unrighteouſly, thou haſt tormented them with their own Abominations,* (*or* ABOMINABLE IDOLS;) Ver. 24. *For they went aſtray very far in the Ways of Error; and held them for Gods, which, even among the Beaſts of their Enemies, were deſpiſed; being deceived as Children of no Underſtanding.* Ver. 25. *Therefore unto them, as Children without Reaſon, thou didſt ſend a Judgment to mock them.* Ver. 26. *But they that would not be reformed by that Correction, wherein he dallied with them, ſhall feel a Judgment worthy of God.* Ver. 27. *For look for what Things they grudged, when they were puniſhed,* (*that is*) *for them whom they thought to be Gods,* (*now*) *being puniſhed in them, when they ſaw it they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme Damnation upon them.*

God tells his Deſign, in part, at *Exod.* vii. 3. *And I will harden Pharaoh's Heart, and multiply my Signs and my Wonders in the Land of Egypt:* Ver. 4. *But Pharaoh ſhall*

*shall not hearken unto you, that I may lay my Hand upon Egypt, and bring forth mine Armies,* AND *my People the Children of Israel out of the Land of Egypt, by great Judgments.* Ver. 5. *And the Egyptians shall know that I am the Lord.* And *Ibid.* ix. 16. —*That my Name may be declared throughout all the Earth.* And *Ibid.* x. 2. *That ye* (the Israelites) *may know that I* AM *the Lord.* But he did not discover the particular Methods he intended to take, beforehand; each Side was in Expectation to see what their God could do; every Miracle was to be a new Surprize, and the Miracles of removing several Plagues, left the People should be forced before they were convinced, were to have their Effects; all the People were to be proved; some would be harden'd, some converted sooner, some later; though *they* could not, yet *we* see now, God did not intend to magnify or continue any Miracle to make them yield, till he had shew'd, by proper Numbers, and Sorts of Miracles, that he was Lord over some Thing that they pretended was Lord: And they were directed to tell these Things to their Sons, and to their Sons Sons: These Things were not done for that Race only, but for all Posterity: But that was the only Way

of preſerving the Memory of a Train of Actions, before Writing was reveal'd. And the *Iſraelites* were to deſtroy the Pillars which the *Canaanites* had ſet up in Memory of the ſuppos'd Atchievements of their Gods, (which was the Way of preſerving the Memory of particular Actions, before Writing was) and ſo to blot out the Memory of them. They had learn'd to repreſent Perſons by Images, Paintings or Gravings; for they were order'd to grave upon a Plate, like the engraving of a Signet, *Holineſs to the Lord.* But preſently after, when Writing was reveal'd, *Deut.* vi. 6. *And theſe Words which I command thee,* &c.——Ver. 8. *And thou ſhalt bind them for a Sign upon thy Hand, and they ſhall be as Frontlets between thine Eyes.* Ver. 20. *What mean the Teſtimonies and the Statutes*— Ibid. xi. 20. *And thou ſhalt write them upon the Door-poſts of thy Houſe, and upon thy Gates.*

*Moſes's Principia* are not yet explain'd ſo far, as to ſhew what Hand this Agent had in the Collection of the proper Atoms, and Formation of Plants before it was ſettled in the preſent Manner; nor after that what Share it had in collecting the ſeveral Sorts of Atoms created, and then diſpers'd in the Waters, and form-

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ing them into Fowls, and Fishes, and creeping Things; nor of collecting the several Sorts of Atoms created, and then dispers'd in the Earth, and forming them into each Sort of Beasts, and Man; placing each Sort in its proper Part and Place, giving each Part its proper Degree of Solidity or Fluidity, answerable to the Uses for which they were designed, and adapting them so to its settled Operations, that it keeps their Wheels going, each for Terms to answer the Ends of the Whole: What it does continually, or in course, in every Part of Matter; how it fixes some, moves some, and regulates all, which are call'd its Host: What it does continually in some Place, and periodically in each Place on Earth, in collecting proper Matter, and distributing it; and thereby new forming, through Seeds or Roots, the several Sorts of Vegetables: What it does continually in every Place where Animals are, in distributing proper Matter out of the Food taken in by them, to support their Parts, form new Creatures of each Species, *&c.* which is surprizing almost beyond Expression. What the Antients knew of the first Formation, cannot be exactly determin'd; though I think there are some Footsteps, which shew that they understood

underſtood how that was perform'd, and that that Knowledge was much decay'd before *Moſes*'s Time; but they certainly underſtood the ſettled Operations of this Power, and thence concluded that it did much more, and that made the Heathens worſhip it. After *Moſes*'s writing, the *Jews* were reproach'd, and threaten'd, *Pſal.* xxviii. 5. and *Iſa.* v. 12. *Becauſe they regard not the Works of the Lord, nor the Operation of his Hands.* We have been ſo blinded by Juggling, that none have attempted to ſhew what the ſettled Operations of this Agent are; and though the Antients knew what a Miracle was, and inſiſted always upon one, to determine the Authority of any Perſon, who pretended to act by a Commiſſion from a God; and that performing a Miracle, is forcing this Agent to act as it did at the firſt Formation of Things, or out of the ſettled Courſe, or beyond any Events which are periodical, or accidental, in the Courſe of its Operation; yet as Chriſt ſaid upon another Occaſion, *Matth.* xxii. 29. —*Ye do err, not knowing the Scriptures, nor the Power of God.* And till the Scripture be ſo far made intelligible that we may know what this Agent did at the firſt, we cannot know when a Miracle is like one of

thoſe

thoſe firſt Operations; nor till the ſettled Operations be ſhew'd, can one ſhew what ſtrictly is a Miracle, nor how a Miracle exceeds or goes beyond thoſe Operations, or the Events which can happen by them: Therefore at preſent we can but touch thoſe deſcribed by *Moſes* in ſome obvious Points.

Exod. vii. 8. *And the Lord ſpake unto Moſes, and unto Aaron, ſaying,* Ver. 9. *When Pharaoh ſhall ſpeak unto you, ſaying, Shew a Miracle for you, then thou ſhalt ſay unto Aaron, Take thy Rod, and caſt* IT *before Pharaoh, and it ſhall become a Serpent*—Ver. 10. *And it became a Serpent*—Ver. 11. *Now the Magicians of Egypt, they alſo did in like manner, with their Inchantments:* Ver. 12. *For they caſt down every Man his Rod, and they became Serpents; but Aaron's Rod ſwallowed up their Rods.* It ſeems that the *Egyptians* repreſented the *Æther*, or Motions, or Actions of the Heavens, by ſeveral vile Beaſts, or their Figures; amongſt the reſt, by a Serpent; perhaps the diurnal or annual Revolution, with her Tail in her Mouth; and made it a Sign of that Conſtellation we from ſome ſuch call a Serpent. *Moſes* began low at firſt, made *Aaron* take his Rod, and make it turn a Sign

Sign of their God: Upon their Magicians imitating that, by Assistance of the Devil, he made his Serpent swallow up all theirs: By this dallying, as it appears, their Magick Rods, their Representations of their God, were at once swallowed up; and their Magicians, their Gods, and the Devil, overcome. This Rod was us'd in several of the rest of the Miracles; and afterwards, to establish *Aaron* in the sacerdotal Office, budded, blossom'd, and brought forth Almonds; and lastly, was lodg'd before the Testimony for a Memorial.

Exod. vii. 15. *Get thee unto Pharaoh in the Morning; lo, he goeth out unto the Water.* (Ibid. viii. 10.) —Ver. 20. *And he* (Aaron) *lift up the Rod, and smote the Waters that* WERE *in the River, in the Sight of Pharaoh, and in the Sight of all his Servants: and all the Waters that* WERE *in the River were turned into Blood.* Ver. 21. *And the Fish that were in the River died,* &c.—*and the Magicians of Egypt did so with their Enchantments*—Ver. 25. *And seven Days were fulfilled, after the Lord had smitten the River.* Psal. lxxviii. 44. *And had turned their Rivers into Blood, and their Floods that they could not drink.* Wisd. xi. 6. *For instead of a Fountain of a perpetual running*

*ning River, troubled with foul Blood:* Ver. 7. *For a manifest Reproof of that Commandment whereby the Infants were slain.* I suspect, besides this, by *Pharaoh*'s going to the River, *&c.* that there was some Abuse there,* that either some of the Fishes, or some amphibious Animals, were worshiped there as Signs; or they acknowledged their having their River by Rains out of the Air; and perhaps they worshiped the Light in the Morning there, or, *&c.* And then there was a Demolition of more of their Representatives, and their sacred Rivers, *&c.* were made Sinks of stinking Blood, and the Fish, a great Part of their Food, destroyed; perhaps not only, as is observed, for commanding the Male-Children of the *Israelites* to be slain, and cast into the River, and the Fish for eating them; but for sacrificing their own first-born Children to this false God, for their Feasts of Blood, *&c.* But they looked not only backward but forward; all was contrived to answer his further Designs. It was possible for the People to subsist for seven Days with Wines, or what other Liquors they had; and the poorer Sort, and the Cattle, with the Drain-

* The *Chaldee Paraphrase* says, he went there to worship.

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ings of the Ground into Holes which they digged; for the Scripture elſewhere implies, that they had a few Springs: For if this had continued a little longer, till they had wanted Liquor, there had needed no other Miracles.

Exod. viii. 5. *And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thy Hand with thy Rod over the Streams*, &c. Ver. 6.—*And the Frogs came, and covered the Land of Egypt.* Ver. 7. *And the Magicians did ſo with their Enchantments, and brought up Frogs upon the Land of Egypt.* At the firſt Formation, the Speech, *Let the Waters bring forth Fowls and Fiſhes*, ſome which could ſwim in that Element, ſome in the other, and ſome in either, (and 'tis like amphibious Creatures) was directed to this Agent; 2 *Eſd.* vi. 47. *Upon the fifth Day, thou ſaideſt unto the ſeventh Part, where the Waters were gathered, that it ſhould bring forth living Creatures, Fowls and Fiſhes; and ſo it came to paſs:* Ver. 48. *For the dumb Water, and without Life, brought forth living Things, at the Commandment of God.* The Waters were paſſive, and were only to afford proper Matter lodged in them, for that Agent to collect and form; and though this be a Sample of that Action, yet here the River, *&c.* brought

forth

forth Frogs instead of Fishes, and very troublesome ones, such as were like to weary them out of their very Houses, Beds, *&c.* Whether Frogs were of the Number of the vile unreasonable Beasts they worshiped as Signs, or no, appears not; but they were sent upon that Account, as *Psal.* lxxvii. 44. *He sent—Frogs which destroyed them.* Ibid. cv. 30. This brought *Pharaoh* to treat with, and entreat *Moses*, to take them away; and *Moses* destroyed them all next Day, and that sudden Respite hardened *Pharaoh*'s Heart.

Exod. viii. 16. *And the Lord said unto Moses, Say unto Aaron, Stretch out thy Rod, and smite the Dust of the Land—and it shall become Lice, on Man and on Beast: and all the Dust of the Land became Lice, throughout all the Land of Egypt. And the Magicians did so with their Enchantments, to bring forth Lice, but they could not; so there were Lice upon Man and upon Beast. Then the Magicians said unto Pharaoh, This is the Finger of God.* Psal. cv. 31. *He spake, and there came—Lice in all their Coasts.* This is a small Specimen of that Speech at first, *Let the Earth bring forth Beasts, and creeping Things,* 2 Esdr. vi. 53. *Upon the sixth Day thou gavest Commandment unto the Earth, that before thee it should bring forth Beasts,*

*Beasts, Cattel, and creeping Things.* But here were no Beasts for Food, but creeping Things to feed on Man and Beast. 'Tis hardly possible that Lice could be any of their Signs: But this seems to be done in the utmost Contempt, both of their worshiping vile Creatures, and creeping Things, Lice seeming the most contemptible of those which could annoy Man; and also of the Power of their Magicians, their God, and the Devil, who could not produce them. Thus far *Aaron* acted as the Priest or Prophet of *Moses*, till he had vanquish'd the Power of their Priests. But that it may not any longer be suppos'd, that the Words render'd, *(and the Magicians did also in like manner*; and, *did so with their Enchantments)* imply, that they did what *Aaron* did, it will appear, that he did that which was not in the Power of the Devil to do; and that they did nothing but what, if God only permitted, the Devil (if he has any Skill, or any Power beyond Man) might do; nay, what even a few common Jugglers might almost do. Suppose twenty Magicians, while they were at work with their Incantations, *&c.* cast down each a Rod, it was no great Work for the Devil to change them for as many Serpents. *Aaron* turn'd all the

Water,

Water, in all the Streams, Rivers, Ponds, Pools, and Veſſels in *Egypt*, into Blood; and either ſtop'd the Currents of Water, or ſupply'd them for ſeven Days. If all the Blood then upon the Earth had been tranſported thither, and the Water taken away, it could not have been near ſufficient: This could not be done without the Power of Formation, as Blood in Creatures, without the Help of Creatures, was made at firſt: What had the Magicians to do? Truly the *Egyptians* digged Holes to get Water to drink; and perhaps the Devil, for the Magicians, tranſported the Water out of one of thoſe Holes, and a little of the Blood of the River, or out of a few Beaſts, into it: This was all they had left for them to do. *Aaron* had, as it is worded, made as many Frogs come up out of the River, as fill'd all the Land and Houſes of *Egypt*. No Body will ſuppoſe that there was as many Frogs in the River, or in all the World, if they had been collected, as came up out of the River; ſo they muſt be form'd, as ſuch Creatures were at firſt; the Spawn firſt form'd without Frogs, or they without Spawn. When all were come out of the River, and the Land cover'd, what was left for the Magicians or Devil to do? Only, upon their Incanta-

tions, to transport a few of the Frogs from the Land into the River, and make them come up, or out, on to dry Land: And thus far they were permitted, to impose upon *Pharaoh*. After *Aaron* had smitten the Dust of the Land, and it was become Lice, no doubt the Devil could have transported a few of those Lice into a Room, upon Demand, if he had been permitted: But as those Star-gazers, *&c.* had drawn aside Mankind by their Stories, and such Sham-Miracles, God was to rid the People of them publickly, before any Miracle could make them believe. Though God suffer'd the Devil to transport, or, *&c.* their Idols, the Serpents, and some Frogs, and some Blood, 'tis likely because he had been the Inventor of such Gods, and the Author of sacrificing their own First-born, and destroying the Male Children of the *Israelites*, and to impose upon those who had acted in Conjunction with him; yet God could soon restrain, or put a Stop to the Devil's Power in this, in his Oracles, or, *&c.* without any Damage to the Establishment. And 'tis observable throughout, that God never suffer'd the Devil to act out of Course, or shew a greater Power than depraved Man; but the Devil hurt his own Cause, and Mankind gain'd by it. If he

had

had not been permitted to go thus far, and harden *Pharaoh*'s Heart, make him still hope that his God would protect him, they had let the *Israelites* go upon the first Miracle; and this Manifestation of God, perhaps, had not been given to Man. If this Contest had only been with Images of Wood or Stone, it would have been a proper Miracle, to have made them dissolve or fall to Dust, as fast as they had been set up, as he dissolved all the Stone at the Flood; or if with Creatures, to have killed them: But he could not dissolve the Operation of the Airs, without altering the whole System: So Mens Minds were to be set right." Here is room to paraphrase upon the short Speeches of the Magicians; when they yielded their Gods were overcome; and of the *Egyptians* soon after, when they cry'd out that their Country was destroy'd.

Exod. viii. 21. — *I will send Swarms of* FLIES, (*or*, A MIXTURE OF NOISOME BEASTS) &c.—Ver. 23. *And I will put a Division between my People and thy People; to-morrow shall this Sign be. And the Lord did so, and there came a grievous Swarm* OF FLIES *into the House of Pharaoh, and* INTO *his Servants Houses, and into all the Land of Egypt; and the Land was cor-*

*rupted* (*or* DESTROY'D) *by reason of the Swarm of* FLIES. Psal. lxxviii. 45. *He sent divers Sorts of Flies among them, which devoured them.* Ibid. cv. 31. *He spake, and there came divers Sorts of Flies.* Wisd. xvi. 9. *For them the Bitings of Grashoppers and Flies killed, neither was there found any Remedy for their Life, for they were worthy to be punished by such.* Whether any of these Tribes were their Signs of the Operation of the Airs, I cannot tell; I think one of the other Nations had the Representation of some Sort of a Fly; and *Isaiah* says, Chap. vii. 18. *And it shall come to pass in that Day,* THAT *the Lord shall hiss for the Fly that* IS *in the uttermost Part of the Rivers of Egypt, and for the Bee which* IS *in the Land of Assyria.* And they had some Sorts of Birds for Representatives. Whether they were form'd, or only collected, and brought on Purpose, by the Operation of the Air, makes the Miracle little different in Degree: But this seems to have a double View; a Punishment by contemptible Creatures, and by the very Creatures which were produced by, were Natives of, and Habitants in, their *Airy* God. This made *Pharaoh* promise to let them go to sacrifice. But upon his entreating *Moses* to entreat the Lord, and God's removing the Flies

at *Moses*'s Entreaty, *Pharaoh* changed his Mind, and broke his Promise.

Exod. ix. 3. *Behold, the Hand of the Lord is upon thy Cattle, which* IS *in the Field, upon the Horses, upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep,* THERE SHALL BE *a very grievous Murrain*——Ver. 6. *And the Lord did that Thing on the Morrow, and all the Cattle of Egypt died; but of the Cattle of the Children of Israel died not one.* Some of these Species were Signs of their God; I suppose a red Bull was one, and perhaps a Ram and a Goat: Something of this was hinted at, when *Moses* says, *Shall we sacrifice the Abomination of the Egyptians before their Eyes, and will they not stone us?* This Miracle had a triple View; Destruction of the Cattle, by whose Flesh and Service Men live; destroying some, and 'tis likely the principal, of their Signs or Representations of the Operation of the Air; and to shew that the Air was not only subject to him, in the ordinary Operation which they worshiped, but in all Operations which ever had happened, or could be conceived of which this was one; by making the Air, by which all Beasts live, be put into a Condition, or collect that Sort of Matter, which produces the Murrain, the

Peſtilence; not only among one Sort of Cattle, which ſometimes happens, but among all Sorts, and diſtribute it to their Cattle, to kill them, and none elſe, at a ſet Time, and to hurt no other Creatures.

