The Cherubim or Figure of the Great Glory & Gravity Ones.

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

כבד יהוה

GLORY *or* GRAVITY

ESSENTIAL and MECHANICAL,

WHEREIN

The Objects and Articles of the CHRISTIAN FAITH,

Are EXHIBITED;

As they were originally and successively Reveal'd,

HIEROGLYPHICALLY,

By Representations in FIGURES.

AND AS

WORDS were adapted to, and LETTERS revealed to record, the Ideas of those Figures; the Words are so explained: and each by the other illustrated.

With some Account

OF

The ORIGIN and PRESENT STATE of the Doctrine of the ADVERSARY.

By *J. H.*

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MDCCXLIX.

GLORY OR GRAVITY.

THE Word כבד ſo דבר and others ſtill behind ſhould have been inſerted in *M.*—— *ſine P.* becauſe a Perſon who had no Beginning is comprehended under thoſe Names. The Title כבד is uſed for the Name of a Perſon in the Eſſence. We have ſhewed that all Ideas of the Eſſence, and of the Perſons in it, or of their Perfections, are taken from Objects material, viſible or underſtood by the Senſes; and the Ideas

of the Actions of the Persons, from their Actions. This Idea of Glory or Gravity, is taken from the Light in Irradiation, from the Fire of the Sun to the Circumference; so 'tis used also for one of the Names, the Light, the established Emblem, which emblematically represents that Person. And 'tis also used for a supernatural Appearance, a Representation of that Type in Miniature several Times, if not always, with a personal Similitude, with distinguishing Insignia: And 'tis used in the several Parts of Speech for the Actions of that Person, and for the Actions of the established Emblem. I am to shew or prove what the established Emblem was, and is; what the supernatural Representations were; what was typically predicted or exhibited by them; who was and is that Person; what the Actions of the Person were, and are; what he has done, and does, and what he is to do; what the established Emblem did and does; and I am to shew how exactly the supernatural Emblem exhibited the Person, and how the established Emblem represents that Person, and how its Actions suit the Actions of that Person. And to shew that the primary

primary Actions were attributed by the sacred Scriptures, and Believers, by Prediction, and Completion, and what is yet to come, to the Original, that Person. And that the typical Actions were attributed by the Scriptures, and both by Believers and Imaginers to the established Type; and that the Imaginers also attributed to the Type what belonged to the Original; and that what Light was to the Gentiles, Glory was to the People of *Israel.* And that giving Vision is but one Part of the Action of this Type, that it is the Ruler, the chief Agent in every Action in Matter, and that even giving of Vision, and all the rest, are performed by its Irradiation, and consequently by Expansion, and thence by Compression.

Marius I. " כבד its Signification, and that of its Derivatives is, Fatigue, Weariness, a Burden, or what causes Fatigue or Weariness; a Multitude, or the Pain in Child-birth; as a Verb to gravitate, make heavy, to gravitate in the material Sense of the Word, to fatigue, to labour—*Hiphil,* to make or cause to be heavy or gravitate; to load, burden, to harden—to be increased or multiplied; heavy, weighty, ponderous, wealthy, rich, great, manifold, numerous, copious, hard. III. It signifies Glory,

Magnificence, and whatever Words are formed from thence, to become honourable, glorious, famous, noble——to glorify, to honour, Honour, Glory, Majesty. ——*Chaldee*, to be heavy, or weighty, or glorious, in Quantity or Quality; in Magnitude or Multitude; in Weight or Number; in Riches, Honour or Glory." *Coccejus*, " כבד Excellency; and, absolutely speaking, the greatest in Degree; which is like a Weight, with which one compared to another preponderates or outweighs him." *Castel.* " כבד heavy, increased in Growth, or Weight, or Hardness, in Number, Riches, Honour or Glory,—it is opposite to קלל light, abject, easily thrown aside. S. Contempt." *Job* vi. 3. *It would be heavier than the Sand of the Sea.* Prov. viii. 24. *When there were no Fountains of Waters raised by Compressure.* Ibid. xxvii. 3. *A Stone is heavy, and Sand* נטל (*Castel.* Projection or Depression) *depressed; but a Fool's Wrath is heavier than them both.* Nah. iii. 3. *A Weight of Carcases.* 2 Sam. xiv. 26. *It was heavy on him, therefore he polled it.* Psal. xxxviii. 5. *As an heavy* משא *Burden, they are too heavy for me.* Isa. xxxii. 2. *The Shadow of a heavy Rock.* Exod. xiv. 25. *They drove them heavily.*

heavily. Exod. xix. 16. *A heavy Cloud upon the Mount.* כבד *Glory, Gravity,* is put in Oppoſition to קלל and קלה Malediction, Levity, Contempt, materially and ſpiritually. *Job.* xxxix. 34. *I am light, what ſhall I anſwer thee?* Hoſ. iv. 7. *I will change their Glory* (or Gravity) *into Ignominy,* (or Levity). *Hab.* ii. 16. *Thou art filled with Ignominy* (or Levity) *for Glory* (or Gravity).

Glory does not appear to be a Root, or have a ſeparate Idea; but to imply that the Root of Weight is applied to beneficial Purpoſes, or to valuable Actions, or Things, ſo Glory, in the higheſt Senſe, is the Name for that Perſon, who, as Glory or Light, one of the emblematical Names in a lower material and mechanical Senſe, manifeſtly diffuſes Beneficence every way, gives that Life, the Power of Viſion, Stability, Strength, Motion, proper Tendency, *&c.* included under the Word Gravity to Man, and what is for his Support and Benefit to other Things in this Syſtem. But as each Agent has a Name expreſſive of each different Action, ſo the Name for the Light, as it performs this Action, to give Weight, to preſs, to make hard, ſo compreſs: And as the Compreſſure near the Earth is always weaker on

that Side, to over-preſs, over-weigh, over-balance, and ſo give Tendency or Motion that Way: As Compreſſion, of which Gravity is the Difference, gives Adheſion to Atoms of Solids, ſo Solidity, Stability; builds up ſtrong; and all the Conditions which fit them for Uſe or Benefit, too many to enumerate; ſo the Glory of Bodies, in oppoſition to Unſtability, the Condition of Water, Fluid; applied in each Senſe to Men, Weight, Firmneſs, Expanſion of the Fluids within, ſo Strength to the Mind, Reſolution, and ultimately to God, *Gen.* xlix. 4. *& al.* פרץ *James* i. 8. ἀκατάστατος, *inconſtant*, keep not their Figure, Place, *&c.* 2 *Pet.* ii. 14. ἀσηρίκτους, *ibid.* iii. 16. ἀμαθεῖς καὶ ἀστήρικτοι, *unlearned and unſtable.*

As Weight is the Idea of material Power, and as Prevalence, to what weighs againſt it, is the Superiority of that Power; and as overcoming in Power, in performing Actions of Beneficence, is the Glory of the Agent; ſo, that which, emblematically in that Senſe, prevails is the Glory. Hence he, whom that Emblem repreſents, and who in that Senſe ſpiritually prevails, is emblematically called the Glory.

The Natural Idea is always to be preſerved; as a Verb, it is to compreſs, and ſo

ſo to give Adheſion to the Parts compreſſed, proper for Solids; and as the Exceſs in Compreſſure is Gravity, ſo to give Weight or Tendency to move in that Line, where 'tis leaſt compreſſed, as an Agent, is the Gravitor; when natural, 'tis that which compreſſes, and ſo gives Weight: As a Perſon, 'tis he that gives Weight; ſo when 'tis applied from the natural to a ſpiritual Senſe of Actions, or Things, even up to the Higheſt: Hence *an eternal Weight of Glory*. The Idea is carried to the Weight of Riches, Worth, Merit, and to every thing, even to the Weight of Words, as מאזנים are *ſtatera* Scales by which we weigh Things, ſo אזן is *the Ears* by which, or the Faculty they give an Idea of, we prove the Ideas in Words, as *Job* xii. 11. *Doth not the Ear try Words*. Of which to the main Point in its Place.

An inſuperable Difficulty lies upon a Writer, who begins to explain, or has explained a Number of Things, or Parts in a Syſtem, before they are all explained and even publiſhed. As all Ideas in Scripture are taken from material Things and applied upwards, one cannot ſo much as ſettle an Idea firſt, where 'tis of an Agent one takes the Idea from, till every Branch

of

of its Operation upon every Subject in the Syſtem is ſettled. If one be proving one Part, and do not prove the Whole, one is not at Liberty to take in the whole Idea till the Whole be proved. But every one, who perhaps knows not a Tittle of the Matter, will be at Liberty to tell you that you aſſert Things you have not proved. I am forced to borrow Pieces out of Tracts, wherein I have explained the Operation of the Agents upon diſtinct Subjects, to explain what I am publiſhing from Time to Time, to help to compleat the Ideas. And if ever thoſe Tracts I borrow from come to be publiſhed, which cannot be done at once, thoſe who make Objections, will then have thoſe Parts of the Idea proved. But, as there is but one Agent in Nature for one Species of Operation, upon every diſtinct Subject throughout all this Syſtem, I take it for granted, that, if I prove that an Agent performs that Species of Action upon any Subject, 'tis Proof that it performs that Species of Action upon every Subject in the Whole. And till they can prove that it is not ſo, I muſt proceed in that Manner; and when they pleaſe to ſhew me how I am to trace and deduce ſuch Truths in a more methodical Manner, it will be time enough for me

to

to anſwer the Objections, or make Apologies.

As the Light, the material Glory, collects each proper Atom out of infinite Numbers, and impels it from the firſt Atom to the laſt, in the natural Body of Man, to its proper Place, fixes it there; and ſo Atom by Atom, builds up the Man, ſupports the Parts of the Body, gives it Motion, Strength, *&c.* and makes it capable of Senſation, and gives it the Means of Senſation and Perception of its ſelf, and other Objects, and the Pleaſures which thence ariſe, of which below: This is to give us an emblematical Evidence that the true Light, the real Gravitor will perform that which has always ſeemed moſt difficult to Reaſoners; that he will detach the diſſolved, diffuſed Atoms of our Bodies, after they are, as we term it, dead, rotten, *&c.* and put each in its proper Place, put each Body together again in *Statu quo*; according to this Idea conſolidate thoſe for Solids, render thoſe for Fluids fluid, with infinite Improvements, ſo that they ſhall endure to all Eternity: This is one of the Attributes of the Glorifier, the Gravitor. Yet this is not the Conſummation of the Idea. As the Light, the Gravitor gives every Body here the Weight

Weight it has, by which we are enabled to keep our respective Stations, *&c.* That which is the highest, most beneficial, or which compleats all the rest, is yet behind. As he had Stability, Firmness, Strength, Weight, Resolution, Perseverance, *&c.* to overcome all Temptations, to perform all the Parts of Righteousness which Mankind should have performed, nay, even to sustain the Vengeance due to all Mankind for Sin; so a Right to transfer what was wanting to those who should be qualified to receive of him; his תמים Perfections were to make Over-weight for the Imperfections of all such; though few or none will then find themselves qualified to insist upon the Wish made by *Job* xxxi. 6. *Let him weigh me in Balances of Justice, that God may know* תמתי *my Perfection:* When he was better informed, *Job* xxxix. 34. *Behold I am light, what shall I answer thee?* Psal. lxii. 10. *The Sons of Men in the Balance are lighter than Vanity.* Dan. v. 27. *Thou art weighed in the Balance, and found wanting.* Yet, let what will be wanting, or whatever be cast into the opposite Scale, the Gravitor has Weight enough to throw in to overweigh, to cast the Scales, for all those who have come into his Terms; and that shall

ſhall make each of them be accounted worthy to be made like his glorious Body; and he will ſupport and enable them to receive and furniſh them with Perception and Pleaſure, ſuch as we can have no Ideas of; and he will give and make them capable of receiving a *Weight of Glory* from him to all Eternity. I leave the Caſe of thoſe who truſt to their own Weight, and ſhall be found too light, for ſome other to deſcribe.

To put the Conſtruction out of doubt; there are plain Words uſed in reclaiming this, which determine the Point, *Pſal.* l. 23. זבח *He that ſacrificeth* תודה *Confeſſion*, יכבדנני *glorifieth me*, (attributes Glory to me). *Marius*, זבח "Every Senſe of this Word is to ſacrifice, ſlay, by cutting the Throat, or decollating a Sheep or any other Animal, for a Sacrifice or a Feaſt——Thence the Noun is an Hoſt, Victim, Sacrifice. מזבח A Sacrificer, an Altar, or that upon which he ſacrifices." He who obſerves the Appointments, ſacrifices a Type of me, and confeſſes, gives me the Glory, the Power of giving Weight to Matter, ſo of ruling here emblematically, and of giving Weight to him ſo redeeming, glorifying him hereafter. This was the End of Sacrificing and Confeſſion; and

and this Confeſſion where real, with commemorating the Sacrifice now paſt, is now the Terms of Salvation. *Marius*, ידה "Its Expoſition is Projection—— I. To caſt, project, eject, dart, dart out, to impel or throw Arrows, or Stones. *Piel.* the ſame. II. Its Signification is Praiſe, Praiſe-worthy, or Confeſſion. *Hiphil.* הודה to confeſs freely, or acknowledge Benefits received, and to return Thanks for them, and with a grateful Mind praiſe, laud and magnify God——Thence הודה Confeſſion, Thankſgiving, Gratitude, Celebration, Praiſe, an Ode, Oration, Deprecation, and from thence a Sacrifice of Confeſſion. III. Hence comes the Name *Judæus*, Jew——and the proper Name יהודה *Jehudah*, *Judah*, being ſo called from his Mother's Confeſſion, Thankſgiving, and Celebration of God. *Hithphael.* התודה to *Judaize*, to obſerve the Cuſtom or Rites of the Jews. *Chald. Syr. Arab.* the ſame. The *Maſorites* call the Divine Name אדני read as it is wrote יי because it is manifeſt that God is Lord of of all. *Caſtel*, ידה to caſt, project—— But according to the Law of the Peace-Offerings, *Lev.* vii. *The Sacrifice of Confeſſion or Thankſgiving was eat the ſame Day and Night.* See Rabbi *David*, *&c.* *Chald.*

Chald. ידה Confeſſion of a Debt, an Obligation, an Hand-writing by which a Perſon confeſſes a Debt. *Sanhedrin* xxix. 2. ——alſo a Celebration, an Euchariſtic or Thankſgiving Sacrifice. *Lev.* vii. 12. *&c.* ——a formal Confeſſion, *viz.* of Sins, which the Jews at certain Times are obliged to recite, *&c.* *Syr. Samar.* the ſame. *Arab. Ar.*—על' ידה " This is done by his " Help and Aſſiſtance."—The Force and Violence of the Wind. *Col.* ii. 11.—The Power of God. *Cocc.*—*Piel.* in the Infinitive Mode, ידות to ſcatter, (project). *Zach.* i. 21. or ii. 4. It anſwers to זרות to ventilate, future. ויירו for וייריו *Lament.* iii. 53. *They caſt* (projected) *a Stone at me.* From this Root is derived יד an Hand. And hence הודה in *Hiphil* has its Signification, to be ready at hand, to give Help or Aſſiſtance, to be handy, as the *Greek* πεχειρίζεσθαι or πέχειρον ἔχειν ſignifies—(So, 2 Chron. xxx. 8. *Give the Hand to* Jehovah). It is oppoſed to מכסה covering. *Pſal.* xxxii. 5. *I will confeſs my Defections to* Jehovah, *and thou tookeſt away the Iniquity of my Sin,* Selah. So 1 *Kings* viii. 33, 35. *And they ſhall be converted to thee, and confeſs thy Name;* they ſhall confeſs that thou art him *who is*, and ſhall attribute Glory

Glory to thee; and that thou art truly as thou art called in thy Word, a God holy, merciful and just." This sort of Sacrifice is mentioned *Levit.* vii. 12. xxii. 29. 2 *Chron.* xxix. 31. *And this is the Law of the Sacrifice of Peace-Offering, which he shall offer to* Jehovah. *If he offer it for* תודה *a Confession, then shall he offer upon the Sacrifice of* תודה *Confession, unleavened Cakes mingled with Oil; and unleavened Wafers anointed with Oil; and Cakes mingled with Oil of fine Flower fried. Besides the Cakes, he shall offer upon his Offering leavened Bread, with the Sacrifice of Confession, his Peace-Offerings. And he shall offer one out of the whole Oblation for* תרומה *an Heave-Offering to* Jehovah: *And it shall be the Priests that sprinkleth the Blood of the Peace-Offering*, &c. So *Baal Jehudah*, mentioned in the second Part *M. P.* p. 147, 'tis likely, was attributing this Power to *Baal.* The Word תרומה includes the Actions of the Powers of Light assisted by the Spirit, which form and move every thing in this System. This Manner of their Peace-Offering, when it was to confess, to attribute these Powers of Action, Motion, *&c.* to that Person in *Jehovah* the Type represents, which

which was the very Condition of their Peace, Plenty, *&c.* was of Bread, Oil, *&c.* and no doubt ſuch, and in ſuch Manner, as either was from the Fall of Man, or as the Heathens had offered them to the Light. And as the Action of the Power הרם *Hermes*, the Projector, which I have explained, was included manifeſtly in this, and the Service they had paid to that Power was, as they render it, to heave or project Things, Part of this Offering was to be heaved or projected to that Perſon to render that Attribute to him: So *Pſal.* cxviii. 19. *I will go into them, I will confeſs to* יה Jah. ibid. cxxxvi. 26. *Confeſs to the Irradiator* (the Light) *of the Names; for his Mercy endureth for ever.* Jer. xxxiii. 11. *Confeſs to* Jehovah *of Hoſts.* The *Names* confeſs this, of which below. From *Leah*'s Confeſſion upon the Birth of her fourth and laſt Son, ſhe called him יהודה *Judah.* Thence the Name of that Tribe; under this Name is couched that famous Prophecy, *Gen.* xlix. 8. Judah, *thou whom thy Brethren ſhall praiſe* (confeſs) *thy Hand in the Neck of thy Enemies; thy Father's Children ſhall bow down before thee.* Hence *Pſal.* cvi. 47. *To confeſs to the Name of thy Holy One.* Pſal.

cxxxviii. 1. *To the Beloved. I will confess to thee with my whole Heart; before the* Aleim *will I sing Praise unto thee. I will worship in the Temple of thy Holy One, and will confess to thy Name, because of thy loving Kindness,* חסדך (thy Pious One) *and thy Truth; because thou hast magnified thy Name,* אמרתך *thy Word above every thing.* Some Bird, which they say is the Stork, is called חסד so made the Emblem of Benevolence, Benignity, of Mercy or Piety; hence all the emblematical Stories told of supporting his Parents, of the Pelican's feeding her Young-ones with her Blood, hold true of the Original. Much Stress seems to be laid upon this Confession, as 1 *Kings* viii. 33, 35. 2 *Chron.* vi. 24, 26. *Psal.* c. 4. cv. 1. cvi. 47. cxxii. 4. cxl. 14. *Isa.* xxv. 1. of the Name hereafter. Hence *Mat.* xii. 48. *Who are my Brethren?—* 50. *Whosoever shall do the Will of my Father which is in Heaven.* The *Jews*, in the lxx. have, instead of Irradiation of Light, only given that to *Jehovah*, which was due to the Man, predicted under the Word יהודה as 2 *Sam.* xxii. 4. מהלל אקרא *I will call upon the Irradiator,* Jehovah, *so shall I be saved from mine Enemies.*

And

And lower down in that State this Word became the common Name of the Race of *Abraham*, who left his Country upon this Confession, and of their Religion, and of the Land, *Gen.* xxix. 35. *Now* אודה *will I confess to* Jehovah. What had she to confess? Nothing but that that Name *Jehovah* was Creator, Former and Master of these Powers which formed and brought forth the Child; and that he was hereafter to reform us, make us Weight, *&c.* as above. This was the Distinction between the Jews and all the Nations upon the Earth, this was to *Judaize*; from this Root all sorts of Praise or Acknowledgments of his Power in this System arose; and the Word to impel, to move, to project, is used for them all in common; and from this Idea all the Operations in the spiritual System are taken.

As כבד the Gravitor is applied to the Light, so is פלא *the Wonderful*, a great Action performed by an invisible Agent, so used for many of the great Miracles; and the Names are said emblematically to confess the Agent. The Person and the Type, *Job* xxxvii. 3. *He directeth it under the whole Heaven, and his Light is upon the Wings of the Earth. After it a*

Voice roareth: He thunders with the Voice of his Excellency.—*The Irradiator* (Light) *thunders with his Voice, wonderful Things does he do, great beyond Knowledge*—ver. 14. *Hearken unto this, O* Job; *ſtand ſtill, and conſider the wonderful Agents of the Irradiator. Didſt thou know how he on whom the Curſe is, gave them Power, and his Cloud* (the Spirit) *made the Light to ſhine? Doſt thou underſtand the forming of the Grains, the wondrous Works of him who is perfect in Knowledge?*—*Canſt thou, like him, give an expanſive Power to Æthers, ſtrong as a molten Looking-Glaſs?* Pſal. lxxxix. 6. *And the Names ſhall confeſs thy* פלא *wonderful Power,* Jehovah. So *Iſa.* ix. 6. the Child Chriſt is called פלא *Wonderful,* one poſſeſſed of the great and inviſible Power. And as it was predicted, that he and his Followers ſhould work Miracles, and that the miraculous Gifts of the Spirit ſhould be poured forth upon them, to enable them to publiſh the Goſpel, to diſcern the Minds of Men, to ſpeak Languages they had not learned, to underſtand the *Hebrew* Scriptures, to record the *New Teſtament,* to propheſy, *&c.* ſo it was predicted when all theſe miraculous Powers and Actions

ſhould

ſhould ceaſe, *viz.* when the *Jewiſh* State ſhould ceaſe, their Metropolis and Temple ſhould be deſtroyed; and that People partly deſtroyed, and partly diſperſed in the ſtrongeſt manner, that any Paſſage in Scripture can be worded, *Dan.* xii. 5. *Then I* Daniel *looked, and behold there ſtood other two, the one on this Side of the Bank of the River, and the other on that Side of the Bank of the River. And one ſaid to the Man cloathed in Linnen, which was over the Waters of the River, How long ſhall it be to the End* הפלאות *of Wonders. And I heard the Perſon who was cloathed in Linnen,* (which was the Habit of an Interceſſor) *who was over the Waters of the River, and he lifted up his right Hand, and his left Hand to the Names, and ſwore by him that liveth for ever, that it ſhall be for a Time, Times, and an half, and when he ſhall have finiſhed the Scattering the Power of the holy People, all theſe Things ſhall be finiſhed.* The wonderful Actions in the Emblems continue; but all thoſe who pretend now to ſupernatural Powers are Liars, Impoſtors, and Blaſphemers. To return; as Light moving and acting, in that manner we call Lightning, is here reckoned one of the *wonderful Actions*, and was

the visible Emblem of Christ, so called the Glory, as in the *New Testament*, *Mat.* xxiv. 27. *For as the Lightning cometh out of the East, and shineth even to the West, so shall also the Coming of the Son of Man be.* Ibid. xxviii. 2. *For the Angel* (Agent) *of the Lord descended from Heaven —— his Countenance was like Lightning, and his Raiment as white as Snow.* And as Light is the invisible and wonderful Agent which demonstrates the Glory of him it represents most, and so by Eminence is called the Glory, as in its Actions of Gravity consolidating the Parts of Bodies, and all its other Offices, though 'tis out of my Way, I cannot forbear asking a Question: Are the Actions and Effects of Lightning, such as breaking Holes through the strongest Walls at Distances, one after another, melting Metals instantaneously, *&c.* nay, its Effects in *Ætna*, *&c.* by Earthquakes, *&c.* from that Force of the Pressure of the Atmosphere, which they pretend to have ascertained? We shall consider a few of its other *wonderful Actions* in the latter Part of this.

Besides the Representation in Miniature of the Crown or Glory, or Light in Irradiation, which God was pleased upon special

ſpecial Occaſions to exhibit or ſhew to the People, of which hereafter; the Heathens, 'tis like, had made ſome inward Part of a Beaſt the Emblem of this, which is rendered, *Marius*, כבד "An heavy, weighty Member, *viz.* the Liver. *Caſtel*, The Liver, the heavieſt of all the Bowels. *Chald.* It is a general Name of that upon which Life depends. *Erchin*, c. v. 2." And the Heathens ſearched in this for ſomething, which they thought Diſcoveries of Things to come might be made from, as they had thought they might be from what with them it repreſented, as *Ezek.* xxi. 21. *And he looked into the Liver.* They have not made it clear which Member this was. *Caſtel, Arab.*—"The Center of Heaven—the Heart—the Middle and Height of Heaven. And the Middle and Handle of a Bow, and the Part from whence the Arrow is ſhot out." But, allowing it to be the Liver, the Jews were ordered to ſacrifice ſomething which was againſt it, or upon it, יתרת *Marius*, "Excellency—a Nerve—the Pancreas, a Fibre." *Caſtel*, The Diaphragm. See *Fuller's* Miſcellanies. Ver. 24. *Above the Liver.* Exod. xxix. 13. *And thou ſhalt take all the Fat that covereth the Inwards, and the Caul above the Liver*

(Marg. It seemeth by Anatomy and the Hebrew Doctors *to be the Midrif)* (but I think יתרת expresses *Redundance*, and that it is the Gall, because that Juice has the Effect aimed at here) *that is above the Liver and the two Kidneys, and the Fat that is upon them, and burn them upon the Altar.* It appears every particular Creature, sacrificed emblematically, expressed its Design by its Name, *inter al.* the several Parts of the Creature, so the Redundancy of the Liver, with the Reins and the Fat, so in other Repetitions, with or without such other Parts of the Body as had been made Emblems, according to the Species of the Sacrifice, as *Exod.* xxix. 13, 14. *Sin Offering*, v. 22, 24. Levit. viii. *Of Consecration, Wave Offering.* Levit. iii. 11, 16. *The Food of the Offering made by Fire.* Levit. xxiii. 19. *Peace Offering.* Ibid. 7. &c. *Trespass Offering.*

I need not produce the Evidence that a Pattern was shewed by God to *Moses* in the Mount, and by *Moses* to the Workmen of the Tabernacle, to form the Types, the Representations in it called, *Heb.* ix. 23. *the Patterns of Things in the Heavens:* Nor that a Plan was given to *David*, and by him to *Solomon*, for the Temple, though this was represented upon many

many Things in each. This has a higher Origin, *Pſal.* cxiii. 4. Jehovah *is high above all Nations, and his Glory* על *in the Names*; ibid. xix. 1. השמים מספרים כבד אל *the Names declare* (are the Writers or Writings of) *the Glory of the Irradiator of Light, and the Firmament ſheweth his Handywork.* 4. *In them hath he ſet a Tabernable for the Light of the Sun, which is as a Bridegroom coming out of his Chamber, and rejoiceth as a ſtrong Man to run a Race; his going forth is from the End of the Names, and his Circuits unto the Ends of them, and there is nothing hid from the Heat thereof.* I hope this Text, and *Iſa.* lxv. 17. שמים חדשים will determine my plural Conſtruction *Names.* I ſhall defer the further Explanation of this Emblem to the latter Part, where it will be treated of under the Senſe of the Gravitor, that the Deſcription of its Actions may appear together.

I ſhall mention the ſupernatural Repreſentation of this, emblematically in Miniature, as *Exod.* xxiv. 16. *And the Glory of* Jehovah *abode upon Mount* Sinai, *and the Cloud covered it ſix Days, and he called unto* Moſes, *on the ſeventh Day, out of the midſt of the Cloud. And the*

Ap-

Appearance of the Glory of Jehovah *was like devouring Fire.* I ſhall defer the reſt to its Place below.

Glory placed emblematically upon a Head is called a Crown, ſo upon the Head of the High Prieſt, *Exod.* xxviii. 2. *Thou ſhalt make holy Garments for* Aaron *thy Brother, for Glory and for Beauty.* And after enumerating the Veſtments, *&c.* v. 40. *for Glory and for Beauty.* So upon the Perſon he repreſented; of which, and many more hereafter. *Pſal.* viii. 6. *And wilt crown him with Glory and* הדר *Honour.* So upon the ſeveral Things crown'd in the Tabernacle and Temple; as *Exod.* xxv. 11. the Ark and the Propitiatory Seat, *&c.* ſupernaturally, as upon the Viſage of *Moſes*, that which repreſented the Gift of Tongues upon the Heads of the Apoſtles. So Kings, as they are ſuppoſed to be Viceroys of Chriſt, are crowned; and in their Crowns are the Leaves of Oak as an Emblem of the Covenant. And, in Painting, Glory is the immediate Mark to repreſent Divinity, the ſecond Perſon in Chriſt, or the Glory in the ſecond Perſon reſting upon a Man. An Emblem too often uſed or abuſed, by affixing it to the Heads of thoſe who have no Right to it, and ſo is wilfully miſtaken. In *Hebrew* there

there are Words which come near this, as *Prov.* iv. 9. עטרת תפארת *a Crown of Glory*, in other Languages expresly as 1 *Pet.* v. 4. *τὸν ἀμαράντινον τῆς δόξης στέφανον, A Crown of Glory that fadeth not away.*

We can know nothing of what was covenanted by the *Aleim* before this System was created, but what they have revealed in Scripture; and though 'tis said the *Aleim Jehovah* created and formed this System, and Man, yet 'tis also said that the second Person created them; and as it appears that he took upon him the Work of Glory, (if Man fell, to redeem him) it may be in a more particular Case said, that all Things were created by him, and for him. And 'tis also in a particular Case said that he has the Administration in this System. And absolutely, *Isa.* xliii. 7. that Man was created for his Glory. And, as what he undertook was sure to be accomplished, he had the Glory of doing this Work from the making of that Covenant, *John* xvii. 5. *And now, O Father, glorify me with thy own self, with the Glory which I had with thee before the World was.*

I have shewed that the manner of the ordinary Administration in this System is by

by the Irradiation of the ſpiritual Power, and by the Irradiation of this material Fluid chiefly by that of Light; ſo ſay the apoſtate *Jews*, *Buxt. Chald.* p. 2007 קוף —" From the Diſperſion of the Rays of the ſuperior and inferior Kingdom *Zohar*, in *Gen.* xxxviii. 2. *Poſtellus* renders it in Strength, קוזפתא Projection of the Rays of the Sun, *i. e.* Radiation, Splendour of the Sun." In the *Treatiſe of Power* I have mentioned the Chief, or what is ſtrictly Irradiation, *Hallelujah*, which is only irradiating Light, which has the perſonal Rule here, but perhaps was meant in the higheſt Senſe, ſo oftneſt repeated, till I was ready to ſhew how, and what Glory was, and to ſhew the Irradiation of the other two, I could not till then fix it to the ſecond Perſon: The Irradiation expreſſed by the Word הלל exhibits this Perſon: And the Emblem, the irradiating Light, is alſo the Emblem of Glory, and the lxx. have rendered *Hallelujah*, δόξα *Glory*, *Pſal.* ciii. 36. cv. 47. cxlvii. 9. cxlix. 9. cl. 5. and תהלה *Exod.* xv. 11. *Iſa.* lxi. 3. ſo *Pſal.* lvi. 5. *In the* Aleim *I will aſcribe Irradiation of the Light to his Word*, (of which Word below) *Pſal.* cv. 3. *Aſcribe ye Irradiation in the Name of his Holy One.* Pſal. lxvi. 2. *Sing forth the*

the Glory of his Name: Ascribe the Glory to his Irradiation. Psal. cxlviii. 4. *Render to him the Irradiation of Light, ye Names of the Names.* So *Isa.* vii. 14. he was called by the Direction of the Holy Ghost עמנואל *the Irradiator with us.* As all others were, this was misapplied by the Heathens to one of the Names, *Jer.* xlix. 4. l. 38.

Great Disputes have been about the Name of one who was to succeed the Race of the *Jewish* Kings, or Rulers in that State, *Gen.* xlix. 10. שילה *Shilah*, afterwards the Name of the Place where the Ark and Cherubim first stood in *Canaan.* It had been called שלם and שלה and was the same, or near *Bethel.* But the Tabernacle, with the Emblems, was called שילה from the Person represented there, as it was frequently called the Glory or Place of Glory. And often by another of his Names, also represented there, of which below. The Word is compounded of ש *who*, the *Jod* as a Sign in lieu of ה; so ילה from הלה or doubled הללה to irradiate. So he who has or will irradiate, or will be irradiated, compound as שלהב—שדי *&c.* I find myself justified in this from *Gusetius*, who in his Lexicon, from two Words of the Root הלה or הלל where the

ה is changed in the first for the Sign of the Tense, and in the second for the Sign of a Noun, *Gen.* xlvii. 13. תלה *Prov.* xxvi. 18. מתלהלה, and others have made the Root להה retaining the Signification in the latter to be made, because to irradiate Light, is the Idea of the second Person in the Essence. But the Man who pretends to that is mad. As in the Text; *As a Madman who casteth Firebrands, (Flames or Sparks) Arrows and Death——and saith, am not I in sport.* And they have been superlatively mad who have attributed that Power to Orbs, Stones, *&c.* The same Manner of Termination is used in הלך *&c.* But as that Idea was too gross even for one leavened with the Doctrine of the *Rabbies*; and though the first is evidently to be distracted, as they had construed it to Labour, he has attempted to prove its Relation to the Root לאה to labour, to be fatigued; but that will not do; the א in לאה is always radical, so it must stand till——*He who irradiates, The Light come:* So *Ezek.* xxi. 25. *And thou profane wicked Prince of* Israel, *whose Day is come, when Iniquity shall have an End. Thus saith* Adonai Jehovah, *remove the Diadem, and take off the Crown: This shall not be the same, exalt him that is low,*

and

and abaſe him that is high. I will overturn, overturn, overturn it, (perverted, perverted, perverted, will I make it) and it ſhall be no more, until he come whoſe Right it is, and I will give it him: Hoſ. xii. 1. *And* Judah *yet reigns with* אל *the Irradiator, and with the Holy Ones is faithful.*

We can give no Idea of the original Name, Glory or Gravity, but by the Type, in a material and mechanical Senſe. He by the Motions, Actions, or Effects of the Light, in this Senſe the Gravitor, in this Machine the Names, performs every thing in the ſupport of this material Syſtem, in moving the Orbs, in circulating Water, in the Production of Vegetables from Seeds, and Animals from Eggs, *&c.* ſo Light is the Glory of the Names, and the Subject, the Object of Man's Admiration. Which Irradiation is expreſſed by ſeveral of its moſt viſible or ſenſible Effects upon other paſſive Matter in generally; upon Solids, by their being formed and kept ſolid; upon Fluids, by being compreſſed, upon both, by giving a Tendency or Gravitation towards the Orb of the Earth, or impreſſing Weight upon every Atom of them; and in their being moved (where not obſtructed) by the Com-

preſſure or Impulſe of Light, aſſiſted by the Spirit; and therefore the Word כבד is often and more properly tranſlated *Gravity*, or *Gravitor*, of which together in the latter Part.

Irradiation in general is expreſſed by the Word יפע, not only for this Irradiation of Light outward, but alſo for that of the Spirit inward, and for the ſupernatural Repreſentations, but in ſpiritual Adminiſtration. *Job* iii. 4. *Nor let the Light ſhine upon it.* Ibid. xxxvii. 15. *And his Cloud cauſe the Light to ſhine.* Ibid. x. 22. *And Irradiation like that of concreted Grains* (Spirit). Deut. xxxiii. 2. Jehovah—*irradiated from Mount* Paran. Pſal. l. 2. *Out of* Sion *the Perfection of Beauty, hath the* Aleim *irradiated.* ibid. lxxx. 2. *Thou that dwelleſt in the Cherubim, irradiate.* Job. x. 3. *And irradiate upon the Counſel of the Wicked.* Pſ. xciv. 1. אל *Irradiator of Revenges*, Jehovah, *Irradiator of Revenges ſhine forth; lift up thyſelf thou Judge of the Earth.* This is alſo aſcribed to the Names the falſe *Aleim*, *Ezek.* xxviii. 7, 17.

In relation to the extraordinary Work of the Redemption of Man, the Glory in a mixed Senſe, ſpiritually and corporeally, by voluntary Covenant, was

like the Light, to be ſent forth and diffuſe itſelf. The ſecond Perſon under the typical Names of Irradiator, The Glory, That Perſon in *Jehovah* was to be united with Man, that he might be able, in this Part, to diffuſe himſelf in Beneficence to Men; that that Perſon might be able to perform perfect Righteouſneſs for all Mankind; to ſuffer the Wrath of the Father, ſatisfy Juſtice, and attone for the Sins of all Mankind. And, in deſpight of the Subtilty, Envy and Malice of Satan in ſeducing Man, ſhould defeat, overcome, and ſo juſtly ſentence him to everlaſting Torment, and redeem Man; and thereby reclaim ſuch, as would believe, to love the *Aleim*, and to be fit to be beloved by them; to conquer Death, to take Poſſeſſion; and finally put them into the State which was intended for Man.

As the Power of Irradiation, though in the whole fluid Subſtance the Emblem is, as one may ſay, in Action mechanically divided, one Part to the Fire, one to the Light, and one to the Spirit; ſo that Power, in the Eſſence it repreſents, is, as one may ſay, by the Covenant occonomically divided to the Father to puniſh Sinners, to take Vengeance of them in Chriſt; to the Light the Son to rule the

Church, to redeem and give new Life to Men; to the Holy Ghoſt to lead, or drive, to comfort and ſanctify them, to inſpire the Prophets to reveal Things paſt, and to come, to write, ſo record the Scriptures; and whatever elſe is aſcribed to each Perſon in Scripture. And I ſhall ſhew, under other Words, in the typical Actions, that each Perſon acted his Part in the Irradiation; and that the Perſon repreſented by the Irradiation of Light was the Glory, when I come to explain them below.

As this glorious Action of redeeming Man was not in the Power of any other Being; as this was the Action by which the Wiſdom, Power, Goodneſs, *&c.* of the *Aleim* towards Men appeared to his intelligent Creatures, Angels and Men (if I might be permitted to judge) more than in creating this Syſtem and Man, and which was expected to produce Admiration, Love, *&c.* in Men; and with relation to the two Parts, the Types, and the Completion, 2 *Cor.* iii. 9. *For if the Miniſtration of Condemnation be Glory, much more doth the Miniſtration of Righteouſneſs exceed in Glory*; if there had been no Oppoſers, this Act, in the common Acceptation of the Word, might have been called their Glory, and he that

performed it the Glory. But in a ſtronger Senſe; after the Devil, that Hierarchy of fallen Angels, in Envy to the Man who was to have that Glory, had made *Aleim* of the Names, aſcribed the Gift of ſuch Powers to them, as would have ſecured Man from falling, and tempted *Eve* to acknowledge the Power of giving ſuch Gifts to them, and thereby ſeparated Man from the true *Aleim*, made him ſubject to Death, *&c*; and after, upon this Scheme, the Heathens univerſally made the Names *Aleim*, aſcribed all the material Actions in the Names to them, and imagined that there was Power in them to redeem Men, and make them happy hereafter; ſo made the Names Uſurpers of the ſole Prerogative of the Glory of *Jehovah Aleim*, and their Rivals; poſſeſſed them of the only Tribute *Jehovah* requires of his Creatures, and of that which only can qualify the Creatures for future Happineſs; as the Conteſt between the Jews and Heathens was, who or what were the *Aleim*, who had covenanted and ſworn to deliver them here, and to redeem them for hereafter, the Name or Attribute of this Perſon and this Power in the Name, is in infinite Numbers of Places reclaimed; under רקיע *Gen.* i. 8. *The* Aleim *called the Expanſion the*

Names. Job xxxvii. 18. *Canst thou like him give an expansive Power to the Æthers,* (Strugglers) *which are strong as molten Glass.* Psal. cl. 1. *Ascribe Irradiation of the Light to him in the Expansion of his Strength.* Deut. xxxiii. 26. *There is none like the Irradiator of* Jesurum, *who drives the Names to thy Assistance, and in his Magnificence the Æthers.* Psal. lxviii. 35. *Ascribe Strength to the* Aleim *in* Israel: *It is his Height and his Strength in the Æthers.* lxxxix. 7. *What in the Æther can be compared to* Jehovah? *& al.* Prov. viii. 18. *Riches and Glory are with me.* Josh. vii. 19. *Give, I pray thee, Glory to* Jehovah *the* Aleim *of* Israel, *and make Confession unto him.* 1 Chron. xvi. 28. *Give unto* Jehovah *Glory and Strength, give unto* Jehovah *the Glory his Name.* Psal. xxix. 1. *Ascribe to* Jehovah *the Sons of* אלים (the two Agents that irradiate) *ascribe unto* Jehovah *Glory and Strength; give unto* Jehovah *the Glory of his Name.* Psal. lvii. 9. *Awake my Glory, awake Lute and Harp; I myself will awake early; I will confess to thee, O Lord, among the Nations, that thy Mercy is great unto* (as) *the Names, and thy Truth unto* (or, as) *the Æthers. Exalt thy-*

self

self O Aleim *above the Names, let thy Glory be above all the Earth.* Psal. lxvi. 2. *Sing forth the Honour of his Name, make his Praise, his Irradiation glorious.* Psal. lxxii. 19. *And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory, Amen and Amen.* Psal. cxvi. 6. *Honour and Majesty are before him, Strength and Beauty are in his Sanctuary: Give unto* Jehovah, *O ye Kindreds of the People, give unto* Jehovah *Glory and Strength. Give unto* Jehovah *Glory his Name, bring an Offering,* &c. ibid. lxxxvi. 9. *And shall glorify thy Name.* Ver. 12. *And I will glorify thy Name for evermore.* Jer. xiii. 16. *Ascribe Glory to* Jehovah *your* Aleim, *before,* &c. Isa. xlii. 8. *I* Jehovah, *be my Name, my Glory will I not give to another, so my Irradiation to graven Images.* ibid. xlviii. 11. *For my own sake, even for my own sake, will I do it, for how should he be polluted, and I will not give my Glory to another.* ibid. xliii. 7. *Even every one that is called by my Name. For I have created him for my Glory, I have formed him, yea I have made him.*

Upon any great Occasion or Manifestation, whenever these Powers or Actions,

or the Property of them, especially the Delivery of the Believers here, or the Redemption of them then afterwards, and for hereafter, were necessary to be asserted, or were called in question; as upon the Fall of Man, when Promises were made of *Christ*, and Redemption by him, to *Abraham* and his Adherents, as we suppose, under Persecution in *Mesopotamia*; when the Jews were to be delivered from the *Egyptians*; when the Terms of Redemption were renewed to the Jews; when the new Tabernacle by Appointment was set up; when the Jews were to be miraculously supported with Food and Water in the Wilderness; when they had finished the first Temple; when they were in the *Babylonish* Captivity; upon the Birth of *Christ*; upon his Transfiguration; upon the Descent of the Holy Ghost; upon the Conversion of St. *Paul*: Besides other Miracles, this Glory, was supernaturally exhibited in Miniature, emblematically by an Irradiation of Light, sometimes in a Cloud, sometimes without in the Air; and, that it might be distinguished from the Light of the Sun, and that its Figure and Motion might be more perspicuous, its Rays are said to be near the Colour, and its Motion quick like Fire. Indeed

Light

Light together (without the Mixture of Spirit, as it is in every Part of this Syſtem, except behind the Orbs) could not appear otherwiſe but like Fire. And that it ſhone or ſent forth a Brightneſs, a Splendor of leſſer degree, viſibly diſtinguiſhable, and often mentioned; and 'tis ſeveral times expreſſed, that the Figure of this Perſon was in this Light, and perhaps it was at other times included in the Appearance, under the Term Glory, without Deſcription. And this Splendor was afterwards viſible in the Perſon, the Glory repreſented. This has been partly ſhewed in my Eſſay to the *New Hiſtory* of the Bible, as far as the Tranſlation in uſe would carry it, and in my other Writings occaſionally; but being now my Subject, I muſt explain it more particularly.

Though all Places, Things, and Beings, are always in the Preſence of that Perſon who could redeem Man, and continually ſubject to the Irradiation of his Power; yet this Emblem repreſented, as one muſt expreſs it, that his Eyes were immediately fixed upon that Place; that he ſaw their Miſtruſt of his Power, or what elſe occaſioned it. This ſhewed that his irradiating Power acted then and there, and conſequently that it was able to act in any

Place, at any time, to perform the Actions in question. That this was well understood is manifest; because at first Sight of it, without asking any Questions; whenever it appeared, it infallibly determined all Disputes, produced at least Fear and outward Submission in the most obstinate, made them sensible of the immediate Presence of the spiritual Power of that Person in that Place; and to the Faithful was the Evidence of their Happiness here and hereafter. Though the mechanical Power in Light, produced by Irradiation, effected in the support of this System by Compressure, Gravity, *&c.* whose Beneficence is diffused from the Center to the Circumference, was well known to be his material Power; by which, as above hinted, by the Action of that Light in Expansion, he formed this World, Creatures, *&c.* as well as Rules in it; which is a continual Emblem of his spiritual Power, and of his Personality, wherein he, the second Person, was represented: And, though at the time of several of the Appearances of this supernatural Emblem the Glory, they had the Pillar of the Cloud by Day, and Fire and Light by Night; yet, as the Superiority or Controul of the material Agents and their Powers, had been contested, this

proved

prov'd to Senſe, that the ſecond Perſon had not only power to controul the mechanical Power in the Names, and produce a ſupernatural Motion of Light in the Matter of them, but even to repreſent or exhibit the Emblems of the three Agents in them, the Cherubim, and ſecondarily of the Trinity, of which he was one; and himſelf in the Figure of a Man placed above them on the Throne, and veſted with the Expanſion, *&c.* the *Inſignia* of their Power, and conſequently with the Power of the Trinity. And, as every Appearance exhibited, or Action perform'd typically, look'd back to the original Power, and the Terms ſettled by Covenant, and forward predictively to what was to be accompliſhed; and as each Perſon appeared and acted typically in his reſpective Emblem, ſo this ſhew'd that Chriſt exerciſed this Power; ſo ſhould be able to accompliſh what he had covenanted to perform.

Jehovah, the Name, is emblematically ſaid to go into the Cloud, to dwell between the Cherubim in *S. Sanctorum* on כפר the propitiatory Seat (the Coverer, the Expiator, a young Lion) the Ark and the כפר were of the ſame Dimenſion. The Ark I ſuppoſe, as the Table, had a Ledge of a hand-breadth about its top, and a Crown

Crown of Glory placed upon that Ledge; so the כפר stood upon the top of the Ark, within the Crown; so the Irradiation, supernaturally, was from the כפר, or from him upon it: so upon the Chariot, which represents the Administration; so under the Feet of the Figure of the Man, about his Head, of which below. So this Person says, *Exod.* xxv. 20, 22. That he would there meet *Moses* and give Directions; so *ib.* xxix. 42. *And I will meet there the children of Israel, and be sanctified in my Glory* (or me the Glory) *Numb.* vii. 8, 9. That he spoke to *Moses* from thence: So *Levit.* xvi. 2. —*speak unto* Aaron *thy Brother, that he come not at all times into the holy place within the Veil, before the Mercy-Seat, which is upon the Ark, that he die not: for I* (the Light, the Glory) *will appear in the Cloud upon the Mercy-Seat.*

The Jews say, *Schind. Lex*, p. 830. "By the Presence of God is meant the Glory of God which appeared in the Holy of Holies between the Cherubim, of which at the End of the Gemara, ch. 1, *&c.* *Boderian's Syro-Chald. Lex.* כבד in the *Hebrew* is to Honour, Glorify, *Lev.* x. Psal. xlix. whence כבוד Glory, by which Name, in their Mysterious Books, they mean

mean the Divine Presence or Shechinah." The Apostate Jews have impos'd upon themselves and us, by concealing the design of the Cherubim, in changing the distinguishing Epithets of Name, Glory, *&c.* with *Jehovah* for *Shecinah*, and making this Emblem of the second Person, the Name *Jehovah*, the Glory *Jehovah*, &c. the only Person which existed or dwelt there; and insinuating from thence, that there was no more Persons but one in the Essence existing. I shall shew them, that there was three Persons dwelt there emblematically with the Emblem of Man, which was to be taken into the Essence. So *Buxt. Chald. Lex.* 2398. " They had five things in the first, which they wanted in the second Temple; the Ark, the Mercy-Seat, and Cherubim were the first thing: the Divine Majesty the second thing: the Holy Spirit, which is Prophesy, the third thing: the *Urim and Thummim*, the fourth thing; Fire from heaven the fifth thing." And they say this Glory always dwell'd upon the כפר. 'Tis certain it was present there upon occasion, perhaps sometimes in a Cloud. This Glory was also with the Cherubim, when they were supernaturally exhibited abroad, because they then had no Temple there: so they are called *Heb.* ix.

ix. 5. *The Cherubims of Glory,* Ezek. i. 1. *The Names were opened, and I saw Visions, the* Aleim. 4. *And I looked, and behold a Whirlwind came out of the North, a great Cloud, and a Fire unfolding itself, and out of the midst thereof, as the Colour of Amber, out of the midst of the Fire. Also out of the midst thereof, the likeness of four living Creatures. And this their appearance, and the Similitude of* Adam *to them. And every one had four faces.* 10. *And for the likeness of their faces, they four had the faces of a Man, and the faces of a Lion on the right side, and they four had the faces of an Ox on the left side: They four also had the faces of an Eagle.* 22. *And the likeness of the Firmament (Expansion) upon the heads of the living Creature, as the Eye* (or sparkling) *of the terrible* הקרח, *stretch'd forth over their heads above.* 26. *And above the Firmament (Expansion) that was over their heads, was the likeness of a Throne, as the appearance of a Sapphire-stone; and upon the likeness of the Throne, was the likeness of the appearance of* Adam (*a Man*) *above upon it. And I saw as the Eye* (or sparkling) of חשמל, *as the appearance of Fire round about within it: from the ap-*

appearance of his Loins even upward, and from the appearance of his Loins even downward, I saw as it were the appearance of Fire, and it had Brightness round about. As the appearance of the Bow, that is in the Cloud in the Day of Rain, so was the appearance of the Brightness round about. This was the appearance of the likeness of the Glory Jehovah: *And when I saw it, I fell upon my face, and I heard a voice of one that spake.* Ib. viii. 2. *Then I beheld, and lo, a likeness as the appearance of Fire; from the appearance of his Loins, even downwards, Fire: And from his Loins, even upward, as the appearance of Brightness (Splendor) as the Colour of Amber; and he put forth the form of a hand,—and the Spirit lift me up,—and brought me in the Vision of the* Aleim *to* Jerusalem, *to the Door of the Inner Gate that looketh towards the North—And behold the Glory of the* Aleim *of* Israel *was there, according to the Vision that I saw in the Plain.* Ib. ix. 3. *And the Glory of the* Aleim *of* Israel *was gone up, from the Cherub whereon he was, to the Threshold of the House, and he call'd to the Man,—and* Jehovah *said unto him,* —ib. x. i. *Then I looked, and behold, in the*

the Firmament that was above the head of the Cherubims, there appear'd over them as it were a Sapphire-ſtone, as the appearance of the likeneſs of a Throne: and he ſpake unto the Man. 4. *Then the Glory* Jehovah *went up from the Cherub,* &c. 18. *Then the Glory* Jehovah *departed from off the Threſhold of the Houſe, and ſtood over the Cherubim.— And the Cherubim—went—and ſtood at the Door of the Eaſt Gate of the Houſe of* Jehovah, *and the Glory of the* Aleim *of* Iſrael *was over them above. This is the living Creature that I ſaw* תחת *ſubter, vice, inſtead of* [a ſubſtitute of] *the* Aleim *of* Iſrael, *by the River of* Chebar, *and I knew that they were the Cherubims. Every one had four faces,* &c. ib. xi. 22, 23. So *Eccleſ.* xlix. 8. *It was* Ezekiel *who ſaw the glorious Viſion, which was ſhew'd him upon the Chariot of the Cherubims.* From this appearance of Man upon the Throne, and *Dan.* vii. 9. and Texts in other parts to this purpoſe, the ignorant Jews took their Notion of a temporal King and Kingdom. So firſt of Images, *Buxt. Chald.* 879. *R. Moſes Ben-Majemon. in his commentaries upon Miſnajoth, in Avoda ſacra,* cap. 3.— *ſolt* (that is to the *Shemoſh* the Light) " the figure

figure of a king, wearing a Crown, and ſitting on a Globe." This was their שם *Name*, with the *Inſignia* of Rule, they ſet up upon the Tower of *Babel*; and hence their Chariots for the *Shemoſh*, 2 *Reg.* xxiii. 11, *&c.* But to return to the Cloud, the Tabernacle, and Temple. The Tabernacle was call'd, *Pſal.* xxvi. 8. *The Place of the Tabernacle of his Glory.* Pſal. xxix. 9. *In his Temple, he is deſcribed all over Glory.* Pſal. lxiii. 1. *My Soul thirſteth— to ſee thy power and thy Glory, ſo as I have ſeen thee in the Sanctuary.* Pſal. cl. 1. *Hallelujah, aſcribe Irradiation, to* אל *the Irradiator in his Sanctuary.* Hence 1 *Sam.* iv. 21. When the Ark, *&c.* were taken, *Eli*'s Daughter names her Son *Icabod*, becauſe the Glory was departed from *Iſrael.* But, as the Glory went not with it, when that is ſpoken of, the Word פאר is uſed, *Pſal.* lxxviii. 61. *And delivered his Strength into Captivity, and his Beauty into the Enemies Hand.* Hence this כפר is called, *Jer.* xiv. 21. xvii. 12. *the Throne of Glory*; and he who ſat there was called, *Pſal.* xxiv. 7. *the King Glory.* The Name which ſat there was called, *Nehem.* ix. 5. *Pſal.* lxxii. 19. *the Name Glory.* 1 *Chron.* xiii. 6.— *That dwelleth in the Cherubim where the*

Name

Name is invoked. So 2 *Sam.* vi. 2. 2 *Chron.* xx. 9. *For thy Name is in this House.* He is call'd, *Psal.* lxxix. 9. דבר *the Word* (another personal Name) *of the Glory of thy Name*, which as an emblematical Name of a Person, comprehended not only the Person, but all the Manifestation in Actions, Effects, and Consequences. They attributed to him the Power of seeing and controuling. *Isa.* iii. 8. *The Eyes of thy Glory.* Psal. xxix. 3. אל *the Irradiator of Glory thundereth.* Job xxxvii. 5. *The Irradiator thundereth with his Voice; He doth wonderful Things.* *Psal.* xciv. 1. They supposed the Glory could irradiate from that Place, and exercise that Power in any Place, as above cited, *Psal.* lxxx. 2. *Thou that dwellest in the Cherubim irradiate.* ibid. xcix. 1. *He dwelleth in the Cherubim, let the Earth decline.* ibid. l. 2. *Out of* Sion *the Perfection of Beauty, the* Aleim *have irradiated.*

As this is the most glorious Subject that ever Man as Man writ upon; as it leads me to the most glorious, most desirable Discovery, or Recovery of what has been designedly concealed by our Enemies, that ever Man made; as it brings the first or eldest Action that ever was revealed to Man, and the only Secret which he is concerned

to

to know, hierographically to Sense; that which was to keep the very Way to the Tree of Life, the Evidence of the Foundation of the Christian System; of the Trinity; of making the Covenant for the Redemption of Men; of taking the Man into the Essence; of the commemorating of the Covenant; and typically of the Manner of performing it; of exhibiting it above as a Propitiation for Men, which seems to have been reserved to a very proper Time. I must make a short Digression, and shew the Doctrine of the Times, and from what Authority those who propagate it have taken it; that those, who are not yet determined, may see the Evidence and the Prospect on each side, before they make their Choice. I ought to make Apologies for treating so sublime and so extensive a Subject, in so concise a manner; but many Reasons force me to let it go so.

I have laboured to shew the Perfection of the *Hebrew* Scriptures; I have shewed the State of Man before and after the Fall; I have proved a Trinity of Persons in the Essence; I have shewed the Object which the Jews worshipped, and that which the Gentiles worshipped, and many of the Rites and Ceremonies performed by each; their Philosophy in gross; and many other Things of Antiquity, which I thought were

neceſſary to be known. But many who think themſelves ſecure, ſeem to think theſe Matters of Speculation, and that nothing is of any Moment, or worth reading, unleſs you tell them the Deſign of the Diſcoveries, and why it concerns them to know ſuch Things. I am now coming to the main Point, to ſhew what Benefit Believers are to have from the *Aleim*; ſo muſt ſtate the Caſe, or recapitulate it in a few ſhort Hints. How theſe Things were underſtood, and how they are miſunderſtood now, ſhew the Authors of ſuch Miſtakes, and the Conſequences.

Man was created a free Agent, enabled to be directed by the *Aleim*, but liable to be tempted, to follow the Imaginations of other Beings, or of himſelf, and ſo to aim at Self-ſufficiency or Independency.

I have ſhewed that the firſt Inſtitution was to avoid eating of the forbidden Fruit; believe, eat of the Tree of Lives, and be tranſlated to Happineſs.

I have ſhewed that he was tempted, forfeited that Happineſs, became mortal, a Criminal, and miſerable.

The ſecond Inſtitution was believe, love the *Aleim*, and thoſe who love them, repreſent the Manner and the Means of

Sal-

Salvation typically till it come, and be saved.

I have shewed that Believers, and the Jews, exhibited these Types, in hopes of Salvation from the true *Aleim*; and the Heathens did the same, in hopes of Happiness from the Shadows, the Names.

I have, in many Places, proved that all the Ancients, after the Fall, expected to be saved by Sacrifice, and that they thought the Brutes not sufficient: But the Jews expected an higher Sacrifice, and the Gentiles frequently, in their greatest Straits, offered human Sacrifice, nay even their First-born.

I have shewed that both Sides, all Mankind, believed that the same material Agents did every thing in this material System; the Believers and Jews, by God's Creation, Formation and Appointment; the Heathens so, at first, and afterwards mistook them for *Aleim*.

I have also shewed that, after the Confusion of Tongues, the Heathens preserved little Knowledge of their Gods, or of their Services, and the Poets, *&c.* by their allegorizing, destroyed most of that little they had preserved.

In this State of Confusion, the Philosophers found that the Air was no God;

knew nothing of any other; found that this Syſtem was inanimate, and concluded there muſt be ſome Mechaniſm, Property, or Fate, that governed it: Others, ignorant of any Rules or Duties, began to ſet up Morality, and, with what they called Reaſoning, demonſtrated that they knew no other; and ſo, that there was no other certain Way of attaining Happineſs. This is the greateſt Temptation that can be offered to Man; and, in another Shape, was what the Devil firſt put upon Man, when Man had it in his Power, by obſerving the Inſtitution, to have made himſelf happy, *viz.* not to depend upon that, but to make himſelf happy by his own Means, or his own Way, which put it out of his Power: Yet ſuch is the Vanity of Man, in the Condition that put him, that whoever propoſes any thing of this kind, will always be heard with Applauſe.