Exod. ix. 8. *And the Lord ſaid unto Moſes and unto Aaron, Take to you Handfuls of Aſhes of the Furnace, and let Moſes ſprinkle it towards the Heaven, in the Sight of Pharaoh:* Ver. 9. *And it ſhall become ſmall Duſt in all the Land of Egypt, and ſhall be a Boil, breaking forth with Blains, upon Man and upon Beaſt, throughout all the Land of Egypt. And they took Aſhes of the Furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up towards Heaven; and it became a Boil, breaking forth* WITH *Blains, upon Man and upon Beaſt.* Ver. 11. *And the Magicians could not ſtand before Moſes, becauſe of the Boil; for the Boil was upon the Magicians, and upon all the Egyptians.* This Miracle appears to to have three Views; firſt, to ſhew them that he had Power to inflict Puniſhments upon their Bodies, beginning with the Outſide, or Skin; and ſecondly, that he would make the Duſt of the Brick-kilns (the Means which they had uſed to afflict his People) the Inſtruments; and thirdly, that he, even before their Faces, could make the Heaven that God

they

they worſhiped, the Air, the Spirit, which by its ordinary Motion could only carry Aſhes, throwed up into it, a few Yards, and then let them drop promiſcuouſly, diſperſe and carry ſome of them to, and fix them upon, or in, the Skin of each Perſon, and each Beaſt in *Egypt*, and to no other, ſo that they ſhould canker or venom their Bodies, *&c.* and eminently in thoſe of the Magicians, becauſe, I believe, that Work was adviſed by them. We are, God be praiſed, here little acquainted, by Experience, with the Plagues which Serpents, Scorpions, ſmall Inſects and Flies, or thoſe of the winged Tribe, are, or ſeem to be, in the hot Countries, to the Bodies of Men; nor with the Damage which is done there to the Fruits of the Earth, by Caterpillars, Locuſts, *&c.* nor with what Damage Frogs might do in *Egypt*; nor with what Murrains they might have among their Cattle; nor how they might be afflicted with Boils upon their Bodies, before theſe Miracles: And if they had been plagued before, no doubt they had offered Sacrifices to their God of the Air, to deliver them from, and protect them againſt, thoſe Enemies and Maladies, and thought it no ſmall Attribute to a God, who had, as they imagined, Power over them; and God

ſhewed them by all theſe Miracles, that he had that Power over them, and over their God; and though we are litle acquaintted with the Imaginations of their wiſe Men, I ſhould be glad to give any tolerable Account of their Actions, by Compariſon. We find the wiſe Men among the *Philiſtines* adviſed the reſt to make golden Images of their Emerods, and of the Mice which annoyed them, and dedicate them to God, and lodged them with the Ark; and ſo perhaps the *Egyptians* had dedicated ſome Figures of theſe Things to their Gods; and that after, upon ſome ſuppoſed Relief or Protection, they might be adored, and by Degrees worſhiped. I did not intend to have concerned myſelf with the Wiſdom of our Idols, the modern Heathens; but there is one Inſtance ſo great, and ſo much valued, that I muſt give the Devil his Due; and that is, after *Moſes* and *Aaron* had filled *Egypt* with Filth, Lice, Scabs, Peſtilence, *&c.* that he by Tradition ſhould diſcover, that the *Egyptians* turned out the *Iſraelites*, becauſe they were infectious. *Achior*, a Heathen, Captain of all the Sons of *Ammon*, in the Council of *Holofernes*, at the Peril of his Life, gave a noble Hiſtory of this People, and of God's Acts for them, *Judith*, Ch. v, and

and upon the Arrival of the Ark, (such Representatives and Memorials among the Heathens, of their false Gods, being called Gods) 1 *Sam.* iv. 7.—*The Philistines*—said, *God is come into the Camp.*—Ver. 2. *Wo unto us, Who shall deliver us out of the Hand of these mighty Gods? These* ARE *the Gods that smote the Egyptians with all the Plagues in the Wilderness.*

Exod. ix. 14. *For I will at this time send all my Plagues upon thy Heart, and upon thy Servants, and upon thy People*—Ver. 15. *For now I will stretch out my Hand, that I may smite thee and thy People with the Pestilence*—Ver. 16. *And that my Name may be declared throughout all the Earth*— Ver. 18. *Behold, to Morrow about this Time I will cause it to rain a very grievous Hail, such as hath not been in Egypt, from the Foundation thereof even until now.* Ver. 19. *Send therefore now, and gather thy Cattle,* &c. —Ver. 20. *He that fear'd the Word of the Lord among the Servants of Pharaoh, made his Servants and his Cattle flee into the Houses*—Ver. 23. *And Moses stretched forth his Rod toward Heaven, and the Lord sent Thunder and Hail, and the Fire ran along upon the Ground, and the Lord rain'd Hail upon the Land of Egypt:* Ver. 24. *So there was Hail,*

*Hail, and Fire mingled with the Hail, very grievous,* &c.—Ver. 25. *And the Hail smote throughout all the Land of Egypt, all that was in the Field,* &c.—Ver. 26. *Only in the Land of Goshen, where the Children of Israel were, was there no Hail.* Psalm lxxviii. 47. *He destroyed* (KILLED) *their Vines with Hail, and their Sycamore-trees with Frost,* (*or,* GREAT HAIL-STONES) Ver. 48. *He gave up their Cattle to the Hail, and their Flocks to hot Thunderbolts,* (*or,* LIGHTNINGS.) Ibid. cv. 32. *He gave them Hail for Rain,* AND *flaming Fire in their Land.* Ver. 33. *He smote their Vines also, and their Fig-trees, and brake the Trees of their Coasts.* Wisd. xvi. 16. *For the Ungodly that denied to know thee were scourged by the Strength of thy Arm, with strange Rains, Hails, and Showers were they persecuted, that they could not avoid; and through Fire were they consumed.* Ver. 17. *For, which is most to be wondered at, the Fire had more Force in the Water, that quencheth all things, for the World fighteth for the Righteous*—Ver. 19. *And at another time it burneth, even in the midst of Water, above the Power of Fire, that it might destroy the Fruits of an unjust Land*—Ver. 22. *But Snow and Ice endured the Fire, and melted not, that they*

*might know that Fire burning in the Hail, and sparkling in the Rain, did destroy the Fruits of the Enemies* — Ver. 22. *For the Creature that serveth thee, who art the Maker, encreaseth his Strength against the Unrighteous for their Punishment.* Ib. xix. 18. *For the Elements were changed in (or* BY*) themselves* — *which may well be perceived, by the Sights of the Things which have been done* — Ver. 20. *The Fire had Power in the Water, forgetting his own Virtue, and the Water forgetting his own quenching Nature.* Those who can see so many Beauties in other Expressions, might see the God in the Manner of speaking, as well as acting; here are noble Expressions; God in effect says to *Moses* and *Aaron*, Do not as their Magicians, Priests, *&c.* do; make no Operations, Ceremonies, nor Incantations; do not so much as make a Speech about the Performance of any of these Miracles; behave yourselves like my immediate Servants; when I have declar'd a Thing shall be done, be it in the Water or Earth, give but a Stroke with your Rod; when any thing is to be done in the Heaven, their God, do but name the Time, stretch forth thy Hand, or the Rod, 'tis not worth while to do any Act, or make any Speech, they understand

derſtand none but me; do you but give the Nod, or the Sign, treat them as People treat Slaves; you, as Men, are vaſtly their Superiors; they are nothing but a Machine, I made them to ſerve Man conſtantly, much more as you are commiſſioned from me; and to ſhew you and the People that they obey me, I'll make them obſerve your Beck. As God had made *Moſes* a God to *Pharaoh*, it was now viſibly the God of *Moſes* againſt *Pharaoh*'s God. The Lord, by *Moſes*, began more openly to ſhew his Power over their God: Inſtead of that Operation of bringing Rain to ſupply the River *Nile*, and to carry Supplies to Vegetables, to Beaſt and Man, and Warmth to carry on thoſe Operations, he made the Air not only bring a grievous Hail, (where, 'tis generally believ'd, little falls,) but alſo made Fire mix and act with the Hail, contrary to the Courſe of, and in the moſt direct Oppoſition to, Nature; to deſtroy Fruit, Grain, Plants, Trees, Beaſt, Man, *&c.* made him obey in his moſt powerful Form of Lightning, and in a manner wholly new, and in the moſt dreadful manner, by Thunder; and in ſo ſupernatural a manner, that *Pharaoh* calls it the Voices of God, and all at an appointed Time.

Hence *James* and *John* were not *the Sons of Thunder*, but *the Sons of the Voice of God*. No doubt before this many were converted, and believed, and Mercy never fails; so all had Warning, and those who were already converted, had Opportunity to save themselves, their Servants, and Cattle. This made *Pharaoh* send for *Moses*, and confess—and say, *Intreat the Lord, for (it is enough) that there be no more mighty Thundrings, (Heb.* VOICES OF GOD,) *and Hail, and I will let you go, and ye shall stay no longer.* But at *Moses*'s Intreaty, there being a Cessation, *Pharaoh* relapsed.

Exod. x. 1. *And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his Heart, and the Hearts of his Servants, that I might shew these my Signs before him*; Ver. 2. *That thou mayest tell in the Ears of thy Son, and of thy Son's Son, what Things I have wrought in Egypt, and my Signs which I have done among them; that ye may know that I* AM *the Lord.* Ver. 3. *And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long*, &c.—Ver. 4. *Else if thou refuse to let my People go, to Morrow will I bring the Locust into thy Coast, and they shall cover the Face* (Heb. EYE)

*of the Earth, that one cannot be able to see the Earth and they shall eat the Residue*, &c. Ver. 6.—*Which neither thy Fathers, nor thy Fathers Fathers, have seen since the Day that they were upon the Earth. And he turned himself, and went out from Pharaoh.* Ver. 7. *And Pharaoh's Servants said unto him, How long shall this Man be a Snare unto us? Let the Men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?* Ver. 8. *And Moses and Aaron were brought again unto Pharaoh*, (and the Result was, he would let the Men go.)——Ver. 13. *And Moses stretched forth his Rod over the Land of Egypt, and the Lord brought an East Wind upon the Land all that Day, and all* THAT *Night; and when it was Morning, the East Wind brought the Locusts:* Ver. 14. *And the Locusts went up over all the Land of Egypt, and rested in all the Coasts of Egypt*, &c. Psal. lxxviii. 46. *He gave also their Increase unto the Caterpillars, and their Labour unto the Locust.* Ibid. cv. 34. *He spake, and the Locusts came, and Caterpillars, and that without Number*; Ver. 35. *And did eat up all the Herbs in their Land, and devoured the Fruit of their Ground.* Wisd. xvi. 9. *For them the Bitings*

*ings of Grasshoppers—killed, neither was there found any Remedy for their Life, for they were worthy to be punished by such.* This also has a double View; for besides the destroying the last Remainder of every thing that was green, and annoying or killing by Biting; for *Pharaoh* calls them *this Death*; whether we suppose these Creatures formed of collected Matter, as the first of the Species were, and that a Miracle; or that they were at that time in other Countries, and only to be immediately collected and brought, and that the Miracle; at least this was commanding their Elementary God, in Form of an extraordinary Wind: For so it must be, that could take up Caterpillars or Locusts, from Trees or Plants, who hold very fast, and at the same time not tear up the Trees, overturn Buildings, *&c.* and more so, in collecting, directing, and droping them over all the Land. Besides, the *East Wind* and the *Morning* being both mentioned, are for some End; 'tis like the *Egyptians*, as others, worshiped with their Faces towards the *East*, and when the Light arose upon the Earth, and then just when they were looking that Way, and 'tis likely entreating their God to hinder *Moses* from performing his Threat, he, in Form of Wind,

Wind, brought them this terrible Present, *Pharaoh* entreats *Moses* to entreat God to perform another, almost as great a Miracle, in taking them away; which he did by a strong *West* Wind, which carried them to, and droped them in, the Red-Sea: And this hardened *Pharaoh*'s Heart.

Exod. x. 21. *And the Lord said unto Moses, Stretch out thy Hand toward Heaven, that there may be Darkness over the Land of Egypt, even Darkness* WHICH *may be felt.* Ver. 22. *And Moses stretched forth his Hand toward Heaven, and there was thick Darkness in all the Land of Egypt three Days:* Ver. 23. *They saw not one another, neither rose any one from his Place for three Days; but all the Children of Israel had Light in their Dwellings.* Psal. cv. 28. *He sent Darkness, and made it dark.* Wisd. xvii. the whole Chapter, but especially Ver. 5. *No Power of the Fire might give them Light, neither could the bright Flames of the Stars endure to lighten that horrible Night.* Ver. 16. *So then, whosoever there fell down, was straitly kept shut up in a Prison without Iron Bars.* Ver. 17. *For whether he were Husbandman, or Shepherd, or Labourer in the Field, he was overtaken, and endured that Necessity which could not be avoided; for they were all bound with one Chain of Darkness:*

*nesſ* : Ver. 20. *For the whole World ſhined with clear Light, and none were hindered in their Labour.* Ver. 21. *Over them only was ſpread a heavy Night, an Image of that Darkneſs which ſhould afterwards receive them*, &c. This, in a Country where they ſcarce ever ſee a Cloud, was ſhewing an abſolute Command over their God, ſuſpending the Power of Fire, the bright Flames of the Stars, the Workmanſhip, Frame, or Operation of the Air, the very Power which the *Jews* worſhiped by Name in *Egypt* afterwards. How far this Column of Darkneſs extended from them upward, is not mentioned; but 'tis like it was to a vaſt Height, that it might be ſeen to a vaſt Diſtance; for God had other Views beſides making the *Egyptians* let the *Iſraelites* go, he might have carried them away while the *Egyptians* were in the Dungeon, as *Wiſd.* xvii. 1. *Nevertheleſs, thy Saints had a very great Light, whoſe Voice they hearing, and not ſeeing their Shape, becauſe they alſo had not ſuffered the ſame Things, they counted them happy.* Ver. 2. *But for that they did not hurt them now; of whom they had been wronged before, they thanked them, and beſought their Pardon, for that they had been Enemies.* This appears by the *Egyptians* lending the *Iſraelites* their Jewels, &c. and

this made *Pharaoh* offer to let all go but their Flocks; which *Moses* not accepting, *Pharaoh said unto him, Get thee from me, take heed to thyself, see my Face no more: for in* THAT *Day thou seest my Face, thou shalt die. And Moses said, thou hast well spoken, I will see thy Face again no more.* But *Moses* being informed by God, and being very great in the Land of *Egypt* in the Sight of *Pharaoh*'s Servants, and in the Sight of the People, at parting told *Pharaoh*, xi. 4. *Thus saith the Lord, About Midnight I will go out into the midst of Egypt*, Ver. 5. *And all the First-born in the Land of Egypt shall die*, &c.—Ver. 7. *But against any one of the Children of Israel shall not a Dog move his Tongue*, &c.—Ver. 8. *And all these thy Servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all thy People that follow thee; and after that I will go out. And he went out from Pharaoh in a great Anger.*

The Feast of the Passover was instituted beforehand, to be a Sign in Memory of their Deliverance from *Egypt*, from the Force used to compel them, and the Temptation to worship their Gods; and the Bread was to be like Bread made in Haste, without Time to leaven it, and the Man-

ner

her of eating it dressed for a Journey; to preserve a true Idea of the Facts, as they did before Writing. The chief Dish in this Feast was to be a Male of the first Year, of one of their Representatives or Idols, Sheep or Goats; besides the Type of the Lamb, Blood, *&c.* and that it was to be roasted with Fire, and what was not eaten burned in the Fire; and was recorded here, and in *Leviticus*, after Writing was.

Exod. xi. 1. *Yet will I bring one Plague* MORE. Ibid. xii. 12.—*And against all the Gods (or* PRINCES) *of Egypt, will I execute Judgment:* Ver. 13.—*I will pass over you, and the Plague shall not be upon you to destroy you, when I smite the Land of Egypt* — Ver. 29. *And it came to pass, that at Midnight the Lord smote all the First-born in the Land of Egypt, from the First-born of Pharaoh, that sate on the Throne, unto the First-born of the Captive that* WAS *in the Dungeon; and all the First-born of Cattle.* Ver. 30. *And Pharaoh rose up in the Night, he and all his Servants, and all the Egyptians,* THERE *was a great Cry in Egypt, for* THERE *was not a House where there was not one dead.* Psal. lxxviii. 50. *He made a Way to his Anger, he spared not their Soul from Death, but gave their Life over to the Pestilence;* Ver. 51. *And smote all the First-*

*born in Egypt, the chief of their Strength, in the Tabernacles of Ham.* Wisd. xviii. 5. *And when they had determined to slay the Babes of the Saints, one Child being cast forth, and saved, to reprove them, thou tookest away the Multitude of their Children.* Ver. 13. *For whereas they would not believe any thing by reason of the Enchantments, upon the Destruction of the First-born, they acknowledged thy People to be the Sons of God.* This was employing their God the Air, by which all Men live, to form in that Manner, or collect that Matter, which produces that Effect called the Pestilence; and in the most surprizing Manner to single out and kill the First-born suddenly, without affecting the rest. Why the First-born were cut off rather than others, is not easy to determine, besides what is said of it in Scripture; whether the Estates, and so Government in *Egypt*, which kept the Children of *Israel*, were in the Hands of the First-born; or whether from the Beginning the First-born were appointed Priests, and those of this wicked Seed of *Ham* had neglected their Duty, and let, or assisted false Worship to come in; or whether they had sacrificed their First-born to the Fire, and so God would make one Sacrifice of all which were to have been sacrificed to their God; or

or whether this was levelled as a Punishment for destroying the Male Children of the *Israelites*, who were of *Abraham*, who really was the First-born, of which we are certain; whether it had Retrospection only, or also looked forward; and whether he accepted the Death of the First-born, in lieu of the rest, in Allusion to Christ, whose Death was to redeem us from the Slavery of false Worship, and Death, I am not certain: But this made the *Egyptians* hasten away the *Israelites*, made *Pharaoh* pray for a Blessing, and made the *Egyptians* cry out, *We be all dead Men.*

As a Sign or Memorial of saving the First-born of the *Israelites*, the Lord claims the First-born of Man and Beast; the clean Beasts to be sacrificed, the First-born of Man, and unclean Beasts, to be redeem'd, for one, or some, or all the Reasons aforesaid; and perhaps for delivering them from falling into the *Egyptian* Religion, whereby they would have been obliged to have sacrificed their First-born; and the rather, because each First-born was to be redeemed by sacrificing one of their representative Creatures.

Exod. xiii. 17. *And it came to pass, when Pharaoh had let the People go, that God led them not* THROUGH *the Way of the Land*

*of the Philistines, although that* WAS *near; for God said, Lest peradventure the People repent when they see War, and they return to Egypt:* Ver. 18. *But God led the People about* THROUGH *the Way of the Wilderness of the Red-Sea, and the Children of Israel went up harnessed out of the Land of Egypt.* Ver. 20. *And they took their Journey* (from *Rameses* to *Succoth*, and) *from Succoth, and encamped in Etham, in the Edge of the Wilderness;* Ver. 21. *And the Lord went before them by Day, in a Pillar of a Cloud, to lead them the Way; and by Night, in a Pillar of Fire to give them Light, to go by Day and Night.* Ver. 22. *He took not away the Pillar of the Cloud by Day, nor the Pillar of Fire by Night,* FROM *before the People.* Numb. xiv. 14. *And that thy Cloud standeth over them*——— Deut. i. 33. *Who went in the Way before you, to search you out a Place to pitch your Tents* IN, *in Fire by Night, to shew you by what Way you should go; and in a Cloud by Day.* Nehem. ix. 19. Psal. lxxviii. 14. Ibid. cv. 39. *He spread a Cloud for a Covering, and Fire to give Light in the Night.* 1 Cor. x. 1. *Moreover, Brethren, I would not that you should be ignorant, how that all our Fathers were under the Cloud, and all passed through the Sea;* Ver. 2. *And were all baptized unto Moses*

*in the Cloud, and in the Sea.* Wisd. xix. 6. *For the whole Creature in his proper Kind was fashioned again anew, serving the peculiar Commandments that were given unto them, that thy Children might be kept without Hurt.* Ver. 7. AS NAMELY, *a Cloud shadowing the Camp.* It appears this Cloud was large enough to shadow that vast Camp, and that the Light was large enough to light that whole Camp: Though they descended and ascended, 'tis not said to what Height, but 'tis like they reach'd a vast Height. We shall see other Reasons why God led this People out of the Way, and other Uses of the Pillar and Fire, hereafter.