I have ſhewed that after the Jews, by being in Captivity, had loſt their Language, and the Knowledge contained in the Scriptures, they imagined that their Deliverer was to be not a Sufferer, but a great Prince; ſo that the Types which repreſented him were Originals, and were to deliver, redeem them from Sin.

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The Sum of their Institution was, that they should have no other *Aleim*; no Hope of delivering themselves from Sin, but by the Name *Jehovah*: So whoever set up either the Types, or their own Righteousness, or any other Means than such as *Jehovah* appointed and accepted, made these Means *Aleim*.

The *Pharisees*, towards the End of their State, had placed their Hopes in a strict Observance of the typical Services which were in their own Power, and which they could perform; and so, though it was performing Part of the Institution, they attributed the Means of Salvation to themselves, and neglected to attribute it to him who was to have been represented by those Shadows, so were guilty of having other *Aleim*.

In this State, Christ found many of the Jews, and some of the Gentiles; and tho' he performed all the Miracles which were predicted to be the Evidence of his Person, and though he performed all Righteousness, yet these blind Notions spurred on the People to put him to death, and thereby he performed the Remainder; so all that was typified of him, and made Satisfaction for the Sins of all Men.

The last Institution is believe, love the *Aleim*, and one another; commemorate the Manner, and the Means of Salvation, and be saved.

Since the World seems to be fond of those who, without regard to any Institution, or indeed without knowing any thing of the Design of any Institution, Reason, as they call it, or talk out of their own Heads, or after such as themselves; besides what I have said of the Jews and Heathens, it is necessary to say something of one who appears, to me, to have been the Original of this sort, and who I think was a Mulatto, neither Jew nor Heathen, and worse than any one of either.

Soon after Christ had performed what was promised and predicted of him, while his Disciples had the Power of working Miracles, Gift of Tongues, *&c.* a Renegado, who pretends to have been of the Jewish Race, some say of the Tribe of *Levi*, and calls himself *Philo*, who tells us himself that he was an Enthusiast. *Philo*, p. 393. " For (says he) if the Mind conceive any thing of itself, the Conception, for the most part, proves abortive and immature: On the contrary, whatever is the Fruit of a divine Impulse, is full and perfect. I am not ashamed to confess, that this

this has frequently happened to myſelf. Sitting down to write of the common received Opinions among the Philoſophers, and knowing exactly what was to be ſaid, I found my Mind would not produce any thing, and ſo have got up, nothing done, condemning their Opinions, and admiring the Power of him *who is*, that opens and ſhuts the Inlets of the Mind. At another time coming quite empty, I have been filled all of a ſudden, Thoughts falling down upon me from above, like gentle Showers of Rain, or Flakes of Snow; ſo that, as if ſeized with the Spirit, I neither knew the Place where I was, the Perſons preſent, myſelf, or what I was ſaying or writing.") Who had ſtudied the allegorical Way of Writing among the *Greeks* about their Gods, their Religion, and their Philoſophy which was interwoven in it, becauſe their Gods and their natural Agents were the ſame, and their then newly introduced Religion of Morality; and muſt certainly have heard of the Preaching of Chriſt, of his Suffering, and Reſurrection, of the Miracles he and his Apoſtles performed, of the Doctrine they taught, and it is very likely have ſeen their Writings. I paſs over the Teſtimonies of his keeping company with any of them; and he, with-

out any Evidence or Pretence of understanding the Nature of the *Hebrew* Language, or the Design of the Sacred Scriptures, or of following any Translation, Paraphrase, Authority, Precedent, or even Tradition or Hearsay; except what he tells us be true, that there was an independent Sect of such who were possessed by some other Spirit than that which inspired *Moses*, who had left off his Appointments and the Priesthood, and had set up a Religion for themselves, whom he calls *Therapeutæ*.

Philo, p. 893. " They have little sacred Buildings which they call *Semnea*, or Monasteries, into which they bring neither Meat or Drink, or any other Necessaries for the Support of the Body *(so no Sacrifice, no Symbols)* but only the Law, and the divine Oracles of the Prophets, and Hymns, and some other Things which are useful for the Promotion of Piety and Knowledge——There are some among them who, in their Sleep, deliver excellent Sayings of divine Philosophy—— In exercising themselves in the sacred Volumes, they philosophize upon them after their Country Manner, and expound them allegorically; for they suppose that the Words are only Notes and Marks of some Things

Things of a myſtical Nature, which are to be figuratively explained. They have among them the Writings of ſome Antients, who were principal Leaders of their Sect, and have left them many Monuments of that allegorical Learning, by which, as original Patterns, they direct their Studies."—— p. 894. " Then one of the moſt eminent of them ſtands up, and holds forth."—— p. 901. " Their Expoſitions of the ſacred Letter conſiſt in Allegories. For theſe Men imagine the whole Law to reſemble an Animal; the Precepts, being relative to the Body, the abſtruſe Parts, hid under the Veil of Words, relate to the Soul, *&c.*" In deſpite of the Certainty of the *Hebrew* Language, and the Perfection of the ſacred Writings, (if that can be ſaid of a Perſon, who, for any thing that appears, knew nothing of either) he firſt had the Impudence to think the divine Writings, ſo Truths, might be treated in that manner; and to endeavour, by that means, not only to evade the Points in diſpute between the then apoſtate Jews and Chriſtians, or between them both and the Heathens, but the whole Inſtitution of the believing Jews and Chriſtians, nay even the Scheme of the Jews then in Being, to make a Jeſt of the Fall of Man, ſo of the Cove-

Covenant and Satisfaction, *&c.* Though he mentions it upon another Occasion, p. 202. " When *Moses* prays that *Dan* may be a Serpent, he does not pray that he may be like the Serpent that deceived *Eve.* p. 203. For that Serpent, the Seducer of *Eve*, is represented as greedy of the Destruction of Men: For so says the Curse, He shall watch thy Head, and thou his Heel, *Gen.* iii." He turns it off thus, p. 920. speaking of *Abel's* Murder, " There was a Murderer of his Brother at the very first, before Mankind began to multiply. This is that first Wicked-one, who first stained the pure Earth with human Gore; who first put a Stop to its diffusive Fruitfulness, and flourishing Increase, who was the first Author of Corruption to the human Race, and gave us the sad Reverse of Death for Life, Sorrow for Joy, Evil for Good." To make the End of typical Sacrifices giving of Thanks, in opposition commends another Sect. p. 876. " Among the Jews who live in *Palestine* and *Syria*, there are some whom they call *Essæans*, about the Number, as I think, of four thousand. They have their Name from their Sanctity, because they are most religious Worshippers of God, though they offer no Sacrifices to him, but form their Minds

Minds to a State of Holineſs." p. 877. " No one makes Arrows or Darts among them, or any other Inſtruments of War. —They condemn the Authority of one over another as impious and unjuſt, and contrary to the Law of Nature——They exerciſe themſelves wholly in Ethics or moral Philoſophy, under their own Laws derived from their Anceſtors; which are ſuch, as none can underſtand without the Aſſiſtance of divine Inſpiration.——One takes the Bible and reads out of it, and then another of a ſuperior Skill expounds the difficult or obſcure Places. Their Manner of Expounding chiefly conſiſts in Parables, in the Way that was antiently in uſe among them—They abſtain from Swearing and Lying." Let us hear his own Opinion; p. 158. " Therefore, if you ſee any one that hardly takes any Meat or Drink, or refuſes to bathe or anoint himſelf, neglecting his Dreſs, lying on the Ground, or having very bad Covering, and afterwards pleaſing himſelf upon account of this Temperance, pity his Error, and ſhew him the true Way of real Temperance; for as yet he has only practiſed uſeleſs Severities, and oppreſſed his Soul, as well as Body, with Hunger and other Calamities. Alſo if any one uſes Sprink-

Sprinklings and other Purifications, he makes his Body clean indeed, but ſullies his Mind; or if one, who abounds in Wealth, build a Temple, at a great Expence, and continually ſacrifices Hecatombs, and adorns the Houſe he has dedicated with precious Gifts, ſparing neither Gold nor Silver, nor Workmanſhip which exceeds the Materials, even this Perſon is not to be ſet down in the Liſt of the Pious; for he has erred from the Way of Piety, by placing his Holineſs in Ceremonies, and giving Gifts to him who is not to be bribed, and flattering, where Flattery can have no place. For God is pleaſed with true Worſhip, and the Sacrifice of the Soul alone."——p. 229. "Holy Rites and Faith in Sacrifice are a very pretty Shoot, but that Evil Superſtition is apt to grow to it, which muſt be cut off, before the Plant can thrive—For God is delighted with Altars that burn with no Fires, which are ſurrounded with a Choir of Virtues, not with Flame and Blaze, *&c.*"—p. 231.—"Some think God pleaſed and placated with Temples, Gifts, Sacrifices, *&c.*—but it is better to worſhip him with Praiſes and Hymns, not ſung out with a ſonorous and melodious Voice, but ſung in the pure Mind, which God alone can ſee." That you may not ſuſpect he was turned

turned Christian, p. 1118. "Was it not well expressed, when he said that an incorporeal Soul was to be the future Sacrifice; but not a double Mass, a Mixture made up of mortal and immortal?" He is here allegorizing *Levit.* ii. 2. and makes the whole Intent of every thing in the Bible a Jingle of Words, out of his own Imagination, chiefly accommodated to Morality, the Scheme then on foot among the Heathens, and to his *Septenarius*, which, when he knew not what to say, he constantly plagues his Reader with; or when he is speaking of Things, which were most of them instituted to reclaim the foolish Notions the Heathens had run into about the seven Spheres in their Object of Worship. After he had, by the enthusiastick Dreams of himself and his Sects, superseded *Moses*'s typical Law, and the Righteousness of Christ; and set up the Righteousness of each Person for himself, in its stead; he, at p. 1099, *& seq.* when the Temple was in danger of being defiled, and when he, as 'tis said, was employed to sollicit the Emperor to prevent it, pretends to talk of their Temple, and their sacred Laws, with abundance of Concern, which shews he was then a Hireling even in Religion. In the Edition translated by *Gellenius, & al.*

al. Franck. 1591, in one of the Testimonies printed before it, *Photius in Biblioth. Cod.* 103, 104, 105.—"He *(Philo)* often errs in his Accounts of Things that are foreign to Jewish Affairs——There are other little Pieces of his handed about, which contain moral Disputations and Explanations of the Old Testament, where he generally turns the Letter into Allegory. And I am of Opinion, that he was the Parent of that Method of allegorizing the sacred Scriptures, which crept into the Church.—There is a Report that he was initiated into the Christian Rites, but apostatized on some Disgust.—He had got such a Reputation among the *Greeks*, from a Knack of Writing, that it became a Proverb; "Either *Plato Philonizes*, "or *Philo Platonizes*."

As the Heathen Converts to Christianity, except those who had the Gift of Tongues, knew nothing of the *Hebrew*, so nothing of the Design of the Old Testament, except that little which appears in the LXX; as the Jews were not only ignorant, but vastly reserved, they took it as a Favour to be told any thing; they swallowed the first Account they had of it, and so have many, who knew nothing of the Design of the Bible since. And as his Descriptions of his God

are

are many of them the ſame, nay in the very Words which the Heathens had given of theirs, the Air; and his Deſcription of the Creation is worded ſo near what they meaned, that though he has affirmed it over and over, I cannot ſay whether he allowed that or not: For as he attributes it to a Creature, or Creatures, 'tis impoſſible it could be any more than Formation, which was perform'd by the material Word and Spirit. And as Morality was the ſame both to Jew and Gentile, as I have ſhewed, where the Heathens by their Religion had not broke in upon it, his Scheme only confirmed what the Heathens had before Chriſtianity, and made it an Innovation without any Foundation in the Bible; and for that Reaſon, I ſuppoſe, as far as my Memory ſerves, never mentions it. As the Jews and Heathens had the ſame Philoſophy, he had no Temptation to alter that; ſo in that Point he may be an indifferent Evidence, and I ſhall ſhew what he ſays of that in its Place. If the LXX and the Authors of the *Targums* had been near as wicked as he was, the firſt Chriſtians would have had no Account of the Bible; and it is likely we ſhould have had a very poor one. And though the Rabbies ſince have uſed all the Artifices they could

invent to deceive us in the main Points, not one of them has had the Impudence to follow his Scheme. Any one who believes a Record contains the Evidence of his Title to a good Eſtate, much more any one who believes that the Bible records the Terms of his eternal Happineſs, will find little Pleaſure in the Elegance of a Writing intended to pervert that Meaning. 'Tis the Buſineſs of a Chriſtian to ſhew that the *Hebrew* Scriptures were infallibly wrote, and that they contain the Foundation of that Religion; and to detect all who attempt to evade it. As *Philo* was the firſt who, under pretence of being of the Jewiſh Race, took this Liberty in Points of Divinity; and as his Books are the firſt of that ſort extant, I cannot forbear ſaying that he has done the moſt Miſchief that ever any Writer did, and is the common Parent of all the Hereſies, falſe Notions and Evaſions that have been revived ſince, nay even of thoſe which ſubſiſt at this Day; ſcarce any have been able to improve upon him.

In him you may ſee Sir *Iſaac Newton's* and *Clark's Deus*, God, p. 48. " For even the whole World would not be a Dwelling-place worthy of God, who is himſelf a Place for himſelf, full in himſelf, and ſuffi-

ſufficient for himſelf; and ſince God fills and contains every other Vacancy and Void; he can be contained by nothing, being one and all." p. 57. "God is underſtood to be the Soul of this Univerſe." p. 61. "For God fills all, penetrates all, leaving nothing void of himſelf." p. 339. "Who is ignorant that in deſcending he leaves one Place, and occupies another: But God fills all Places and Things, not *contained* but *containing*; who alone is *every where* and *no where*. *No where*, becauſe he created Space and Place, together with Bodies *(corporeal Subſtances)*: And the Creator cannot be contained in the Creature. *Every where*, becauſe, by his Powers extended through Earth, Water, Air, Heaven, he has left no Part of the World void; but hath bound all together by inviſible Bonds, ſo that it can never be looſed——Containing all Things in his Boſom, and penetrating all, even the leaſt Atom; for that inviſible and incomprehenſible Being is every where." p. 141. "Who is here and there, and every where, filling the utmoſt Extent of all Things, and leaving nothing void of himſelf." p. 183. ——"Can he hide himſelf from God? Where can he go from him, who never is no where, who ſees as far as all Bounds,

who fills the Universe with his Presence, and of whom nothing, no not the smallest, is deprived." p. 301. "Some of whom I have spoke before, from certain Passages in Scripture, believe him *who is*, to be subject to Anger and Passion: But he is never affected with any Passions; for these are the Effects of human Infirmities." p. 574. "*Place* is taken in a three-fold Sense: In the first, for *Space*, filled with Body *: Secondly, for that *Word of God*, which God himself has filled full of incorporeal Powers."——p. 575. "In the third Sense, God himself is called *Place*; because he contains all, and is contained of none, and all return to him; and because he alone is capable of himself, filling and containing himself. ——— But perhaps one Word signifies two Things, both the *Word of God*, and God himself." p. 512. "That which is *contained*, is always measured by that which contains. But Heaven, *whose Symbol is the Candlestick*, is of infinite Greatness. It is contained, but not in a Vacuum, as *Moses* teaches, nor by any Body of equal Magnitude, nor by an infinite Body, according to the prodigious fabulous Accounts, which we have taken notice of, in the mention of the Tower of *Babel*: For God is its Boundary, and

* *i. e.* A Vacuum-Plenum, or Full-Void.

Ruler

Ruler and Governor: Therefore as that Being itſelf is incomprehenſible, ſo whatever is terminated by him, is incommenſurable to us *." p. 148 —" Of theſe Virtues, that which is of God, is real and eſſential; becauſe God alone exiſts eſſentially: Upon which Account he neceſſarily ſays of himſelf, *I am who I am.*" p. 699. " Nothing that is created can be very God, (although he may be reputed as a God) becauſe he wants Eternity, without which he cannot be a Deity." p. 389. —" For alſo God, who is the *Intelligence* of this Univerſe, ſays, that his *Word or Logos* is his Houſe, which the Mediator perceiving, openly confeſſes, *&c.*" p. 416. " But of God he thinks very different: That the primary God is neither the World, nor the Soul of the World; neither are human Events to be attributed to the Stars, or to their Conjunctions. But this univerſal Machine is contained by inviſible *Potentates*, which the Architect has extended from the Extremities of the Earth, to the Extremities of Heaven, providing thereby for the Safety of the whole,

* *Philo* here bears hard on our modern Tower of *Babel* Men, whoſe Calculations of Diſtances, Magnitude, *&c.* of the Stars, *&c.* are not behind any Accounts of their Predeceſſors.

left the Frame which he had so beautifully put together should be dissolved. For these Potentates are the indissoluble Bonds of the Universe." p. 418. "God, who is the Mind of the Universe, is not beyond the Universal Nature of Things; is not the Contained, but the Container, and penetrates not only providentially, as is the Manner of Man, but essentially as is worthy of God *." Here he cites *Gen.* xxxi. 11. construes *Aleim* Θεος, *Lord*; leaves out *Bethel*, and inserts, [*in the Place*] to serve his Purpose; "*The Angel of the Lord spake to me in a Dream*—— *I am the God who appeared to thee*, in the Place of God, *where thou anointest a Stone to me, and vowed a Vow.*—You see, in the sacred Writings, that Dreams are sent from God, not only by the most antient Cause of Things, but also by the Angels his Ministers and Apparitors.—The Holy Word, as a King, commands others to do this or that, *&c.*" p. 599. "*I am the God whom thou sawest in the Place of God.*—This Passage is not to be passed over cursorily; but diligently to be examined whether there be two Gods; for we read, *I am the God who appeared to thee, not* in my Place, *but* in the Place

* Well said, *Philo!* well copied *Clark!*

of

of God, as if *of another*: What therefore ſhall we ſay? Why that there is really and truly only one God, and that the Word is abuſively or improperly applied to more: Therefore the Holy Scripture diſtinguiſhes the true God by an *Article*, *(none here but* ה*)* ſaying, I am *the* or *that* God. But it ſpeaks in an abuſive Senſe, without any Article, when it ſays, *Who appeared to thee in the Place of God*, adjoining nothing to the Word *God*. It alſo calls his moſt antient Word, *God, &c.*"—p. 600.—" I ſubſiſt and maintain the Nature of all Things—that they may be ſupported on a firm and ſolid Foundation, namely by my powerful *Word* or *Logos*, who is my Vicar General." p. 365. ſpeaking of the Appearances to *Abraham*——" He perceived three Images of one Object, or Subject: One of the Thing itſelf, the other two, as it were, its Shadows; which often happens to People walking in the material Light, where ſometimes, whether they be ſtanding or moving, a double Shadow is caſt. But you muſt take care you don't underſtand *Shadows* in a proper Senſe, when ſpoke of God; here is an Abuſe of the Word uſed for no other Purpoſe, but by way of Illuſtration, the Truth is far otherwiſe. But to come as near to

the Truth of Things as we can, the middle-moſt is the Father of all, properly called in Scripture, *He who is:* On each Side ſtand the moſt antient and neareſt *Powers* or Potentates to him *who is*; of whom one is called the Creating Potentate, the other the Regal, *that God*, by whom all Things were made and ſet in order; *this*, the *Lord, &c.*" p. 368.—" He ſpeaks to them not as three, but as one, ſaying, Lord, *&c.*" p. 226.—" They call *this Name* the *Lord God eternal:* Which Appellations mean the *Potentates* of him *who is: Lord*, that by which he *rules*; *God*, that by which he is *beneficent*. Upon which account, holy *Moſes*, throughout the whole ſix Days Works, uſes the Word *God*; for this ſuited the Potentate by which the Creator produced and adorned his Creatures." p. 588. " He ſhews *Jacob* a Dream in which the Lord, the Prince of the Angels, ſtood on the Top of the Ladder." p. 589. " The Name of the beneficent Potentate is *God*; of the Regal, *Lord*—which the Mediator underſtanding, as it ſeems to me, prays for a wonderful Thing, that the Lord might be made his God; for he would no longer fear him as a Prince, but love and honour him as one well deſerving of him. From theſe, and

and ſuch like Paſſages of ſacred Scripture, does it not behove Men, who have the Eyes of their Mind ſound and perfect, to look ſharp, and ſee what the inward (or *eſoteric)* Senſe is, and to ſearch out the Secrets of Nature, rather than reſt on the bare Letter? Though we ſhut the Eyes of the Mind, and either, through Negligence, will not or cannot ſee, the *Chief-Prieſt* of theſe holy Things admoniſhes, and gives us Courage that we do not deſpair, till he introduces us within the Veil, and, throwing in Light, ſhews us the moſt charming Myſteries, which are never ſeen by profane Men. This indeed is fit to be done." p. 673. " To this (the Crown) is prefixed a golden Plate engraved with four Letters, which, they ſay, ſignifies the Name of the *Eſſence.*" Becauſe they have tranſlated him whom *Hagar* firſt called the acting *Jehovah*, the Angel of *Jehovah*, though ſhe afterwards calls him *Jehovah*, without any Addition, he tells you this Story, to prove him to be an Angel, p. 481. " For Angels, the Servants of God, are looked upon as Gods, by ſuch as are in Diſtreſs or Servitude."

He is not willing to let the Idea of the Eſſence, and the Perſons exhibited in this Syſtem, be the Archtype; but he will

have the Names of the Names, the eternal Three, who are called by their Names to be the Archtype, to be in Ideas without Substance, or of another Substance, those to be the Archtype of these. p. 3. " For God, when, by *divine Prescience*, he foresaw, that a beautiful Copy could not be had without a beautiful Original, nor could any sensible Object be perfect, which did not correspond with the Archtype of an intellectual Idea, after he had decreed to make this visible Word, first formed an intellectual Image of it, that after the Exemplar of the incorporeal and most exact Image of God, he might compleat this corporeal World, the new made Copy of the more ancient Original, which should contain as many sensible as the other intellectual Kinds." I do not find that he tells us what his God dwelt in before he made what he calls his Word, Heaven, Ideas, Potentates, *&c.* p. 5. speaking of Man, says,—" He was formed after the Image of God. But if a Part is an Image of that Image, it is evident that this whole Species, namely, this universal World, bears more than Man, the divine Image: For it is clear that the archtypical Seal, which, we say, is the intellectual World itself, that very archtypical Exemplar, the Idea of Ideas, the

the Word of God——*In the Beginning God made,* signifies that *the Heaven was first* made. And indeed it is agreeable to Reason, that it should be the first Production, as it is the most excellent of the Things made, and consisting of the purest Essence: Upon which Account, it is set apart as the most sacred Habitation of the Deities, as well the invisible as the visible." p. 512.—" There is one Archtype superior to us; another his Image, which is conversant with us." p. 593. " We cannot perceive that intellectual World, (or World of Intelligencies) which, by the Decree of God, consists of Ideas, any otherwise than by Comparison with this our visible and sensible World; because we can conceive nothing incorporeal, but by means of Body, or corporeal Images." p. 853. " Are you ignorant that not only this sensible Heaven, but also that intellectual one, which may be called the Heaven of Heaven, is God's; the Earth is also his, and all it contains, the universal visible World, and that other invisible and incorporeal one, after whose Exemplar this our World is framed." p. 6. " Therefore the Architect first of all made an incorporeal Heaven, an invisible Earth, and an Idea of Air, and a Vacuum, in the intellectual World.

World. The Air he called Darkneſs, as being black by Nature; the Vacuum he named the Abyſs, for it is very deep, and gapes very wide. Afterwards he made an incorporeal Eſſence of Water, and alſo of the Spirit; laſt of all he made an incorporeal Flux of Light, and an intellectual Exemplar of [Ἡλίου] the Sun, and of all the Stars that were to bring Light to Heaven; dignifying the Light and Spirit with a peculiar Epithet: Calling one the *Spirit of God*, becauſe it conduces much to Life, which proceeds from God its Author, and the Light he called *very Good*; and indeed, as I think, this intellectual Light is as much more lucid and ſplendid than the other, as the Light of the Sun excels the Darkneſs, the Day the Night, or as the inward Soul, the Governor of all the Mind, excels the outward Senſes, by which we diſcern Things, and as the Eyes excel the other Parts of the Body. But this inviſible and intellectual divine Word, and Logos of God, he calls the Image of God; and his Image is the intellectual Light, which made the Image of the divine Word, which declares (or interprets or reveals) his Generation, and is the ſupercceleſtial Star, the Fountain of the viſible Stars, *&c.*" p. 851. "God is the

the archtypical Exemplar of the Laws, and the Sun of the Sun, (or Light of Light, ἡλιος τȣ ἡλιȣ.) The intellectual of the sensible, imparting from its invisible Springs, a visible Splendour to the Things which are seen." p. 1073. "Whereas it by far excels and exceeds the Limits of all natural Beings, which fall under Sense, it naturally refers to the World composed of Ideas, or the ideal World." p. 5. "Or if one may be allowed to speak out freely, the intellectual is none other but the Word of God, as Maker of the World. For an intellectual City is nothing else but the Thought of the Architect studying to build the City, which is to be the Object of Sense, from its intellectual Idea in his Mind. This is *Moses*'s Opinion, not mine." p. 1150. "God existing in one Person, has two supreme Potentates: By these Potentates the incorporeal and intellectual World was made, the Archtype of this visible World; the one being a System of invisible Ideas, as the other is of visible Bodies." p. 345. "God being but one Person, has many assistant Potentates, who consult the Good of the Whole; some punish the Guilty; but this Punishment is not damnable, being designed only to chastise and restrain their sinful Courses. By these

theſe Potentates alſo was that incorporeal and intellectual World put together, the Pattern of this viſible World; which conſiſts of inviſible Ideas, as this of ours does of viſible Bodies."

Of the Creation of this material Type, p. 857. " Out of this confuſed Maſs God formed all Things, though he did not touch it; nor was it fit that, rude and indigeſted as it was, it ſhould be handled by that happy and omniſcient Being: But he made uſe of incorporeal Potentates, whoſe true Name is *Ideas*, to form and put together the ſeveral ſorts of created Beings." p. 1151. " For when the Architect of the World, determining to ſeparate and reduce into order, the confuſed and intermingled Materials of Things, and free them from their diſorder'd Maſs, and indiſcriminated Confuſion in which they lay, had begun to digeſt, and ſet Things in order, he fixed the Earth and Water in the Center: The light Subſtance of Air and Fire, he took up from the middle Region, fortifying on every ſide the æthereal Circuit, and making it the Limit and Bound of every thing within." p. 215. " Therefore the World was made of the whole Earth, and the whole Water, and the whole Air and Fire, not the leaſt Particle being left without: Whence it neceſ-

neceſſarily follows, that beyond, there is either a Vacuum or nothing, *&c.*" p. 915. " ſince all ſenſible Nature is infinite."

His Deſcription of the viſible Type, p. 304. " God, *with regard to* himſelf, makes uſe of his Potentates in their utmoſt Purity, *with regard to* his Creatures, he tempers and allays their Vigour: For mortal Nature could not bear them pure and unallayed. Thou canſt not behold the Sun in all its Brightneſs: [For the Sight would be exſtinguiſhed in attempting it, being darted and blinded by the Strength and Glare of the Rays; though the Sun is but one of the divine Operations, a Part of Heaven, an ætherial Globe.] And thinkeſt thou that thou canſt behold thoſe uncreated Potentates, ſuch as they are in themſelves, ſurrounding him, and darting forth exceſſive Brightneſs? For as the divine Architect has extended the Rays of the Sun from Heaven to Earth, to the end that the Vehemence of their Heat might thereby be remitted, and abated by the cool Air: (for by this he has ſo tempered them, that what is lucid being ſeparated from Fire and Flame, the burning Force being allayed, and the enlightning Power retained, might agreeably meet and mix with its congenial Light in the Eyes:) For by the mu-

tual

tual Concurrence of these two, by a kind of mutual Salutation, is Vision performed: So in the same manner the Knowledge and Wisdom of God, his Prudence, Justice, and all his other Virtues, what Mortal can receive them pure and unmixed, when the whole Extent of Heaven, and this universal Frame, are not capable of them?" p. 576. "Nor is it any Wonder that the Sun, according to allegorical Rules, is likened to the Father and Prince of all Things; for nothing can be truly and adequately like God: There are indeed only two Things which are thought to bear any Resemblance, the one invisible, the other visible; the invisible is the Soul, (ψυχη) the visible the Sun.——That the Sun is to be figuratively understood, may be collected from other Places; for God is the primary Light, as it is sung in the *Psalms*, *The Lord is my Light and my Saviour*. Nor is he only Light, but the Archtype of every other Light, nay more than the Archtype, if we call to mind the most antient Original, the Exemplar of his Word: For the Word is his Image, and the purest Light, but himself is like unto no Creature." p. 578. "In the third Signification, the Word of God is called the Sun, who is the Exemplar, as we

we ſaid before of the Sun (or Light) which traverſes round the Heavens or Air, [confer *Pſal.* cxlvii. 18.]—In the fourth Senſe, the omnipotent God himſelf is called the Sun, as I have ſhewed—but it is in a figurative Senſe that the omnipotent Father is termed the Sun." p. 287. " In one Senſe, the *Air flowing* about and on the Earth, is called the *Spirit of God:* [confer *Pſal.* cxlvii. 18.] p. 593. " This ſenſible World which we ſee, is nothing elſe but the Houſe of God, who is one of the Potentates of the true Being, or Eſſence, that by which he is beneficent or good; for he calls the World the Houſe and Gate of the true Heaven, of which I will explain the Meaning. We cannot perceive that intellectual World, which, by the Decree of God, conſiſts of Ideas, by any other way than Compariſon or Analogy with this our viſible and ſenſible World; becauſe we can have no Idea of any thing incorporeal, but what we take from Matter and Body."

His Deſcription of the firſt Name in the Type, or what it repreſents, p. 916. " But ſuddenly there ſhone out an incorporeal Light, more pure than the Æther, and revealed the Governor of the intellectual World: But this Governor, ſurrounded with

with the moſt pure Light, can be neither ſeen nor felt, the Rays dazling and blinding the Sight." p. 246. " For as the Sun [ὁ ἥλιος] at his Riſing hides all the Stars, filling our Eyes with his ſuperior Light; ſo as often as the Eyes of the Soul are irradiated with the ſincere, pure, moſt bright and ſenſible Splendour of the Light-giving God, (or *God the Irradiator)* they can behold nothing elſe, *&c.* p. 577. " Do not you ſee that the Sun has one Effect at his Riſing, and another at his Setting? At his Riſing all Things in the Earth are enlightened, but in Heaven they are hid." p. 954. " Since Fire is the Cauſe of Motion, and Motion the Principle of Generation, and without Motion it is impoſſible for any thing to be generated." p. 824. " It is evident, that without the Light of the Sun there would not be ſo many Qualities conſpicuous in Bodies, *&c.*"

Of the ſecond, p. 298. " This World is the younger Son of God, as being the Object of the Senſes; for the elder is not the Object of Senſe, but of the Underſtanding, and who, by virtue of his Birthright, ſtays with his Father; but the younger Son, (the World) the Object of the Senſes, by his Motion, made Time to exiſt."

exist." p. 101. "But *my Lord*, the Word of God, is the elder Son."—If you can once get a false Witness into the Humour to be pleased to hear himself talk, or to fancy that others are pleased to hear him, he'll talk so much, that he'll make Slips enough to shew the Truth, and that will force him to own that he is lying. After he has run himself into innumerable Contradictions, and meets with a Text of Scripture, which is a flat Contradiction to all he has said or can say; when three had appeared to Sense, after he had allegorized two of them to Shadows, he is forced to throw off the Mask, and tell you that he is all this while juggling with you, and that it is not lawful to discover the real Truth in this great Mystery, unless you were a Disciple, and initiated into his Mysteries, the Points he had in view, which appear to be three; to please the apostate Jews, in admitting only one of what he calls Θεὸς, *God*; to please the moral Heathens, by making him something in the Heavens like their Θεὸς, *God*. And though he knew, and has owned that there were three material Names, and that they were made Agents, he takes the indicative, appellative, or attributive feminine Names of the Light and Spirit, or of the Son and Holy

Ghoſt, and makes them intelligent Powers; ſo makes ſomething in the Heavens like the Heathen Trinity, Potentates to this *Theos*; two of which he makes his Agents in Formation, and attributes it to them, making them intelligent, which appear plainly to be the material Agents, Light and Spirit. And laſtly, to avoid every Point of the Doctrine of the Chriſtian Trinity, and all its Conſequences, he attributes their Offices to theſe Agents, or to inferior Angels, *&c.* which he alſo makes to ſuit the Heroes, *&c.* p. 139. " For *Abraham* making haſte, and running with great Alacrity to meet them, bids *Sarah (which ſignifies* Power) to make ready quickly, and leaven three Meaſures of fine Meal, and make Cakes upon the Hearth, when God himſelf, accompanied by his two ſupreme Potentates, Dominion and Goodneſs, they on each ſide, he, the one God, in the middle, worked up in the viſive Soul or Mind, a tripple Image of thoſe Powers, each of whom ſingly is not to be meaſured, (for God is unbounded, and his Potentates unbounded) but he is the Meaſure of all Things; his Goodneſs is the Meaſure of Good; his Power, or Dominion, the Meaſure of Subjects; he himſelf the ſupreme Ruler, is the Meaſure of all

all Things corporeal and incorporeal. Therefore these Potentates obtaining a limited Rule and Power, with regard to the rest, measure and weigh all other Things. It is good to have these three Measures leavened and mixed together in the Soul, that being convinced there is a supreme God, who is greater than his Potentates, and either appears without them, or in them, he may receive them, as the Characters of his Power and Beneficence, and be initiated into the most perfect Mysteries, which, as they are divine, he must not be too ready to divulge to every one; but keeping them treasured up, and holding his Tongue, enjoy them in secret. The Cakes baked on the Hearth, which are called *Encryphias*, that is, *hidden*, are mentioned, to signify that the sacred and mystical Word of the Unbegotten, and his Potentates, ought to be hidden; since every one is not fit to be entrusted with the Mystery of the sacred *Orgia*, or Rites: For an incontinent Mind lets every thing flow through the Tongue, and deluges every Ear, *&c.*—Wherefore, I approve of the Advice of those who, before they initiate Juniors in the great Mysteries——do not betray them by Speech, but treasure them in secret, *&c.*" p. 6. " But after that in-

tellectual Light, prior to the Sun, shone forth, the adverse Shades gave way, God dispelling and separating them, who discerns thoroughly the Contrarieties of Things, and their natural Contests." p. 80. —" Let us pray with *Moses*, Deut. xxviii. 12. *That God may open to us his Treasure*, that sublime Word full of divine Light, which above he called Heaven." p. 92. " In like manner, the divine Word discerns most acutely, who is sufficient to see into all Things, by whom we may see whatever is worth seeing; and therefore Manna is white. What is more refulgent or more radiant than the Word of God? By the Means and Participation of which, even other Things shake off their Gloom and Darkness, desiring the Light of Souls." p. 93. " The Word of God is also superior to the universal World, more antient and general than all Creatures—But his Angel, who is the Word, is represented as the Physician of our Diseases, and that very naturally." p. 714. " As the Darkness vanishes at the Rising of the Light, and every thing is enlightened, just so it is when the divine Light illuminates the Soul." p. 312. " Until the divine Word inhabit our Souls, as a Temple." p. 500. " This Word is so sharp, that it dissects all

all Things." p. 33. "The first Man was formed after the most perfect Idea, and had all the Accomplishments of Body and Mind, but his Descendants partaking of the same Idea, necessarily preserve, though obscurely, the same Modes of Relation which are between the Father and themselves. But what is this Relation? Every Man, with regard to his Soul or Mind, is related to the Divine Word, the Seal of his blessed Nature, or a certain Particle, or Splendour or Ray, *&c.*" p. 577. "For the Soul, like Light, has the whole Rule over us, extending its Rays every way." p. 195. "God as King rules by Right and Law, having set his Word, his first begotten Son, over them, who, as a great Viceroy, takes upon him the Care of this sacred Flock." p. 140. "Therefore as that Unbegotten-one is before all Things which are begotten, so the Word of the Unbegotten outruns the Word of the Creature, for it flies beyond the Clouds." [Confer *Psal.* cxlvii. 15.] p. 490.—— "The Voice of God came to *Abraham*, as it were knocking inwardly in the Heart *:"—p. 302. "He distributes Munificence by the Administration of his Word,

* This is the Spirit of Quakerism.

by whom he made the World." p. 221. "When he ſays it was made by the Hands of God, it means his Powers or Potentates, the Opificers of the World." p. 507. "All other Things are vain by their Nature, or if they have any thing ſolid in them, it is made to adhere by the Divine Word. For by this, as by a Bond or Cement, is every Eſſence conſolidated; connecting or weaving together all Things, being its own Complement, and needing no other." p. 1142. "For in Truth the Stream of the Divine Word flowing with a continual and even Current, exhilarates and makes glad every thing." p. 312. "For until the Divine Word enters our Soul, as an Houſe——or what elſe is to be called the Prieſt—when that Prieſt, the true Reprover, comes to us, like the cleareſt Light."—p. 509. "But the omnipotent Father has granted this high Privilege to that Prince of Angels, the moſt antient Word, that ſtanding on the Confines, he might be an Umpire between the Creator and Creature. He alſo, as a Supplicant, deprecates the Immortal from Mortals, and is as a Legate from the great King to his Subjects, which Office he ſo willingly exerciſes, that he boaſts of it, ſaying, *I ſtood a middle one between you and*

and the Lord: Namely, not unbegotten as God, nor begotten as you *, but a Medium, between the Extremes, acting the Part of an Hostage between both." p. 466. speaking of the Delivery at the Death of the High-Priest, " This is our Opinion, that this High-Priest is not a Man, but the Word of God, who is free from all Sin, —having God for his Father, who is the Father of all, and Wisdom for his Mother, who made all Things *(Gr.* is *the Genesis of all Things)* that are made.— His Head is anointed with Oil; and I say, his principal or superior Part shines all around with splendid Light, as if it was covered with a Garment; for the most antient Word of him *who is*, is cloathed with the World, as with a Garment." p. 575. " Never departing from the Faith of God; but meet the Divine Word, the Mediator, who suggests the best Precepts, and such as are suited to all Times and Occasions." p. 594. " The He-Goat and Ram are Heads of their respective Kinds, and these Animals are Symbols of the two perfect *Words*, of which the one purifies the Soul and frees it from Sin, the other cherisheth it, and fills it with good Works." Though the *Name Jehovah* be so often

* Here is the Description of our eternal Generation.

uſed, he was not able to allegorize upon that, I find it but once mentioned upon the third Commandment, and there, as uſual, to pervert it; though indeed, as you will ſee, it refers to one of his Potentates." p. 504. "The third Commandment concerns the Name of the Lord, not the creative Name, for that is ineffable, but that which is predicated of his Potentates; for *this* is alſo prohibited to be taken in vain."

Of the third, p. 170. "But the Spirit of Life, *Gen.* i. 2. infuſed from the Fountain of Reaſon, is not Air in Motion, but a certain Character and Image of the Divine Power, *&c.*" p. 287. "The Air in Motion upon the Earth is, in one Senſe, called the Spirit of God, [confer *Pſal.* cxlvii. 18.]—in the other Senſe, the Spirit ſignifies that pure unmixed Knowledge, of which every wiſe Man is deſervedly a Partaker.—Now this Spirit of Wiſdom which is in Man, is divine, indiviſible, upright, *&c.* and fills all around." p. 908. "The Divine Spirit from above inſpiring his Soul." p. 394. "When we ſpeak of God, we muſt do it in Terms far below his Eſſence, for the Potentates of *him who is*, are above all Deſcription." p. 525. "The Burning-Lamps (*Gen.* xv. 17.) are the ſplendid

ſplendid and ſhining Judgments of God, who is a Burning-Lamp, (Fire) which are wont to paſs between the divided, and even oppoſite Conditions of which this whole Frame conſiſts: For it is thus written——*And Burning-Lamps paſſed between the diſſected Animals*, to the end that you might know that the divine Potentates can paſs through the midſt of Things and Bodies, without hurting them; for the divided Parts remain unhurt, and ſeveral Natures are aptly divided by theſe Potentates."

Of ſupernumerary Beings, *p*. 270. " For among created things in this mundane Frame, Heaven or the Air is the Holy Place where immortal and ever-living Beings walk about. *P*. 345. There is alſo in the Air a ſacred Choir of incorporeal Souls, the Attendants of the Celeſtial, whom the divine Oracles call Angels. This whole Army ranked into its ſeveral Corps, executes the Orders of its Commander in Chief; and obeys, as is its Duty, the One ſupreme Sovereign: Nor is there found in all theſe Forces a ſingle Deſerter from his Corps. The King ſurrounded with theſe his Miniſters, employs them in ſuch Affairs as it is not fit for God himſelf to meddle with: For

For though the Father of all ſtands in need of no Aſſiſtance when he wills to do any thing, yet he ſees what becomes him, and what his Creatures; and he ſuffers theſe his ſubject Potentates to act in ſome things, but gives them not a plenary Power, leſt they ſhould make bungling Work of the Formation of things.—The primary Diviſion of the Nature of Animals is into Parts oppoſite to each other, the brute and rational: The rational is again ſubdivided into mortal and immortal Species: Mankind is the mortal Species, the immortal is the Species of incorporeal Souls, which dwell in the Heaven and Air. Theſe are free from Vices, having obtained from the Beginning an happy Allotment, ſubject to no Calamities——God, when he communicates to his Under-Agents his Will, ſaying, *Let us make Man*, thereby intimates that Man's Rectitude and good Qualities are to be imputed to God the ſole Author; his Sins, or (ill Qualities) to others. For it was not becoming God to ſow the Seeds of Wickedneſs in the rational Soul, and therefore he committed that Part to the Workmanſhip of his Miniſters. For the Complement of the whole Work required that the Contraries of voluntary

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and involuntary ſhould be joined together, *&c.*—For it becomes God's Works to be ſuitable to his Nature; perfect, muſt produce perfect: So the Puniſhment of wicked Men muſt be executed by his inferior Miniſters:" (To prove this cites *Gen.* xlviii. 15, 16. and then ſays) " hence it appears that the Good which nouriſhes the Souls of ſuch as follow after Virtue, has God alone for its Author; but that the Portion of Evil is committed to Angels (and theſe have not the full Power of puniſhing) leſt his ſaving and merciful Diſpoſition might be an Occaſion to any to go on in their deſtructive Ways: Wherefore he ſays (*Gen.* xi. 7.) *Let us go down and confound*; this Cenſure the Wicked deſerve, but the *Puniſhment* was to be inflicted by his beniſicent, benign, and propitious Potentates: *Which* God knowing to be ſalutary to Mankind, inflicted by others. *P.* 216. There are in the Air — other Powers or Potentates not perceptible by any of our Senſes. This is an Aſſembly of incorporiate Souls, ranged into different Orders: Some are conſigned to mortal Bodies, and after a certain Period are ſet at Liberty again: Some having a more divine Cloathing allotted them, diſdain the Earth:

Earth: The pureſt Souls inhabit on high near the very Ether, and theſe the Greek Philoſophers call Heroes: But *Moſes*, by a Name taken from their Office, Meſſengers, or Legates, becauſe they are the Meſſengers of good things from the chief King to his Subjects, and according to their Neceſſities make Interceſſion to him for them *: *P.* 1153. —— Theſe Souls, Demons and Angels differ in Name, but conſider them as one and the ſame thing, and you will be freed from that dead Weight of Superſtition: For as the Vulgar divide theſe Demons into good and evil one, ſo likewiſe do they, Souls. *P.* 1134. And ſo ſome of the Angels are worthy of that Appellation of good, as being the Mediators between Men and God, and between God and Man; and on Account of this their commendable and good Miniſtry are ſtiled holy and ſacred. Others again, if thou thinkeſt profane and unworthy of this Appellation, thou wilt not think amiſs. *P.* 286. Thoſe who are called good, are Meſſengers who go to and fro between God and Men, and are holy on account of their unblameable and honourable Office: Others on the contrary, are profane and wicked, whom you may juſtly call abominable (cites above and here) *Pſal.* lxxvii 49.

* Here is the Riſe of Saint-Worſhip.

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for Proof.) *P.* 586. The Heaven or Air he has filled with Stars, for each of theſe is not only ſaid to be animated, but to be the pureſt Mind—Some of theſe, ſuch as are nearer to the Earth, and Lovers of Bodies, deſcend in order to be joined to mortal Bodies. Others return above, being ſeparated after a certain Period from Body: And of theſe, ſome being ſmit with the Deſire of this mortal Life, return again to it. Others weary of this vain World have called the Body a Priſon and Grave, and fly from it as from a Dungeon or Sepulchre; and with light Wings ſeeking the ſublime Ether, ſpend their Time there in divine Contemplation. There are indeed ſome of the Pureſt and moſt Excellent of all whoſe Wiſdom is of an higher and diviner Nature, who deſpiſing low and earthly things are the Miniſters of the Omnipotent, the Eyes and Ears as it were of the great King, ſeeing and hearing all things. Theſe, other Philoſophers call Demons or Genii; but the holy Word Meſſengers, and by a very proper Name: For they are the Go-betweens to carry the Commands of the Father to the Sons, and the Prayers of the Sons to the Father *. Therefore they are introduced as aſcending and

* Another good Apology for Saint-Worſhip.

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descending. Not that God, who beforehand knows all things, has Occasion for Informers; but because it is for the Benefit of us Mortals to have such Mediators and Intercessors, that we may have the greater Reverence for the Lord of all things and his chief Potentate, which made us formerly desire a Mediator, *Exod.* xx. 19. "*Speak thou with us, but let not God speak with us, lest we die.*" P. 812. Some observing that the Seasons of the Year are diversified by the approaching and withdrawing of the Sun, whence Animals, Trees, Fruits are produced and brought to Maturity, they have thought there were no other Gods but the Sun, Moon, and Stars, but had they gone the right Way to Work, they would soon have learned, that as our Senses are the Ministers of the Mind, so in like Manner, these Rulers which are the Objects of our Senses, are Ministers of that Being who falls not under Sense, being pleased to be ranked in the second Place, *&c.* P. 520. Thou shalt go to thy Fathers, *Gen.* xv. 15.—Not to those buried in Chaldean Monuments, but, as some are of Opinion, to the Sun, Moon, and Stars: For these are the Fathers of universal Nature. Others interpret this Saying of the archetypal Ideas, intellectual and

and invisible; after whose Pattern or Exemplar is framed the visible Creation, which are a Mansion proper for the Soul of a wise Man. Others again imagine that the Fathers spoken of, are the four principal Potentates or Powers, of which this World consists, Earth, Water, Air and Fire: into which every thing is again necessarily revolved—But the intellectual and celestial Genus of the Soul goes to the purest Ether as to its Father: For this is, as the Antients teach, a *fifth*, or *quint*, Essence endued with an orbicular Motion, more excellent than the other four, of which the Heaven and Stars seem to have been made; and as far as we can collect, the human Soul is a Particle of this fifth, or Quint, Essence. *P.* 1154. Others also affirm our Souls to be a Part of the ethereal Nature; and make a Relation between Man and the Ether. *P.* 90. The one is made of Earth, the other a divine ethereal Ray.——It is thereby very suitable that the Body which is made of Earth should be nourished by such Food as the Earth produces: But that the Soul, a Portion of the ethereal Nature, should have divine and etherial Aliment."

Truths are like Propositions in Trigonometry; if certain Parts be given, they discover the rest. He has shewed us that

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the Machine in this World was a Type of what he in *Greek* calls Θεὸς, *God*; he has ſhewed us that the Fire at the Orb of the Sun repreſented, or was like, the Father and Prince of all things; he has ſhewed us that a Perſon called the Light, the Son, and the Word, was repreſented by the Light here, and had his Name from it; and that a Perſon called the Spirit was repreſented by the Spirit here, and had his Name from it. If this Machine be an Exemplar of his Archtype, there muſt be three, that is, as many in his Archtype as in his Exemplar. If the Exemplar and Archtype be each, or both like the Original, as this, he calls the Exemplar, has three, there muſt alſo be three in the Eſſence. He talks of a Word, and two ſupreme Potentates; and makes the Word Creator of all things. He has made Light the Word; did Light form Fire and Spirit? He will not let the Original be either like his Archtype or Exemplar, but be one; but why do I mention Numbers? he made no difference between ſingular and plural. I think he gives no Trouble to his God, but only to make his Word for him; and to ſay, without any Evidence or Appearance of Truth, that he did make him, is the whole Purport of his Book. If he had made his Word and his two Powers in his Arch-

Archtype equal, that would have been exactly the Trinity of the Heathens; an Intelligence, in Idea, to every material Agent as theirs, in what he calls Ideas, were. I shall shew you that he has made further Concessions, and I shall make further Uses of them, and shew that there was an Archtype of the Persons in the Essence, *&c.* exhibited, in Ideas, before this World was created, which he has laboured so much to deface. And, if that Archtype had not been exhibited in Ideas, before this World was created, 'tis likely the World had never been created. And, if it had been created without that which those Ideas represented, 'tis likely not a Man in it would have been saved; and, for want of knowing that, he has spoiled his whole Scheme. And others, in the same Condition, have taken from him, or at second hand. *Clark*'s Definition of his God, *in his Attributes*, is taken from this. *Philo*, p. 87. *every where as well as always*, p. 95. *his Emanations*, p. 208. (His two created Persons) *most perfect rational Creatures, superior to Men, cannot do Evil.* The Scheme of making Angels Mediators was taken from him; the Plan of every independent Sect, nay even that of the Quakers, are taken from him;

Wollaſton's Natural Religion and his are the ſame; *Woolſton*'s allegorical Explanations and his are of the ſame ſort; . . . . . Sincerity and his are the ſame. He has given us a wilder Account of Ideas than *Locke* or any body elſe ever durſt give. No old Woman ever told a Story about Spirits haunting Tombs, *&c.* about Fairies, *&c.* but the Original is there. From p. 501. Sir *Iſaac* had his wonderful Diſcovery that moſt Creatures each had two Feet, *&c.* "The ſame is remarkable in the Members of Animals, particularly Men. For Foot anſwers to Foot, Hand to Hand, and right to left." And hence, cited above, he had his Deſcription that his God was never pleaſed nor diſpleaſed. Hence, cited above, *Clark* had his darling Salutation to every Woman who had a Son; Madam, I hope Maſter is well; I hope he does not think that he is as old as his Father. He ſhould have added; "Madam, you may depend upon what I mean by this; 'tis what every Chriſtian muſt believe; I had it out of a *Greek* Book written by an apoſtate Jew; Madam, I cannot read *Hebrew*; for I was look'd upon ſo fit a Man for Buſineſs, that before I had time to learn to read the Bible, I was ſet to pick out a God fit for our purpoſe, and to pick out Prieſts fit for ſuch a God, and

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ſuch as would carry on the Scheme." I pretend not to know any thing of the Deſigns of Providence, but by what is revealed; and if it had been written that *Chriſt* had ſaid to the Holy Ghoſt, Let my beloved Diſciple baffle that vain Philoſopher; let him write more beautifully in *Greek* than ever Man did; let him manifeſtly and clearly deſcribe who I, the Word, am; who thou, the Spirit, art; and who he, the Father, is; ſo the Trinity, by the Types. Let him ſhew, with that majeſtick Softneſs which is in him, by what means Man is to be ſaved, and wherein his Righteouſneſs conſiſts; and all the Points he, and all ſuch have evaded, or ſhall offer to evade; one cannot conceive how it could have been written more properly for the purpoſe; upon which Word, below.

They have now found out Properties in Matter, that they need not be beholden to God for forming this Syſtem; nor for his Agents. This outdoes *Philo*: They imagine, as he did, that they have no occaſion for the Tree of Lives, nor any Temptation to eat of the Tree of Knowledge; that each has a Faculty in himſelf that he calls Reaſon, which without the help of acquired Knowledge from Scrip-

ture, or any other Help, can make him wiſe enough. Theſe Fools have ſaid, that there needs no *Aleim*; beg to be excuſed from being beholden to the *Aleim*; they have no occaſion for their Help. And leſt it ſhould be ſuſpected that there are any ſuch, or that they need any ſuch, they will but allow one Perſon to exiſt in the Eſſence. Indeed to ſuch there is no Saviour in the *Aleim*; and it ſeems to be the higheſt degree of the Sin againſt the Holy Ghoſt. They think that they need only be tolerably civil to their Neighbours, and not in jeſt with God; and, for that, God is bound to give them eternal Glory: And ſuch Stuff as this paſſes, with that one Condition, that Man may not be obliged to any other Being for what he has here, or for ſaving him, but that he may have the Glory of ſaving himſelf.

Thoſe who ſpeak plain, inſiſt that they are Free-Agents, they have a Right to think, ſpeak, and act freely; and if they cannot have what they will, and do what they will here, many of them are ſo civil as to do what others ſhould do for them. And, if they are not to have the ſame Liberty in the next World, as they have in this, they are reſolved not to riſe again.

So the new Schemes are; believe Imaginations, be ſaved by Creatures, or a Creature; or, you may do enough to ſave yourſelves; or, it is not worth the while.

I had ſome Years ago written a Treatiſe to ſhew the Deſign couched under the Appearances and the Figures of the Cherubim, *&c.* and of ſetting the Figures of them in the *S. Sanctorum*; I have been forced to mention ſeveral Things relating to them upon ſeveral Occaſions ſince, in Tracts which I gave preference to that; and now I am called upon by a Friend, greatly curious and inquiſitive, to ſhew why there ſhould be two of them, one at each End of this, which is called the Throne of Glory, the Seat of the Propitiator. The Figures of the Cherubim were repreſented in many Places in the Tabernacle, and Temple, extant to publick View; and all were to ſee, (as I ſhall ſhew it was) the Myſtery of the Trinity. But what was exhibited here in the *S. Sanctorum*, the Manner of making the Covenant, and beholding the Faces of each other; of looking upon the Place of the Coverer, where that Covenant was typically ratified, was not then to be viſible; not to be approached by any but the High Prieſt, while it was in the Tabernacle, when it was by him to be veiled, in order

to be carried by the Levites; or unveiled, when he entered and sprinkled the Blood towards it, and them, once a Year; and was then to be partly veiled with Fume of Incense. So, rather than leave this short, I must borrow here, (though I should be forced to reprint it in its Place) because the chief Mystery lay there. *Buxtorf. Arcæ Fœd.* p. 151. "For as the Jews themselves confess,——the Ark, with the Mercy-Seat and Cherubim, was the Ground-work, Root, Heart and Marrow of the whole Tabernacle, and consequently of the whole Levitical Service, which had a Reference and Respect to it. *Sibyl. Orac. &c.* p. 311. *Targ. Hieros.*——*Arise, oh Word of the Lord, with the Might of thy Strength,* &c. for the Ark, with the Cherubim, was the Pledge and Sacrament of the Divine Might (or Mighty one) being propitious to us." This they might truly say; for the Scripture calls the Ark, or these together, the Ark frequently of the Testimonies of *Jehovah*, of *Jehovah Aleim*, of the *Aleim*, of the Purifier *Jehovah*; several times of the Purifier of the *Aleim*; once of *Adonai Jehovah*; and once of the Holy One; so the Ark, and upon it the Cherubim of Glory. *Buxtorf.* p. 99.—" *Josephus*, in his Antiquities,

ties, ſays, the Cherubim on the Mercy-Seat were Figures of winged or flying Animals, of a new Kind, never ſeen by any Man. The Figures of theſe *Moſes*, ſays he, ſaw on the Seat of God, which the Jews call כסא הכבוד the Throne of Glory——Book viii. c. 2. Of what Kind theſe Cherubic Figures were, no one can tell or gueſs. *Bod. Lex.* 188. *Zohar* upon *Exodus*—The Ox, the Eagle, the young Lion, and the Man, are the four Animals of the Chariot of the bleſſed God. *Pſ.* lxviii. 18.—*The Lord is in them. Buxt.* ibid. p. 191. *Rab. Beckai* on the Law, calls them the Type of the Throne of Glory, (of God) and the Habitation of the Divine Majeſty. *Buxtorf. Chald. Lex.* 187. The *Talmudiſts* on *Exod.* xx. 23. *Thou ſhalt not make any ſtrange Gods with me*; explain it thus—Thou ſhalt not make after the Likeneſs of my Miniſters, miniſtring before me on high, ſuch as the Wheels, the Seraphim, the ſacred Animals, and the miniſtring Angels. *Roch. Haſchana*, fol 24. 2." 'Tis pretty ſtrange that none of theſe, or others I have cited, nor any that I have ſeen, except one, will own what theſe Things meant. Nay, I think I have ſeen a Paſſage, wherein they ſay it is not lawful to ſpeak concerning them, in

which they own the whole Myſtery of their Religion is contained. This laſt is an odd Explanation of the Prohibition. What had been worſhipped? Nothing but the Eternal Three and the three Names; or, then, the ſecond Perſon in the Fleſh. If theſe happen to be the Types of the Names, and ſo of the Eternal Three with Man taken in, for fear two of them ſhould be worſhipped, they have left us nothing to worſhip. And 'tis no wonder why it was not lawful to meddle with this, and why ſome of them were not to be worſhipped: Becauſe this ſhewed that their ſuppoſed temporal King was joined to the Eſſence, and of courſe was to be tranſlated, die, or be put to death, and would not anſwer their Deſign; and indeed that they had then put him to death, and ſtood charged with it.

'Tis certain, that when the Covenant concerning Man was made, the Terms and Manner of his Redemption, what Part each Perſon, and the Man who was to be taken in, were to act, were expreſſed; and ſo became a certain Idea, we will ſuppoſe, exhibited in the Cherubim; and 'tis alſo certain, that it was reſolved that a State of Trial firſt in Paradiſe; a State of Happineſs and one of Miſery were reſolved to be pre-

prepared; and so each of them became certain Ideas before this World was created, as I have hinted above. Hence, *Targum J. B. Uziel.* on *Gen.* iii. 24. " *And the Lord God drove out the Man from the Garden of* Eden.—*Adam* being expelled, God set up for his Habitation the Glory of his Divinity, as of old, between the two Cherubims——Before the World was created God created the Law, and prepared the Garden of *Eden* for the Just, and *Gehenna* for the Unjust. *Targ. Jerusalem*, And God cast out the Man, and set up his glorious Majesty, from of old, at the East of the Garden of *Eden*, over the two Cherubims: Two thousand Years before the World was created, he created the Law, and prepared *Gehenna* and the Garden of *Eden.*——*Buxt. Chald. Lex.* 395. Hence the *Talmudists* say, that in the History of the Creation, to the second Day's Work the Words *it was Good* are not added, because in that Day was created the Fire of *Gehenna*, *Pesach.* fol. 54. 1. *Ibid. Gehenna* is reckoned among the seven Things which were created before the World, as it is in the Book of *Nedarim*, fol. 39. 2."