Exod. xiv. 1. *And the Lord spake unto Moses, saying,* Ver. 2. *Speak unto the Children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the Sea, over against Baal-zephon,* &c.—Ver. 4. *And I will harden Pharaoh's Heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his Host, that the Egyptians may know that I am the Lord*—Ver. 9. *But the Egyptians pursued after them, (all the Horses* AND *Chariots of Pharaoh, and his Horsemen, and his Army,) and overtook them encamping by Sea*——Ver. 16, *Lift up thy Rod, and stretch out*

*thy Hand over the Sea, and divide it*——— Ver. 19. *And the Angel of God which went before the Camp of Israel, removed, and went behind them, and the Pillar of the Cloud went from before their Face, and stood behind them*; Ver. 20. *And it came between the Camp of the Egyptians, and the Camp of Israel, and it was a Cloud and Darkness* TO THEM, *but it gave Light by Night* TO THESE; *so that the one came not near the other all the Night.* Ver. 21. *And Moses stretched out his Hand over the Sea, and the Lord caused the Sea to go* BACK *by a strong East Wind all that Night, and made the Sea dry Land, and the Waters were divided.* Ver. 22. *And the Children of Israel went into the midst of the Sea upon dry Ground, and the Waters* WERE *a Wall unto them on their right Hand, and on their left.* Ver. 23. *And the Egyptians pursued, and went in after them to the midst of the Sea,* EVEN *all Pharaoh's Horses, his Chariots and his Horsemen.* Ver. 24. *And it came to pass, that in the Morning-watch the Lord looked into the Host of the Egyptians thro' the Pillar of Fire, and of the Cloud, and troubled the Host of the Egyptians:* Ver. 25. *And took off their Chariot-wheels, that they drave them heavily,* (*or,* AND MADE THEM GO HEAVILY,) *so that the Egyptians said, Let us flee from the*

*Face*

*Face of Israel, for the Lord fighteth for them against the Egyptians.* Ver. 26. *And the Lord said* —— Ver. 27. *And Moses stretched forth his Hand over the Sea, and the Sea returned to his Strength when the Morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the Sea.* Ver. 31.— *And the People feared the Lord, and believed the Lord and his Servant Moses.* Judith v. 5. *Then said Achior*— Ver. 12. *Then they cried unto their God, and he smote all the Land of Egypt with incurable Plagues; so the Egyptians cast them out of their Sight.* Ver. 13. *And God dried the Red-Sea before them.* Wisd. xix. 3. *For whilst they were yet mourning, and making Lamentation at the Graves of the Dead, they added another foolish Device, and pursued them as Fugitives, whom they had entreated to be gone,* &c.— Ver. 6. *For the whole Creature in his proper kind was fashioned anew,* &c. Ver. 7. As NAMELY— *and where Water stood before, dry Land appeared; and out of the Red-Sea, a Way without Impediment.* Ibid. xviii. 5. *And when they had determined to slay the Babes of the Saints, one Child being cast forth, and saved to reprove them, thou*—— *destroyedst them all together in a mighty Water.* Ibid. x. 17. *Rendered to the*

*Righteous*

*Righteous a Reward of their Labours, guideth them in a marvellous Way, and was unto them for a Cover by Day, and a Light (or* FLAME*) of Stars in the Night-Season.* Ver. 18. *Brought them through the Red-Sea, and led them through much Water.* Ver. 19. *But she drowned their Enemies, and cast them up out of the Bottom of the Deep.* Psal. lxxviii. 13. *He divided the Sea, and caused them to pass through, and he made the Waters to stand as an Heap.* Heb. xi. 29. *By Faith they passed through the Red-Sea, as by dry* LAND; *which the Egyptians assaying to do, were drowned.* The Pillar and the Cloud which were appointed to go before the *Israelites*, turned and went behind, and extended Light to them, and Darkness to the *Egyptians*, till near Morning, that the Light appear'd through the Cloud to the *Egyptians*. Why is it said, ——*the Lord went*——why——*the Angel went*——and why——*the Lord looked into the Host of the Egyptians*——? there was no Similitude. How could the *Israelites* discover the Lord in the Fire, or that there was a special Mission in their turning behind? And how could the *Egyptians* discover the Face of the Lord in Wrath at them, and in Favour of the *Israelites*? Did it not look more like a Favour to the *Egyptians*,

*Egyptians*, that the Light went before them, than that Darkness went among them? But what was the Contest? Not whether the Lord should be esteemed Lord or Conqueror of the *Egyptians*, but whether he was Lord of the God of the *Egyptians*, still the same. *Moses* endeavour'd to convince the *Israelites*, who had liv'd long among the *Egyptians*, and had mostly stuck by the Lord, but had for some time been strongly tempted by the Power, Authority, Persecution and Success of the *Egyptians*, to come over to their God, that God was the Lord; and the Magicians, or Priests of the *Egyptians*, did what they could to persuade the *Egyptians*, that the Operation of the Air, Fire, or Light in the Appearance of the Firmament, which was then worship'd by some in each Nation, was God or Lord. When those *Egyptians* which consisted of Officers and Soldiers, with, 'tis likely, their Magicians, and all their Signs and Images, their red Bull, *&c.* and the Ensign of their God, a Candle and Lanthorn, which they call'd by the Names of their Gods, (for such was the Custom then) and one of the chief Uses of these Gods, was to go, or be carried before them. The *Philistines* had their

Images

Images along with them, which *David* and his Men burnt; and *Jeroboam* and the revolted Tribes had their golden Calves with them: And I may reasonably suppose there were few other People who had stood out so many Miracles, and were hardy enough to go with *Pharaoh*: I say, when they saw that vast Appearance of Fire in the Night attending the *Israelites*, they, as far as an Enemy, and of such People, could go, say, It appears, this Pillar or Column of Darkness has kept us from coming up with them, and now we see they have had Light; the Lord the God, who is Lord or Master of our God, Fire, *&c.* in which we trusted, makes it attend the *Israelites*, as his Servant, and their Guide, and fights for them; and we now see that he has divided the Waters of the Sea by our Elementary God, in Form of Wind, and supports them on one hand and on the other by the Firmament, in favour of the *Israelites*, to let them escape; so that he forces our God, in Wind, Darkness, Light, and in every Form, to act against us: We are encompass'd by the Sea, 'tis Time for us to fly. This might well dispirit even Magicians and Soldiers, and make them drive heavily, and attempt to fly. And this

this Appearance terrify'd all the Countries which worship'd the Air, and saw this to a vast Distance; nay even those who did not see, but only heard of it. And by this Specimen of dividing and supporting the Waters, he shew'd that he had the Command of that Spirit, that Firmament, which operated in the Water, at first shifted them, and now keeps them within their Bounds, as he says here. But the *Egyptians* were too far gone, God withdrew that Wind or Spirit which supported the Waters, let them take their Course, and so not only took Vengeance of those who were obstinate; but, as he had declared, and as 'tis recorded, *Numb.* xxxiii. 4. *executed Judgment against all the Gods of Egypt*; both their Signs or Images, and Beasts, and the Operations of the Airs, which they took for Gods, and their Priests and Princes, all at once, before *Baal-zephon*: — *The Israelites understood this in their Song—and with the Blast of thy Nostrils the Waters were gathered together, the Floods stood upright as an Heap, and the Depths were congealed in the Heart of the Sea—Thou didst blow with thy Wind, the Sea covered them — Who is like unto thee, O Lord, among the Gods?— the People shall hear and be afraid, &c.*

Exod.

Exod. xvi. 2. *And the whole Congregation of the Children of Israel murmured*—Ver. 4. *Then said the Lord unto Moses, I will rain Bread from Heaven for you, and the People shall go out and gather a certain Rate every Day, that I may prove them whether they will walk in my Law or no*—Ver. 6.—*At Even, then ye shall know that the Lord hath brought you out from the Land of Egypt:* Ver. 7. *And in the Morning, then ye shall see the Glory of the Lord*—Ver. 10. *And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel that they looked towards the Wilderness, and the Glory of the Lord appeared in the Cloud*—Ver. 12.—*at Even ye shall eat Flesh, and in the Morning ye shall be filled with Bread; and ye shall know that I am the Lord your God.* Ver. 13. *And it came to pass at Even the Quails came up, and covered the Camp: and in the Morning,* Ver. 14. — THERE LAY *a small round Thing,* AS *small as the hoar Frost on the Ground*——Ver. 33. *Take a Pot, and put an Omer full of Manna therein, and lay it up before the Lord, to be kept for your Generations* — Ver. 35. *And the Children of Israel did eat Manna forty Years, until they came to a Land inhabited; they eat Manna until they came to the Borders*

*ders of Canaan.* The People thought leading ſuch a Number into a barren Wilderneſs was the Way to deſtroy them; God had told them at *Marah*, where he cur'd the Water, that if they would keep his Statutes, none of the Evils they had ſeen ſhould befal them: And now he acted with them, tho' to the ſame End, and with the ſame Inſtruments, in another Manner; he would ſhew them who he was, by the Good he could do to them; and that he could make the ſame Agent which deſtroy'd the *Egyptians*, ſupport them, where there was no natural Means of Support. I muſt defer the *Glory of the Lord* to what follows concerning it, and proceed with the Miracles. The Agent which form'd and brought the Quails, is not expreſs'd here: But the ſecond Time they murmur'd for Fleſh. *Numb.* xi. 31. *And there went forth a Wind from before the Lord, and brought Quails from the Sea, and let them fall by the Camp*, &c. *Let the Water bring forth Fowls*, at their firſt Formation, was directed to this Agent; the Waters, as aforeſaid, were paſſive, and only were to afford created Matter lodg'd in them, to form the Fowls: And this Text ſays expreſly, they were, by the Spirit or Wind, collected or reaped out of

the Sea, as well as that they were brought and let fall by the Camp; *Wisd.* xix. 11. *But afterwards they saw a new Generation of Fowls*—Ver. 12. *For Quails came up unto them, from the Sea*—Psal. lxxviii. 26. *He caused an East Wind to blow (or* GO*) in the Heaven, and by his Power he brought in the South Wind.* Ver. 27. *He rained Flesh also upon them as Dust, and feathered Fowls like as the Sand of the Sea.* And with respect to the Messenger which fetched them, this seems as if the *East* Wind and *South* Wind both blew at once, and drove in all between them, and that both terminated in a Point at the Camp, and so droped them there. And 'tis very likely this was one of the Species of Birds which the *Egyptians* worshiped. I cannot forbear observing, though it be out of Course, that the *Israelites* are now charged with many Things of which they were not guilty; this second murmuring was not begun by them, as appears *Numb.* xi. 4. *And the mixed Multitude that* WAS *among them fell a lusting, (Heb.* LUSTED A LUST.) This Perverseness of the mixt Multitude, made the *Israelites* fall upon *Moses*, for marrying an *Ethiopian* Woman; and such as this occasioned all those strict Prohibitions from mixing with Strangers, and was the

the Cause why all those who had been with Strangers were led into the Wilderness and proved by Wants, and continued Miracles, and worn out there; and which even made their political Laws differ from those of other Countries.

The Manna is described, *Exod.* xvi. 31. —*And it* WAS *like Coriander-seed, white, and the Taste of it* WAS *like Wafers* MADE *with Honey.* And *Numb.* xi. 7. *And the Manna* WAS *as Coriander-seed, and the Colour thereof as the Colour of Bdellium.* Deut. viii. 3. *And he humbled thee, and suffered thee to hunger, and fed thee with Manna, (which thou knewest not, neither did thy Fathers know,) that he might make thee know, that Man doth not live by Bread only; but by every* WORD *that proceedeth out of the Mouth of the Lord doth Man live.* Psal. lxxviii. 19. *Yea, they spake against God, they said, Can God furnish a Table in the Wilderness?* Ver. 20.—*Can he give Bread also*—Ver. 23. *Though he had commanded the Clouds from above, and opened the Doors of Heaven*—Ver. 25. *Man did eat Angels Food, (or,* EVERYONE DID EAT THE BREAD OF THE MIGHTY,) *he sent them Meat to the full.* John vi. 31. *Our Fathers did eat Manna in the Desert, as it is written, He gave them Bread from Heaven to eat.*

Wisd. xvi. 20. *Instead whereof thou feddest thine own People with Angels Food, and didst send them from Heaven Bread prepared without their Labour, able to content every Man's Delight, and agreeable to every Taste.* Ver. 21. *For thy Sustenance declared thy Sweetness unto thy Children, and serving to the Appetite of the Eater, tempered its self to every Man's Liking*—Ver. 24. *For the Creature that serveth thee, who art the Maker, increaseth his Strength against the Unrighteous for their Punishment, and abateth his Strength for the Benefit of such as put their Trust in thee.* Ver. 25. *Therefore even then was it altered into all Fashions, and was obedient to thy Grace, that nourisheth all Things according to the Desire of them that had Need.* Ver. 26. *That thy Children whom thou loveſt, might know, that it is not the growing of Fruits that nourisheth Man, but that it is thy Word, which preserveth them that put their Trust in thee.* Ver. 27. *For that which was not destroyed of the Fire, being warmed with a little Sun beam, soon melted away.* God says to *Moses*, in effect, Do they still doubt, whether I have the Command of the Operation of the Air? And by *David*, *&c.* I'll make (and did make) the Air, (which now only carries the Atoms which form vegetable Fruit, through the

Tubes, in Plants and Trees, and ſeparates and forms them there, into Fruits and Seeds,) by my Word do as it did at the Formation; that is, ranſack this Syſtem, collect thoſe Atoms out of the Clouds above, and out of the Abyſs below, through the Paſſages of Air in the *Strata*, and form them, without the Help of the Plants, into Grains fit for Food, and pleaſant for Taſte, and attend their Camp, and drop them about it; and make thoſe Airs obſerve my Sabbath, which was appointed for a Sign, for a Memorial that I created and formed the Airs, *&c.* by bringing double Quantity on the ſixth Day, and ceaſing on the ſeventh.

Exod. xvii. 3. *And the People thirſted there for Water, and the People murmured againſt Moſes*—Ver. 4. *And Moſes cried unto the Lord, ſaying, What ſhall I do unto this People, they be almoſt ready to ſtone me?* Ver. 5. *And the Lord ſaid unto Moſes, Go on before the People, and take with thee of the Elders of Iſrael; and thy Rod wherewith thou ſmoteſt the River, take in thy Hand, and go:* Ver. 6. *Behold, I will ſtand before thee there upon the Rock in Horeb, and thou ſhalt ſmite the Rock, and there ſhall come Water out of it, that the People may drink. And Moſes did ſo in the Sight of the Elders of Iſrael.* Ver. 7. *And he called the Name*

*of the Place, Massah, and Meribah*—Upon their Return to the same Wilderness, they murmured a second Time, *Numb.* xx. 7. *And the Lord spake unto Moses, saying*, Ver. 8. *Take the Rod, and gather thou the Assembly together, thou and Aaron thy Brother, and speak ye unto the Rock before their Eyes, and it shall give forth its Water, and thou shalt bring forth to them Water out of the Rock; so thou shalt give the Congregation and their Beasts Drink.* Ver. 9. *And Moses took the Rod from before the Lord, as he commanded him*; Ver. 10. *And Moses and Aaron gathered the Congregation together before the Rock, and he said unto them, Hear now, ye Rebels, must we fetch you Water out of this Rock?* Ver. 11. *And Moses lift up his Hand, and with his Rod smote the Rock twice, and the Water came out abundantly; and the Congregation drank, and their Beasts* ALSO. Ver. 12. *And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the Eyes of the Children of Israel, ye shall not bring this Congregation unto the Land which I have given them.* Numb. xxvii. 14. *For ye rebelled against my Commandment, (in the Desert of Zin, in the Strife of the Congregation,) to sanctify me at the Waters before their Eyes.* Deut. i. 37. *Also the Lord was*

*angry*

*angry with me for your sakes, saying, Thou also shalt not go in thither.* Ibid. xxxii. 51. *Because ye trespassed against me, among the Children of Israel, at the Waters of Meribah-kadish, in the Wilderness of Zin, because ye sanctified me not in the midst of the Children of Israel.* Psal. cvi. 32. *Because they provoked his Spirit, that he spake unadvisedly with his Lips.* These were two very great Miracles, to split the Rock, and immediately raise a vast Fountain of fresh Water. And these Specimens were Evidences of his Command of that Operation in the Air, which split and cracked all the *Strata*, at the Formation, and which continually raises the Water for Springs, *&c.* yet there was something omitted, which I think should have been spoken, either to the People when they murmured, or to explain the Agent, so as to have answered the Purpose. He was ordered to speak to the Rock, and he spoke to the People, and smote the Rock twice; whether some of these, or calling the People Rebels, or his mentioning themselves, and not mentioning God, or any of these, were the Omissions here, or what made the Lord angry with them, I presume not to determine: But as God begun low, and ascended, or begun at the last End of the Acts

at the Formation, and went upward to the firſt, ſo the greateſt is ſtill behind. And next, and in the Whole, God, by a Series of publick Miracles, ſhewed a Specimen of his Power in each Article of the Formation, of the Heavens, Earth, Waters, Creatures, Plants, *&c.* and that he performed thoſe Miracles by the Spirit, the Agent which the Tranſlators render *Wind*, which is but one of its Operations, and one of the leaſt of them, to be Demonſtration to prepare them, and all Men after, to underſtand and believe the Hiſtory which *Moſes* was to write, of the Creation and firſt Formation of the Heavens, Earth, Creatures, *&c.* and all his other Writings, that all Men might be inexcuſable, who ſhould afterwards worſhip that Agent, or aſſign Eternity, or any other Origin, or any other Powers to it, or ſhould in Imagination ſet up or propagate any other Powers, or aſcribe any Operation to them: And further, though he had fixed the conſtant Operation of that Agent, yet to ſhew that he had it in his Power, contrary to thoſe Rules, to ſtop the Operation of Light, form Light out of Darkneſs, ſhake a large Mountain exceedingly, to remove and ſupport the Waters, ſplit the Rocks raiſe Springs, make Fire, and Hail or Water,

deſcend

descend and act together, collect the Matter out of Earth or Water, form it into Parts of living Creatures, or first into Eggs or Spawn, or into living Creatures, transport Animals from one Place to another, for Destruction or for Food, make a dry Stick blossom, and bear Fruit, collect Food without the Help of Plants, make the Air carry and inflict Punishments, even with the Dust of Ashes, form pestilential Air, employ it to destroy particular Beasts or Persons, make Clouds (a Specimen of what brings Rain) and Fire (a Specimen of what moves and supports all Things) attend his People; and make a Specimen of this Agent, in its constant Operation, attend him; of which next.