From this well-grounded Tradition, explained below, of an ideal Exhibition of the

the Actions of those Persons who were Eternal, and of one which was to be created, which Exhibition they say was *of old*; and of States answerable to those Actions, at proper times to be created, and which they say were then created; *Philo*, who stuck at nothing, had turn'd all other Things into Allegory, would turn this ideal Exhibition into Allegory, and make it real, tells you that before this World was created, God created an Archtypé, an Idea of himself; and that in that Creation was the Word, the first-begotten Son; which latter Expression he certainly took from the New Testament, and aims at including the Holy Ghost strongly and expressly in his next, of which presently; from whence arose the idle Story of their being created. Nay, besides the Word, two other Powers, so in all three; and could not stop there, but must prove himself a Lyar to Sense, as the Figures, when explained, will shew. Tells you, that he upon the Propitiatory Seat was his Word, and that he was *Driver* to the other two Powers, and that these two Powers were called, one *Beneficent*, and the other *Revenger*; were represented by the two Figures called Cherubims. And consequently one would suppose, for I think he has not told us to what pur-

purpoſe, were to exhibit ſome Actions which his imaginary Potentates had done, were doing, or were to do. But I ſay that the inanimate Repreſentations framed immediately, at each reſpective Viſion, out of created Matter here, as the Cloud in the Wilderneſs, or other Appearances in the Old or New Teſtament were; ſo theſe Figures of Gold or Wood were exhibited here below, to give us an Idea of all that we had any concern to know, of what was really tranſacted by the *Aleim*, and exhibited in Idea above; and of that Part of it, which was to be compleated below; upon which, as they ſay, all their Religion, and upon which I ſay all our Religion depends. Let us hear him, *Philo*, p. 665. "It pleaſed God therefore to erect a Tabernacle, a moſt holy Building, whoſe Conſtruction *Moſes*, by divine Oracles, had learnt in the Mount, by contemplating in his Mind the incorporeal Ideas of the future Edifice; according to which, as after an archtypical Exemplar and intellectual Model, the viſible Copy was to be planned out, *&c.*" p. 666. "For the internal Parts (of the Columns) looked towards the inmoſt Part of the Tabernacle, which are Symbols of intellectual Things; the external are turned toward the outer

Tabernacle, and ſignify ſenſible Things." p. 11. " What the Mind is to the Soul, that the Eye is to the Body. Each ſees; the one intellectual, the other ſenſible Things: But the Mind ſtands in need of Knowledge to underſtand incorporeal, and the Eyes Light to perceive bodily Things." p. 218. " *Bezeleel* was called in the ſecond Place, but the wiſe *Moſes* in the firſt, (*Exod.* xix. 20.—xxxi. 2.) For the one delineated the Shadows, like Painters, for whom it is not lawful to make a Picture of any animated Being; for *Bezeleel* is, by Interpretation, *dealing in Shadows*. But *Moſes* does not deal in the Shadows, but typifies the very archtypical Natures of the Things themſelves. And ſome he ſhews more clearly and manifeſtly, as it were in pure Sun-ſhine, others more obſcurely, as it were in the Shade." p. 221. " The Sanctuary, the Brightneſs of the Holies, the Image of the Archtype." p. 252. " In the inner Place no Fleſh is uſed, nothing but what is unbloody, and incorporeal, and pertains to the Mind; which is typified by the Incenſe and Perfumes. For as theſe fill the Noſe, ſo thoſe fill the whole Soul with their Fragrancy." p. 260. " The Tabernacle and its Furniture lies not open to Sight, not ſo much on account of its Situa-

Situation, as becauſe the Law makes it Death without Mercy for any one to approach and look into it, except only the High Prieſt, who is to be pure, faultleſs, and endued with all the Gifts of Nature: He indeed is permitted once a Year to enter and contemplate what is to be ſeen by none elſe; ſince in him alone dwelleth the celeſtial and winged Love of incorporeal and incorruptible Good. And when he has conſidered and admired the divine and beautiful Ideas of Virtue, which are couched under the ſenſible Objects, a ſudden Oblivion ſeizes him of his former rude and indocile State, which is ſucceeded by a Flow of Knowledge and Erudition." p. 261. " The Scripture often calls this the Tabernacle of Witneſs; either becauſe God, who is Truth, is the Witneſs or Teſt of Virtue, to whom it behoves, and is good for us to give heed, or becauſe Virtue confirms the Soul, baniſhing fluctuating and uncertain Thoughts, and is, as it were, the Tribunal in this Life for the Determination of Truth." p. 597. " There ſeems to be two Temples of God; the one this World, whoſe High Prieſt is the Firſt-begotten, the Word of God; the other, the rational Soul, whoſe Prieſt is that Man of Truth, whoſe ſenſible Image or Type is

is the High-Priest who officiates, and performs divine Service after his Country Rites; to whom it is permitted, as was said before, to put on a variegated Robe, the Type of the Heavens or Air, that the World might co-operate (in Sacris) with Man, and Man with the Whole. And thus the High-Priest is proved to have two of the three Marks or Types, the speckled and the grisled: [*He is here allegorizing* Gen. xxxi. 10] We will now explain the third and most perfect Mark, what is called (Διαλευκον) white. When the High-Priest enters the Holy of Holies, he puts off that variegated Vestment, and takes another, made of the purest white Byssus. This is the Symbol of the Strength and Firmness and Incorruptibility of the Light in its Brightness or Purity: For this is the least liable to tear, and is made of nothing corruptible, and when it is well cleaned, has a most resplendent Whiteness; by which this is to be understood, that those who diligently and sincerely worship him *who is*, have a Firmness and Strength of Mind which enables them to keep a good Resolution, and to despise such human things as pollute the Weak and Deceived, *&c.*—P. 111. What was typified by the Cherubim, and the flaming

flaming turning Sword, comes next to be considered. What if it mystically signifies the Circumvolution of the whole Heaven or Air? For the heavenly Orbs have their contrary Motions, *&c.* P. 112. This is one Way in which the Cherubim may be understood allegorically. But we must understand the flaming and turning Sword in this Manner, *viz.* to signify the perpetual Motion of the Stars and the whole Heaven or Air: What if we take them in another Sense? and make the two Cherubims signify the two Hemispheres: For they say that their Faces were turned towards each other, beholding the Mercy-Seat on either Side, *&c.*" This, 'tis likely, had been the Practice, and expressed the Sentiments of the then Heathens, which they had about their Gods and Goddesses, that they were of the same Substance; and, supposing the Earth stood still, that some of them dwelt in the upper, some in the lower Hemisphere. " But my own Mind, which is wont to be seized by the divine Spirit, and to deliver Prophecies of things above its natural Conception, has informed me of a more right Interpretation, which if I can remember I will relate. It told me (observe the Fiend, he could produce no Scripture for this; durst not put it upon oral Tradition, but brings you the Authority of the Spirit of Antichrist,

christ, which possessed him, for it; and even was uncertain whether he remembred what that Spirit told him. The Devil first asserted that what the *Aleim* had revealed was not true; and that his Discoveries were true: Reasoning upon, and believing such Assertions, is still eating of the Devil's Tree of Good and Evil.) that next unto the one true God, there are two supreme, primary Potentates, *Goodness* and *Power*. That all things were made by *Goodness*; and all Creatures are governed by *Power*. That there is a third Potentate, the Word, or Reason, a middle Term between them both. For by this Word, or Logos, God is both Goodness and Power. Therefore the Cherubim are Symbols of these two Potentates, Power and Goodness; and the flaming Sword of the Word or Logos, *&c.* P. 465. The two-winged Cherubim placed upon the Ark are the Representatives of the regal and creative Powers or Potentates: But the divine Word is superior to these, falls not under any visible Idea; as being like no sensible thing: For he is the Image of God, the most antient of all intellectual Beings, and the very next to the Chief, for there is no middle Being between him and that Essence who alone realy and truly exists or bees. As it is written (*Exod.* xxv. 22.) *I will speak with thee over the Mercy-*

Mercy-Seat between the two Cherubim. So that the Word is the Charioteer to the Potentates, but he who ſpeaks preſides, and directs the Charioteer how to drive, and ſhape his Courſe." This is his Reaſon why the Name *Jehovah* was given to the Word, which appeared in the Cloud, above the Mercy-Seat, and ſpoke in that Name to *Moſes*; and who *Moſes* ſays was *Jehovah*; and that is the Reaſon why *Jehovah* is never written, read, nor ſpoken, but *Adonai*, or *&c.* P. 503. "In like manner the two chief Potentates of *him who is*, the beneficent one by which he created the World, and from which he is called God *: And the avenging one, by which he governs and puniſhes, and from which he is called Lord, are ſaid to be divided by him, he ſtanding above between them. *I will ſpeak with thee* (ſays he) *over the Mercy-Seat, between the two Cherubim*, (*Exod.* xxv. 22.) to ſhew that the moſt antient Potentates *of him who is* the beneficent and Avenger are Peers, having him for their common Diviſor. P. 668. For the Lid or Cover of the Ark which is

* For this Change in the Order of the Words *God* and *Lord* from the other Editions, ſee *Mangey's Philo*, Vol. I. p. 496. which he makes Fide MSS. though he does not name them; and by which *Philo* is freed from contradicting himſelf, as in the next Citation.

called the Mercy-Seat is the Base of two winged Images, which in our Mother Tongue are called *Cherubim*, which the Greeks interpret *Much-Knowledge*. Some, from the opposite Position of their Faces, make them Symbols of the two Hemispheres, the one above, the other below the Earth; for the whole Heaven or Air is in a constant Rotation. But I understand by these Figures the two most antient and supreme *Potentates of him who is*; the one the Framer, the other the Governor of the World. The one named *God*, by whom he created and framed the World, the other the regal Potentate, called the *Lord*; by whom he rules over his Creatures by his Will and Pleasure: As he alone exists, he is in reality the Creator of all things, for he brought them into Being, when they had no Being: And he is King by Nature, or naturally, for none can have a juster Right to rule the Creature, than the Creator." Let us hear what his Commentators say, of whom two in the same Words, *Sybilline Oracles*, &c. p. 308. and *Spencer of the Laws of the Jews*, p. 764. (construing כרב "the powerful and great one, and Might, and Strength,") say, "That *Philo* confirms this Construction, p. 465. who delivers it as his Opinion (and no

no doubt but he had it from the *Jews*) that the Cherubim repreſent the two Potentates of the Eſſence, the creative and the regal: And that the Mercy-Seat was the Symbol of the merciful Power or Potentate of God: We have therefore great Reaſon to believe the Word Cherub had, among the antient *Hebrews*, the Signification of Power, *&c.*"

After all the Pains our Author has taken to allegorize this to nothing, his two Powers or Potentates, and his Word the Conciliator on the Mercy-Seat between them, will not anſwer. For though 'tis certain the real Word appeared emblematically upon the Mercy-Seat, his other two Potentates do not at all correſpond with what was exhibited in theſe two Figures: Though, in attempting to evade what they exhibited, and to make us believe they were what he pretends, he tells us ſome Spirit ('tis certain, if any, ſome evil Spirit) told him; and he pretends to fancy he could make us believe what they were; the two Figures are exactly like each other; each had one Body, and four Heads or Viſages, which are not a Sign of much, or many Intelligences, but of only four. They and the Propitiatory Seat were of one entire Piece of Gold. The Figure at one End

had two of the four Faces or Intelligences, ſuppoſe thoſe of the Lion and the Man, inward; and the other Figure had the other two Faces or Intelligences, the Ox and the Eagle, inward; ſo that two beheld two, and all four the Mercy-Seat. And the other two Faces in the firſt Figure, the Ox and the Eagle, muſt look outward; and in the ſecond Figure, the Lion and the Man muſt look outward; ſo all four look outward to the Walls of the Houſe, emblematically behold all other things. And though what he ſays, that one of theſe Potentates is repreſented as taking Revenge, and another very beneficent, and that that ſhews us he knew the Deſign of this Exhibition, yet he wants two Intelligences in each Figure. And, if we take in his Word, there will ſtill want one, a Man in each.

But though he was not ſo honeſt as to give us them all here, he has in his Way told us how many there were elſewhere. P. 464.——" The Chief is the creative Power or Potentate, by which the Creator framed the World; the next is the regal, by whom by Virtue of Creation he rules his Creatures. The third, the propitious or merciful Potentate, by whom the Maker has Pity on his Creatures. The fourth the legiſlative, by whom what is not fit to be done,

done, is prohibited. P. 1140.——The first regards the Essence existing, the second the Word of that Essence, who is called (*Berith, Diathekee*) the Covenant; the third the wife-one, the fourth the proficient *."

That we may avoid the Objections merry Mortals may make; suppose it be true that such a Covenant as we mention was made in the highest Heavens, and that they were pleased to exhibit it here, before Writing was, for the Information of Man, and for a Memorial, as the Bow in the Cloud. Man could not see them, they could not use the Archtype in Miniature, because those three have no Faces. Angels could not be seen; and if any Figures had been agreed on to represent them by, that would have shewn them Parties to the Covenant,

* From this Specimen, gentle Reader, you may form a Judgment of *Philo*, whom the learned Dr. *Mangey*, after wearying his Brain and his Subscribers Patience for upwards of twenty Years, has lately published: And recommends to the World as an *Author much superior to the* Jewish, *and little inferior to Christian Writers,* — *who has said nothing concerning the divine Word or Logos, but what the Authors of the* Gospels *have confirmed; and who, before the Writings of St.* John, *St.* Paul, *and St.* Luke, *has given us almost the very same Ideas of this Mystery as they do.* Does not the Man who asserts this plainly evince that he understands neither what the inspired Writers, nor what his own Author means? And when Persons take upon them to be Teachers of Divinity so ill qualified, not to harangue, but to give the true Sense of Scripture, no wonder the People halt between God and *Baal.*

which was impoſſible. 'Tis ſaid 1 *Pet.* i. 12. *that the Angels have deſired to look into theſe things*; but none ſave Parties had any Buſineſs. The Figures of Men could not be uſed; becauſe one of them was to be a Party, ſo he was really exhibited. But, if the other three had been like Men, the Figure would not have been exhibited, the taking of Man into the Eſſence. So the Bull, the chief of the tame kind; the Lion, the chief of the wild kind; and the Eagle, the chief of the winged kind, themſelves Rubbim, were properly uſed. If theſe three had only been exhibited, they, though Types, might have been called *Aleim*: But as the Man was taken in, and made one of them, they could not be called *Aleim*, the Names; nor by any other Word which is only uſed for the Perſons of the Eſſence. Indeed, in *Ezekiel* they are ſaid to be inſtead of the *Aleim*. Since the firſt Exhibition at Paradiſe the Heathens made theſe three the Emblems of their Trinity; the Ox Fire, the Lion Light, the Eagle Spirit; which they, as I have ſhewed, called Rubbim, which three are appointed Rulers; and under thoſe Names many things in Scripture are not only ſaid of them, but of the eternal Three. And in that phyſical Senſe the Names, or Appearance of

theſe

theſe Cherubim, may be uſed in Scripture, as I have hinted, without making any Reſerve then for this. *Buxt. Chald.* כרב *cheruf*——" Cherubim of a human Form with Wings, repreſenting Angels, *Exod.* xxv. *&c.* Talmud——What is a Cherub? the ſame as כרביא like a Boy; for in *Babylon* they call a Boy רביא *Chagiga*, Fol. 13. 2." Though the Faces of theſe are deſcribed; though this is an *Hebrew* Word uſed at firſt many Ages before *Babel* was; though the Word in *Chaldee*, in Scripture, ſignifies a Great one, Maſter, *&c.* to avoid this great Myſtery they have formed, and told theſe idle fooliſh Stories. I am aſhamed for our great Men, who have not only followed them in Writing, but deſigned theſe Figures after theſe Stories.

I have ſhewed in the *Names and Attributes of the Trinity of the Gentiles*, That the Heathens had a Temple to the Names under the Title of רבים *Magnates*. *Philo* knew the Fire, Light and Spirit were called Rubbim, or ſaid to be ſicut *like* Rubbim, and muſt know they had been worſhipped under that Name; ſo takes them, or his ſuppoſed Potentates in them, for thoſe the Cherubim repreſented. The Word רוב, as I have ſaid elſewhere, is the higheſt Epithet the *Hebrew* Tougue

affords; 'tis great in Strength, in Power, in Wisdom, or whatever can be termed a Perfection. As those Beasts were both Emblems of the Chiefs, and of the Names, this is expressed in the most simple Sense, כ, like, sicut, quomodo, in the same or like Manner, as the רבים the *Magnates, Great ones*, Potentates, or, *&c.* Ezra v. 8. *We went into the Province of* Judea, *to* בית *the House* אלהא רבא *of the great God*; 2 Kings vi. 16. *For they are* רבים *great who is with us.* Neh. ix. 19. *For thou in thy great Mercies.* Prov. xxvi. 10. רב *The great one who formed all things.* Isai. xix. 20. *And he will send them a Saviour and* רב *a great one, and he shall deliver them.* liii. 11. *By his Knowledge shall my righteous Servant make Justification* לרבים *to the great ones—therefore will I divide him a Portion with* רבים *the Great and with the Strong—because he shall empty out his Body to Death, and be numbered with the Transgressors, and bear the Forfeiture* due *to the great ones, and he shall intercede for Transgressors.* lxiii. 1. *Who is this that cometh* מאדום *in human Nature, with died Garments from the Vintage? this that is glorious in his Apparel; a taker of Captives, by the* רב *great one his Strength? I that manifest*

fest the Secret (Mystery) in Righteousness; a great one to save. Ps. xxxvii. 11. *And delight themselves in* רב שלום *the Great, the Pacifier.* xlviii. 3. *The City of* מלך רב *the King, the Great one.* So Ps. xli. 13. *And hast set me before thee for ever.* xlii. 6. *I will yet ascribe unto him the Salvation of his Face,* [or Light of his Countenance.] lxxxiv. 10. *Look upon the Face of* משיחך *thine Anointed.* cxxxii. 10. *For the Beloved one thy Servant's Sake turn not away the Face of thine Anointed.*

Let us examine the Texts, *Exod.* xxv. 9. *According to all that I shew thee, after the Patern of the Tabernacle, and the Pattern of all the Instruments thereof, even so shall ye make it. And they shall make an Ark.*—16. *And thou shalt put into the Ark the Testimony which I shall give thee. And thou shalt make* כפר *a Mercy-Seat of pure Gold: Two Cubits and a half shall be the Length thereof, and a Cubit and a half the Breadth thereof. And thou shalt make two Cherubims of Gold, of beaten Work shalt thou make them, in the two Ends of the Mercy-Seat. And make one Cherub on the one End, and the other Cherub on the other End: Even of the Matter of the Mercy-*

Mercy-Seat ſhall ye make the Cherubims on the two Ends thereof. And the Cherubims ſhall ſtretch forth their Wings on high, covering the Mercy-Seat [Coverer] *with their Wings, and their Faces ſhall look one to another: Toward the Mercy-Seat ſhall the Faces of the Cherubim be. And thou ſhalt put the Mercy-Seat above upon the Ark——and there I will meet with thee, and I will commune with thee, from above the Mercy-Seat, from between the two Cherubims which are upon the Ark of the Teſtimony, of all Things which I will give thee in Commandment unto the Children of* Iſrael. 40. *And look that you make them after their Pattern which was ſhewed thee* (which thou was cauſed to ſee) *in the Mount.* Ibid. xxxvii. 1. *And* Bezeleel *made the Ark——6. and he made the Mercy-Seat of pure Gold—and he made two Cherubims of Gold beaten out of one Piece made he them, on the two Ends of the Mercy-Seat. One Cherub on* [*out of*] *the End on this Side, and another Cherub on* [*out of*] *the other End on that Side: Out of the Mercy-Seat made he the two Cherubims on the two Ends thereof. And the Cherubims ſpread out their Wings on high, and covered with their*

their Wings over the Mercy-Seat, with their Faces one to another; even to the Mercy-Seat ward were the Faces of the Cherubims. Exod. xxx. 34. *Take unto thee Stacte and Onycha, and Galbanum,—with pure Frankincense.*—36. *And thou shalt beat some of it very small, and put of it before the Testimony in the Tabernacle of the Congregation, where I will meet with thee: It shall be unto you most holy.* Levit. xvi. 2. *Speak unto* Aaron *thy Brother, that he come not in at all times into the holy Place, for I will appear in the Cloud upon the Mercy-Seat. Thus shall* Aaron *come.*—13. *And he shall put the Incense upon the Fire before* Jehovah, *that the Cloud of the Incense may cover the Mercy-Seat that is upon the Testimony, that he die not. And he shall take of the Blood of the Bullock, and sprinkle it with his Finger upon the Mercy-Seat Eastward: And before the Mercy-Seat shall he sprinkle of the Blood with his Finger seven times. Then shall he kill the Goat of the Sin-Offering that is for the People, and bring his Blood within the Veil, and do with that Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-Seat, and before the Mercy-Seat.* 29. *In the seventh Month,*

Month, on the tenth Day of the Month, ye shall afflict your Bodies, and do no Work at all—For on that Day shall the Priest make an Atonement for you, that you may be clean from all your Sins before Jehovah.

It appears that there was a Pattern of these Things shewed to *Moses* in the Mount; and it appears in *Buxt. Arca Fœderis*, p. 81. that several great Divines have thought that *Moses* had a Vision of the very Persons and Actions these Shadows represent. But, if that had been, he would have seen the Glory, and would have had no occasion to have pressed so earnestly to see it. So to *David*, 1 Chron. xxviii. 11. *Then* David *gave to* Solomon *his Son the Pattern of—and the Pattern of all that by the Spirit of*—18. *And—for the Pattern of the Chariot of the Cherubims that spread out their Wings, and covered the Ark of the Covenant of* Jehovah. *All this, said* David, Jehovah *made me understand in Writing by his Hand upon me, even all the Works of this Pattern.* And it appears that the Pattern which was shewed to *Moses* in the Mount, and exhibited in these Figures in the *S. Sanctorum*, were proper Representations of the *Rubbim* in the highest Heavens, and of their Actions

Actions in what chiefly concerned the Jewish Religion, from *Acts* vii. 44. *Our Fathers had the Tabernacle of Witness in the Wilderness, as he had appointed, speaking unto* Moses, *that he should make it according to the Fashion he had seen.* Heb. viii. 2. *A Minister of the Sanctuary (of holy Things) and of the true Tabernacle which the Lord pitched, and not Man.* Ibid. ix. 11. *Glassius*, p. 315.— "*Piscator, Heb.* viii. 5. by the Word *Type* understands the Archtype itself, or that primary Exemplar of heavenly and spiritual Things, which were pretypified or prefigured by the Tabernacle, and the Ceremonies annexed to, and celebrated in it; such as the Death of Christ upon the Altar of the Cross, and his Entrance into the Sanctuary of Heaven, which Things were shewed *Moses* by the Spirit." *Ibid.* 1214. "When the Ceremonies and Types of the Old Testament are called Shadows in respect of Christ, *Col.* ii. 17. *Heb.* i. 10. it (Shadow) is not to be understood naturally, but artificially and picture-ways: For Painters, at first, delineate a Shadow, or Shadow-like Sketch, *&c.*" *Ibid.* 1118. "But this is said of Christ, our Saviour and God incarnate, in a double Sense. 1. While the Body is opposed to Shadows,

dows, Figures and Types in the Old Testament, the Reality or Complement of Things prefigured by these Shadows, is thereby signified, *Col.* ii. 17. *Which are a Shadow of Things to come; but the Body is of Christ; i. e.* the Truth and Fulness is in Christ." This is the Archtype, these are the true *Rubbim*; and, if exhibiting them make a Covenant, or bringing it to Memory be creating them, then Father, Son, and Holy Ghost are created. *Heb.* viii. 4.—*Seeing that there are Priests that offer Gifts according to the Law: Who serve unto the Example and Shadow of heavenly Things, as* Moses *was admonished of God, when he was about to make the Tabernacle. For see* (saith he) *that thou make all Things according to the Pattern shewed thee in the Mount.* Ibid. ix. 1, 3. Here is *Philo*'s Exemplar that was made after the Archtype. *Ibid.* ix. 5. *And over it the Cherubims of Glory shadowing the Mercy-Seat; of which we cannot now speak particularly.* 14. *How much more shall the Blood of Christ, who, through the eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God?*

The

The כפר rendered Mercy-Seat was to be of the ſame Dimenſion of the Ark, or of its Lid, if it had any other; ſo to ſtand within the Crown of Gold, the Emblem of the Glory which was about the Top of the Ark, and ſo about this. It and the two Cherubims, one at each End, were to be all beaten out of one Piece of Gold, the Emblem of the Eſſence. This Word כפר, which contains the Myſtery, ſignifies to cover with Pitch, which defends that covered from the Air, Storms, *&c.* So *Pag.* 1214. *Villa*, a Place of Covering, pitched Tents or Coverings. So Dew, *Pruina*, that covers every thing. It is uſed for ſome ſort of Aromatick, they ſuppoſe Camphir. And ſome Veſſel in the Temple was called by this Name. *Buxt. Chald.* a Baſon (ſuppoſed to be named for having a Cover) for the Prieſt to waſh his Hands in. *Pagn.* to clean the Knife from Blood. It is uſed for *Leunculus*, a Lion, they ſay, from his lying covered. They conſtrue it to expiate, Expiation for Sin, *&c.* But the Idea appears from one who had acted as a Judge. 1 *Sam.* xii. 3. *Of whoſe Hand have I taken* כפר *and covered my Eyes with it.* Something that is preferable in the Eyes of the Father, who is both Plaintiff and a perfect Judge, to the Juſtice which

which could have been performed by the Criminals, or to the Punishment which he could have inflicted upon them. *Amos* v. 12. *Ye afflict the Righteous; ye take* כפר *a Bribe, and oppress the Poor in Judgment.* So *Isai.* xxviii. 18. *And* כפר *the Propitiation of your Purifier with Death, and your Vision with the Grave shall not stand.* So as this was a Part of the Emblem of the Essence and Man taken in, and was in the Form of a Table or Stage, where some Person, or thing not then formed, and the Actions he was to perform were to be typically exhibited. *Propitiatorium* is itself a Covering, and a Place for him who was to cover, it has been said to cover the Law; and though one who could not read, yet would write, has asserted that the *Pentateuch* was in the Ark; and thence that it was lost, *&c.* it never was in it. But if the Law were taken for the Tables, as the Terms of Purification, as the Ark is called, for him who was to supersede and supply it; whatever or whoever this Place was for, he was to be under the Shadow of their Wings, of the Cherubim, or what was to be done there was to be done under their Protection, was to take off the Eyes of those represented by the Cherubim from other Ob-

jects, and fix them upon it. The Faces of the Cherubim are called the Faces of *Jehovah*, *Zant. Pagn. Lex.* 2193. פנים—פנה "This Name you may properly render, what we call *Persons* in the holy Trinity; to signify three Hypostases, or Subsistencies, not merely Names, as some impiously render עצמות." As each of the Cherubim had four Visages, or strictly, when two should be joined, three; and as each was a Party concerned in what was to be transacted there; they could not, as I have shewed, be represented in one Figure; so as that they could cover the Place with their Wings, and that each could look upon the Place. The Essence was not to be divided, each Figure was the same, and each looked the same Way. But they were to be represented as Parties standing on each Side, and each giving their mutual Assent and Consent. *Zant. Pagn. Lex.* 2194. "Face to Face signifies mutual Action between the Parties present——to set the Face to any thing, is to resolve to do it." The *Jews*, not willing to own each had four Faces, to reconcile these, cited, and 2 *Chron.* iii. 13. *their Faces* לבית (Translat. *inward)* have told us many strange Stories, that they turned their Heads, or, *&c.* as you

you may ſee *Zant. Pagn.* p. 2394. We ſuppoſe they ſtood thus.

My Readers muſt not expect ſhort References to explain the Parts of this Figure; nor to find that it is ſufficiently explained in this ſhort Tract. I muſt refer backward; both the Old and New Teſtament were writ to explain, and are but References to what was exhibited or repreſented in this Figure. And all the Heathen Books do but aim at deſcribing the Shadows of what was exhibited in it.

This proves what the *Jews* are not willing to own. If each Figure had four Faces, and in the two Figures, each of thoſe four Faces looked inward at the כפר the Covering, the other two in each, ſo all the four Faces looked outwards towards the Temple, to the typical Services, Prayers, *&c.* performed there; ſo to Chriſt's Actions and Sufferings, *&c.* in this World; which the Temple without the *Sanctum Sanctorum* exhibited: And as the Faces of the three or four were to be inward, and regarding the Mercy-Seat, ſo upon him that was to act in that Place, and upon the Actions that were to be performed by him, and ſo to ſee him and his Actions: So whoever

whoever he was that was represented by the *Jewish* Priest who sprinkled the Blood there before them, and that was to be and act there; whether he was Priest, or he was Intercessor, or both, he was to see the Face of each of them, and that his Manhood was taken into them; and also to see that he was, and acted, under the Covert of their Wings. Whether this propitiatory Seat was what the *Jews* call the Chariot of the Cherubim, or there was another for which the Gold was ordered, 1 *Chron.* xxviii. 18. the Scriptures do not determine. 'Tis certain *Philo*, and all the Rabbies, knew there were four Cherubim or Figures, which had each four Visages in *Ezekiel*'s Visions; so the Number of Potentates in the Essence was not determined by the Number of Figures, which were each exactly the same, but by the Creatures in each besides the Man; and there are plain Reasons to be given why there were four Figures there, as well as why there are but two here.