As the Cloud was appointed by Day, and the Fire by Night, to conduct the People, *Numb.* ix. 15. *And on the Day that the Tabernacle was reared up, the Cloud covered the Tabernacle*; NAMELY, *the Tent of the Testimony: and at Even, there was upon the Tabernacle, as it were the Appearance of Fire, until the Morning.* Ver. 16. *So it was alway, the Cloud covered it* BY DAY, *and the Appearance of Fire by Night.* Ver. 17. *And when the Cloud was taken up from the Tabernacle, then after that the Children of Israel journeyed, and in the Place where the*

*Cloud abode, there the Children of Israel pitched their Tents.* When the Cloud, or Part of it, appeared in Form of the Firmament by Day, and outshone the Day there, which was always upon some extraordinary Occasion; when it appeared upon the Mount, which was in a Manner different, and in Degree far exceeding, it is called *The Glory of the Lord*, as at *Exod.* xvi. 6. *And Moses and Aaron said unto all the Children of Israel, At Even, then shall ye know that the Lord hath brought you out from the Land of Egypt.* Ver. 7. *And in the Morning: then shall ye see the Glory of the Lord* —— Ver. 9. *And Moses spake unto Aaron, Say unto all the Congregation of the Children of Israel, Come near before the Lord, for he hath heard your Murmuring.* Ver. 10. *And it came to pass, as Aaron spake unto the whole Congregation of the Children of Israel, that they looked towards the Wilderness, and behold the Glory of the Lord appeared in the Cloud.* Ibid. xxiv. 16. *And the Glory of the Lord abode upon Mount Sinai, and the Cloud covered it six Days, and the seventh Day he called unto Moses, out of the midst of the Cloud:* Ver. 17. *And the Sight of the Glory of the Lord* WAS *like devouring Fire, on the Top of the Mount, in the Eyes of the Children of Israel.* Ibid. xl. 34. *Then a Cloud covered*

*covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* Lev. ix. 23.—*And the Glory of the Lord appeared unto all the People.* When the Spies had represented the Natives of *Canaan* as zealous Worshipers of the Heavens, that they devoured, I suppose, part of the Sacrifices of their Children, and had great Cities built to the Heavens, and the People were afraid of them, and so of the Power of the Heavens, which was the greatest Offence, *Numb.* xiv. 10.——*And the Glory of the Lord appeared in the Tabernacle of the Congregation, before all the Children of Israel.* Ver. 21. As *truly* AS *I live, all the Earth shall be filled with the Glory of the Lord*——Ver. 25.——*To-morrow, turn ye, and get you into the Wilderness,* &c. Ibid. xx. 6.—*And they fell upon their Faces, and the Glory of the Lord appeared unto them.* 1 Kings viii. 11. *The Glory of the Lord filled the House of the Lord.* Psal. civ. 31. *The Glory of the Lord shall endure for ever, the Lord shall rejoice in his Works.* Why was this Appearance of something that acted in this Cloud, like Part of the Firmament, which is near the Sun, call'd *the Glory of the Lord?* Was not the Sun and all Light his? Yes, but that was the Dispute. This is called his Glory, upon

two

two Accounts; the firſt, alluding to his Act of dividing the Light out of Darkneſs, before Sun, Moon, or Stars were made; and in like manner without their Aſſiſtance, and without the Help of Fuel here, which was the moſt glorious of all his Works in the inanimate Syſtem, which formed all Things, and keeps all going, and is the moſt glorious in Appearance. And this vaſtly exceeded all the Miracles he had wrought upon the Beaſts, or with other Operations of the Air, or upon other Parts of Matter. As they had ſeen the external Means, or thoſe Miracles which were perform'd by the Airs, they did not determine, as one may ſay, whether they did them for themſelves or for God: Though the reſt were done at the Signal, and came to paſs at the Time his Miniſter appointed, this was to put all out of Doubt, to determine who brought them out of *Egypt*. This was ſtill further to let them know, by ocular Demonſtration, and by hearing his Voice, that he commanded that Operation by which he had perform'd thoſe Miracles, and which is the conſtant Cauſe of thoſe inferior Operations or Means; for *Glory*, *Fire*, *Light* and *Firmament*, are ſynonymous Terms, and only differ in Degrees, as *Acts* xxii. 11. *When I could not ſee*

*for*

*for the Glory of that Light.* Luke ix. 30. *And behold there talked with him two Men, Moses and Elias.* Ver. 31. *Which appeared in Glory.* 1 Cor. xv. 41. *There is one Glory of the Sun, another Glory of the Moon, another Glory of the Stars; for* ONE *Star differeth from* ANOTHER *Star in Glory.* Secondly, this was a Specimen of the Operation of the Air, which was worship'd; and he by that shew'd that he commanded all the rest, and led what had been his Rival in Triumph, and made him his Attendant: And so gloried in it as his Work, and over it as an Operation which had been mistaken for a God; and this always was the Representation, sometimes with the Addition of a Whirlwind or a Cloud, of God the Father, or Christ, or the Holy Ghost, except where the Manhood of Christ was represented alone; and when that Representation was included in this; or it was the Sign of God's Presence, or rather of his speaking or acting there immediately, from his first Appearance to *Abraham* in *Mesopotomia*, mention'd *Acts* vii. 2. where he is called, *the God of Glory*, throughout both the Old and New Testament; as *Ezek.* i. 4. *And I looked, and behold a Whirlwind came out of the North, a great Cloud, and a Fire enfolding itself,* (*Heb.* CATCHING

IT

IT SELF; ) *and a Brightness* WAS *about it, and out of the midst thereof, as the Colour of Amber, out of the midst of the Fire*——— Ver. 22. *And the Likeness of the Firmament upon the Heads of the living Creature,* WAS *as the Colour of the terrible Crystal, stretched forth over their Heads* ABOVE. Ver. 25. *And there was a Voice from the Firmament that* WAS *over their Heads.* Ibid. iii. 23. *And behold the Glory of the Lord stood there, as the Glory which I saw by the River Chebar; and I fell on my Face.* Ibid. viii. 4. *And behold, the Glory of the God of Israel* WAS *there, according to the Vision which I saw in the Plain,* &c. This appears to be the most proper Representation God could give of himself upon this Occasion: As he is invisible, otherwise than when Christ assum'd a bodily Appearance, Man could not see him; but this shew'd visibly what was in question, his Power; this shew'd him the Author of that Opetion they worship'd: But as Man could not see, nor this nor any other Thing shew, any Similitude of him, and as he had made choice of this Representation, he forbad the making, or attempting to make, any Similitude of him, or of this Operation, lest that should be an Inducement to them to worship it, and neglect him, *Exod.* xxiv.

xxiv. 9. *Then went up Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel.* Ver. 10. *And they saw the God of Israel, and* THERE WAS *under his Feet, as it were a paved Work of Saphire-stone, and as it were the Body of Heaven in* HIS *Clearness.* And as this was sometimes by this Appearance within a Cloud, and sometimes openly, so sometimes by this Appearance in the highest Degree, where 'tis called Fire, *Exod.* xix. 9. *And the Lord said unto Moses, Lo, I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever*——Ver. 18. *And Mount Sinai was altogether on a Smoke, because the Lord descended on it in Fire; and the Smoke thereof ascended as the Smoke of a Furnace, and the whole Mountain quaked greatly.* Ibid. xx. 1. *And God spake all these Words, saying,* &c. Deut. iv. 11. *And ye came near, and stood under the Mountain, and the Mountain burnt with Fire, unto the midst* (*Heb.* HEART) *of Heaven, with Darkness, Clouds, and thick Darkness.* Ver. 12. *And the Lord spake unto you out of the midst of the Fire; ye heard the Voice of the Words, but saw no Similitude, only* YE HEARD *a Voice.* Ver. 13. *And he declared unto you his Covenant, which he commanded you to perform,* EVEN *ten Commandments*——

Ver.

Ver. 14. *And the Lord commanded me at that Time to teach you Statutes*, &c.—— Ver. 33. *Did* EVER *People hear the Voice of God speaking out of the midst of the Fire, as thou hast heard, and live?* — Ver. 35. *Unto thee it was shewed, that thou mightest know that the Lord he* IS *God; that there is none else besides him.* Ver. 36. *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 heardest his Words out of the midst of the Fire.* Ibid. v. 4. *The Lord talked with you Face to Face; in the Mount, out of the midst of the Fire*—— Ver. 22. *These Words the Lord spake*—— Ver. 27. *Go thou near, and hear—and we will hear* IT, *and do* IT. Ibid. xviii. 16. *Let me not hear again the Voice of the Lord my God; neither let me see this great Fire any more, that I die not.* Ecclus. xvii. 13. *Their Eyes saw the Majesty of his Glory, and their Ears heard his glorious Voice.* Ibid. xlii. and the last Verse—*And who shall be filled with beholding his Glory.* Ibid. xliii. 1. *The Pride of the Height, the clear Firmament, the Beauty of Heaven, with his glorious Shew.* Baruch iii. 37. *Afterwards did he shew himself upon Earth, and conversed with Men.* 2 Esdr. i. 37. *I take to witness the Grace of the People to come, whose little*

*tle Ones rejoice in Gladness; and though they have not seen me with bodily Eyes, yet in Spirit they believe the Things that I say.* As this Appearance was the highest Operation, this, together with the Voice, was to establish the Authority of *Moses* for ever; and it was to shew that the Lord is God, and that there is none else besides him; and as this was done for the Benefit of, and so concerned, all the World, though perhaps only the *Israelites* and mixed Multitude heard the Voice, 'tis likely that all the Inhabitants then upon the Earth saw the Fire; and the Wise Men knew the Meaning of this Appearance, even to the Distance of the Birth of Christ. As *Moses* says, *Deut.* xxxiii. 2. that the Lord published the Law with this Appearance, and ten thousand of his Saints, so, *Luke* ii. 9. *And the Glory of the Lord shone round about them*—Ver. 11. *A Saviour, which is Christ the Lord*—Ver. 13. *And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, Glory be to God in the highest.* As *Moses* and *Aaron*, *Nadab* and *Abihu*, and seventy Elders, were permitted to go into the Mount, and see the Glory of the Lord more clearly than the rest; so *Peter*, and *John*, and *James*, the favourite Disciples, were taken into a Mountain,

Mountain, *Luke* ix. 29. *The Fashion of his Countenance was altered, and his Raiment* WAS *white and glittered.* —Ver. 32. *They saw his Glory.* — Ver. 34. *There came a Cloud and overshadowed them, and they feared as they entered into the Cloud.* Ver. 35. *And there came a Voice from Heaven, saying, This is my beloved Son, hear him.* 2 Pet. i. 16. *For we have not followed cunningly-devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ; but were Eye-witnesses of his Majesty.* Ver. 17. *For he received from God the Father, Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.* Ver. 18. *And this Voice which came from Heaven, we heard when we were with him in the holy Mount.* As when *Moses* brought the two Tables of the Testimony to give them an immediate Sanction, a small Specimen of this rested upon his Face, *Exod.* xxxiv. 30. *And when Aaron and all the Children of Israel saw Moses, behold the Skin of his Face shone, and they were afraid to come nigh him;* so after Christ's Ascension, when the Holy Ghost inspired the Apostles, and writ the Gospel in their Hearts, he descended in two of the Operations of this Element; and

and parts of one, as Specimens or Emblems of the Power from on high, rested upon each of the Apostles, *Acts* ii. 2. *And suddenly there came a Sound from Heaven, as of a rushing and mighty Wind, and it filled all the House where they were sitting.* Ver. 3. *And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them.* As *Moses* had his Commission from—*I am that I am*, in this Appearance in the Bush; so after the Apostles, *Saul*, Acts ix. 3. *And suddenly there shined round about him, a Light from Heaven* — Ver. 5. *Who art thou Lord? And the Lord said—I am Jesus*—Ver. 27. *—seen the Lord in the Way.* Ibid. xxii. 6. *About Noon, suddenly there shone a great Light round about me* ——Ver. 11. *And when I could not see for the Glory of that Light* — Ver. 15. *For thou shalt be his Witness unto all Men, of what thou hast seen and heard.* Ibid. xxvi. 13. *At Mid-day, O King, I saw in the Way a Light from Heaven, above the Brightness of the Sun, shining round about me*—Ver. 16.—*I have appeared unto thee for this Purpose, to make thee a Minister and a Witness, both of these Things which thou hast seen*—Ver. 19. *—I was not disobedient to the Heavenly Vision*, &c. 1 Cor. xv. 8. *And last of all he*

(Christ) *was seen of me also, as of one born out of due Time,* (*or,* AN ABORTIVE.) All the World understood this so well, that shewing himself Master of this Operation, in this Appearance, or otherwise, shew'd him possess'd of all Power and Dominion; a Voice with this Seal, was a sufficient Commission even to the *Gentiles.* But to return: This stop'd murmuring, ended all Disputes, produced Submission and Adoration of the Heart among the *Israelites* and mix'd Multitude, and so downwards, and brought Confusion upon all their Enemies; when *Exod.* xxxiii. 4. the People mourned about going to *Canaan,* and the Lord threatned to consume them, and the Tabernacle was removed out of the Camp, Ver. 10. *All the People saw the cloudy Pillar, at the Tabernacle-door, and all the People rose up and worshiped, every Man in his Tent-door. Exod.* xl. 34 When the Tabernacle was finished, *the Glory of the Lord filled the Tabernacle.* In the Dispute about the *Ethiopian* Woman *Moses* had married, *Numb.* xii. 5. *The Lord came down in the Pillar of the Cloud*— Ver. 7. *My Servant Moses* IS *not so, who* IS *faithful in all my House.* Ver. 8. *With him will I speak Mouth to Mouth, even apparently, and not in dark Speeches; and the*

*the Similitude of the Lord shall he behold*— And upon the Report of the Spies, *Numb.* xiv. 10. and upon *Korah*'s rising, *Ibid.* xvi. 19, 42. when it issued from this Appearance to burn the Sacrifice, (which, you are to remember, was always of those Creatures the Heathens made Representatives, and call'd Gods,) *Levit.* ix. 23. *There came a Fire out from before the Lord, and consumed upon the Altar the Burnt-offering, and the Fat*; WHICH *when all the People saw, they shouted, and fell on their Faces.* When *Gideon* was to deliver *Israel*, and break down his Father's Altar to *Baal*, Judg. vi. 21. *Then the Angel of the Lord put forth the End of the Staff that* WAS *in his Hand, and touched the Flesh, and the unleavened Cakes, and there rose up Fire out of the Rock, and consumed the Flesh, and the unleavened Cakes.* When the Pestilence was in *Jerusalem*, at *Gad*'s Direction, 1 *Chron.* xxi. 26. *David built there an Altar unto the Lord, and offered Burnt-offerings, and Peace-offerings, and called upon the Lord, and he answered him from Heaven, by Fire upon the Altar of Burnt-offering.* *Solomon*, in his Prayer, 2 *Chron.* vi. in Opposition to the Notions of circumscribing God's Residence in the Temple, in the Air, or, *&c.* repeats this Distinction

ſeveral Times, *Hear thou, from thy Dwelling-place, even from Heaven.* Pſal. xx. 6. *He will hear him from his holy Heaven,* (FROM THE HEAVEN OF HIS HOLINESS) 2 Eſdr. viii. 20. *O Lord, thou that dwelleſt in Everlaſtingneſs, which beholdeſt from Above, Things that are in the Heaven, and in the Earth.* At the End of *Solomon*'s Prayer in the Temple, 2 *Chron.* vii. 1. *And the Fire came down from Heaven, and conſumed the Burnt-offering,* &c. —Ver. 3. *And when all the Children of Iſrael ſaw the Fire come down, and the Glory of the Lord upon the Houſe, they bowed themſelves, with their Faces to the Ground, upon the Pavement, and worſhiped.* When *Ahab* had ſet up *Baal,* and ſlain *God*'s Prophets, and that *Elijah* had ſtopped the Rain, the third Year he challenges the People, 1 *Kings* xviii. 24. —*the God that anſwereth by Fire, let him be God: and the People anſwered and ſaid, It is well ſpoken.* Ver. 27. —*And Elijah mocked them, and ſaid, Cry aloud, he is a God*; that is, he has Power to ſend Fire; for that was to determine the Point, whether *Baal,* or the Light, or the Operation of the Air, could immediately conſume the Sacrifice? When they had cried in vain, Ver. 28. *Then the Fire of the Lord fell, and conſumed the Burnt-*

*Burnt-sacrifice, and the Wood, and the Stones, and the Dust, and licked up the Water that* WAS *in the Trench.* The People slew *Baal's* Priests; and though, as *Jeremiah* observes, Chap. xiv. 22. that the *Heavens* could not give Rain, no more than they could give Fire, yet at *Elijah's* Prayer abundance of Rain came. And when Fire was appointed to be the Instrument to offer God's Sacrifices, *Exod.* xxix. 18. *Thou shalt burn the whole Ram upon the Altar; it* IS *a Burnt-offering unto the Lord, it* IS *a sweet Savour, an Offering made by Fire unto the Lord.* Which Words, I think, allude to *Noah's* Sacrifice; the Meaning must be, that he who offer'd by Fire to God, renounced the worshiping of Fire; and he that burned such a Creature, which was a Representative of this Operation, put the highest Affront upon the Object; and Fire, by offering the Sacrifice, renounc'd Independency, and obey'd. If Fire had been intelligent, and of superior Power, it would never have operated upon a Sacrifice to God, nor on its own Representative. And the Act of offering these Idols by Fire, upon these Accounts, was so acceptable to God, that it procur'd special Blessings upon those who offer'd them: And as the Fire kindled upon the Altar from this Ap-

pearance, was to be preſerved or kept in, as a Memorial of this Appearance, and to ſacrifice with, when other Fire was uſed, this reveng'd the Affront, *Levit.* x. 1. *Nadab and Abihu, the Sons of Aaron, took either of them his Cenſer, and put Fire therein, and put Incenſe thereon, and offered ſtrange Fire before the Lord, which he commanded them not, and there went out a Fire from before the Lord, and devoured them.* Upon *Korah* and the two hundred and fifty Princes riſing againſt *Moſes*, and offering, *Numb.* xvi. 35. *There came out a Fire from before the Lord, and conſumed the two hundred and fifty Men that offered Incenſe* —Ver. 46.— *Take a Cenſer, and put Fire therein from the Altar*, &c. And when the People complain'd, *Numb.* xi. 1. *The Fire of the Lord burnt among them, and conſumed them that were in the outermoſt Parts of the Camp*, which 'tis likely were the mixt Multitude. Ver. 2. *And the People cried unto Moſes; and when Moſes prayed unto the Lord, the Fire was quenched.* Upon *Abaziah*'s ſending to enquire of *Baal-zebub*, the God of *Ekron*, and *Elijah*'s ſending him an Anſwer, and the King's ſending a Captain and fifty to fetch him, 2 *Kings* i. 10. *There came down Fire from Heaven, and conſumed him and his fifty.* And upon the ſecond

Meſſage,

Message, Ver. 12. *The Fire of God came down from Heaven, and consumed him and his fifty.* When *Elijah* was taken up, 2 *Kings* ii. 11. *Behold,* THERE APPEARED *a Chariot of Fire, and Horses of Fire, and parted them both asunder; and Elijah went up by a Whirlwind into Heaven.* When the King of *Syria* sent a Host to take *Elisha,* 2 *Kings* vi. 17.—*Behold, the Mountain was full of Horses and Chariots of Fire, round about Elisha.* The Words of *Joshua,* Chap. x. 12, 13. by which the Imaginers pretend to have shew'd that he did not understand Astronomy, 'tis likely are taken as Astronomy stood when they were translated; so these now ought to find Fault with the Translators, for conforming to the Astronomy of the Time. But 'tis likely neither those for the Sun's Motion, nor those for the Earth's Motion, have understood them; *Sun, stand thou still* (*Heb.* BE SILENT) *upon Gibeon, and thou Moon, in the Valley of Ajalon.* The Sun and Moon are first called *two great Lights:* The Word *Sun* שמש, is a Name in Distinction for the greater Light; and the *Moon* ירח, a Name in Distinction for the lesser Light. What was there at *Gibeon,* to stay there? Not the Globe, or Orb, or Body, or Fluid of the Sun; it was neither

ther there nor over it; but the Light, or greater Degree of Light was there, and ſtaid there; and that was what he wanted, and what he ſpoke to; and the leſſer Degree of Light in the Valley of *Ajalon*; and what was there obey'd: He ſays nothing what Globes mov'd, or ſtood ſtill. It ſeems as if this Command was in the Evening, when the Light of the Sun came from the *Weſt*, and that of the Moon from ſome other Point. And what they render *Midſt*, muſt be in that Moiety, in that Hemiſphere of Heaven, about the Space of a Day, for ſo it was. But it is implied in Conſequence, that a Globe ſtood ſtill, or at leaſt did not turn round: And if that Globe moved of itſelf, it would be proper to ſpeak to it; but if it were moved by an Agent, it would be proper to ſpeak to that Agent or Operation which moved or turned it; for ſtopping the Operation, would ſtop the Progreſſion or Rotation of the Globe. Is there ſome Operation which, more plainly than any created intelligent Being can by Voice, declares the Glory, Wiſdom and Power of him that framed it, to all Men, in all Languages? You may find an Anſwer at large in the xixth *Pſalm*. *Joſhua* had the ſame Maſter as his Maſter *Moſes*, he made no Miſtakes,

Mistakes, he spoke to that which had the first Motion, and which moves every thing in this System, which does move: And if its Operation be silent in any Part, that Part will stand still; and if silent in the Whole, all Operation and Motion will cease. He did not speak to more Powers or Operations than one; nor is there more than one: When this Injunction was taken off, or ceased, we hear nothing of any new Projections, to set what was stop'd a-going; no, there needed none. And this was still commanding the same Operation, and shewing his Power over it, in that Part of its Service: And so was throwing down great Hail-stones out of *Heaven*, in another: And that 2 *Kings* xx. 11. *He brought the Shadow ten Degrees backward*, was the same: But neither these, nor that which is translated *the Host of Heaven*, will be perfectly understood, till it be shewed what Light is, except by one Person, to whom it was shew'd some Years ago.

*Deut.* xxxiii. 2. *And he* (Moses) *said, the Lord came from Sinai, and rose up from Seir; unto them he shined forth from Mount Paran: and he came with ten thousands of his Saints; from his right Hand* WENT *a fiery Law* (*Heb.* A FIRE OF LAW) *for them.*

*them.* This fiery Law may be ſaid to conſiſt of three Parts; the firſt Part, a Law to Fire, or to the Operation of the Airs, to direct and declare that Operation, to the Ends for which it was form'd: The ſecond Part, a Law to Man, againſt miſ-applying that Operation, by worſhiping it as a God, or derogating from it, as it is the greateſt of God's inanimate Works, and to direct to, or ſhew him the Wiſdom and Power of the Author: The third Part, which is now expir'd and void, was a Law to Man, directing the Uſe of Fire in offering Sacrifices to God: And the greateſt Part of the Hiſtory of the Old Teſtament is concerning theſe Parts, or the Conſequences of keeping or breaking them; and it reaches a great Depth into the New Teſtament: For every Paſſage in the Old Teſtament looks backward and forward, and every way, like Light from the Sun; not only to the State before and under the Law, but under the Goſpel, and nothing is hid from the Light thereof. And when God gave *Elijah* a View of his Diſpenſations, he repreſented this by Fire, 1 *Kings* xix. 11. *He ſaid, Go forth, and ſtand upon the Mount, before the Lord; and behold the Lord paſſed by, and a great and ſtrong*

*Wind*

*Wind rent the Mountains, and brake in Pieces the Rocks before the Lord*; BUT *the Lord* WAS *not in the Wind*; *and after the Wind an Earthquake*; BUT *the Lord* WAS *not in the Earthquake*: Ver. 12. *And after the Earthquake a Fire*; BUT *the Lord* WAS *not in the Fire*; *and after the Fire, a still small Voice*. I take the Action of what they render *Wind*, or the *Spirit*, to represent its Operation in the Formation of this System; particularly in cracking the *Strata* of Stone, tearing Furrows in them, and so forming the Surface, and Passages for itself, for Water, *&c.* And what they term an *Earthquake*, the Dissolution of the Earth at the Flood: And what is translated *Fire*, the Manifestation of his Power over that Operation, in the Miracles preceding, and the Laws for it and the Directions about it, in the Law: And the *still small Voice*, the Gospel. And this was to check *Elijah*'s violent Zeal for the Law, and to shew that the great Dispensation, by which the Lord was to retrieve Mankind, was not only in his Power over Matter, or the inanimate System, that was only the Foundation; or in the Law of Burnt-offerings; but by another Dispensation, which was to be of another Nature, and to be manifested by a gentle Voice. And *Esdras* says, Ch. iii. 17, 18, 19.

— *Thou broughteſt them up to the Mount Sinai, and bowing the Heavens thou didſt ſet faſt the Earth, movedſt the whole World, and madeſt the Depths to tremble, and troubleſt the Men of that Age ; and thy Glory went through four Gates, of Fire, and of Earthquake, and of Wind, and of Cold, that thou mighteſt give the Law unto the Seed of Jacob.* Here a View is given in the Reverſe, upward ; and I ſuppoſe the *Cold* implies the State of Reſt the created Matter was in before Motion began; which was repreſented by *thick Darkneſs* in *Egypt*. And all thoſe Actions were in ſufficient Degree repeated by God, at the Delivery of the Law, to ſhew that he was the Author of thoſe firſt Acts he then recorded. And miſtaking ſome Expreſſions about this Operation *Fire*, ſuch as *being ſaved by Fire*, which they were, or, *&c.* who were, have been, or ſhall be, convinced and converted by this Appearance, or, *&c.* has led abundance of People into Purgatory.

The Imaginers have conſtantly bantered the Scripture, for giving great Characters to Men who were guilty of Vices in Society, ſuch as *David*, *&c.* but ſee not that they are bantering themſelves: For throughout the Old Teſtament, thoſe who kept clear of, or left Imaginers and imagining, were

were ſtiled good, juſt, righteous, upright, perfect, ſincere, Men who feared the Lord, Men after God's own Heart, *&c.* nay, even their Poſterity were bleſſed, as the Heir of *Shem*, *Abraham*, for his flying from the *Chaldeans*; and, beſides the Line of *Iſrael*, *Iſhmael*, who begat twelve Princes, and became a mighty Nation; and *Eſau*, the Father of the *Edomites*, who drove out the *Horims*, a People as tall as the *Anakims*, from Mount *Seir*; nay, even the Children of *Lot*, Fathers of the *Moabites* and *Ammonites*, who drove out the *Anakims*, or *Enims*, *&c.* all theſe were bleſſed, and God made them all proſper while they kept clear of this Crime: And *David* eſpecially, for his Predeceſſors keeping clear of, and his great Grandmother leaving the Gods of the *Moabites*; for which, and her Succeſs, the Book of *Ruth* ſeems to be writ, and for his own Behaviour in Baniſhment; and ſo the Frailties or Breaches in the ſocial Law, or between Man and Man, (though the ſame Perſons were condemned for them apart,) were not comparatively or at all conſidered with this. And as this Crime, as aforeſaid, was fitly compared to Adultery, ſo alſo between Huſband and Wife, were the Wife continues her Affection entire, ſmall Faults of another

another Nature are paſſed over, and Offences againſt other Perſons are not allowed to ſeparate her from her Huſband. And on the contrary, theſe Imaginers, then Worſhipers of the Heavens, ſo called Sons of *Belial*, were only called wicked; nay, what perhaps they may take worſe, thoſe who kept clear of them, are for that ſtiled wiſe Men; and the Imaginers, the Viewers of the Heavens, which the Scripture, when reciting or relating the Words of the Heathen, calls *Magi*, Wiſe Men, *&c.* when ſpeaking the Words of God, ſtiles Fools: as likewiſe when reciting their Words, it calls what they worſhiped God; but when ſpeaking the Words of God, as of a thing worſhiped, calls it the Creature, the Servant, the ſhameful Thing, the vain Thing, the Deſtruction; which, when conſidered as his Work, is called his Glory, *&c.* And as the good Behaviour of a Wife to others makes no Satisfaction to her Huſband, for a Breach of this kind, and therefore cannot prevent a Separation; ſo notwithſtanding all the Nonſenſe we have had about Morality, or our Duties to Men, natural Religion, *&c.* none of thoſe can be accepted where this is not perfect. The Service of Man, beſides or over what is appointed to all, or to ſome particular Perſons, (which is all to that

Purpoſe,

Purpose, namely that each should have a due Knowledge of the Wisdom, Power and Glory of God, in his Works, in his Dispensations and Providence, and its proper Consequences or Effect, Fear, Confidence, Love, *&c.)* is to oppose all who derogate from him in, or blind Mankind in those Points, and to endeavour to make them known to other Men, and to transmit that Knowledge to Posterity; our Duties among our selves are but Dependants or Consequences of that.

*Gal.* iii. 19. *Wherefore then serveth the Law? It was added, because of Transgressions, till the Seed should come, to whom the Promise was made.* What was added? I cannot find that there was any thing new instituted by the Law; but that by the Revelation of Writing, what was as one may say common Law, and left to them as Judges, and had been neglected or abused by this false Worship, was restored, regulated, and made Statute, or as they are called, 2 *Esdras* iv. 23.—*the Law—and the written Covenants*; for this Law was but an Explanation of the Conditions of the Covenant, which was second in respect of the Time of its making, though first in respect of its Performance; except that Part which they had neither Power nor Occa-

sion

ſion to perform before, which obliged them to deſtroy thoſe Nations who had been exceedingly guilty of this Crime, and all Footſteps of it; and except the Appointment of Memorials of ſome of the Miracles in this Manifeſtation, which had been done of other Things before, and ſome Types of Things which were then to come.

God, by commanding the Airs, Sun, Moon and Stars, to do what they did, and do for Man, made them, though not under the Command of Man, (except the Air in ſmall Parcels,) yet ſubject to Man, and labour, and produce for his Support and Benefit; and he reaps the Fruit of all their Labours and Products, out of the Earth, Waters, *&c.* And as God had not, that we know, at firſt declared that Law, and in a Form which would remain, given them in Subjection to Man, but revealed thoſe ſeveral Commands, ſo that they were left to Tradition, and corrupted, and Man had made himſelf a Slave in Bondage to the Creature; and as Writing could deſcribe Agents and their Actions, ſo that there could be no Miſtakes about them for the future, God, by recording that Part of the Law by Writing, clear'd that Point; and *Moſes* lays that and the Manner, in every Article, down as the firſt, not only

as

as it was in Order, but as that by which God becomes Lord and Father, it was the Basis upon which the Law, Obedience, Gratitude and all was founded: And this is very properly the Distinction of the Object of the Being, in the first Article of our Creed, commonly called the *Apostles Creed*, that is Maker of Heaven and Earth.

The Sabbath was instituted at first for a Sign or Memorial to them, that God created and fram'd the Heavens and all Things, a Day set apart to admire his Works, to keep Men thankful, prevent Mens Adoration of those Creatures, *&c.* was now only reminded and recorded, perhaps with an Addition, that they were not to kindle Fire that Day, and that they were to remember the Repetition of those Works, for the Deliverance of the Children of *Israel* out of *Egypt*.

At first God gave Man subordinate Dominion over the Earth, all Creatures and Vegetables, except one Fruit; and there was a Prohibition against shedding Man's Blood, and eating Blood, after the Flood, I suspect for some Abuses which had happen'd before, or did happen soon after; whether it was revealed, and the Devil knew that the Blood of a First-born should redeem Man, before the Flood, or by that

Diſpenſation of *Melchizedeck* after it, and that the Suggeſtion of the Devil drew in People to imitate or practiſe it, and thereby intended to derogate from it, I ſhall not determine: But theſe Precepts, which I think were chiefly for this End, were ſtrongly enforced and recorded: And the Beaſts, *&c.* had been diſtinguiſhed into clean and unclean, and ſo their Uſes known before the Flood; this was reviv'd, and recorded to aſcertain their Uſes, and prevent any Part of Matter being made Images, or any of the Creatures being made Repreſentatives of the ſubordinate Powers Men had worſhiped.

The Dominion of God appeared by his giving Dominion, by commanding Man, *&c.* and was known from the Beginning, but had been encroached upon by this Worſhip; ſo there were proper Prohibitions againſt having any other God in their Heart, worſhiping any other God, and againſt Images and Repreſentations, and againſt adoring them, againſt ſeeking after Signs, enquiring of Familiars, *&c.*

Marriage was from the Beginning; and of Neceſſity, at the Beginning and after the Flood, among near Relations; but that being inconvenient, and ſome Abuſes having

ing crept in, that was limited, and those Abuses restrained.

The relative, social, and moral Rights and Duties, were antiently well understood, but had been abused by some Rites in their false Worship, and not observed by those who believed in such Gods: Writing described the Actions, and these Rules were only restored and recorded, so that there could be no Mistake for the future.

The Rules for the Purification of Women, and Separation for a proper Time were partly natural.

Those for Preservation of Health natural; and the Benefits appointed to be obtained by Sacrifice, were some of the common Ends of sacrificing before, only brought under Rules.

The washing of their Bodies, and washing and changing their Clothes, *&c.* seems to be natural: was practised, nay, commanded, in *Jacob*'s Time, and was only regulated and ascertained here.

*Moses*'s, or *Aaron*'s Rod, was order'd to be kept as a Memorial or Testimony of the Priesthood being appropiated to *Aaron* and his Family; and probably, of all the Miracles performed with it; The Manna in the Pot, of that Miracle: The Tables, and *Moses*'s Books, besides their being Laws, as

Originals, as Memorials of the Revelation of Writing; the first of those writ by the Finger of God; the Books writ by *Moses*, from the Voice of God, and by the Spirit of Prophecy, a Portion of which being communicated to seventy Men, rendered them Prophets: Sounding the Trumpet was in Memory of the Summons by that Sound, to meet God upon the Mount: The Fire on the Altar, in the Lamps, *&c.* was preserv'd as a standing Memorial; and the Glory of the Lord, in the Tabernacle and Temple, as successive Evidence of that vast Appearance of Fire, and of God's Power over the Firmament: The written Frontlets and Scrolls, were in Opposition to the golden Ear-rings, *&c.* which had been Ensigns of the spherical Motions, and that those who wore and adored them, worshiped the Heavens: The Figures by the Mercy-Seat, were in Opposition to their standing, or Family-Images of the Light: The Responses from the Mercy-Seat to one with an Ephod, were Evidences and Memorials of that terrible Voice; and what had been by Visions, *&c.* was here ready to direct them in Emergencies; and this, as well as the Prophets, was in Opposition to their Oracles, Familiars, *&c.*

The Privilege of offering Sacrifice, which seems

ſeems to have been, before, in the eldeſt of each Line, or in the eldeſt Firſt-born, was granted to one Family; becauſe thoſe Abuſes had crept in when each Houſe, or each at Diſcretion, had offer'd, or ſacrificed, for themſelves.

The offering of Firſt-fruits and Firſtlings was very early, (whether by Fire, till after the Flood, or no, I am doubtful,) whether the Sorts and Quantities of other Offerings and Sacrifices were at Pleaſure, before, is uncertain, now both were limited; and the Shares of God, the Prieſts, and the People, were aſcertain'd, to prevent Neglects, or Abuſes. And as the offering of Firſt-fruits and Firſtlings, was to acknowledge they ow'd the Products of the Earth, of Cattle, *&c.* to the Operation which God had fram'd in the Airs, *&c.* and not to any eternal or innate Powers in them; and perhaps as a Type of Chriſt, the Firſt-fruits; ſo here the proper Sorts of Beaſts for Sacrifices, the Forms, *&c.* were appointed, to attone for particular Crimes, procure particular Bleſſings, or in Memorial of Things paſt, or to typify Things to come, and all by Fire, for the Reaſons aforeſaid: And as it is ſaid, the Blood of thoſe Creatures which were their Idols, ſanctified every thing; and the burning their Idols by their God Fire, atoned for Sins, and re-

deemed the Lives of the First-born; and the Ashes of their chief Idol, a red Heifer, burnt by their God, and mixed with Water, cleans'd outward Pollutions; we are to take the manner of Expression throughout for a Rule: As the Creatures of these Species were among the Heathens Representatives, and therefore called Gods; likewise here, when they, for the Reasons aforesaid, were by God's Directions slain and burn'd, and so were offer'd to God, they were, as the Word is render'd, *made holy*, and became Representatives of the great Sacrifice; and so, by way of Anticipation, were called Sacrifices, and were said to do what the Thing prefigured was to do; their Blood said to sanctify, their Bodies as sacrificed said to atone for Sins, and redeem Life, procure Peace, *&c.* and the Ashes of the chief of them mixed with Water, said to cleanse, *&c.*

The Time, which 'tis likely was at Pleasure, was now fixed, three Times in the Year, besides the Beginning of Months; which 'tis likely was in Opposition to the Custom of sacrificing to the new Light of the Moon, and besides other particular Occasions. The Places, which before were at Pleasure, were limited to one Place, and to the particular Altars, that no Abuse

might

might be committed privately. *Solomon*, by ſpecial Revelation, ſettled this at the Temple in *Jeruſalem*; but *Jeroboam*, who had been in *Egypt*, perſuaded the ten Tribes, that it was too much for them to go up to *Jeruſalem*, and ſo appointed them *Egyptian* Repreſentatives, *&c.*

Places of Worſhip (beſides Altars) were doubtleſs from the Beginning, *Gen.* xxi. 33. *Abraham planted a Grove*, (perhaps to hang a Tabernacle upon) *and there called on the Lord, the everlaſting God.* Ibid. xxv. 22. *Rebeckah* went to *enquire of the God.* Ib. xxviii. 22. *Jacob* performed the Vow he then made, and built *Beth-el.* What they were allowed to have in *Egypt*, is uncertain; but the Riches, Grandeur, and Ornaments of the Tabernacle and Temple, the Habits, Veſſels, Muſick, *&c.* which were appointed for ſacrificing, *&c.* were not only to outſhine any thing they had before, and all their Places of falſe Worſhip, but made it impracticable to have them elſewhere.

The Model of the Altars, *&c.* was in Oppoſition to thoſe on, or to, the high Places, their Towers, *&c.* They were not to build Altars of Bricks, nor of hewn Stone, nor with Steps, but of Earth, or unpoliſhed Stones.

The Feasts of the First-fruits, those of the New Moon, and other particular Feasts at set Times, were celebrated in Memory of particular Blessings, or in Opposition to Heathen Feasts, which had been held at those Times; and there were proper Prohibitions against some Rites and Ceremonies which the Heathen had in the Feasts, at their Sacrifices, and which, 'tis likely, made the Heathens so fond of them: For which, in Opposition, the Author is called *the holy God*, and this Part of the Law is called *holy*: And there were also Prohibitions against the Priests wounding their Bodies, marking their Flesh, and shaving their Heads; and against some Practices used about their Dead.

The Policy of the *Jews* was indeed in some Things new, and different from that of other Countries; they were to destroy, or be at perpetual War, with the Nations which were over-run with this Vice; nay, to stone every one among themselves who did but offer to go himself, or to seduce another to this Vice: That was for the Benefit of Mankind: But they were to love and relieve all other Strangers. The Manner of Life they were obliged to by their Law, made them look little; but that was Policy, to keep them from Evil, and to

preserve

preſerve their Religion and Race unmixed. As to their keeping ſeparate from other People, that ſeems to have been the Caſe of all Countries, who had but different Idols. When they went to *Egypt*, becauſe they ſacrificed ſome Creatures to God which the *Egyptians* thought repreſented their Gods, the *Egyptians* were very averſe to correſpond with them. Their Scheme was far from being a political Scheme, to preſerve them without God's Interpoſition: They were at great Expence in going to *Jeruſalem*, in Sacrifices, in Feaſts, *&c.* They were kept from Horſes, Trade, and all Means to procure Strength, on Purpoſe: They were not to depend upon Strength, or Horſes, *&c.* but to obey and conquer: When they offended, by ſuffering ſome to live who practiſed this Vice, and God withdrew his Help, they were preſently overcome, and would have been ſo if they had kept his Ordinances, and he had ſtood neuter. There is one Piece of their Policy, that our Imaginers labour hard to repreſent as unreaſonable, which (I ſuppoſe they cannot remember) was of their own Inſtitution; and though it be true, that it was ſo and worſe in them, yet here it was fixed by infinite Power, and infinite Wiſdom, and never was, that I can find, aboliſhed;

I mean

I mean that which the Fear of made *Terah* and his Family fly from the Imaginers of his Country; and that Law of God, which by Covenant obliged every Person, without any Regard to Son, Daughter, or, *&c.* to give Information, and him and the People to stone every Deserter, or Seducer, or Blasphemer. But though the *Israelites*, perhaps, could not inflict Punishments while they were under the Civil Power of other Countries; yet this and other Punishments were not new: For *Job* says, in his Time, *This also were an Iniquity to be punished by the Judge.* And Death was the Punishment for Murder, immediately after the Flood; and Adultery was punished by Death among the *Canaanites*; *Judah* says, *Bring her forth, and let her be burned.* And 'tis likely other Crimes were punished in Proportion, of which the Scripture gives us some Instances in *Egypt*.