Thus far it appears not who this Person was who was to act here; but, the Word כפר being used for a *young Lion*, which was the Emblem of the second Person in the Essence, it appears, as this was all exhibited emblematically, that it was he who was to

cover what was to be covered from the Sight of the Cherubim, and that they were to fix their Eyes upon him and his Actions. And as this Lion was to take upon him the Seed of the first Line of the Tribe of *Judah*, so it was the Actions of the Lion of the Tribe of *Judah* they were to observe. *Pagn.* 1212. כפר—" A Type of Christ, as St. *Paul* teaches, *Rom.* iii. as the Law by which is the Knowledge of Sin, was covered by the Lid of the Ark, the Mercy-Seat, so Christ covers, remits, and expiates Sin, lest the Law should any longer accuse or condemn; the Anger of the Father being placated by the Son: And hither some refer *Psa.* xxxii. 1. where Blessings are predicated of the Man whose Sin is hid or covered by Christ, namely our Propitiatory; so *Rom.* iv. 7, *&c.*" The Rabbies tell us very positively cited by *Buxtorf* in his *Arca Fœderis*; that, during the first Temple, the Figure of a Lion couchant always appeared in the Fire of the Sacrifice; indeed he was typified there, and if those who have told this Story had known what it meant, we should not have had it.

The *Jews* had their Time of Mourning preparatory to the High-Priest's sprinkling the Blood upon this כפר before the Cherubim; and their Time of rejoicing after it

was

was over. *Schind. Lex.* p. 890.—*Targ. Levit.* xxiii. *v.* 30. " *In the seventh Month, in the tenth Day of the Month, ye shall afflict your animal Frame, and shall do no Work*, &c. *because in that Day* יכפר עליכם *he will be propitious towards you, that ye may be cleansed before the Lord from all your Sins*; where the Reason of the Name is added. This tenth Day of *September* the *Jews* celebrate in Memory of the Remission of the Sin committed by their Adoration of the Calf. That Day they neither eat nor drink, nor do any thing, neither do they wash, or anoint, or tie on their Sandals, or perform marriage Duty (השמיש המטה) or read any but sorrowful Writings, such as the *Lamentations* of *Jeremiah*, until the setting of the Sun and the Rising of the Stars—thence it is called יום צום the Day of Fasting, and צום גדול the great Fast, and יום צום כפור the Day of the Fast of the Expiation, and צום הכפרים the Fast of Expiations, referred to *Acts* xxvii. 9.—On this Day the High-Priest alone entered yearly the Holy of Holies, *Heb.* ix. 25. having on his pontifical Vestments; the People all fasting; and made a solemn Oblation, by which he purged the Sanctuary from the Defilement of the People, and all other

Sins.—*Targ. on the Lamentations of* Jeremiah, c. i. v. 4. her Virgins weep because they cease to go out the fifteenth Day of *Ab*, and on יומא כפורי the Day of Expiations, which is the tenth of *Tisri*, to lead up Dances. For they lead up Dances upon Festivals. *Millii Talmudical Codex*. 534. The Joy of this Festival was increased by the Singing of the famous Hymn called Hallel, which comprehends six Psalms, from the hundred and thirteenth to the hundred and eighteenth inclusive. *Ib.* 519.——After the Day of Expiation the Perfection of *Israel* hath reached its Summit. The Feast of Tabernacles therefore is the Fundamental of all the other Feasts, because Hallel is sung entire all the Days of that Feast." The various Manners of rejoicing upon this Occasion are too numerous to be cited.

From this כפר and another Word a Place had its Name, *ibid. Schind.* p. 891. " כפר נחום *Capernaum*, a City in the Region of *Genezar*, not far from the Lake of *Genezareth*, four Leagues distant from *Mount-Carmel*; a most delightful Place, Where Christ dwelt, upon which Account he paid the Tribute of a Didrachmon. *Bethlehem* gave him Birth; *Nazareth* Education; *Capernaum* a Dwelling-Place, from whence he came into his own City." Hence, as many other

other Towns were prophetically named, this was called the Cover; so Village of Consolation; predicted, *Gen.* v. 29. in נח and often promised under נחם.

The Account they give us of expiating for the Sin of worshipping the golden Calf is Rabinical, for *Gen.* iii. 24. upon the Repentance and Belief of our first Parents, so long before the *Jews* made the golden Calf, the very Figures sicut Rubbim, *&c.* were supernaturally exhibited near Paradise. And though the *Jews* and our Translators have made these, *&c.* only a Scarecrow to keep *Adam*, &c. from coming at the Fruit of a Tree in the Garden; these, *&c.* hieroglyphically exhibited the Means and Manner of Propitiation for their Fall, as well as for the Sin of all their Posterity; and *Jehovah Aleim* inhabited these and the rest of the Figures in this Exhibition. And consequently the Priest and the כפר the Mercy-Seat were exhibited there; without them the Exhibition could not be sicut *like* Rubbim; because above, before the real Rubbim, the second Person, was sprinkling the Blood, and they regarding it. The High-Priest represented the Intercessor, who, in Idea, exhibited the Blood and the Incense at making the Covenant, who was of the Essence and one of the Rubbim, the

eldeſt Son, *Gen.* xxv. 23. was called רב and was predicted to ſerve the Younger, to whom he ſold his *Birthright*, who was of the eldeſt Line, and whoſe Iſſue are ſaid to be ſo, *Exod.* iv. 22. *Iſrael is my Son, my Firſt-born* (or he who has the *Birthright*) ſo in the Predictions, *Pſal.* lxxxix. 28. *Alſo I will give him the Birthright higher than the Kings of the Earth.* Mich. vi. 7. *Shall I give my Firſt-born for my Tranſgreſſion?* Zech. xii. 10. *And I will pour upon the Houſe of the Beloved, and upon the Inhabitants of* Jeruſalem, *the Spirit of Grace and of Supplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only Son, and ſhall be in Bitterneſs for him, as one that is in Bitterneſs for his Firſt-born.* So the High-Prieſt was, as a Type, properly called רבי, my great one. At the laſt End, the *Jews* applied this, ſounding it Rabbi, falſely to every one they thought learned, or great, except to Chriſt; and, though unknowingly, truly to him. Above, and here, the Blood was but ideal; but the High-Prieſt, as a Type, was to have real Blood though typical, and the Interceſſor above was to have real Blood, though it was but to be idealy exhibited. So, beſides the Che-

Cherubim, there was a further Exhibition hieroglyphically, or in Figures, which these Words must express, and in which each of the Persons, as above, inhabited their respective Parts, ואת־להט החרב המתהפכת, *&c. The Targums of B. Uz. and Hier.* construe את־להט החרב the Punishment in Hell. את־להט is not, as they have made it, a Participle, flaming, nor has it any Relation to the Edge of a Sword; the Verb is to burn, so the Burner, as an Emblem the Action of burning; the Idea is taken from withering, or scorching by the violent Heat of the Sun, which, in the Scripture-manner of exhibiting things, is the Father's Wrath. החרב the Verb is to slay by cutting, so the Noun a Sword, Knife, or, *&c. Jos.* v. 2. for sharp Instruments of Stone to circumcise; so for the Mountain where afterwards the Type, in renewing the Covenant, was cut off. As a Sword, the Emblem of that with which Kings cut off Malefactors, so an Emblem of cutting off. As *Nach.* iii. 15. תכריתך חרב *the Sword shall cut thee off.* So in the Sense I take this *Nach.* ii. 14. *And* כפיריך *thy Propitiators shall the Sword devour.* Zech. xiii. 6. *And say unto him, What are those Wounds (or Rods to smite with) in thine Hands? And he shall say, They are what*

I ſmite with the Houſe מאהבי *of my Love. The Sword is drawn forth againſt my Shepherd, and againſt* גבר *the Man my Fellow,* &c. The Verb הפך is to turn or change the Subſtance, Form, State, or Courſe of any thing. They make המתהפכת a Participle, changing itſelf. If this were conſtrued ſo; the Scene exhibited, Wrath cutting off, changing itſelf into the oppoſite Scene of Love and Immortality; that would be conform to the reſt of the Exhibition before and behind, and to the Terms of Scripture. This was a hieroglyphical Repreſentation, and I ſuppoſe the Origin of all ſuch; and that there was a Figure for each of theſe Words; as none have conſidered things in that View, I cannot make any Uſe of that Evidence. Words with the Præfixes of ה and מ and ת are ſometimes Participles, but moſtly Nouns. The *Jews* have formed them into Participles, and given no Rules about the Nouns, and we have no Rules but what they have given; ſo, without publiſhing new Rules, I cannot conteſt a Word. We know by the typical Obſervation, and by the Completion, that the Word which they make changing itſelf was a Figure, becauſe ſomething was uſed to bind the Creature, the Type of the Sacrifice. The Sword or Knife

Knife was next uſed to ſlay the Type, and afterwards the Body underwent the Burning, the Wrath; in the Original the Wrath firſt, and continued to his Death; the Nails next pierced his Hands and Feet, and ſhed his Blood, and laſtly fixed his Hands and Feet to the Croſs; after his Death the Spear was uſed to give Demonſtration. This Word wanting the Hemantick ה is uſed in Scripture for ſome Inſtrument uſed to the ſame Purpoſe as the Croſs was, 2 *Chron.* xvi. 10. " *And put him in* בית המהפכת *the Priſon-Houſe.* Jer. xx. 2. And put him על on המהכפת. ver. 3. *Took him* out of המהפכת, xxix. 26. *that thou ſhouldſt put him in* המהפכת *and in* הצינק *the Stocks. Schind. Lex. Jer.* xx. 2. " A Priſon, an Inſtrument by which the Bodies of Criminals were tortured and put to the Rack; a wooden Machine, in which the Neck and Feet of Offenders were put. *Targ.* A Rack. *Marius* a Gibbet, or other torturing Engine; a Priſon, an iron Mannicle, in which the Hands were confined." I ſuppoſe, the Place and Inſtrument of changing their Liberty, Eaſe, Life, or, *&c.* for Confinement, Torture, or Death. So, if the Parts repreſented here were performed, or to be performed by the great ones, and were, as an Exhibition of an

Institution, part to be regarded, and part to be typically observed, it shewed the Covenant and the Person, the Instrument and Action, joined in one Word, which expressed the sort of the cutting off, or Death of him, who, in Type and Reality, should by his Suffering there change the Scene of Wrath and Destruction towards himself, and the Criminals for Peace, Lives, Glory, *&c.* *Joel* iii. 4. *Shemosh shall be changed into Darkness.* Neh. xiii. 2. *And our* Aleim *turned the Curse into a Blessing.* Ps. xxx. 12. *Thou hast turned my Mourning into Musick to me.* Jer. xxxi. 13. *I will turn their Mourning into Joy.* The Design of this Exhibition is shewed in the following Words, לשמר *to keep* (as a religious Institution, to keep by observing what was instituted) *the very Way to the Tree of Lives. Exod.* xvi. 28. " *How long refuse ye to keep my Commandments and my Laws?* So, *Numb.* xxxi. 30, 47. " *How long refuse ye to* שמר *keep my Commandments and my Laws?* So *Numb.* xxxi. 30, 47. *To the* Levites שמרי משמרת משכן *who keep the Charge of the Tabernacle of* Jehovah." 'Tis impossible this can be, as the *Jews* have construed it, to regard the Tree in Paradise, that State was abrogated; and it cannot be to restrain

restrain, or hinder Men from coming at a thing, without which they must be eternally miserable. But, by these Actions of the great Ones, and of the Priest, and Sacrifices, the Types of one of them, to keep the very Way really, and typically for Men by Observation, by Compliance. This Vision exhibited Mercy to Man, the Wrath was to fall upon his Surety; *Psal.* lxxx. 17. *Let thy Hand be upon* איש *the Man of thy Right-hand* (his Position in the Cherubim) *upon the Son of Man whom thou madest strong for thyself. So will not we go back from thee; quicken us, and we will call upon thy Name*, &c. *Psal.* cx. 1. *To the Beloved a Song.* "Jehovah *said to* אדני *my Lord, sit at my Right-hand; till I make thine Enemies thy Footstool.*" This Word refers back to the whole Appearance, or what it hieroglyphically exhibited as an Institution to be kept on one Part, and to be observed typically on the other Part; and forward to the Reality, to את דרך the very Way to the Tree of Lives. The great ones, the Trinity on their Part, so the Man to be taken in on his Part, and all Mankind on their Part were to observe this Institution: The Trinity to keep the Covenant, the Man to suffer and atone, the joint Person to inter-

cede: Mankind, before the Satisfaction, to make and preſerve theſe Figures, which were exhibited as a Teſtimony, a Memorial, a Repreſentation of theſe Perſons and their Actions; to perform thoſe Actions emblematically, by a Repreſentative of the Perſon, and by Subſtitutes, by Creatures, to lay their Sins upon the Creatures; to believe that Chriſt would make Atonement, that the Father would accept it, that the Holy Ghoſt would ſanctify Perſons ſo reconciled. After the Satisfaction, to exhibit the Memorial of it, to believe that he had made Satisfaction, and that it would be accepted. The Way, the very Way to the Tree of Lives, was not to that in the Middle of the terreſtrial Paradiſe, that Way was forfeited, and they were expelled; the true Way, then, was through Fire and Blood; this Word Way is ſo often mentioned and deſcribed both in the Old and New Scriptures, that I need not add; but, as theſe things are new and ſtrange, I ſhall inſert a Text or two. *John* xiv. 6. *I am the Way, and the Truth, and the Life.* Heb. x. 20.—*a new and living Way.* The Tree, as an Emblem, refers to the Fruit it bears, which is here expreſſed Lives, Immortality; who produces that Fruit needs no proving. *Revel.* ii. 7. *To him that over-*

overcometh will I give to eat of the Tree of Life, which is in the Midst of the Paradise of God. Ibid. xxi. 10. *And shewed me that great City, the holy* Jerusalem. xxii. 2. *In the Midst of the Street of it, and on either Side of the River; the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every Month: And the Leaves of the Tree, were for the healing of the Nations.*

This Appearance was certainly compleat, comprehended hieroglyphically all that was to be believed and observed, all that was necessary to be known of the Covenant, all the Institutions, all that was typically exhibited before, or in the Tabernacle or Temple, all they represented above, and prefigured all that was to be really performed below, the Times instituted or renewed, only excepted, the Presence of the *Aleim* in the Cherubim, *&c.* with Man taken in, the Priesthood, the Sacrifices, the Intercessor's Office, the Sprinkling of the Blood, *&c.* Though in writing hieroglyphically, from this manner of Representation, the Words be very few, these Things were well understood when *Moses* writ; and the Pattern shewed to him in the Mount, and to *David* after, was the Method of instructing them better than Words could do; and, as I have

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elſewhere ſhewed, that was one Reaſon why theſe hieroglyphical Figures were retained after Writing was revealed. From what theſe Appearances exhibited the Chriſtian Religion took its Riſe, and now the Fools may diſpute how old it is; from this was the Pattern of Perſons, Things, and Actions, in the Heavens, and from this all the Inſtitutions to exhibit them, typically upon Earth, took their Riſe; from theſe all the hieroglyphical Repreſentations, not only of the true, but of the falſe *Aleim*, of Perſons or Actions, took their Riſe; from this *Adam* took all the Ideas, and framed Words, or applied thoſe then already framed, which fitted the Ideas, as *Aleim*, &c. Glory, Juſtice, Mercy, Propitiation, Expiation, Atonement, Redemption, and all the reſt: Hence theſe Figures joint or ſeparate; and theſe Creatures, by their Preſence, became the outward Object, and ſo conſtituted the Places of Worſhip, not only to the true Worſhippers, but to the falſe ones, and were ſacred to all Mankind; hence the Ox in *Egypt*, hence the Lions, not only in the Temples, but on Altars, Sepulchres, *&c.* hence the Eagle, hence the Halves of the Lion and Eagle joined, which they called a Gryffon; hence ſeveral Heads to one Body, hence Parts of one ſort of Body

to

to Parts of another ſort, as Wings to Men, Beaſts; hence the Figure of a Man with a Crown, and other Inſignia of Divinity, Power, *&c.* ſo in innumerable other Things.

As the outward Part of the true Religion conſiſted chiefly in performing the Inſtitutions before theſe Repreſentations, and that doubtleſs they had them large and fixed, ſo ſmall and portable, as *Ezek.* xi. 16. "*Therefore ſay thus ſaith the Lord* Jehovah, *Although I have caſt them far off among the Heathens, and although I have ſcattered them among the Countries, yet I will be to them a little Sanctuary in the Countries where they ſhall come.* Jer. xvii. 12. *The Throne of the Glory ſet up from the firſt, the Place of our Sanctuary.*" And that all Directions and Reſponſes came from them. Beſides ſhewing us the Riſe, Uſe, *&c.* of things early and frequently mentioned, ſuch as Sacrifice, *&c.* it ſhews us why they were limited to Place, to Perſon, *&c.* Now we underſtand Paſſages which could have no other Senſe, as when *Cain* ſays, *Gen.* iv. 14. *From thy Faces ſhall I be hid. v.* 16. *and* Cain *went out from the Faces of* Jehovah. Ibid. x. 9. *He was a mighty Hunter after the Faces of* Jehovah, *&c.*

that is, in finding, taking, and deſtroying the Emblems, the Faces. xvii. 1. *Walk before me* (*i. e.* act the Part of Prieſt to, or before theſe Faces) *v.* 18. *And* Abraham *ſaid, O that* Iſhmael *might live before thee.* xxv. 22. *And ſhe went to enquire of* Jehovah, *and* Jehovah *ſaid unto her.* xxvii. 7. *And bleſs thee* לפני *with reſpect to the Faces of* Jehovah. *v.* 15. *And* Rebekah *took the Garments of* Eſau *her elder Son, the deſireable* (or ſacred) *ones, which were with her in* בית *the Houſe* ſc. *of God.* By which it appears that, after *Iſaac* was ſuperannuated, *Eſau* had exerciſed the Office of Prieſthood, 'till *Iſaac* had bleſſed *Jacob.* Ibid. xxviii. 19. *And he called the Name of that Place* בית־אל the Houſe of the Irradiator,——*and* Jacob *vowed a Vow—if —ſo that I come again to my Father's Houſe in Peace—and this Stone which I have ſet up for a Pillar ſhall be the Houſe of the* Aleim. ch. xxxv. 14. *And* Jacob *ſet up* מצבה *a ſtanding Repreſentation, in the Place where he talked with him, even a ſtanding Repreſentation of Stone: And he poured a Drink Offering thereon, and he poured Oil thereon; and* Jacob *called the Name of the Place where the* Aleim *ſpoke with him* Beth-el. Ibid. 31. When *Laban* ſearched for his *Aleim. v.* 37.

37. *What haſt thou found of all the Inſtruments* ביתך of thy Temple. *Ibid.* xxxv. 2. *Put away the ſtrange* Aleim. Job i. 5. Job *ſent and ſanctified them, and roſe up early in the Morning, and offered Burnt-offerings*, &c. So in a Convocation, *Exod.* xvi. 9. *Come to the Faces of* Jehovah. So in depoſiting the Manna, *v.* 33. *Lay it up before* Jehovah—*ſo* Aaron *laid it before the* העדה *Teſtimony*. Exod. xviii. 15. *And* Moſes *ſaid unto his Father-in-law, becauſe the People come unto me to enquire of the* Aleim. Hence xxii. 9, *&c.* where *Aleim* are read Judges, read *Aleim*. xix. 22. *And let the Prieſts alſo which come near to* Jehovah *ſanctify themſelves. v.* 24. *Let not the Prieſts—break through.* xxiii. 19. *The Firſt-Fruits of thy Land ſhalt thou bring into the Houſe of* Jehovah *thy* Aleim. There is a Time mentioned, when the ſacred things, of which the Tabernacle and Exhibitions in it were included, which repreſented the Preſence, were ſeparated from the People of *Iſrael*; *viz.* when they had worſhipped the golden Calf, and were threatened to be deſtroyed: The Word uſed is ידע and the ſame Word is uſed, *Ezek.* vii. 28. for the Temple, and the Repreſentations in it. *Exod.* xxiii. 6. *And the Children of*

Israel *stript themselves of their instituted Ornaments, by the Mount* Horeb. *And* Moses *took the Tabernacle and pitched it without the Camp, and called it* אהל מועד Ael Muod; *and it came to pass that every one which sought the Lord, went out unto the Tabernacle* מועד *of the Congregation which was without the Camp.* These and the new ones are distinguished, *Numb.* ii. 17. *And the* Ael-Muod *by which the* Levites *encamp in the Midst of the Camp shall set forward.* x. 33. *And they departed from the Mount of* Jehovah *three Day's Journey; and the Ark of the Purifier* Jehovah *went before them the three Days Journey, to search out a Resting-Place for them.*" By which it appears there were two Tabernacles; nay, 'tis strongly implied, that they had both an Ark with Cherubim, and a Temple, in *Egypt*, 2 *Sam.* vii. 2, 6. (1 *Chron.* xvii. 1, 5, 12. *But the Ark of the* Aleim (of the Covenant of *Jehovah*) *dwelleth. Under Curtains——whereas I have not dwelt in any House, since the Time that I brought up the Children of* Israel *out of* Egypt, *even to this Day, but have walked in a Tent and in a Tabernacle* (from Tent to Tent, and from a Dwelling) *v.* 13. *He shall build an House for my Name.* Though the Ark made by *Moses*

Moſes was in a Tent at *Sion*, when the following Speech was made, by it there ſeems to have been another Ark in the Army, 2 *Sam.* xi. 11. *And* Uriah *ſaid unto* David, *the Ark, and* Iſrael, *and* Judah *abide in Tents.* It appears that while the Ark and Cherubim made by *Moſes* was at *Kirjath-Jearim* in the Houſe of *Aminadab*, 1 *Sam.* xiv. that the *Levitical* Prieſts went on with the Adminiſtration of their Office at the Tabernacle in *Shiloh. Ibid.* xxi. 6. *Before the Faces of* Jehovah, an Appellation of the Cherubim; ſo there were other Cherubim there, *Ibid.* xxii. In *Nob*, which they could not do without an Ark, *&c.* and they had another Ark doubtleſs with Cherubim; and, though perhaps ſmall, no doubt much elder than that made by *Moſes* in the Wilderneſs, and to which *Moſes*, *Exod.* xv. 2. promiſed a Tabernacle, and before whoſe Faces he, as above, *Ibid.* xvi. 9. called a Convocation; and, without one, their Prieſts had been of no Uſe, no Atonement could ever have been made. 1 *Sam.* xiv. the *Levitical* Prieſts who were in *Shiloh* carried this to the Army, and conſulted, *v.* 18, and 36. and *Saul* called this the Ark of the *Aleim*, in Oppoſition to the Ark made by the Children of *Iſrael*,

which was then at *Kirjath-jearim*, Ibid. *v.* 18. " And *Saul* said to *Abijah*, bring hither the Ark of the *Aleim*, for there was an Ark of the *Aleim*, and one of the Children of *Israel* *." The *Jews*, who would have us believe that these Institutions begun with *Moses*, tell us a Parcel of Stories, that this was the Ark in which the broken Tables were; we have no Account of any such, or that it was the Ark in which they put the Ephod; we have no Account of any such Ark; the Priest was there, who wore the Ephod. Nay it appears there was then more Urim, and so more Thummim, and Ephods than one. *Ib.* xxii. 20. *Abiathar* a Priest then Chief escaped, and fled to *David*; Ibid. xxiii. 2. *David* enquired by *Abiathar*. *v.* 6. *Abiathar* brought the Ephod. *v.* 9. consulted with the Ephod. *Ibid.* xxviii. 6. *Saul* enquired, and was not answered *neither by Dreams, nor by Urim, nor by Prophets*, *v.* 15. *neither by Prophets nor Dreams*, Ibid. xxx. 7. *David* consulted with the Ephod. 1 *Chron.* xiii. 3. *For we enquired not at it* (the Ark which was at *Aminadab*'s House) *in the Days of* Saul. Whereby it appears there was another Ark, other

* That made by *Moses* by divine immediate Appointment, is called God's Ark, that which the Children of *Israel* had before, theirs.

Faces,

Faces, so other Cherubim before which they worshipped, and which they consulted; and two Urim, so two Ephods which were each consulted, though one did not answer *Saul.* Nay it does not appear, that the Urim and Thummim put into the Ephod made by *Moses*, were made then. And perhaps it was not for the Benefit of succeeding Generations that the old ones should be more particularly described, or even that they should be preserved, lest they should have divided into Sects, about whether the old ones or the new ones should be observed; as they did about the Place of Worship, whether it should be where the Ark and Cherubim first stood, in *Shiloh*, or at the Temple. Nay, perhaps the ten Tribes upon their Defection might detain or carry them off.

Our Translators would have us to suppose *Uzzah* a private Man, a Driver of the Cart with the Ark, and his Crime attempting to support the Ark and Cherubim when they were in Danger of falling and being broken; whereby they have endeavoured to charge God with an Action of Cruelty, and to deter Laymen, even when the Priests neglect their Duty, from assisting to prevent the Destruction or Loss of the most sacred things. As I may be

charged with what they make a Crime in *Uzzah*, it behoves me to ſtate the Caſe, and ſhew who he was, and what his Crime was, and thereby clear God of Cruelty, and myſelf of being guilty of any Crime in putting my Hand to reſcue the moſt ſacred Emblems from being falſly repreſented, ſo defaced or loſt. 'Tis not only lawful, but predicted, that this ſhould be ſhewed, *Apoc.* xi. 19. "*The Temple of God in Heaven was opened, and there was ſeen in his Temple the Ark of the Teſtament of the Lord.* This Expreſſion is not that theſe things were ſeen in Heaven, but that the Dwelling of the *Aleim*, and what they had done, do, and will do there, was to be ſhewed upon Earth, as *Gen.* iii. 34. cited, ſo *Ezek.* i. 1. *The Heavens were opened, and I ſaw Viſions of the* Aleim. This Prophecy has been ſuppoſed to refer to the Incarnation of *Chriſt*; it might have referred more plainly to the rending of the Veil, if theſe Figures had been there. *Buxt. Arca Fœderis*, p. 194. They tell us, they had a Propitiatorium where the Prieſt ſprinkled the Blood, but not this Exhibition in the ſecond Temple. It appears 1 *Sam.* i. 3. That the Ark which *Moſes* made with the Cherubim, *&c.* were in *Shiloh*, ch. ii. That the Chief of the

the Priests of the Tribe of *Levi* were so exceedingly wicked, *that Men abhorred the Offering of* Jehovah; and ch. iv. that they without consulting God carried the Ark, *&c.* to the Camp; and it was taken, ch. iv. and v. that there was Destruction wherever it came, till it was returned; ch. vi. that the *Levites* took down the Ark and the Coffer with the Jewels of Gold, *&c.* and, I suppose, took away the Jewels. But they left the Ark upon a great Stone, and the People uncovered the Cherubim, and the Ark, and looked at the Cherubim, or into the Ark, so many were destroyed there also. ch. vii. that the Men of *Baalah*, that is, *Kirjath-jearim* fetched the Ark from the great Stone, and carried it to the House of *Aminadab* on the Hill, and sanctified *Eleazar* his Son to keep, and do what was done about the Ark, and they were neither punished nor reproached for it. And doubtless this *Eleazar*, the Son of *Aminadab*, and those who succeeded him, and lastly *Uzzah* and *Abio* acted as Priests, to those who worshipped before that Ark, for many Years; and that 1 *Sam.* vii. 2. This Ark was then at *Kirjath-jearim*, and the People lamented; but *Samuel* let them not fetch it, till they had put away the false *Aleim*, &c. That 2 *Sam.* vi. 2.