Though there was little new enjoined by this Law, and though God wanted no such Offerings, nor Sacrifices, yet Men, as the Case then stood, wanted such Means to keep them in a Dependance upon God, which was their chief, nay, only means to attain their End. God used comparatively, (if a Comparison may be allowed,) the same Means, and the same manner, to preserve

preſerve this Race, whoſe Fathers had adhered to him, as the Imaginers had done, to ſeduce and keep thoſe who adhered to them: They had pretended to juggling Tricks, to Correſpondence by foreſeeing the Eclipſes, *&c.* God ſhewed them convincing Miracles of his Power over their God, in all Forms. As the Imaginers had Sacrifices, and Feaſts, *&c.* ſo all the general Meetings of the *Iſraelites* before the Lord, their joint Sacrifices, their joint Feaſts and Rejoicings together, encouraged, ſtrengthned and united them in the ſame Cauſe. At their entring, and deſtroying the Inhabitants of *Canaan*, they were to burn all their Idols with Fire; and when any Crime of this Sort was committed in one of thoſe which were afterwards their own Cities, they were to ſlay the Inhabitants, and the Cattle, and gather the Stuff into the midſt of the City, as *Deut.* xiii. 16. *And ſhalt burn with Fire the City, and all the Spoil thereof, every whit, for the Lord thy God.* And every Sacrifice was a publick Affront, and contemptuous Treatment of God's Rival, the higheſt Operation of the Airs, Fire: the greateſt of that kind, was *Judges* vi. 26. where God commands *Gideon*, not only to ſacrifice to him with Fire, but alſo a Bullock, one of its Repreſentatives,

ſentatives, with the Wood of *Baal*'s Grove, or Image. And all their Memorials and Commemorations, were of God's particular and eminent Conqueſts, and of his Rival's Defeats. He, inſtead of Pillars and Heaps of Stone, and Tradition, or hear-ſay Stories of the pretended Actions of their Gods, records his Actions; and firſt, his making, contriving and forming their God, which he does in Writing; ſo that not one Circumſtance could be loſt. When they attempted to burn thoſe who would not worſhip their God, in Furnaces, with Fuel, he ſuſpended the Operation, and delivered them: But he made Fire, without Fuel, deſtroy thoſe who worſhiped it. As the Imaginers promiſed Succeſs over their Enemies, ſo God promiſed, and performed, Succeſs to his Followers, over theirs. All the Bleſſings were to come from Mount *Gerizim*, and all the Curſings from Mount *Ebal*; Bleſſings for hewing down, and Curſings for ſetting up, *Baal*: Or, as *Iſaiah* expreſſes it, Chap. xxvii. 9. *By this thereſore ſhall the Iniquity of Jacob be purged, and this* IS *all the Fruit, to take away his Sin; when he maketh all the Stones of the Altar as Chalk-Stones* THAT ARE *beaten aſunder, the Groves and Images (or* SUN-IMAGES) *ſhall not ſtand up.* All his Threatnings for

Disobedience, were long suspended, but when the People were in a great Degree fallen from him, executed. And as each Nation of the Heathens, by this Vice grew ripe for Destruction, God, in Writing, foretold the Time when, and the Person who should lead each into Captivity, or destroy them. The Imaginers pretended that their God could give or withhold fruitful Seasons, Health, *&c.* and the Devil helped them to make some blind uncertain Predictions or Guesses: God by his Prophets, publickly, or in Writing, as they adhered to him at fixed Times, grants them Plenty, Health, or, *&c.* at other Times, when they followed the Imaginers, denounces Droughts, Famines, Pestilence, *&c.* and executes them. All God's Representations by Dreams, Visions, *&c.* to the Heathen Princes, were to shew that the God of these Imaginers, and the Devil to help him, could foretel nothing: And to give an Opportunity to God's Servants (sometimes occasionally then made Prophets) to shew that he saw into their very Souls, and could foresee all Things. The common Expence of Sacrifices, for Atonement of particular Men's Crimes, the Shame of having their Crimes publickly known, all the particular Punishments for Breaches of

Ceremo-

Ceremonies, nay, for the greateſt Crimes were all adapted to the ſame End: And after all this, our Imaginers are continually railing againſt Prieſtcraft; the Wolves may as well exclaim againſt Shepherds. And ſurely, as the World was then, and while the *Iſraelites* kept clear of Imaginers; *Moſes* ſaid right, *Deut.* iv. 6. *For this* IS *your Wiſdom, and your Underſtanding, in the Sight of the Nations which ſhall hear of theſe Statutes, and ſay, Surely this Nation is a wiſe and underſtanding People.* Ver. 7. *For what Nation* IS THERE SO *great, who* HATH *God ſo nigh unto them, as the Lord our God* IS *in all* THINGS *that we call upon him for?* Ver. 8. *And what Nation* IS THERE SO *great, that hath Statutes and Judgments* SO *righteous, as all this Law which I ſet before you this Day?*

Our Imaginers pretend, that the Prophets in the Old Teſtament never thought of Immortality, or a future State, but only of Temporal Bleſſings. The Anſwer which Jeſus gave the Sadduces, when there was no other Scripture, muſt ſerve them; *Matth.* xxii. 29. *Ye do err, not knowing the Scriptures, nor the Power of God.* In all Diſputes with thoſe the Imaginers had ſeduced, the main Queſtion was, Whether the Airs did every thing of themſelves, or

there

there was an intelligent Being, who created and commanded them? The future State, the general Judgment, *&c.* were Consequences which would be believed, or disbelieved, by that Issue. *Job, Moses, David, &c.* when they were upon the Point of a future State, expressed it as fully as we can do now; nay, the very Heathens never disputed it, but did something for the Dead: But in this Dispute, it was not the Question, whether God was Lord of another System, another Place, or another State, which has since been express'd by the Word *Heaven*; but, whether the Heavens, or Airs, or God, was Lord here; that determined both. Preaching a future State, and expecting any Consequences from that, then or now, to Men who have such Imaginations in their Heads, is to no purpose, till the opposite Truth be established; that is the Foundation of all; and the Heathen Nations will never be converted (humanly speaking) by any other means: So *God of Heaven, God who made the Heaven, God of Glory*, or the *Firmament* of *Light*, or any Word which expressed him Lord of that Operation which he calls his *Spirit*, his *Fire*, *&c.* both as he had no other Rival, and as the creating and framing that Operation shewed the God,

God, was a Confeſſion or Declaration of his Supremacy in both States; as *David*, 1 *Ch.* xvi. 26. *For all the Gods of the People* ARE *Idols, the Lord made the Heavens*: When God had claimed, and ſeized the Power of the Air for his, the People had nothing left for Gods, but the Repreſentatives or Idols, 2 *Chron.* xxxvi. 23. *Thus ſaith Cyrus King of Perſia, All the Kingdoms of the Earth hath the Lord God of Heaven given unto me*—Neh. i. 5. *O Lord God of Heaven!* Ibid. ix. 6. *Thou,* EVEN *thou, art Lord alone; thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt; the Earth, and all* THINGS *that* ARE *therein; the Seas, and all that* IS *therein; and thou preſerveſt them all, and the Hoſt of Heaven worſhipeth thee.* Pſal. lvii. 6. Ibid. Ver. 12. *Be thou exalted, O God, above the Heavens.* Ibid. xcvii. 7, 5. *To him that by his Wiſdom made the Heavens.* Ver. 7. *To him that made great Lights.* Ver. 8. *The Sun to rule the Day (Heb.* FOR THE RULINGS BY DAY.) Ver. 9. *The Moon and Stars to rule by Night.*—Ver. 26. *O give Thanks unto the God of Heaven.* Iſai. xl. 26. *Lift up your Eyes on high, and behold who hath created theſe* THINGS, *that bringeth out their Hoſt by Number that calleth them all by Name, by the Greatneſs of his Might, for that*

*that* HE IS *strong in Power, not one faileth.* Jer. xxxi. 35. *Thus saith the Lord, which giveth the Sun for a Light by Day,* AND *the Ordinances of the Moon and of the Stars, for a Light by Night*—Ver. 36. *If those Ordinances depart from before me.* Dan. iv. 35.—*And he doth according to his Will, in the Army of Heaven.* Amos iv. After God had reproved the People of the Mountain of *Samaria* for Idolatry, and enumerated the Punishments with which he had afflicted them, such as Famine, Drought, Blasting, Mildew, Palmerworm, Pestilence after the Manner of *Egypt*, Slaughter in War; and had overthrown some of them, as *Sodom* and *Gomorrah*, he says, *Prepare to meet thy God, O Israel,* Ver. 13. *For lo, he that formeth the Mountains, and created the Wind, (or* SPIRIT*) and declareth unto Man what* IS *in his Thought, that maketh the Morning Darkness, that treadeth upon the high Places of the Earth, the Lord the God of Hosts* IS *his Name*: Where he claims the Place where they worship'd, and their God, in his Action and Appearance, and their Altars, and their Minds: *Tobit* viii. 5. *Let the Heavens bless thee, and all thy Creatures.* Epist. of Jer. vi. 60. *For Sun, Moon and Stars being bright, and sent*

*to do their Office, are obedient*, &c. Judith vi. 19. *O Lord God of Heaven.* Prayer of Manesseh, *For all the Powers of the Heavens do praise thee.* Jonah i. 4. *But the Lord sent out* (*or* CAST FORTH) *a great Wind into the Sea*—Ver. 5. *Then the Mariners were afraid, and cried every Man to his God*—Ver. 6. —*Arise, call upon thy God*—Ver. 8.—*whence comest thou*—Ver. 9. *And he said unto them, I* AM *an Hebrew, and I fear the Lord, the God of Heaven.* This was the God they wanted, the God that could command the Wind,—Ver. 15. —*And the Sea ceased from her raging.* Ver. 16. *Then the Men feared the Lord exceedingly, and offered a Sacrifice unto the Lord, and made Vows.*

As *the last Day, the Day of the Lord, the Day of Vengeance, Recompence*, &c. refers sometimes to the Destruction, and so last Day, of the Government of particular Cities, as *Jerusalem*; or Countries, as *Palestine, &c.* sometimes to the last Period of the *Jewish* Dispensation, by the last great Sacrifice; sometimes to the last Day, in this System; and sometimes to two of them; and since the Imaginers have charged the Prophets with lying, because there were no such Alterations in the Heavens, at

at the Destruction of the Cities, Countries, *&c.* as mentioned in some of the Texts next below, *&c.* this must still fall upon them; for though the Imaginers, as appears, *Jer.* x. 2, *&c.* dismayed the Heathens with their Accounts of the Signs of the *Heavens*, whether these be taken for, and are, perpetual Representations, as they pretended, of the Power of the Heavens, but indeed of the Wisdom and Power of God in the Offices they execute in the great Machine, or in their different Situations or Appearances, by the respective Motions of some of them; such as Conjunctions, Oppositions, Changes of the Moon, Eclipses, or *&c.* or for the Heathen Representatives of them; yet the *Israelites* were required not to be afraid of them, by taking them for Presages, or, *&c.* and though the Sun, Moon and Stars, or the Lights, never since (except once) underwent any other Changes, and even those did not happen at the Destruction of several Cities, *&c.* mentioned, yet the Prophets have spoken truly and properly, with respect to the Times when the Cities, *&c.* were to be destroyed for worshiping them as Gods. This is not spoken to them as doing their Duty, giving Motion, Light, *&c.*

but mocking them, as ſuppoſing them to be accounted Gods: For if they had been ſenſible, they need not have been aſhamed, or have hidden their Faces, for doing their Duty: But if they had been ſenſible, they would have been aſhamed, and would have been depreciated, in the Eyes of thoſe who had taken them for Gods, when they ſuffered the People to be deſtroy'd, or led into Captivity for worſhiping them; or indeed, for ſuffering thoſe to live who did worſhip them: For that was the Breach of the Covenant, which all the People, as a Nation, was guilty of, and which, if they had obſerved, a few Examples would have prevented their Ruin, which they, as a City or Nation, all ſuffered. The Heavens were then only ſtrip'd of their falſe Glory, and ſhone no more like Gods: But though I am only meddling with Miracles in this Operation, yet that leads (tho' 'tis not my Intent to enter into the Myſteries here) to obſerve, that when the Law of Sacrifices ended, in the laſt Day of the *Jewiſh* Diſpenſation, when Vengeance was taken on all Men, and all Men ſuffered in their Repreſentative *Chriſt*, then Nature was at a Stand: This Operation durſt not appear on the Earth; nay, the State of the Dead

Dead was disturbed! Specimens of the Exit of this System.

Isai. v. 30. *And if one look unto the Land, behold Darkness* AND *Sorrow, (or* DISTRESS,) *and the Light is darkened in the Heavens thereof, (or,* WHEN IT IS LIGHT IT SHALL BE DARK IN THE DESTRUCTION THEREOF.)

Isai. xiii. 10. *For the Stars of Heaven, and the Constellations thereof shall not give their Light, and the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine.*

Ch. xxiv. 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and Jerusalem, and before his Antients, gloriously (or,* THERE SHALL BE GLORY BEFORE HIS ANTIENTS.)

Ch. xxxiv. 4. *And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll, and all their Host shall fall down, as the Leaf falleth down from the Vine, and as a falling* FIG *from the Fig-tree.*

Jer. ii. 11. *Hath a Nation changed* THEIR *Gods, which* ARE *yet no Gods; but my People have changed their Glory, for* THAT WHICH *doth not profit; be astonished,*

*O ye Heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord.*

Ch. li. 53. *Though Babylon should mount up to Heaven, and though she should fortify the Height of her Strength,* YET *from me shall Spoilers come unto her, saith the Lord.*

Ezek. xxxii. 7. *And when I shall put thee* (Egypt) *out, (or* EXTINGUISH) *I will cover the Heavens, and make the Stars thereof dark,* &c.

Joel ii. 30. *I will shew Wonders in the Heaven, and in the Earth, Blood, and Fire, and Pillars of Smoke.* Ver. 31. *The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord come.* Ibid. Acts ii. 20.

Ch. iii. 15. *The Sun and Moon shall be darkened, and the Stars shall withdraw their shining.*

Matt. xxiv. 29. *Immediately after the Tribulation of those Days shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken.*

In like manner, after these Destructions, or the Coming of Christ in the last Dispensation, where the Point shall be yielded, and the Heavens clear of this Blot, and serving God and Men. Isai.

Isai. ii. 2. *It shall come to pass in the last Days,* THAT *the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it.*—Ver. 12. *For the Day of the Lord of Hosts* SHALL BE *upon.*—Ver. 14. *All the high Mountains, and upon all the Hills* THAT ARE *lifted up;* Ver. 15. *And upon every high Tower; and every fenced Wall;* Ver. 16. *And upon all the Ships of Tarshish, and upon all pleasant Pictures* (PICTURES OF DELIGHT.)

Isai. iv. 5. *And the Lord will create upon every Dwelling-place of Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night; for upon (or* ABOVE*) all the Glory* SHALL BE *a Defence (or* COVERING.)

Ch. xxx. 22. *Ye shall defile also the Covering of thy graven Images of Silver, and the Ornaments of thy molten Images of Gold, thou shalt cast them away as a menstruous Cloth; thou shalt say unto it, Get thee hence.*—Ver. 26. *Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold, in the Day that the Lord bindeth up the Breach of his*

*People, and healeth the Stroke of their Wound.*

Nahum i. 15. *Behold upon the Mountains, the Feet of him that bringeth good Tidings, that publisheth Peace; O Judah, keep the solemn Feasts, perform thy Vows; for the Wicked (Heb.* BELIAL*) shall no more pass through thee, he is utterly cut off.*

I shall insert a few Texts, directed expresly against this Vice, or the Imaginers, which shew the State of this Affair, when the Gospel began to take Place.

Col. ii. 8. *Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments* (ELEMENTS) *of the World, and not after Christ.*

2 Cor. vi. 15. *And what Concord hath Christ with Belial; or what Part hath he that believeth, with an Infidel.*—Ver. 17. *Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you.*

Eph. ii. 1. *And you* HATH HE QUICKENED, *who were dead in Trespasses and Sins, wherein in Time past ye walked, according to the Course of this World, according to the Prince of the Power of the Air, the Spirit*

*Spirit that now worketh in the Children of Disobedience.*

Gal. iv. 3. *Even so we, when we were Children, were in Bondage unto the Elements* (RUDIMENTS) *of the World.*—Ver. 8. *Howbeit, then when ye knew not God, ye did Service unto them which by Nature are no Gods.* Ver. 9. *But now, after ye have known God, or rather, are known of God, how turn ye again* (*or* BACK) *to the weak and beggarly Elements,* (RUDIMENTS,) *whereunto ye desire again to be in Bondage?* Ver. 10. *Ye observe Days, and Months, and Times, and Years.* Ver. 11. *I am afraid of you, lest I have bestowed upon you Labour in vain.*

Eph. vi. 12. *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness* (*or* WICKED SPIRITS) *in high* (*or* HEAVENLY) *Places.*

2 Cor. x. 5. *Casting down Imaginations* (*or* REASONINGS,) *and every high Thing that exalteth itself against the Knowledge of God.*

Col. ii. 15. *And having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it,* (*or* IN HIMSELF.) Ver. 20. *Wherefore, if ye be dead with Christ, from the Rudiments* (ELEMENTS)

MENTS) *of the World, why, as though living in the World, are ye subject to Ordinances?*

Though these, and many more Texts in the New Testament, are directly levelled at the Imaginers, and have no Relation to any Doctrine or Practice in that Church, of which I have the Honour to be a Member; yet they have always cry'd, —*Whore of Babel*, (which they, by Mistake, supposed to be modern *Rome*) raised continual Dissentions, frequently Battles, and a standing Separation about that which concerns neither Side: When People understand what they have fought and writ about, I'm sorry to say, it will be a Jest to Posterity.

As I mention'd the Book which gives an Account of the Trial of *Job*, which certainly was before this great Manifestation of God in *Egypt*, and in the *Wilderness*, and the *Law*, because it was near where he lived, and the Fire might be seen thither, and no Notice is taken of it; and so before Writing, as hinted above, because the Scribe inserts *Job*'s prophetick Wishes to have it recorded, and because he and his Friends treat only of Tradition; and 'tis likely it was very early, before Idolatry had prevailed where he lived, because it must be supposed that the Administration

was

was in the Hands of Believers, where the Judge would punish one who did Obeysance to the Light, or, *&c.* so, though that Book was to manifest a Mystery which he was perfectly ignorant of, and is foreign to my present Design, yet it turns wholly upon this Worship, and this Philosophy, and therefore is full of it, and of an infinite Variety of divine Knowledge; I shall just touch it now. *Job* was in this Case perfect and upright; and at *Satan*'s Request, the *Sabeans*, Worshipers of this false God, had overcome his Servants, and carried away his Oxen and Asses: Then the *Fire of God* fell from *Heaven*, and consumed his Sheep, and Servants: Then the *Chaldeans*, other Worshipers of this false God, slew his Servants, and carried away his Camels: Then a great, unusual *Wind* smote the four Corners of his eldest Son's House, and with the Fall of it killed all his Children: Then he was smitten with sore *Boils*. *Job* did not understand the Dispensation of *God*, as related in the History; he thought God had always protected and given Victory to his Worshipers, and kept the Power of the Elements, and that of Health in his own Hand; especially that Appearance and Operation they called his Fire: He had

no

no Notion of their being put into the Hands of *Satan* to prove him, and thereby give him an Opportunity to juſtify himſelf, and honour God, by ſerving him for nought. When he heard theſe Worſhipers of the Air had overcome, and that the Element, in form of God's Fire, and an unnatural Wind, had deſtroy'd his Servants and Children, and felt ſome peſtilent Air, as he ſuppos'd, at War with him; he thought that God, who govern'd them, was at War with him, and ſtill ſtood it out that he had not offended God: And though he cold not reconcile his Proceedings, till God, by ſpeaking out of ſuch a Whirlwind as deſtroy'd his Children, to the ſame Purpoſe as he ſpoke out of the Fire on *Sinai*, confirmed him, that he had that Element in his Power, and helped him out with ſome philoſophical Queries. During all this he yielded not a Jot to *Satan*'s Temptation, which was to reaſon, to believe his Senſes, and own the Element for a God. And by this you may ſee the ſtrict Confederacy between the Devil and thoſe Imaginers, or at leaſt, that he was their Underſtraper.

who learn us over to Reason & our Senses & would have us judge by Appearances

But to return to the Point, what Buſineſs *Moſes* had with Philoſophy. It appears that

that all the World then believed, that Fire, Light, or the Operation of the Air, did every thing in this material Syſtem: Thoſe who believed rightly in God, as his Inſtruments; and thoſe who had fallen off, and loſt Communication with the Prophets, and the Truth of Tradition, and were left to Reaſon, (though they reaſoned as far as Reaſon could reach,) thought the Heavens of a divine Nature, and that they not only moved themſelves, and the heavenly Bodies, *&c.* but operated all Things on Earth, and influenced the Bodies, and governed the Minds and Fortunes of Men; and ſo had fallen upon worſhiping them, obſerving of Times, ſuch as the Change of the Moon, Eclipſes, *&c.* and conſulting them for Times and Seaſons. The Devil choſe right, this was the only Object of falſe Worſhip, which gave any Temptation; and it had very ſpecious Inducements, and therefore was the moſt likely to prevail: And as he had thus prevail'd, as the Apoſtle ſays, *Epheſ.* ii. 1. *over the Children of Diſobedience*, he there ſtiles him, *the Prince of the Power of the Air.* And as he had his principal Oracle at the Houſe of *Beelzebub*, where his Power was worſhiped, and were one of the Images which repre-

represented it was kept, and so called, and by which, 'tis likely, he made his Responses; the *Jews*, *Mark* iii. 23. call the Prince of the Devils, *Beelzebub*: And the King of *Babylon*, the eldest Son of this false God, is call'd, *Isai.* xiv. 12. *Lucifer, the Son of the Morning*, or *Day-star*; whence the Devil has been called *Lucifer*. And the Author of *Job* calls him *Satan* (*Heb.* THE ADVERSARY.) I think it was not his Interest, if he had been permitted, to let Man know that there was any intelligent Being, besides what they imagin'd was in this Power, and therefore did most of what he was then permitted, at the Temples of this Power, and as it were under it. Whether any of them worship'd this as the immediate Power which did every thing, and gave them every thing, exclusive of God; or all of them supposed this only the Hand, and all left to it, cannot now be determined: But it seems to me, that none of them disputed the Being of a God, but doubted whether he did, or could, interpose, or not. If *Moses*, as a Phisosopher, could have shew'd, that any other Agent than the Air, by the Action of Fire, or Light, had done the Work in this System, he would have been very glad of

of an Opportunity to have disproved their Notions, and set them right, both in their Philosophy and Worship at once; and he might have set up for himself, and have had Followers enow. If he had advanced some new Whim, that Attraction, or Gravity, or occult Properties, in solid Bodies, which they nor any of the Prophets had ever heard of, or observed, did all those Acts, it might have looked as if he had a mind to have set up for himself, or to play some political Trick. We do not find *Moses* ever offered to attempt any such thing; he always owned his Allegiance; he was not for establishing his Heirs; when God offered to destroy the *Israelites*, and make a greater Nation of him, he refused that, and solicited for them: He did not, that we find, make any Provision for himself, while in *Pharaoh*'s Court; nor of any Cattle, *&c.* while he served his Father-in-Law; nor while he was in Office or Power: He strove to do his Duty, and depended upon the two Covenants for him, and their Shares of Inheritance in *Canaan*, and afterwards in that of which it was the Type: And he left the Administration to a Servant, not of his Family. But if he had set up such a Whim, it would never have

gone

gone down: No doubt the Worſhipers of God were very jealous of their Philoſophy, as the Inſtrument and Glory of their God; and the reſt were very jealous of their God; and if *Moſes* had ſaid any thing which either Side had thought was not true, in reſpect of its Actions, which could have been diſputed, they would ſoon have done it; and if he or any other had offer'd the Whims of our Imaginers, they would immediately have been ſtoned; and if any one had treated the Air, and its Operations Fire and Light, at that rate they have lately been treated, (I ſhould be glad I had reaſon to ſay, I hope it was done ignorantly) they would ſoon have made a Bon-fire of him. If it had not been true, that the real Powers were in the Air, it had been for the Service of God to have ſet them right; and that would have been a ſhort Way to have cur'd the People of worſhiping them; but that was never diſputed: That in Diſpute was, whether Man ow'd any thing to them for their Work, or whether all was due to God, as their Founder and Governor. When Mankind was thus bewilder'd in their Imaginations about this Operation, though it was their own Faults, God was pleaſed, in his great Goodneſs and Mercy, to ſet them once right

[illegible] Does [illegible] this [illegible] [illegible] himſelf, Lord, [illegible] Proof, [illegible] Power

right in that Matter; and when he had made it a Contest, and attempted it, he was obliged, for his own Honour, to do it in such a manner as to leave no Dispute to any reasonable Man: And when he undertook to record the Evidence of his Power over it in every respect, and the Laws by which it was to act, and the Actions it was to perform, he was bound by his Veracity to do it truly and intelligibly: And when it was recorded, it was agreeable to his Wisdom to preserve it in such a manner, both in the Writing, and in the Memory of the People, till Copies were dispers'd, that no Suspicion might be of Alterations. And as the Law, to these Elements, stands first, it is the Foundation of all the rest; even Christianity is built upon it. And after all, it appears that *Moses* advanced no new Philosophy, but set that received by all the World in a true Light: His Description appears to have been from God, and for his Glory, and the Benefit of Men. There was a great Necessity (and the greatest, next to the Coming of Christ,) to clear the Origin and Service of these Agents: Indeed the Works of God, either natural or spiritual, are, without Revelation, unsearchable; but reveal'd Things

are to us and our Children; and there is a Diſtinction between the Letter and the Spirit, in all Writings: Though that is generally us'd as a ſort of Chicanery in Treaties, Bargains, &c. yet in divine Writings, if the Caſe between God and the People, their Circumſtances and Inclinations, and the Intent or Drift or Spirit of the Author be not underſtood, it is but dead Letter. The *Jewiſh* Expoſitors, from whence ours take, were ſo vain as to think that all this Tranſaction was for them only: No Wonder; for the *Jews* thought the Bleſſings of Chriſt were only for them; and were ſo weak as to think that God need have given Himſelf, the Elements, and his Servants, ſo much Trouble to have conquered *Pharaoh* and *Egypt*. They did not ſee that Chriſt, and all Believers to the End, were repreſented by them, and often mentioned expreſly; theſe Miracles were to lead the Church out of ſpiritual *Egypt*, Slavery to the Worſhip of inanimate Creatures. As *Moſes*'s Word was to be believed among the *Jews*, and his Writings by all the World; ſo Chriſt's Word was to be believed upon the Authority of theſe numerous, great, durable and terrible Miracles, by ſolemn Agreement be-

tween

tween God and the *Israelites*, at the earnest Request of the *Israelites*, Deut. xviii. 15. *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me; unto him shall ye hearken.* Ver. 16. *According to all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the Lord my God, neither let me see the great Fire any more, that I die not.* Ver. 17. *And the Lord said unto me, They have well* SPOKEN THAT *which they have spoken.* Ver. 18. *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them, &c.* The Manifestation of Christ was to be in a loving, gentle, benign Manner. The Deliverance of the Children of *Israel* was but, as one may say, the Out-side; the main Business of the *Mosaick* Dispensation and System, was occasioned by a Contest whether the Element of Air was to be worship'd, which the Apostle calls *the Power of the Air*, and, *beggarly Elements*; or whether *God* who form'd them, should only be worshiped? This moved God, out of his good Will to Man, to cause those Books to be writ, and when they were finished,

and lodged with the other Memorials, God by this Appearance, the highest Evidence that can be given to mortal Man, and more particularly to Naturalists, *Deuteronomy*, Ch. xxxi, xxxii, approved them, and order'd *Moses* to depart this Life; and these Books shew their Design regularly, first, in Point of Time; he gives us a History of the Creation, and of the Formation, Powers and Uses of these Elements, in the Formation of the Earth, *&c.* then of Vegetables; next, in the Formation of the Cœlestial Bodies, and of their Offices, expressed at large, 2 *Esdr.* vi. 45. *Upon the fourth Day thou commandest that the Sun should shine, and the Moon give her Light, and the Stars should be in Order*; Ver. 46. *And gavest them a Charge to do Service unto Man, that was to be made.* Then of Animals and Man; then an historical and genealogical Account of the principal Occurrences which were necessary for us to know, some in general, but more particularly with regard to the *Jewish* Line before his Time; and then a History, that before his writing, God had by his Hand performed Numbers of Miracles, and in express Words made them his Credentials, and shew'd that the Element, which moves and acts, and had

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been taken for a God, was entirely at God's Command, in all its Actions and Appearances; and that he could and did, make it execute his Commands at Pleasure, and attend him, nay, attend his People; not only covering and guiding them by Day, but lighting them to travel, or in their Lodging in the open Desart, by Night; and this not only privately, among themselves, but publickly, in the Sight of all the Nations round about, who worship'd that Element, to their Shame and Confusion. And after recording Rules against Abuses in the social, moral, and political Laws, he confirmed the Manner, and instituted Rules, whereby this very Element taken from that which so appeared, and attended God, and was preserved in Action, should be employed in burning Idols as Sacrifices to him, particularly at some of the Times in which the Heathens us'd to offer Sacrifices by Fire to Fire; so that when that Fire, so taken from that Appearance, was preserved on his Altars, and employed in offering Sacrifices to him, it became *holy*. After he had lodged the proper Memorials, the Tables, and the Book, he commanded a Copy of the Law to be writ upon Stone, and the Book to be read over every seven

Years, in the Hearing of Men, Women and Children, *Israelites* and Strangers. This Vice made the ceremonial Part become a Burden necessary to be born, to keep them at War with the Imaginers and the Devil, by continuing to burn them in Effigy, by Fire, which they had made a God; and in a Dependance on God, by those Shadows or Sacraments of Things and Actions; by performing Acts in Obedience, which so were called holy; by cleansing themselves with Things which were so said to cleanse; by killing and offering those Sacrifices which were so said to atone; and eating Parts of them, and thereby participating and communicating beforehand, *&c.* to keep them in Expectation of, and Dependance upon the perfect Obedience, and entire Victory which was to be, and the Atonenent of that great Sacrifice of that real Body, which by the assumed Body or Appearance of *Melchizedek*, was emblematically represented and reveal'd to their Father *Abram*; as the offering of it and our communicating of it was by Bread and Wine: And from falling back to the Adoration of that Element; by preventing their sacrificing to this Power, and eating the Flesh or Blood of human Sacrifices, of

Swines

Swines Flesh, and such Things as were offer'd to this imaginary God, and so from communicating with him, with the Imaginers, and indeed, ultimately, with the Devil. Against this latter Part was *Acts* xv. the Apostolical Constitution to the Christian Gentiles, among whom, as Nations not espoused, the Apostles call this Worship *Fornication*: And so it was called in *Sodom* and *Gomorrha*, *Jude* 7. As the same amongst the *Jews* was called *Fornication* in *Egypt*, and afterwards *Adultery*. And it seems by the *Mosaic* Prohibitions and this, as if the Imaginers or the Devil had found out a further Expedient, to depreciate the Atonement by shedding of Blood, in strangling their Sacrifices, and so eating the Blood in the Flesh.

While they followed the Law, and avoided the Imaginers, as *Moses* foretold, they were blessed with Victory and Prosperity; and when they relapsed, they were punish'd with Famines, Slaughters, and after several Relapses, with Captivity, *&c.* and so *toties quoties*; and after several Captivities, with Destruction, as all the Countries which were guilty of this Vice were, at their appointed Times. And not only *Moses*, but all the Prophets, before and since, by Re-

velation, have confirmed that God was the Contriver, Creator and Former of all Things and amongst the rest, of those excellent Instruments which performed all those Acts he mentions, and which they justly had in great Admiration; and also shewed them that they had gone too far, in offering Sacrifice to them; and it was the most of their Business to keep back some from going wrong, and bring back others to the true God: None of them offered to alter, but all to confirm, illustrate and explain their Philosophy.

From the whole it appears, that whenever Satan, or the Imaginers, set up any Vice, God always set up some Good for the Benefit of Posterity: As the Crimes of some Men in regular Societies produce good Books, good Laws, *&c.* so, as adoring these Agents was in being in the Time of *Abram*, upon the same reasonable Account, that was the Occasion of separating him and his Wife from their Relations; and after of Miracles to prove the invisible God visibly to be the Governor of this System: And so *Pharaoh*'s denying God, and holding out; the mixt Multitude and People of *Israel*'s murmuring, and questioning upon every Occasion, how far God's Power

extended, and if he were too ſtrong for the falſe Gods; whether it was from Ignorance or Cuſtom, or there was ſome Set of Men which God ſuffered to live, ſuch as *Jannes* and *Jambres*, who withſtood *Moſes*, and reſiſted the Truth; and who for playing ſome juggling Tricks, and telling inconſiſtent Stories, were ſtared at; and who made it their Buſineſs to deceive the People, and make them doubt, by telling them that their God, the Operation of the Airs, for ſome ſuch Reaſons as they uſed to give, did all thoſe Miracles which made *Pharaoh* let them come out of *Egypt*, *&c.* and that all the Appearances were of it; and that it could do greater Works than any of thoſe; that its Power was preſent every where; and that they were ſo well acquainted with it, or him, that they could tell every Viſit his Miniſters would make for the Time to come; and that *Moſes* was a poor ignorant Fellow, and no Philoſopher; or, however, all theſe occaſioned God's Diſpenſation to be more manifeſted, and ſtronglier atteſted. Thoſe we call Plagues of *Egypt*, were all Bleſſings offered to the Country, to convert the People; God's deſtroying that Race of Firſt-born, 'tis likely, was what they would have done

in

in Sacrifice themſelves; his deſtroying thoſe who could not be converted, in the Red Sea, was a Bleſſing to all the reſt. It was as great a Bleſſing to each *Egyptian* who was convinced, to be brought to the Knowledge of the true God, and to have Liberty to ſerve him, as it was to an *Iſraelite*. The Deſtruction of the People of thoſe Countries, which the Children of *Iſrael* were to enjoy, all the Curſes and Judgments which ſeem ſo ſevere, particularly ſome in the *Pſalms* againſt *Saul*, who I doubt was ſeduced, were all upon this account, to root out this Vice, and for the Good of Mankind. This Vice, this ſpiritual Fornication, was the Occaſion of this great Manifeſtation, and of the Revelation, of the Creation, Formation, and Uſe of the Operation of theſe Agents in Writing, whereby the Oracles of God were to be preſerved, to fix their Origin, and put a Stop to imagining, and of Laws to reclaim and keep a Race from thoſe Vices, till Life and Immortality were brought to Light. Theſe are the Records which ſhew to us and all Poſterity, that God rejected the pretended Gods of the Power of the Air, occult Properties, Nature, Chance, and all Intruders; and made the Powers which

were, yield and own his Right, to the Satisfaction and Conviction of infinite Numbers of Witneſſes, and the Deſtruction of all Oppoſers. And as in that Part they are his Evidence, that he was Poſſeſſor of Heaven and Earth; ſo in other Parts, they are Evidence for us, of our Deſcent, and of his Demiſes or Grants of the Conditions therein contained, and of our Titles or Tenures. And I hope the preſent Vices, by which God is robbed of his Honour, in diverting Man from the Knowledge of his Works, and Man is diverted from the Knowledge of God by his Works, and from the Uſe and Benefit of that Knowledge in Matter, and for hereafter, will provoke ſome able Hand to illuſtrate that Revelation, and employ it for the Ends for which it was writ: For ſo long as they can divert Men of great Capacity from underſtanding the Works of God, in the Creation, Formation, and in his Manifeſtations by Miracles, and the ſettled Operation, which he has by proper Miracles demonſtrated to be performed by him, and ſo from teaching others, and thoſe of leſs Capacity, 'tis no wonder that they treat Faith, or the Belief of a God, as Imagination; For indeed, to ſuch who do not underſtand

ſtand theſe Works and Diſpenſations, and to themſelves, who look neither at the Scripture nor his Works, but another Way, it is little more. But Faith is not, as they imagine, only believing Things which have not been ſeen; though we have in that Point as much Pretence as they, beſides what we may deduce from his viſible Works, though little underſtood: but if a few did their Duty, and the Scriptures were ſet in a clear Light, Faith would alſo be believing Evidence to Demonſtration, of Things which have been ſeen, and are recorded, and ſufficiently atteſted; and that would infallibly make People reject their groundleſs Imaginations with the utmoſt Contempt.