David

David ſummoned the Rulers, with the Prieſt, *Levites*, &c. to fetch the Ark, *v.* 7. (1 *Chron.* xiii.) they took a new Cart, and conſequently Oxen, and the Ark out of the Houſe of *Aminadab*, and made the Ark ride upon the Cart; and *Uzzah* and *Ahio* his Sons, who, of courſe, had enjoyed the Poſſeſſion, and the Profits, drove or ruled the Cart and Ark, that is, *Ahio* went before, and *Uzzah* with the Ark, and the King, Rulers, and *Levitical* Prieſts followed the Ark. And when, as we muſt ſuppoſe, the Oxen had gone a ſufficient Length, and they wanted freſh Oxen, and they came to the Threſhing-floor where, we may ſuppoſe, there were freſh Oxen: Becauſe שמטו they diſmiſſed, releaſed *Uzzah*'s Oxen, which was taking the Ark out of his Hand, his Poſſeſſion; he exerted himſelf upon the Ark of the *Aleim*, and יאחז בו ſeized it as his Property, as what he had an hereditary Right to the Poſſeſſion of; which was perſiſting, that the Lay-People of a Village, under whom he held, had a Right to appoint and conſecrate Prieſts to perſonate, and act in the Name of *Jehovah*, and to detain the moſt ſacred Emblems, belonging to that Office. Nay even when the Prieſts, appointed by *Jehovah Aleim*, were taking thoſe

thoſe Emblems, to perform thoſe Offices, before their Faces; and was the moſt daring Crime a Man could commit, and for which he was ſtruck dead. Theſe things are writ for an Example to others, who are, or may be guilty of the like Crimes, and not to deter others from explaining them. This frighted the reſt, and they durſt not bring the Ark to *Sion*, but carried it into the Houſe of *Obed-Edom*, a *Levite*, and the *Aleim* bleſſed his Houſe. That, 1 *Chron.* xv. 2. *Then* David *ſaid none ought to carry the Ark of the* Aleim, *but the* Levites. *v.* 12. *ſanctify yourſelves —that you may bring up the Ark of* Jehovah, *the* Aleim *of* Iſrael—*v.* 13. *For becauſe ye did it not at the firſt,* Jehovah *our* Aleim *made a Breach upon us, for that we ſought him not after the due Order. v.* 15. *The* Levites *bare the Ark—upon their Shoulders.*

The Queſtion has been whether the Repreſentations of the *Aleim* of the Heathen, and the Services paid to them, or thoſe of the Jews, were exhibited and inſtituted firſt. They, who knew nothing of one ſide of the State of the Queſtion, have aſſerted that thoſe of the Heathen were firſt, and borrowed by *Moſes*; the contrary is now determined. If the Queſtion

ſtion were now, whether the Heathens ſuffered the Believers or Jews to preſerve their Memorials, and perform their Inſtitutions in *Chaldea*, in *Canaan*, in *Egypt*, or, *&c.* if that had not been proved, as now it is, it would not have affected the main Queſtion, when or whence the Repreſentations and Inſtitutions of the Jews, when they had Liberty to preſerve or obſerve them, took their Riſe; or when, or whence the Chriſtian Inſtitution took its Riſe; both, now, are proved to have their Riſe before this Syſtem, and their Publication as ſoon as there was Occaſion to exhibit them; and that all other *Aleim*, and Inſtitutions, were from Defections, and but falſe Repreſentations of thoſe, or ſuch Repreſentations of falſe Objects. Nay the Word תרפים *Teraphim*, which others uſed, nay, which the Children of *Dan* worſhipped before, from the Time of *Micah*, at a Place far from the Tabernacle in *Shiloh*, or the Temple, to the Time of the Captivity, and which the apoſtate Jews would never give us the Meaning of, expreſſes the Deſign of the *Rubbim*, of which they have made the Root רוף, where the *Vau* is ſervile, and the Root רפא, where the *Aleph* is ſometimes changed to *He*, and ſometimes both dropped, is to cure, to

to heal; and, besides many other Texts, is applied, *Ezek.* xlvii. 12. and cited *Rev.* xxii. 2. to the Tree of Lives, and its Meaning cannot be mistaken. So the Word expresses the Healers, the Curers of our Defects, Diseases, of our Sin. Nay אלהים *Aleim*, the Word universally used, and which they called their *Teraphim*, expressed the whole Affair, but could not be used by a Prophet, who writ strictly, for the *Rubbim*, because the Man was included.

The apostate Jews would have us suppose that their High Priest represented a Creature, an Angel; and that that Angel represented the Merit of the Life, and the Blood of Bulls and Goats, to two other created Angels, and that they are to represent the Merit, and Death, and Blood of Bulls, Goats, *&c.* before *Jehovah*, as of greater Value than theirs. This is pretty near what the first Heathens believed, when they supposed the Names, the material Agents, intelligent, and Ministers in intellectual Matters; and Part of this is what the apostate Jews held when they were carried into *Chaldea*, and the rest what they learned there. The Jews, about the Time of Christ, pretended to make Atonement by their own Bulls, Goats, *&c.*

&c. at their own Expence. And, as appears in *Buxt. Lex. Chald.* כפרה they now ſacrifice a Cock, which they ſuppoſe to be ſufficient to expiate. Our primitive Chriſtians, upon a falſe Suppoſition, that if a Creature were not made a free Agent, but reſtrained from ſinning, it would be more holy than another which was made free, and had not ſinned; that the Word was ſuch a one, and that he was to take upon him Fleſh and ſuffer, and that the Prieſt repreſented his Merit, Blood, *&c.* to other two ſuch, and that they were to repreſent his Merit, Blood, *&c.* to their *Deus*, which could not poſſibly be of any greater Value than the Merit of a Brute, which has not Power to act otherwiſe than as it is deſigned to act. And though all People, that ever lived, expected to make, or have Atonement by Sacrifice, our modern Apoſtates have aboliſhed Sacrifice, and ſet up nothing in its ſtead, but will be ſaved by their own Righteouſneſs.

'Tis plain the *Jewiſh* High-Prieſt did not act in his own Name, nor in the Name of the People, but in the Name of another. *Deut.* x. 8. *At that Time* Jehovah *ſeparated the Tribe of* Levi, *to bear the Ark of the Purifier* Jehovah, *to ſtand before* Jehovah *to miniſter unto him, and to bleſs in*

in his Name, unto this Day. Ibid. xviii. 5, 7. *To ſtand to miniſter in the Name of* Jehovah. Ibid. xxi. 5. *For them* Jehovah *thy* Aleim *hath choſen to miniſter unto him, and to bleſs in the Name of* Jehovah. 1 Chron. xxiii. 13. *And* Aaron *was ſeparated, that he ſhould ſanctify the moſt holy things, he and his Sons for ever, to burn Incenſe before* Jehovah, *to miniſter unto him, and to bleſs in his Name for ever.* This opens a Scene, which opens both the Old and New Teſtament. The Prieſt did not miniſter, or offer Sacrifices or Gifts, or burn Incenſe to *Jehovah*, or to *Aleim* but as a Subſtitute, a Proxy, in the Name of a Perſon who was *Jehovah*, was of the *Aleim.* Hence there muſt be more than one Perſon in *Jehovah*, elſe he could not offer to *Jehovah* in the Name of *Jehovah*, nor could that Perſon be Interceſſor to himſelf. Though every Gift was offered to the Trinity, it may be truly ſaid, the Prieſt offered what was an Acknowledgement to that Perſon, to him. Indeed one might have ſuppoſed that he might have bleſſed, or done ſome other Acts to the People in the Name of the three Perſons. But 'tis plain he did all he did in one Name. Hence I think it follows, that whatever was done in the Name of *Jehovah*,

vah, was done under this Perſon, ſo to the Name of *Jehovah*. What Perſon this is, the Scriptures have determined and aſcertained by joining it to אל the Irradiator, as *Gen.* xxi. 33. *Exod.* xxxiv. 14. *Iſa.* vii. 14. and many other Ways. This Perſon is referred to *Pſal.* cxviii. 26. " *He is bleſſed who comes in the Name* Jehovah. Jer. xvi. 21. *They ſhall know that my Name is* Jehovah." Indeed in the Plural *Jehovah* is ſaid really to dwell or exiſt in the Names, in the ſacred Trinity, ſo in each Perſon. So under the Name of the Lord, the Name of Chriſt in the New Teſtament; except where the three are named together, as in Baptiſm, or, *&c.* He was the Perſon in *Jehovah*, in the *Aleim*, of Name, of Glory, of Holineſs, *&c.* So *Iſai.* lxiii. 16. *Thou* Jehovah *art our Father, our Redeemer; the Eternal thy Name.* If this Text, and xli. 14. xliii. 14. xlviii. 17. xlix. 7. *Thus ſaith* Jehovah, *the Redeemer of* Iſrael, *his holy one.* And liv. 5. *For* בעליך *thy Lords* עשיך *thy Makers,* Jehovah *of Hoſts: His Name and thy Redeemer the holy one of* Iſrael *ſhall be called the* Aleim *of all the Earth*, be truly conſtrued, they ſhew, what is yet more to the Purpoſe; by the Law, he who was next of Kin, a Brother, or, *&c.* he who had

the first Right; so, here, he of the eldest Line had the Right, the Birth-right, to take Vengeance for Blood, to redeem Persons and Inheritance; who he was to redeem us from is mentioned, *Hos.* xiii. 14. *Out of the Hand of the Grave will I redeem them: from Death will I redeem them. I will be* דבריך *those who shall bring thee forth to Light, O Death; I will be thy Destruction O Grave!* Where *Mich.* iv. 10. *There shall* Jehovah *redeem thee from the Hand of thine Enemies.*

Who they were which were emblematically exhibited, and before whose Faces the Priest, in the Name of *Jehovah*, offered the Incense, and sprinkled the Blood, is strongly express'd, 2 *Sam.* vi. 2. "*The Ark of the* Aleim *where is invoked the Name, the Name of* Jehovah *of Hosts who dwelleth in the Cherubim upon it.* 1 Sam. iv. 4. *The Ark of the Purifier* Jehovah *of Hosts, who dwelleth in the Image of the Great Ones.* 1 Chron. xiii. 6. *The Ark of the* Aleim Jehovah, *who dwelleth in the Image of the Great Ones, where the Name is invoked (or who is invoked there)* Psalm xcxix. 1. Jehovah *reigneth, let the People tremble; He dwelleth in the Cherubim, let the Earth* [nutet] *be moved,* Marg. *stagger;* (nod or

turn aſide.) 2 Kings xix. 15. *And* Hezekiah *prayed before* Jehovah, *and ſaid*, Jehovah *the* Aleim *of* Iſrael, *who inhabit the Cherubim* (Image of the Great Ones) *thou art the* Aleim *alone to all the Kingdoms of the Earth; thou madeſt the Names and the Earth.* Pſ. lxxx. ii. *Thou that inhabites the Cherubim, irradiate.* Ezek. x. 20. *This is the Creature which I ſaw under* [a Subſtitue of] *the* Aleim *of* Iſrael *by the River* Chebar, *and I knew that they were the Image of the Great Ones.* And 'tis ſaid *Exod.* xxv. 22. xxix. 42, 43. xxx. 6. *Numb.* vii. 89. that Jehovah would give Directions to *Moſes from above the Mercy-Seat between the Cherubim.* And, as 'tis ſaid, 2 *Sam*, xxii. 7, 11. *Pſal.* xviii. 11. *I call'd upon Jehovah, and cried to my* Aleim— *and he rode upon one Like-Rub* a great one, *and did fly, and was ſeen upon the wings* רוח *of the Spirit.* From whence 'tis plain, that the three Agents, the Emblems, the Names of which the three Beaſts were alſo Repreſentatives, are in another View ſaid to be ſicut Rubbim (magnates) ſicut Aleim. Theſe are the three Agents which form'd the World, which the Scriptures often ſpeak of, and one of them is called the Word, another the

the Spirit of Jehovah; which the Apostate Jews have ignorantly taken to be Cherubim, animated Angels, and call'd them the Word, *&c.* As those three Agents are emblematically called, for that Reason, as I have said above, they will never suffer the Name *Jehovah* to be pronounced. Nay, 'tis plain in the Comparison, that one of these Rubbim was the Messiah, *Ezek.* xxviii. 14. *Thou art an Image of the Great One, anointed, a Protector.*

The Cherubim and the Coverer placed in the *Sanctum Sanctorum*, the Appearance of the Glory, and the Actions perform'd there, emblematically exhibited by Figures, in the Names of the Rubbim, and by the Priest and the Glory in the Name of Jehovah, shewed the manner of making, performing, and observing the Covenant of the Rubbim, the Aleim, of the three Persons of one Essence, and Man to be taken in. And to the Jews were emblematical Pledges, and the Action of the Priest, the Sacrament of the Performance of it. If the Jews would consider the Scriptures, and rectify their mistaken Traditions and foolish Notions, by which they have not only blinded themselves, but many that I know who have been dabling in their Writings; that the Cherubim which

were only exhibited to appearance by Form and Motion; and, at the respective times, given to created inanimate Matter, or hammer'd out of Gold, or carved out of Wood, to represent the Trinity in Unity, the taking in of the Man, the making and performing of the Covenant, *&c.* were created, though none can tell where, nor when, were animate, intelligent; or were two of them of *Jehovah*, and one created; or, supposing the Essence of *Jehovah* one Person, were Companions of *Jehovah*, and Operators for him of the first rate, or superior to the Angels, or what the Scripture calls the Glory of the Word, the Son, the Light, and another the Spirit; and another they never name but make him Revenger, Punisher, and a severe Being, so make the three the Angels of the Presence, of the Faces; I say, if they would let Scripture determine these, they would believe, and confess the Meaning of their own Emblems, and that they exhibited the Persons, and their Actions in Heaven. They might see the Manner of making the Covenant; that *Jehovah*, the Person, the Glory who appear'd emblematically in form of Light, sometimes environed by a Cloud, sometimes openly; and though it was not permitted to any Mortal to see more

more than the Splendor of that Light there, 'tis likely in the Figure of a Man, as elſewhere, who ſtood between or above the two Cherubim; they beholding his Faces, and he theirs, *&c.* they might ſee the Performance of that Covenant typically exhibited; and that what the Prieſt did there, was what the Interceſſor, the Mediator, did, and does before, or between, the Rubbim, the Aleim and Man, in the real Heavens. If this Place was the Type of Heaven, as St. *Paul* tells us *Heb.*ix. 24. "For Chriſt is not entered into the Holy "Places made with Hands, which are the "Figures of the true; but into Heaven it-"ſelf, now to appear in the preſence of "God, vultui Dei, for us." If the High Prieſt was a Tyye of the Light reſiding on the כפר Mercy-Seat between the Cherubim, ſo of the Name of *Jehovah* often mentioned; that Name, that Perſon who was to take Fleſh upon him, and to be the Interceſſor; and that the Blood of the Creatures which he, by his Type the High Prieſt, ſprinkled there, was the Type of his Blood. That as the High Prieſt ſprinkled the Blood which was ſhed, without the Vail, in the *Sanctum Sanctorum* upon the כפר Mercy-Seat, ſo *Heb.* vi. 19. Chriſt the Interceſſor is entered within the Vail,

and thus ſprinkles, thus exhibits the Merit of his Blood which was ſhed, without the Vail, upon Earth. And that he is not, as I have ſhewed elſewhere, the Covenant, but the Purifier; nor as it is tranſlated, *Heb.* viii. *& al.* a better Covenant, for there was but one Covenant; but a better Purifier, as much as the Merit of his Life, Sufferings and Blood, was more valuable than that of the Types, Brutes; then 'tis he, and that, which the Eyes of the *Aleim* are to regard in Heaven; and he, and that, will be of ſufficient Value to be regarded by them. Now the Text which has been ſo much conteſted, is proved to be authentick, 1 *John* v. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt; and theſe three are one*: and if it were poſſible that there needed any greater Proof, they are proved to be Parties.

It appears, *Heb.* ix. 4. that the golden Cenſer, upon which the holy Incenſe was burn'd, was an Inſtrument which belonged to the *Sanctum Sanctorum*; and if ſo, the High Prieſt put the burning Coals, and the holy Incenſe he carried in upon it. 'Tis not to my purpoſe, and it would take up more time than I have to ſpare now, to ſhew the emblematical Meaning of each Species of Sacrifice, or the emblematical

Uſe

Use of each Ingredient of the Mixture in the sweet Perfume or Incense, which was to be burn'd by the Priest when he entered into the *Sanctum Sanctorum*, to sprinkle the Blood, whose Smoak was to cover the Mercy-Seat, and so approach the Faces of the *Rubbim*; and the Neglect was to be punished with immediate death, which the *Jews* tell us befell several of their High Priests, in Failure of executing this part of their Office. Indeed one would at first Sight be apt to think, by the Wording of one Text, that the Vapour from this sweet Incense was intended to hide the Appearance above the Mercy-Seat. But, by *Psal.* cxli. 2. *Jer.* xvii. 26. *Revel.* v. 8. and viii. 4. *&* *al.* it appears that the offering of Incense referred to the Office of Christ, exhibiting his Merits as Mediator.

As the part which the second Person covenanted was sure to be performed, so what is represented here his Suffering, and his Blood, was exhibited in Heaven: If not as a Reason for creating this System, and Man, at least from the Promise after the Fall, as well as it is since his Suffering. And upon this Merit Man became his Property. Hence the three Persons, and the Man taken in, are exhibited, each in two Stations, as making and regarding the Covenant, and as ruling the Universe.

The Glory, the Word, the Son, in a third Station, ruling his Church, and making the Place where the Suffering is represented his Throne, from whence he gives Directions to his Ministers in the *Jewish* State, so in Glory.

The Covenant to redeem Man was really made, and ideally exhibited in Heaven, and afterwards the Persons and those Actions were supernaturally exhibited upon Earth; and as part of it was to be performed in Heaven, so that Part of it was afterward to be represented, Part by Figures, Part by supernatural Appearance, Voice, *&c.* and Part by the Representative of one of the Persons upon Earth. And, as parts of it were to be really performed upon Earth, those Parts were to be typically performed or suffered upon Earth by Representatives. And as the latter Parts were to be performed before the Representatives of those in Heaven; thence the Place where those Representatives stood, and where one of them appeared, was said to be the Dwelling, the moving House, the Residence of those in Heaven, so a Type of Heaven; and the Representatives and Appearance, Types of the Essence of the Persons with Man taken in, of their Actions, *&c.* Indeed the immediate

mediate Presence dwelt in the Types, so as to make the Actions effectual, by Power, by Action, by Voice, *&c.* and upon Occasion attended those Figures and Appearance there; nay, Addresses are made to these, with this Species of Presence, by the Prophets, as well as to the immediate Presence of those, these represented in the highest Heavens; and the People were commanded to fear this Place by the same Word, as to fear the *Aleim.*

From the Expressions in Scripture, that *Jehovah Aleim* was emblematically to dwell above and below, as, or in, these Exhibitions or Images, *Philo* and the apostate *Jews*, as I have shewed, confounded themselves and deceived others, with the Misapplication of the Word *Shechinah* to the Essence as one Person, as if the Essence or Persons had no Dwelling till it was created, suppose that he is to dwell really in something created, so puddle with Heaven, Word, Potentates, *&c.* so make the other two, nay indeed all three, Potentates, Angels, *&c.* whereas this Word, as well as other Words of nearly the same Signification, is emblematically applied sometimes to one, sometimes to all the three Persons, or their Emblems, and mostly

mostly to the Person they deny as שכן—ישב—בית זבל—בית—היכל—אוהל—היה—משכן—קדש קדשים—מקדש—דביר—מעון—מושב—מקום—ציון one or more of these Words are applied to the Name *Jehovah*, to the Name *Jehovah Aleim*, to the Name *Aleim*, for whom the Tabernacle was set up, and the Temple built; to the just One, to the holy One; as a Place for the Priest, the Representative of the Name *Jehovah*, who wore the Name *Kadesh* to *Jehovah*, *Christ*, who he personated to execute his Office in, not only as Priest, but as Intercessor.

To prove this *Gen.* iv. 26. "*Then was an Opening made to Invocation in the Name* Jehovah. xii. 8. *and invoked in the Name* Jehovah. xiii. 4. xxi. 33. xxvi. 25. *Exod.* vi. 3. *And by my Name* Jehovah *was I not known to them.* xx. 7. *Shall not take my Name in vain.* xxiii. 21. *My Name is in him.* xxxiii. 19. *And call in the Name* Jehovah *before thee.* xxxiv. 5. (Ps. ciii. 8.) *and he called in the Name* Jehovah, *and* Jehovah *passed before him, and* Jehovah *called*, gave the Name the Appellations, Jehovah Al,—רב—חסד, *&c.* Deut. v. 11. Lev. xix. 12. *Ye shall not swear by my Name falsely; nor prophane the*

the Name of my Aleim." Levit. xx. 3. *To defile my Sanctuary, and to profane my holy Name.* xxi. 6. *And not profane the Name of their* Aleim. xxii. 2, 32. *That they profane not my holy Name.* xxiv. 16. *He that blasphemeth the Name* Jehovah, *shall die the Death—when he blasphemeth the Name.* Deut. vi. 13. x. 20. *Thou shalt fear* Jehovah *thy* Aleim, *and serve him, and shalt swear by his Name.* xii. 5. *And unto the Place which* Jehovah *your* Aleim *shall chuse—to put his Name there, even unto his Habitation shall ye seek, and thither thou shalt come, and thither ye shall bring your Burnt-Offerings,* &c. *v.* 11. *Then there shall be a Place which* Jehovah Aleim *shall chuse, to cause his Name to dwell there.* Ibid. *v.* 21. xiv. 23, 24. xvi. 2, 6, 11. xxvi. 2. Esdr. vi. 12. Neh. i. 9. So 2 Sam. vii. 13. *He shall build a House for my Name.* So 1 Kings viii. 16, 29. *For my Name to be there.* So Psal. lxxiv. 7. *Have prophaned the Tabernacle of thy Name.* 1 King. ix. 7. 2 Chron. vii. 20. *And the House which I set apart for my Name.* 1 Chron. xxix. 16. *to build thee a House for the Name of thy holy one. v.* 9. *for thy Name is in this House.* Jer. vii. 11. *Is this the House which is called by my Name?—But go ye now unto my Place which was in* Shiloh,

Shiloh, *where I set my Name at the first.* I must omit vast Numbers to the same Purpose in the *Psalms*, &c. 1 *King.* xviii. 24. *I will call on the Name of* Jehovah. *v.* 32. *He built an Altar in the Name of* Jehovah. 1 Chron. xvi. 2. *He blessed the People in the Name of* Jehovah. *v.* 8. *Give Thanks unto* Jehovah, *call upon his Name. v.* 10. *Glory ye in his holy Name. v.* 35. *That we may make Confession to the Name of thy holy one,* להשתבח *to glory in thy Irradiation.* Deut. xxvi. 15. *Look down from the Habitation of thy holy one.* Psal. v. 8. *I will bow me in the Temple of thy holy one.* Jer. vii. 30. xxxiv. 15. *House which is called by my Name.* Zech. xiv. 9. *In that Day shall* Jehovah *be one, and his Name one.* Ibid. xii. 7, 8, 10. *And the House of the Beloved shall be as the House of the* Aleim.

So one or more of these Words are applied to the Essence, to the three Persons joined to *Jehovah*, to *Jehovah Aleim*, to the *Aleim*, to the holy ones, to the Ark with the Cherubim, to the Cherubim already cited, to the Visages, with relation to the Exhibition of the Covenant, and of the Atonement, the Tabernacle, Temple, Sanctum Sanctorum, the Adytum, *Sion*, &c. was, by these Emblems being placed there,

there, their Residence: So with relation to the Sacrifices, Offerings, Prayers, burning of Incense, sprinkling of Blood, *&c.* and what was performed before them, so to them.

To prove this, *Exod.* xxv. 8. *And let them make me* (Jehovah) *a Sanctuary; and I will dwell in the Middle of them. According to all that I shew thee, the* משכן *Tabernacle; and the Pattern of all the Instruments thereof*—then follows the Ark and the Cherubim. xxix. 45. 1 *King.* vi. 13. *And I will dwell among the Children of* Israel, *and be their* Aleim, *and they shall know that I am* Jehovah *their* Aleim, *&c.* Levit. xix. 30. xxvi. 2. *And* תיראו *ye shall fear my Sanctuary. v.* 11. *And I will put my Tabernacle in the Midst of you.* 1 King. viii. 13. 2 Chron. vi. 2. *I have built an House, a Dwelling-Place for thee, a Place for thee to dwell in for ever.* 1 Chron. vi. 48. *To all manner of Service of the Tabernacle, the House of the* Aleim. xxii. 19. *And build the Sanctuary of* Jehovah Aleim, *to bring in the Ark of the Purifier* Jehovah, *and the Instruments of the holy one of the* Aleim, *into the House built for the Name* Jehovah. xxviii. 10. *To build an House for the Sanctuary.* Ps. ix. 12. *Sing to* Jehovah *who dwelleth in* Sion. lxxiv. 2.

This

This Mount Sion *wherein thou hast dwelt.* lxxvi. 3. *In* Salem *also is his Tabernacle, and his Dwelling-place in* Sion. The Ark with the Cherubim, 2 *Chron.* iii. 10. *And made in the House, the holy Place of the holy ones sicut Rubbim.* 2 Chron. v. 7. *And the Priests brought the Ark of the Purifier* Jehovah *into its Place, into the Oracle of the House, into the Holy of Holies.* That of the Cherubim is already cited, under the Word לפני, where there were typical Faces, *Ex.* xxxiv. 34. in the old Tabernacle, *when* Moses *went into the Faces of* Jehovah *to speak with him.* Levit. xvi. 2, 15. To the Faces of the Mercy-Seat. *Ibid.* x. 17. xiv. 29. xvi. 10, 18. *To make Atonement for them to the Faces of* Jehovah. *Levit.* xvii. 3. *What Man soever—that killeth an Ox,* &c.—*and bringeth it not—to offer an Offering unto* Jehovah, *to the Faces of the Tabernacle of* Jehovah; *Blood shall be imputed unto that Man,* &c. Num. vii. 3. *And they brought their Offering to the Faces of* Jehovah—*to the Faces of the Dwelling.* Ibid. xvii. 7. *And* Moses *laid up the Rods to the Faces of* Jehovah *in the Tabernacle of Witness.* Deut. xiv. 23. *And thou shalt eat to the Faces of* Jehovah *thy* Alein, *in the Place which he shall chuse to place his Name there.* xvi. 11.

And

And thou ſhalt rejoice to the Faces of thy Aleim, *thou and thy Son*, &c.—*in the Place*, &c.—Joſ. vii. 6. *And* Joſhua *rent his Clothes, and fell to the Earth upon his Face, to the Faces of the Ark of* Jehovah, *until the Even-tide, he and the Elders of* Iſrael—*and* Joſhua *ſaid—and what wilt thou do unto thy great Name? And* Jehovah *ſaid*, 2 King. xix. 14. *And* Hezekiah *went up into the Houſe of* Jehovah, *and ſpread it* (*the Letter*) *to the Faces of* Jehovah, *and* Hezekiah *prayed to the Faces of* Jehovah, *and ſaid* O Jehovah Aleim *of* Iſrael, *which dwelleſt in the ſicut-Rubbim, thou art the* Aleim, *&c.* 2 Chron. i. 6. *And* Solomon *went up thither to the brazen Altar to the Faces of* Jehovah. vi. 24. *And ſhall return and confeſs thy Name; and pray and make Supplication to thy Faces in this Houſe: Then hear thou from the Heavens* (Names) xx. 9.—*we ſtand before this Houſe, and* לפניך *to thy Faces (for thy Name is in this Houſe) and cry unto thee in our Affliction, then thou wilt hear and help.*

So one or more of theſe Words are applied to the Glory, the King of Glory already cited, to the Irradiator the Light, with the additional or diſtinguiſhing Words of ענן—ערפל—גודש—כסא—So above כפר between the Cherubim already cited, ſo

אורים

אורים ותומים—from whence he directed, ruled or governed the *Jewish* Church and State.

To prove this, *Ex.* xl. 34, 35. *And the Cloud abode thereon, and the Glory* Jehovah *filled the Tabernacle, & al.* Ps. xxvi. 8. *And the Place of the Tabernacle of thy Glory.* Isa. lx. 7. *I will glorify the House of my Glory.* 1 King. viii. 12. 2 Chron. vi. 1. Jehovah *hath said he would dwell in a dark Cloud.* Exod. xv. 2. *My Strength and Song is the Essence, and he is become my Salvation; he is my Irradiator, and I will build a Tabernacle for him. v.* 13. *Hast led them in thy Strength to the Habitation of thy holy one.* Ps. lxxiii. 17. *Till I go into the Sanctuaries of the Irradiator.* Ibid. xxviii. 2. *Hear the Voice of my Supplications when I call unto thee, when I lift up my Hands to the Oracle of thy holy one.* Ezek. i. 26. x. 1. *Was the Likeness of a Throne,* &c. cited Zach. vi. 12. *Behold* איש *the Man whose Name is the Branch, and he shall grow up (branch up from under him) out of his Place, and he shall build the Temple of* Jehovah; *even he shall build the Temple of* Jehovah, *and he shall bear the Glory, and shall sit and rule upon his Throne, and the Counsel of Peace shall be between them both.*

The

The Presence of the Three dwelt in the sicut Rubbim, as well as the Presence of the second Person dwelt in the Cloud, in the Emblem Glory, on the Throne, between the two Cherubim, in the Urim and Thummim, from whence he gave Orders or Responses; but he could not have been distinguished from the other two, if he had spoken out of the Cherubim, nor could his Offices of Intercessor and King have been distinguished from his being one of the Rubbim, or *Aleim*.

Nay the Heathens, so apostate *Jews* ascribed this sort of Presence of their *Aleim* to the Representatives of them, as appears not only by the Books of the modern Heathens, but by Scripture. *Isa.* xliv. 13. *And maketh it after the Figure of* איש *a Person; after the Beauty of a Man to inhabit the Temple.* Ezek. viii. 3. *Where was the Seat of the Image of Jealousy.* xxiii. 41. *And thou didst set it upon a Bed of Glory, and a Table prepared to its Faces, whereupon thou hast set my Incense and my Oil.* So they thought of the golden Calf. *Ex.* xxiii. 5. *And* Aaron *saw it, and built an Altar before it.*

The first coming of Christ to take upon him Flesh could not be emblematically exhibited by the High-Priest; that was repre-

ſented in the Figures of the Rubbim, as a thing covenanted to be done, and ſo predictive, or a Pledge of the Completion, as his Reſurrection and Aſcenſion into Heaven is typified by the High-Prieſt's entering within the Vail, into the Type of the Heavens, the Place of their Viſages immediate Preſence. So the Prieſt at his Return out of the *Sanctum Sanctorum*, when he had offered ſweet Incenſe, ſprinkled the Blood, typified the ſecond coming of Chriſt, when he ſhall, as the Prieſt bleſſed thoſe who were without waiting, till he had performed his Office in the Name of *Jehovah*, bleſs thoſe who ſhall be without, expecting the Acceptance of his Sacrifice, and Interceſſion for them, and waiting for his coming; and put them in Poſſeſſion of the Kingdom he has obtained for them. And if the *Jews* will conſider the Form which, they ſay, the Prieſt uſed when he returned out of the Holy of Holies to the People. *Numb.* vi. 23. *On this wiſe ſhall ye bleſs the Children of* Iſrael, *ſaying unto them,* Jehovah *bleſs thee, and keep thee*; Jehovah *make his Faces to ſhine upon thee, and be gracious unto thee*; Jehovah *lift up his Countenance upon thee, and give thee Peace; and they ſhall put my Name upon the Children of* Iſrael, *and I will bleſs them.*

them. If they consider these Words in the Original, and the Ideas conveyed by them, they will find that the Blessings contained in them are of a Nature, and Duration, infinitely beyond what the most extravagant of them could ever ascribe to the coming of their Messiah, or to what they should enjoy in his Reign.