If God had not rais'd a Diſſention at *Babel*, between his Worſhipers and the Setters up of this new God, and among thoſe Imaginers in their Imaginations about it, and ſo made them diſperſe; but had ſuffer'd thoſe Imaginers to agree, make that the Metropolis, and keep to the Rules from thence, or ſubmit to their Power to enforce it, to end Diſputes, *&c.* it would have been difficult for the Worſhipers of the true God to have ſubſiſted: But when the Imaginers came to diſperſe, 'tis likely each

each with that Set which agreed in ſomething about this Worſhip, each Body, as aforeſaid, ſet up what they imagin'd for themſelves; and though we have not the Hiſtory nor Language of ſome of thoſe Nations which were deſtroy'd ſoon after Writing was reveal'd, nor of many others of the antient *Eaſtern* Heathens preſerv'd, and little more of them but the Names of them and their Gods, or Idols, in Scripture; and that it would be difficult, though not impoſſible, to prove that each Name of a God was the Name of Fire, or ſome Operation of the Air, or of ſome Inſtrument concerned in that Operation, in the Language of that Country, or the Sirname of ſuch a one; yet it is proved ſufficiently afterwards, by Scripture: And though our later Heathens had cut it, in their Idols, into ſo many Shapes, made their Signs ſo extravagant, given them ſo many different Names, trump'd up ſo many Genealogies, given them ſo many Attributes, found out ſo many ſtrange Sorts of worſhiping and pleaſing them, and told ſo many fulſom ridiculous Stories of them, yet it is not impoſſible to aſcertain the Riſe of all their chief Gods, from this one, nay, their Deſcent, from the ſame Account as *Moſes* gives

gives of the Formation, not only by their own Writings, but by their Images, Enſigns, Alluſions, *&c.* But what neither Miracles, the Law, the Deſtruction of whole Countries, nor any other thing could effect, the dividing at *Babel* did at laſt: For the Heathens, towards the laſt End, by their Madneſs of Imagining, had run it out into ſuch a Number of Gods, and idle Stories, that they had in a manner loſt the Object, and worſhiped they knew not what; and God had ſuffered *Satan* to ſhew his Pride, Malice, and Ignorance, ſo far as to convince them that there were ſpiritual, intelligent Beings, and to poſſeſs and tyrannize over them a little before Chriſt's Coming, that they might ſee the Difference of the Service; and, as God ſays, that they might ſee that he was the Lord, the true Father; and to be in the Way when Chriſt came. And, though he had never attempted before barefacedly, or been permitted before to demand Worſhip to himſelf, to attack Chriſt, that he might be baffled and foil'd by all Believers in him; and that Chriſt might have Opportunities to diſpoſſeſs the Devils, and that they might be forced to worſhip him; nay, if he would have ſuffered them, to have preached his Doctrine;

Doctrine; so that some time after Christ came, or the Gospel reach'd the Heathens, they were confounded, weary of the Devil, asham'd of their Gods and themselves, and came in more readily than the *Jews*. As then the Wisdom of God let the Devil overshoot himself, and carry things so far, by adding Imaginations to the real Powers, and augmenting Philosophy, till he had utterly subverted Religion, and, by shewing himself too nakedly, made the People asham'd of themselves and him, and was outed of every thing; so as there is since in time another Race of Imaginers sprung up, with new Schemes, with Imaginations without any real Powers, whereby they have utterly lost the true Philosophy, and rais'd one which has done what I am asham'd to mention; I hope Men will now once again, be weary and asham'd of it, and return to the Truth, *the Scripture*.

This Vice made the Priests, Physicians, *&c.* of the antient Heathen, cultivate the Knowledge of these Powers, and afterwards made them Star-gazers, and observe the Motions of those Bodies, for their Conjunctions and Oppositions, and all the Stuff of their lucky and unlucky Days and Times, *&c.* and especially to make Advantage of their Eclipses,

clipses, for which they were stiled *Magi*, and look'd upon as Acquaintance of their Gods; and so much of the latter as is of any Use, and a great deal more, we are obliged to them for. The *Jews*, who had been carry'd Captives, and plunder'd several times, if they had any other ancient Books on these Subjects, lost them; and in after-times, no doubt, they discourag'd the Study of this Power of the Air, because their People were so prone to worship it; and the later Heathens, who by confounding their Worship confounded the Object, had little Knowledge left of it, but what was in Books, when Christ came: And, as they had perverted the Use of Writing to these base Ends, we find at *Ephesus*, Acts xix. 19. *Many of them also which used curious Arts, brought their Books together, and burned them before all Men; and they counted the Price of them, and found it fifty thousand* PIECES *of Silver*: And no doubt others burn'd most of their Books, and were ashamed of it. And the primitive Christians, when there were many not reclaim'd from this, no doubt, did what they could to prevent any Enquiries in that way; and our Imaginers make heavy Complaints against them, and some lower

down,

down, for opposing their Viewers of the Heavens, and being very jealous of every thing they advanced, whether false or true: Surely they who had seen that the Viewers of the Heavens, had from the Beginning been constantly the greatest Enemies to Mankind; and the Confusion and Destruction they had brought among and upon Men; or had clear Accounts in Writing, what vast Mischief and little good these Creatures had done to Men, had just Reason to keep them under: Not that I mean, that that Practice or Science has any Evil in it; but as if it were accurs'd because they had always mix'd such Falshoods and Evils with it, and propagated them with it, till it was lost; and as if for these and such like Abuses, Mankind also had been curst with an Inability to recover the Knowledge of it. So the Knowledge of these Powers, though plainly revealed, has laid uncultivated ever since; and if other Powers had not been set up, or propt up, to destroy the Authority of Revelation, there they might have lain still: But as this was once set up against God, by Imaginers, we may now set it up for God, and against Imaginers: And 'tis very remarkable, that of all that have since been Pretenders to A-

theiſm, (that is, to a Power innate in Matter, to put their infinite Chaos together, raiſe Men, *&c.* out of the Earth, like Muſhrooms, and keep all Things going,) not one could ever give any Account of the Powers that are, or know any thing of the Matter; and they yet will be pretending to Demonſtration. I hope that he who pretends to be ſo zealous for reſtoring the Practice of the Primitives, will begin to reform in this, and burn all ſuch Books which are in his Cuſtoſty publickly, and uſe his great Intereſt to have ſuch Principles, ſuch Books, ſuch Imagery, caſt out of the Courts of the Houſe of the Lord; and thoſe Perſons who will not leave off propagating and ſupporting them, and retract, treated as they were then, and excommunicated.

As neither the Goſpel, nor any thing that has been done ſince, can diſannul the firſt Commandment, the Breach whereof, from the Nature of Things, being the highest Treaſon; ſo that Precept cannot be broke, any other way but by Imagination, or following other People's Imaginations; for whether we have any created Power, and imagine that a God, or that it has Powers, it has not; or we ſet up any Pow-

ers where there are none, and believe thoſe Powers do the Acts of a God; in either Caſe, 'tis but Imagination, and does not at all affect God, otherwiſe than as he loſes a Subject: Yet as our Tenure is by Faith, it immediately affects us more than if the Imagination were real: For if it were poſſible there could be ſeveral Gods, in deſerting one, and putting ones ſelf under the Protection of another, one might have ſome Chance to be in the right: But if there be but one, and by Imagining you quit that one, you have no Chance at all. I have defin'd this Crime above, to be believing that there was ſome active Power, in ſome other Agent, which God did not create or form, or which he could not, or did not controul; and now, that there is ſome ſuch Power which he has not revealed. But as this Vice lies in the Heart, is between God and the Man, and other Men cannot ſee it; and which, as I have ſaid above, one would think the higheſt Crime, yet there is another which far exceeds it; and that is, teaching and drawing others, or employing ſome to teach and draw others to believe it; and thoſe come under our Cognizance, they are Publications, as

ſacrificing or attempting to ſeduce others were.

But as many of the Attributes of God have been reveal'd, or more clearly reveal'd, ſince *Moſes*, ſome which would then only by Implication have been, having another God, may clearly be proved to be ſuch now.

Does not he who takes upon him to tell us any thing contrary to what is expreſly reveal'd, ſet up himſelf in Oppoſition to God?

As God has by Revelation appointed and declared the reſpective Offices or Uſes to each Part in this Syſtem; does not he who aſſigns oppoſite Offices or Uſes to any of them, inſolently ſet up himſelf for God?

When God has reveal'd and demonſtrated the Powers, where they are, and what they are, and that they do every thing in this material Syſtem, and has expreſs'd it particularly; if any one imagines, or picks up Imaginations, and teaches thoſe Imaginations, (for he can do no more,) that thoſe Powers do any thing which is not reveal-ed, or that there are any other Powers; does not he ſet up another God, or make that Power a God?

God

God calls himself, *Possessor of Heaven and Earth*; which he is, by the Agents and Powers he has establish'd and reveal'd, and by his immediate Power over them: If any one offer to set up or propagate any Notion of any other Agent or Powers; does he not in Imagination reject God's Agents, and their Powers, and Him, and put his imaginary Agents and Powers in Possession?

God calls himself *the Almighty*; a comprehensive Word; not only that he is able to overcome all Opposers, or do the greatest Acts; but that all the Might, all the Power, where-ever lodged, is from him, and at his Command: When a Man imagines and teaches, that there is any Power, Motion, or, *&c.* which is not from him, and at his Command; does not he set up another God?

God gives himself a distinguishing Name, — *I am* — *Jeremiah* calls him the *living God*, in Opposition to the Powers in the Air, which though real, were without Life, and created, and depending, and to the rest of the Powers, which were only set up by Imagination, or supposed to be in it, and did not exist: When a Man imagines

any other Thing or Power ſelf-exiſtent; does not he ſet up another God?

God calls himſelf *Jehovah*; the *Alpha and Omega*; *the Eternal, which was, and is, and is to come*; the *Everlaſting King*; in Oppoſition to their pretended God, which had a Beginning, and would have an End: When a Man imagines that pure Space, or Space with a thin Fluid in it, or a Chaos, or Matter, or, *&c.* had ſuch Duration; does not he ſet up that for a God?

The Apoſtles have call'd him *inviſible*; in Oppoſition to ſome Vices then in being, or which they foreſaw would be: When a Man ſets up or imagines there is any other inviſible Power; does not he ſet up or make a God of that Power?

When a Man aſcribes any Godlike Act, ſuch as forming or moving the Globes, or, *&c.* to a Power which God has not reveal'd; but has poſitively reveal'd, that another Power, which he created and form'd, does it; does not he ſet up another God?

As there muſt be ſome Powers in God, which are not communicable to created Matter; when a Man aſcribes ſuch Power

to

to Matter; does not he make that Matter or Power a God?

When a Man ascribes greater Power to Properties in Matter, than he does to God; does not he make Matter the God?

When a Man picks up, and sets up, an imaginary Power, and neither understands it, (as 'tis impossible he should,) nor believes it, nor confides in it, if others confide in it, or have Doubts from it; is not he, that sets it up, and he that picks it up, and propagates it, answerable for all that happens?

Every Man, learned or unlearned, has a Philosophy, and every Man has a God: He, or that, which he believes has Power, is the God: If he believe his Senses, or Perceptions of the Actions in the material System, or his Imaginations, that there are other Powers in Matter, and goes no further; or if he believes them independent of God, or possest of some of his Attributes; is not he an Atheist, a Heathen? If he sets up Powers which are directly opposite to those reveal'd, and supposes that there is a God that governs those Powers; is he either Jew, or Christian? Or is his God the God that has reveal'd those Systems?

There are many Imaginations offer'd, nay, forc'd upon the World, with the ſtrong Temptations of Obſervations, and mathematical Demonſtration; but what is imaginary cannot be obſerved; and neither Reaſon nor Mathematicks, which are Reaſonings by Rules, can be applyed to Imaginations, nor where any Part is Imagination: And if they imagine that they apply them, the Reſult is only Imagination, and not ſo much as a Shadow of Demonſtration: And as they are in direct Contradiction to Revelation, ſo to a future State, and every Article contain'd in it: And as there is nothing but the Stories of their Imaginations, which oppoſe the Belief of Revelation; ſo what Effects they have, their Sacrifices by Suicide, at *Tyburn*, *&c.* can witneſs. What Puniſhment he deſerves, who offends againſt the infinite God in theſe Points, none but that God can expreſs: If one do Injury to another in Temporals, that may be puniſhed here, by Man, or God; but if one do Injury to another in Things of Eternity, I doubt that cannot be puniſh'd equivalently, but in Eternity. If any Fault ſhould be found with this, there are ſeveral other Queries which naturally ariſe, concerning

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ſuch as have the Uſe of the Scriptures; as, how Believers ought to treat thoſe who deny their Father, their Father's Title and Poſſeſſion, their Mother's Settlement, their own Deſcent, all Relation to Believers, all Expectation of Inheritance, nay, even their being Tenants under that Lord; and, as far as they are able, chooſe another Father, other Relations, another Lord, put him in Poſſeſſion, turn Sons and Tenants to him, join with all who do ſo, and do their utmoſt, by falſe Evidence, to ſeduce all others to do ſo? How do loyal Subjects treat Rebels? How do honeſt Men treat Cheats and Impoſtors? *David*, with all his Faults, would not let one of theſe come in his Houſe.

The Law to theſe inanimate Powers need not have been reveal'd and writ for them; they cannot read, nor did they ever diſobey it, except when their Maker directed them: It was writ to prevent Men from making imaginary Worlds, and imaginary Gods, and aſcribing the Actions which have been, or are perform'd, to them; and from metamorphoſing Things of different Kinds, and for diſtinct Uſes, into one another, as heavenly Bodies into earthly Bodies, *&c.* as *John* xvii. 17.—*Thy*

*Word*

*Word is Truth.* 2 Tim. iii. 16. *All Scripture* IS *given by Inspiration of God, and* IS *profitable for Doctrine, for Reproofs, for Correction, for Instruction in Righteousness.* 2 *Pet.* i. 21. *For the Prophesy came not in Old Time (or* AT ANY TIME) *by the Will of Man, but holy Men of God spake* AS THEY WERE *moved by the Holy Ghost.* 1 Sam. ix. 9. —*For* HE THAT IS *now* CALLED *a Prophet, was before Time called a Seer:* And Things past were revealed to them, as well as Things to come; and God gives a Reason, *Isai.* xlviii. 3. *I have declared the former Things from the Beginning, and they went forth out of my Mouth, and I shewed them, I did* THEM *suduenly, and they came to pass.* Ver. 4. *Because I knew that thou art obstinate (Heb.* HARD)——— —Ver. 5. —*Lest thou shouldest say, mine Idol hath done them.* And he has laid down Rules with what Difference their Imaginations, and his Word ought to be treated. *Jer.* xxiii. 26, 27, 28. *How long shall* THIS *be in the Heart of the Prophets that prophesy Lies? Yea, they* ARE *Prophets of the Deceit of their own Hearts*; Ver. 27. *Which think to cause my People to forget my Name, by their Dreams, which they tell every Man to his Neighbour, as their Fathers*

*thers have forgotten my Name for Baal.* Ver. 28. *The Prophet that hath (Heb.* WITH WHOM IS) *a Dream, let him tell a Dream; and he that hath my Word, let him speak my Word faithfully: What* IS *the Chaff to the Wheat? saith the Lord.* As this Nation has been deservedly fam'd Abroad for Religion and divine Knowledge, is it not the utmost Scandal to the present Race, to have such Dreams as are, in direct Opposition to the Scriptures, exported for Knowledge?

Will it be disputed, after the most solemn Determination that ever was, or possibly can be upon Earth, whether God is the Author of this Power mentioned, or whether the Description of his forming it be true, or whether it performed and performs the Offices he assigned it? If they dispute any of these, I think they ought first to renounce all the Scripture; they must take it all, or renounce it all: If they will renounce it all, and demand that it should be shewed by other Methods, that all other Powers are imaginary, that can be done. As I do not expect that this Sort of Evidence will prevail with Imaginers, but that they must be treated in other Manners, we must settle some Preliminaries:

liminaries: They muſt not pretend to ſurprize one who learned to fence, by exerciſing from a Youth with the greateſt Artiſt that ever was of their Party, and ſo to be upon his Guard; and has been kept in Exerciſe with many others occaſionally, any otherwiſe than in their own Way, in their own Cobweb Imaginations; nor to impoſe upon one who has ſpent and loſt too much Time in ſearching Records, and acquiring the Underſtanding of the Nature and Law of Evidence. I have brought in all the Opinions of the antient Heathens, about the material Powers and Evidence to Senſe, that God commanded them every one. Who meddles with what was writ in a dead Language, muſt have Liberty to take the Signification or Uſage of Words, from Authors who have uſed thoſe Words: but when one is to erect or ſupport a Syſtem, the Opinion of the People, Author, or, &c. and any Accounts of theirs which are Evidence to ſupport their Opinions, are for each People or Author to be taken all together, or not inſiſted on as Evidence, except by Agreement. I have not produced any of the modern Heathen Evidence, becauſe whoever produces an Evidence, gives the other a Right to any thing he will ſay.

ſay. I am ready to admit them ſpecially; that is, whether they were in this Point on *Moſes*'s Side or theirs. I have been a little tedious in tracing the *Babylonians* and *Chaldeans*, and extracting this Evidence, and poſted over many other Things, becauſe by proving that they worſhiped the Power of the Air, I have got Antiquity on *Moſes*'s Side, and divided the two Families of the Imaginers; nay, ſet the Devil againſt himſelf: They ſet up the Powers God uſed and eſtabliſhed at the Formation, to prove that he did not govern or controul the World: Theſe ſet up an imaginary oppoſite Power, to the ſame or a worſe End. And I have an Opportunity to pleaſure others, by ſhewing the Difference; and that the ancient Heathens were not ſuch ſtupid Fools as they have been repreſented; they did not confide in Blocks, nor were they ſuch as have been lately; they never were ſo mad as to dream of Chance, or regular Properties, in inſenſible ſolid Matter: The material Power in this Fluid, which could give them Victuals, muſt move the Light, move the Globes, raiſe Vapour for Rain and Springs, move the Atoms of Vegetable Matter, and form them in Vegetables, and perform all the Opera-

Operations in inanimate Matter; form Creatures and perform all the Operations in them; and that material Power which could give them Strength, and Health, muſt perform the Motions and Operations in their Bodies; and this they ſaw it did mechanically. And the Scripture ſays plainly, that departing from Revelation, and this great Knowledge, miſled them: But they were not againſt a God, but miſtaken in their God; they attributed to this wrong Object, over and above the material Power, as far as we can ſee, nearly the ſame Power as we do to the true God; they thought there was a Power in it able to foretel Events, able to underſtand and influence the Minds of Men, and to deliver them from evil Accidents, from the Sword, and from Enemies; and to reward thoſe who worſhiped and confided in it in this Life; and able to do ſomething for the Dead; no doubt, to give them what in their Notion was Happineſs; and ſo on the contrary. And they did not abſolutely deny the Exiſtence of the true God, but rather left him nothing to do. And I hope for ſome farther Service from this Evidence in many other Points; firſt, as the Imaginers, with all their joint

Forces,

Forces, have been many Years employed in making an Engine to demolish *Moses*, I mean a sort of a Chronology, from the Motions of the Planets, and pretended Revolutions of the Comets, *&c.* out of the pretended Observations of the *Babylonians*, *Chaldeans*, *&c.* who would have said or done any thing they or the Devil could imagine, to have made a Shew of proving the *Æther*, Sun, *&c.* eternal; (and this too I think is to be mathematically demonstrated) and I suppose by Scraps handed about 'twill be that many of them happened before *Moses*'s Creation; that one of them run foul upon the Earth, and swashed the Seas on to Land, and so drowned all, and formed Mountains full of Oyster-shells, and after that another gave it a Side-wipe, and set it a jogging again, and droped a few Animals upon it; and that his History of the Creation, of the Flood, his Chronology, and the Genealogy of Christ, *&c.* is not true; and that there are to be several Predictions, that such and such Comets are to revolve at proper Distances, to confirm all this. If they have taken, or offer to take, any thing from the *Babylonians*, or those who were of their Opinion, they must take the Whole. If they pretend to give

give in Evidence, Part of their Opinions about the Eternity of Space, or the Air, or cœleſtial Bodies, or that they were before the Time of *Moſes*'s Creation they muſt and ſhall take it, that the Air did every thing, and that deſtroys their preſent Syſtem of Projection and Attraction: Let them give up which they will, they ſhall not produce both. Nay, if they have brought, or ſhall bring any hear-ſay Evidence, or Opinions of People ſince, they muſt admit all the Hear-ſays and Opinions of thoſe People, againſt any Article they have advanced, or ſhall advance; and I muſt take the Liberty of examining their preſent Scriptures, writ by their Secretaries and Confederates, which were and are their real Intentions, by theſe and ſome other Rules, which I hope will ſhorten the Work.

The laſt End of writing this, is to ſhew ſome, who thought it not *Moſes*'s Buſineſs to meddle with natural Philoſophy, that every one did not underſtand what was *Moſes*'s Buſineſs, nor what was and is really his own Buſineſs.

*FINIS.*

MUSEUM BRITANNICUM