'Tis likely that, besides the Position of the Bull in the Cherubim, the Reason for sprinkling the Blood towards the East was, because the Exhibition was first there, so this a Representation of, or taken from that; and perhaps the Reasons why at making a Covenant between Men, the Parties stood on each side, when the Blood of the Victim was shed, *&c.* and the Reason why the Victims were divided into two, and of passing between them, the Name of the *Hebrews*, and many other Things, may be shewed to have had their Rise from these Figures, which are not before me now.

It is a terrible View to consider the Crime of rejecting Christ, and to see the Effects it had upon the *Jews* as a Nation, and upon each of them to this Day, who, if they had believed *Moses*, would have believed *Christ*. And amazing beyond Expression that Countries who pretend to

profeſs Chriſtianity, and to believe that he was a Perſon of the Eſſence, and that conſequently whatever he pronounced would ſurely take Effect; after he had given ſo many Cautions againſt the Leaven, and pronounced ſo many Woes againſt the *Scribes* and *Phariſees*, charging them with *omitting the weightier Matters of the Law, Judgment, Mercy and Faith*, with *Hypocriſy*, with *ſhutting up the Kingdom of Heaven againſt Men, neither going in themſelves nor ſuffering thoſe who were entering to go in*; after he had aſſerted that *Publicans and Harlots went into the Kingdom of Heaven before them*; and ſaid *Matth.* xxiii. 15. *Wo unto you Scribes and Phariſes, Hypocrites; for ye compaſs Sea and Land to make one Proſelyte*, (that was from being a Heathen) *and when he is made, ye make him twofold more the Child of Hell than yourſelves.* So that the Curſe extended, and was doubled upon all who followed their Rules; that theſe Countries ſhould never attempt to reject their Conſtructions of the Bible, and thoſe who ſtudy and propagate them, and ſeek for its genuine Senſe; but proſelyte Youth to them, by teaching them thoſe Conſtructions, Pointings, Rules, and directing them to read the Forgeries, and villainous Stories

Stories in their Books; ſo, from the loweſt to the higheſt Rank of Students, to retail them in their Pulpits, Sermons and Books. Were ever People, in any other Caſe, ſo mad as to admit the Opinions of declared Enemies againſt any Scheme, without examining the Evidence? Though one would, at firſt Sight, think this Prediction impoſſible, theſe Things have been by great Application, in a great Length of Time, too ſubtilely contrived, and too well adapted to the preſent State and Pride of Man, for idle Youths or Students to ſee through; and every one knows the Power of Education, and the Value a Man ſets upon his own Judgments, when he has once approved an Opinion. If a Proſelyte to their Opinions, and who pretended to be a *Jew*, was twofold, one who follows their Opinions, and pretends to be a Chriſtian, is at leaſt fourfold more the Child of Hell than they. So that it is fourfold more impoſſible to make any Impreſſion upon one ſo educated, and who has, without any other Light, ſtudied their Books, than tis upon a learned *Jew*, who has been taught many Things by Tradition, which they write not, and how to underſtand many Things otherwiſe than as they are written; which ſhews them what they will not

own, so makes them Hypocrites; some such *Jews* have been converted; but I despair of seeing any of their Proselytes converted; nay even the Inquisition cannot root out this Leaven; and there can scarce be stronger Evidence of Christ's Omniscience than to see Completions of his Prophecies, in such surprising Events. I am directed, by Christ's Example, to warn those who are in this Condition; and to warn others against the Preachings or Writings of all such, even from those who have studied the Rabbi's, to those who have taken up with *Philo*, *&c.* whatever Epithets the World may have given them, as wise, learned, or *&c.* they are the worst of Enemies, and the least Article of that Leaven effectually prevents any one from being a Christian. 'Tis said some for the Benefit of Trade, in *Spain* and *Portugal*, live Papists, and die apostate *Jews*; but I never heard that any of them have been so wicked as to enter into the Orders of the Christian Priesthood to perform the Services of Christians, and to preach the Doctrine of the apostate *Jews*; if they did the one, they would not be suffered to do the other. So they do not half the Mischief they are permitted to do elsewhere, where they have not only Liberty to speak

and

and write, but where they are permitted to hold Livings, and teach these Notions.

I foresee that I shall be charged with making of Images, with Popery, for shewing a Figure made from several Visions by Directions. Why should it be unlawful to use our Eyes to see Visions or Figures, any more than to read Words, or our Ears to hear Sounds? All Knowledge was convey'd by Visions and by Figures at first; and writing with Letters was not reveal'd 'till late; and this Figure was retain'd, after Writing, as the surest Method to preserve and record the Exhibition. The *Jews*, the Papists, the Reformed, nay all Men, are ignorant how to make, and therefore forbid to make any Similitude of their own devising, for exhibiting the Persons in the Essence, or their Actions; to bow before, or *&c.* And for the same Reason, they and we, and all Men are forbid to make any Description of them or their Actions in Words or Writings; or to contrive any Rules how they are to be reconciled or worshipped; or to propagate those made or contrived by others. Are these Reasons to prohibit *Jehovah Aleim* from giving Visions, or ordering them to be represented in Figures, or ordering them to be recorded in Writing, to direct and de-

termine us in thoſe Points; or to hinder Men from looking at thoſe Viſions, or exhibiting them in Figures, or uſing them as they are directed, or from learning to Read, and underſtand the Deſcription of them in Writing, or from being directed and determined by them? ſo far from it, that they ſhew the Neceſſity why we ſhould be informed by the ſtrongeſt Evidence that can be given, and ſuch as will determine thoſe Points. Though 'tis plain the *Jews* had this Figure in their old Tabernacle, yet the *Egyptians* worſhipped, and 'tis likely had forced ſome of them to worſhip before one Part of this Figure, the Bull; as the *Egyptians* did, though they had Temples to, and worſhipped, the other two each apart. And while this Figure was ordering, by a new Viſion of it, and with proper Sanctions, to be renewed in State, and the Prieſthood to be fixed in one Family in a lineal Succeſſion, and their joint Worſhip in one Place, to prevent the Abuſes which had been introduced by the Firſtborn of each Family, at infinite Numbers of Places, *&c.* before theſe Orders were communicated to the People, they ſet up the Figure of a Bull, and worſhipped *Jehovah* before it, ſo renounced Chriſt the Glory. Afterwards this Figure was ſet up, and

and kept them right, 'till *Jeroboam* who had lived in *Egypt*, ſet up the Bull again, in the ten Tribes: For this the *Jews* were carried into Captivity; this made them deny, and crucify Chriſt; and this is the *Egyptian* Wiſdom which they and their Proſelytes propagate to this Day; and the *Jews* were reproached for not obſerving theſe Methods of Information, *Hoſ.* xii. 10. *I have alſo ſpoken by the Prophets, and I have multiplied viſions, and by the miniſtry (hand) of the Prophets* אדמה *have given a Similitude.* Whence then am I to expect the Charge of making a Similitude? Thoſe who have been the moſt guilty of ſetting up the Bull, of worſhiping one Perſon, of forging Schemes out of their own Heads, or propagating thoſe forged for Terms of Salvation by others, of perverting the Senſe of the written Word, will make the loudeſt Outcry againſt Figures; becauſe theſe Affairs were not left to Words, but were fix'd by thoſe Viſions, and this Figure to determine all Diſputes; and becauſe, at firſt Sight, it will deſtroy all their Dreams and falſe Conſtructions; Ought this to be a Reaſon to deter me? 'Tis the very Reaſon that induced me to publiſh it. Shall I be directed by thoſe, or fear what they can ſay, who know

know not what either this Figure, or those Writings mean? That would be losing what I have done.

There is another Name of Christ which is not vastly different from כבד Glory, Gravity, that is צדק Justice, the just one, the Giver of Justice. The Idea is taken from the Equality of the Beam and Scales, and the Identity of the Weights. And as Money, *&c.* was mostly then received and paid by Weight, he who received and paid by equal Scales, and the same Weight or Measure, was said to be just; so Justice is emblematically exhibited with a Pair of equal Scales in her Hand. This appears *Levit.* xix. 36. *Deut.* xxv. 15. *Job* xxxi. 6. *Ezek.* xlv. 10. Hence as the Covenant stands, and as every Person is *Jehovah*, is one of the *Aleim*, God the Father is said to be just in Rewards or Punishments, because he requires Payment by the same Weight he has given. *Psal.* vii. 11. *The Aleim is a just Judge.* ver. 17. *I will confess* Jehovah *according to his justice.* Dan. ix. 14. *For* Jehovah *our* Aleim *is just.* Deut. iv. 8. *And what Nation so great is there which hath Statutes and Judgments, which justify as all this Law, which I set before you this Day.* Hence *Deut.* vi. 25. He who performed

formed the Law was typically *just*; the Law did not direct the *Jews* to undergo any Punishment, or perform any Justice to save them; Christ was to do that for them, and they were to exhibit it typically. That, as *Deut.* vi. 25. *was to be their Justice.* But the Law forbad them to do any thing, and commanded them to destroy every Person and Thing, which made any Approach to other Aleim. Hence *Deut.* xxxiii. 19. *Psal.* iv. 5. li. 19. *Sacrifices* were typically called *Justice* or *Righteousness* sufficient to atone. Hence the Son, whom they typified, is said to be the just one, our just one, the Justifier or Giver of Justice; because he pays for others, as a Surety, what he has not received, makes their short Payments weight. So *Mal.* iii. 3. *and they shall offer a Gift in Justice.* Dan. viii. 14. *The holy* (separated) *one shall be justified, ibid.* ix. 24. *to bring in the just one of Ages—and anoint the Holy One of the Holy Ones.* Isaiah lix. 16. *His own Arm brought Salvation to him; and his Righteousness it sustained him. And he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head.* Isaiah l. 8. *He is near that justifieth me, who will contend with me?* Ibid. li. 5. *My Justice is near, my*

my Salvation is gone forth, and mine Arms shall judge the People, &c. *Ibid.* liv. 17. *This is the heritage of the servants of* Jehovah, *and their Justice is of me saith* Jehovah. Psal. xxiv. 5. *He shall receive the Blessing from* Jehovah, *and Justice from the* Aleim *his Saviour.* So *Psal.* iv. 2. Aleim *of my Justice.* Ibid. lxxi. 2. *deliver me in thy Justice and cause me to escape.* ver. 16. *I will make mention of thy Justice, and of thine only. Isa.* lxii. 2. *And the* Gentiles *shall see thy Justice.* Thence *the Just* are said *to live by Faith.* Gen. xv. 6. *And he believed in* Jehovah, *and it was imputed to him for Justice.* Hos. ii. 19. *I will betroth thee unto me in Justice*, &c. Ibid. xi. 12. *But* Judah *yet ruleth with* אל *the Irraditor of Light, and with the holy ones is faithful.* Hab. ii. 4. *But the just shall live by his faith.* Matth. xxiii. 23. *and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith.* We suppose that the Design of the Trinity, in creating intelligent Beings, was, that they might love, and so be fit to be beloved by them, and made eternally happy by them. So Faith is the Supplement, the Complement of Hope, to believe that those Persons in their Mercy and Wisdom have contrived, and

and revealed a Method, and have or will put it in Execution to make a free Agent, who has broke the Laws of Justice, and cannot possibly make Restitution, more qualified for the Enjoyment of them than if he had kept his first Station; because who believes most is forgiven, will love the most, *&c.* is renouncing all Pretences of Right, depending wholly upon them, acknowledging an Obligation infinitely beyond what he could do upon any other Account, renders that which, upon this Foot, is due to every Person in the Trinity, and cannot be due to any other Beings; because no other Beings can give any Security for the Performance of such a Promise; so is reputed just, and worthy to enjoy the Benefit of what is purchased for him, and qualified for the Enjoyment of that Happiness. This Person, this just one, is emblematically represented in the Names, is כבוד Glory or Gravity; and this by that in the Names which gives Weight to every Thing, *Psal.* xxxvii. 6. *And he shall bring forth his Justice as the Light.* Ibid. l. 6. *And the Names shall declare his Righteousness* (Justice) *Ibid.* xcvii. 11. *Light is sown for the Righteous* (Just) Prov. iv. 18. *But the path of the just ones is as the shining Light, that*

3

that shineth more and more unto the perfect Day. Ibid. xiii. 9. *the Light of the just ones rejoiceth.* Isa. xlv. 21. *I am* Jehovah, *and there are no* Aleim *besides me. An Irradiator that justifies, or Means of Salvation, there are none besides me.* Ibid. lxii. 1.—*Till her Righteousness go forth as Light; and her Salvation burn like a Lamp.* Mich. vii. 9. *He will bring me forth to the Light, and I shall behold his Justice.* Mal. iv. 9. *The Shemosh* (the Light from the Sun) *of Justice shall go forth with healing in his Wings.* Psal. cxlii. 8. *The Righteous shall compass me about, when thou shalt have dealt bountifully with me.* So under the Emblem of a King, *Jer.* xxiii. 5. xxxiii. 15.—*I will raise to the Beloved a just Branch, and he shall reign King—and this is the Name whereby he shall be called,* Jehovah *our Justifier.* Psal. cx. 4. *Thou art an Intercessor for ever after the Order of my King the just one.* Zech. ix. 9. *Behold thy King cometh to thee the just one, and Saviour, lowly and riding upon an Ass,* &c. Dan. ix. 7. *Thine O Lord is the Righteousness.* So under the Emblem of a Teacher, *Joel* ii. 23. *Isaiah* xxx. 20. *for he hath given you a Teacher of Righteousness.* Amos v. 24. *for Judgment is rolled*

rolled away, as Water does, and Righteousness as a fierce Torrent. Isaiah lxiv. 6. *We have been as an impure Person all of us; and our Righteousness like the Garment* עדים *of instituted Emblems* *.

I have not yet prepared others to receive Explanations of the New Testament, I shall offer a few Hints below; but this cannot be mistaken, so shall insert a few Texts to prove that *Jehovah* is our Righteousness, so that Christ was of the Essence. *Rom.* ix. 30. *What shall we say then? that the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But* Israel, *which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? because they sought it, not by Faith, but as it were by the Works of the Law.* Ib. x. 3. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the end of the Law to every one that believeth.* Phil. iii. 9.——*Not*

* *i.e.* No intrinsick Righteousness in us, or real Holiness; but all Outside, formal, and no more apart of us than our Garments.

having

having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Acts iii. 14. *But ye denied the holy one, and the just.* vii. 52. *And they have slain them which shewed before of the coming of the just one, of whom ye have been now the Betrayers and Murderers.* xxii. 14. *The God of our Fathers hath chosen thee, that thou shouldest know his Will, and see that just one, and shouldest hear the Voice of his Mouth.* Rom. iii. 25. *Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission (passing over) of Sins that are past—— To declare I say at this time his Righteousness: that he might be just, and the Justifier of him which believeth in Jesus.* iv. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness.* ver. 25. *Who was delivered for our Offences, and was raised again for our Justification.* ver. 19.—*For as by one Man's Disobedience many were made Sinners: so by the Obedience of one, shall many be made righteous.* viii. 30. *Whom he called, them he also justified:*

fied: and whom he justified, them he also glorified—33. *Who shall lay any thing to the Charge of God's Elect? It is God that justifieth.* 1 Cor. i. 30.—*Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Sanctification and Redemption.* vi. 11. *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord* Jesus, *and by the Spirit of our God.* 2 Cor. v. 21. *For he made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.* 1 John ii. 1. *We have an Advocate with the Father,* Jesus Christ *the Righteous: and he is the Propitiation for our Sins,* &c.

So, in another Sense, the Word חטא is Sin. They also make it to expiate, to purify. 'Tis supposed that, as the Sinner was guilty of Death, something was to be substituted, put in his Stead. Its Blood was to be shed, so put to Death, burnt, or, *&c.* But, though this was all that could be done typically, this is far short of the Idea of the Word, and so of the Action that was to be performed for, or in Lieu of the Sinner. The Idea is clear, *Gen.* xxxi. 39. *That which was torn, I brought not to thee, I bare the Loss of it* [Expiabam] *of my Hand didst thou re-*

quire it; viz. *whether ſtolen by Day, or ſtolen by Night*. If they were torn, he was to make them ſound, or if ſtole bring them back again, or pay the Value. This, tho' referred to in Abundance of Places, is almoſt explained in *Ezek.* xxxiv. under the ſame Idea of a Shepherd and Sheep. Only you are to obſerve that this Shepherd is omnipotent, and theſe Sheep immortal. The whole Chapter ſhould be cited; but, leſt it ſhould be thought that 'tis applicable, I ſhall only cite the 16th Verſe, *I will ſeek that which was loſt, and bring again that which was driven, and will bind up that which was broken, and will ſtrengthen that which was ſick; but I will deſtroy the fat and the ſtrong; I will feed them with Judgment.* Whatever Damage is done to the Soul of Man by Satan, by himſelf or others, whatever is torn, or defaced, or ſtolen, Chriſt is to make good here, ſo far as Faith, Love, Inclination, *&c.* goes, hereafter to make good all Defects. To give wholly to the Body, and partly to the Soul, new Life, Health, Strength, Powers and Faculties, Inclinations, nay and Enjoyments too. A Friend has obſerved upon another Word, what is true in this, that both the Criminal, the Type, and the original Sacrifice is called the Sinner. The Idea of Shepherd is carried on in

in the New Testament, *John* x. 11. *I am the good Shepherd: The good Shepherd giveth his Life for the Sheep*—John i. 29. *Behold the Lamb of God which taketh away the Sins of the World.* Rom. viii. 3. *God sending his own Son, in the Likeness of sinful Flesh, and for Sin (by a Sacrifice for Sin) condemned Sin in the Flesh.* xi. 27. *For this is my Purifier unto them, when I shall take away their Sins.* 1 Cor. xv. 3. *Christ died for our Sins according to the Scriptures.* 2 Cor. v. 21. *For he hath made him to be Sin for us who knew no Sin.* Gal. i. 3. *Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ, who gave himself for our Sins.*—iii. 22. *But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe.* Heb. ix. 28. *So Christ was once offered to bear the Sins of many.* 1 Pet. ii. 24. *Who his ownself bare our Sins in his own Body on the Tree.* iii. 18. *For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God)*—1 John i. 7. —*And the Blood of Jesus Christ his Son cleanseth us from all Sin.* iii. 5. *And ye know that he was manifested to take away our*

Sins, and in him is no Sin. There are other Words that ſhew this in ſtill different Lights. But I have digreſſed too far, 'tis time to return to the emblematical Appearance of the Glory.

I ſhall inſtance two parallel Caſes, one in the Tabernacle, and one in the Temple, which I think were the higheſt Manifeſtations that ever the *Jews* had. When the Cloud led the *Iſraelites* a Type of the Church, from *Egypt*, a Type of the State of Slavery to Sin, through the Wilderneſs the Type of this Life, to *Canaan* the Type of the State of Reſt; I ſay, while the Cloud abode upon the Tabernacle, or *Sanctum Sanctorum* which was carried or pitched before the Camp, as *Levit.* ix. upon offering Sacrifice for the High-Prieſt or chief Interceſſor, who was a Type of Chriſt, and for the People: And 2 *Chron.* vii. When the Temple was finiſhed, and Sacrifices offered, that the Glory *Jehovah*, the Irradiation of Light, *&c.* the Type of the Divinity of Chriſt, *Levit.*—*appeared*, *Chron. filled the Houſe.* And his Humanity or Body, typified by the Beaſts, was offered upon the Altars, *Levit.*—*There came out a Fire from the Faces of* Jehovah, the Emblem of the firſt Perſon. *Chron.* —*The Fire came down from the Names.*

Levit.

Levit.—*and consumed upon the Altar the Burnt-Offering and the Fat.* Chron.—*The Burnt-Offering and the Sacrifices.*—Accepted the Priest and the Sacrifice, and took Vengeance for Sin. *Levit.*—*Which when all the People saw they shouted, and fell on their Faces.* Chron.—*They bowed themselves with their Faces to the Ground upon the Pavement, and worshipped, and attributed Irradiation of Light to* Jehovah, *saying, for he is good, for his Mercy endureth for ever.* Hence the People, *Deut.* v. 24. *And* Jehovah *our* Aleim *shewed us his* את *very Glory, and his* את *very Greatness.* Hence *David* in Rhapsody says, *Psal.* xcvii. 6. *The Names have declared his just one, and all the People have seen his Glory.* And the Fire on each Altar was to be kept burning, as a Memorial from whence it came. Hence the Vengeance for offering with strange Fire, which was not appointed, typically as an Emblem, to take Vengeance for Sin. *Lev.* x. 2. And there went out a Fire from *Jehovah*, and devoured them, and they died before *Jehovah.* So when the People murmured, *Numb.* xi. 1. *And the Fire of* Jehovah *burnt among them that were in the outermost Parts of the Camp.* So *v.* 4. *When they wept again, and said*

who shall give us Flesh to eat? v. 31. So *Psal.* lxxviii. 26. *There went forth a Wind* (Spirit) *from* Jehovah, *and brought Quails from the Sea, and let them fall by the Camp*, &c. Exod. x. 13. *And* Jehovah *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. v.* 19. *And* Jehovah *turned a mighty strong west Wind which took away the Locusts.* Ibid. xv. 8. *And with the Blast of thy Nostrils the Waters were gathered together*, &c.—*thou didst blow with thy Wind, the Sea covered them, they sank as Lead in the mighty Waters.* Each Person acted by his respective Type. So *Luke* ix. 54. when the Disciples would have called for *Fire*, executed Vengeance, that was not Christ's Part, except when delegated, as *Ezek.* x. 2, 7. *Where Fire was put into the Hand of the Person clothed in Linen*, the Emblem of Christ the Intercessor to burn *Jerusalem.*

The Glory and the Cloud appeared upon several other Occasions, as *Exod.* xvi. 10. *Numb.* xiv. 10. xvi. 19, 42. they were not only emblematical Representations, but their Appearance was a Prediction that those whom they represented were to appear, or act really what they acted emblematically.

matically. When one or both filled the Tabernacle or Temple, or covered them, as *Exod.* xl. 34, 35. 1 *King.* viii. 11. 2 *Chron.* v. 14. *Ibid.* vii. 1, 3. *Ezek.* xliii. 5. xliv. 4. that what it or they represented should fill the Church. That there should be no Occasion for those typical Priests, *&c.* to enter, to sacrifice, or serve there. More particularly every thing that is represented in *Ezekiel* was prophetick to threaten the Wicked with Destruction, and comfort the Church: The Descriptions and Representations which were exhibited in the Cherubim, in the Temple, and what was therein delineated, were typical of what was to be. The Person above the Cherubim was he which was to rule in the Christian Church, or State. The Lion and Man joined, in the Temple, and the Palm were what was to be instead of the Cherubim; that joint Person was to be not only the second Person and Man joined, but the Supporter, the Conqueror, the Ruler. So that this Glory, *Ezek.* i. and iii. 23. stood among the Gentiles. *Ezek.* xliii. 2. came from the East, and entered at the East Gate, and the Earth shined with it. And when the Glory of the *Aleim* of *Israel*, and its Splendor, and the Cloud departed, or went up from the Che-

rubim, and went to the Threſhold of the Houſe, and the Cloud filled the Houſe, and afterwards the Glory returned, and ſtood upon the Cherubim. And the Cherubim with the Glory went out of the Temple, and ſtood at the Eaſt Gate; and the Glory went up from the Midſt of the City, and ſtood upon the Mountain which is upon the Eaſt Side of the City. As *Ezek.* viii. 4. ix. 3. x. 3, 4. 18, 19. xi. 22, 23. Thoſe, who theſe Viſions repreſented, after their Appearance in Splendor there, ſhould leave that Church and that City, *&c.*

He, who this Type bore the Name of and repreſented, was predicted, promiſed, and prayed for in Words. But as thoſe who, for want of underſtanding the *Hebrew* Tongue, the Types, ſo Manner of expreſſing them, and the Originals by them, and had no other Idea but that the Father muſt be elder than the Son, have attributed every thing, though every Perſon is *Jehovah*, is one of the *Aleim*, is in many Senſes Father; to *Jehovah*, to *Aleim*, to the Father, as in Property, *&c.* I am to ſhew that keeping to the Types reclaims all thoſe, each to each Perſon, and puts an End to all thoſe Diſputes. As the Subſtance of the Heavens the Names, is the

Type

Type of *Jehovah*, of the *Aleim*; so Fire, Light or Glory, Spirit, *&c.* is of *Jehovah*, of the *Aleim*. As Fire is the Father of Light, of Glory; so the Light the Glory, is the Light, the Glory of the Father, *&c.* Begetting or proceeding, *&c.* is not to give an Idea of their Beginning, but of the Manner of their Existence; any more than sending or being sent is any Evidence of Superiority or Inferiority, but their Oeconomy in the Covenant, as in the Types. Whenever there is Fire, it is begetting and sending out Light; and Light is going out. And the Spirit is proceeding from Fire and Light. The Light shews the Son, the Son reveals the Father. These Connections are not used in any manner of Property or Superiority, but in Distinction to the Light the Glory, the Spirit of the Names, or any other. So, in Distinction to the Essence, which was the Glory, had laid it down, or vailed it, taken on Flesh, through which only the Splendor appeared for the Time, but had Power to re-assume his Glory; and the Manhood, who was to appear like a Servant, was to suffer, was to be raised, and taken more immediately into the Essence, and with it to be glorified. I shall cite a few of the Texts, *Numb.* xiv. 20. *I have pardoned—all the Earth shall be filled*

filled with the Glory Jehovah. But those who had seen it and rebelled were not to enter into *Canaan.* Psal. lxxii. 19. *And blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory.* Ibid. lxxxv. 10. *Surely his Salvation is nigh them that fear him; that Glory may dwell in our Land.* ibid. lxxxiv. 11. Jehovah *will give Grace and Glory: No good thing will he with-hold from them that walk uprightly.* Isa. iv. 2. *In that Day shall be the Branch of Beauty and Glory.*—4. *When* Jehovah *shall have washed away the Filth of the Daughters of* Sion, *and shall have purged the Blood of* Jerusalem *from the midst thereof, by the Spirit of Judgment, and by the Spirit of burning. And* Jehovah *will create upon every Dwelling-place of Mount* Sion, *and upon her Assemblies a Cloud and Smoak by Day, and the Shining of a flaming Fire by Night: For upon all the Glory shall be a Defence (a Covering.)* Ibid. vi. 3. *And one cried unto another, and said holy, holy, holy is* Jehovah *of Hosts, the whole Earth is full of his Glory.* Ibid. xi. 10. *And in that Day there shall be a Root of* Jesse, *which shall stand for an Ensign of the People; to it shall the Gentiles seek, and his Rest shall be*

be Glory: The Reason of the coming of the Glory, which had been predicted and foreshewed, was also predicted, *Isa.* xvi. 4.—*For the Extortioner is at an end, the Spoiler ceaseth, the Oppressors are consumed out of the Land: And in Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of the Beloved,* &c. *Ib.* xxiv. 23. *When* Jehovah *of Hosts shall reign in Mount* Sion *and in* Jerusalem, *and before his Ancients the Glory.* Ibid. xxxv. 2. *They shall see the Glory of* Jehovah, *the Excellency of our* Aleim.—*Then shall the Eyes of the Blind be opened; and the Ears of the Deaf shall be unstopped.* Ibid. xl. 3. *The Voice of him that crieth in the Wilderness, prepare ye the Way of* Jehovah, *make straight in the Desart a Highway for our* Aleim. —*And the Glory* Jehovah *shall be revealed, and all Flesh shall see it together.* Ibid. xlix. 5. *Though* Israel *be not gathered, yet shall I be glorious in the Eyes of* Jehovah, *and* אלהי *my Fœderator shall be my Strength.* Ibid. lviii. 8. *Then shall thy Light break forth as the Morning, and thine Health (or Medicine) shall spring forth speedily, and thy Justice shall go before thee, the Glory* Jehovah *shall gather thee up.* Ibid. lix. 19. *So shall they fear the Name of* Jehovah

hovah *from the West, and his Glory from the Rising of the Shemosh; when the Enemy shall come in like a Flood, the Spirit* Jehovah *shall lift up a Standard against him; and the Redeemer shall come to* Sion. Ibid. lx. 1. *Arise, shine, for thy Light is come, and the Glory* Jehovah *is risen upon thee—his Glory shall be seen upon thee. v. 7. And I will glorify the House of my Glory. v. 9. And to the holy one of* Israel, *because he hath glorified thee.* Ibid. lxii. 2. *And the Gentiles shall see thy Justice, and all Kings thy Glory.* Ibid. lxvi. 10. *Rejoice ye with* Jerusalem, *—and be delighted with the Splendor of her Glory—and the Glory of the Gentiles like a flowing Stream. v.* 18. *It shall come, that I will gather all Nations and Tongues, and they shall come and see my Glory. And I will set a Sign among them, and I will send those that escape of them unto the Nations, to* Tarshish, Pul *and* Lud *that draw the Bow, to* Tubal *and* Javan, *to the Isles afar off, that have not heard my Fame, neither have seen my Glory; and they shall declare my Glory among the Gentiles.* Ezek. iii. 12. *Blessed be the Glory* Jehovah *from his Place.* Ibid. xxxix. 21. *And I will set my Glory among the Heathens.* The Time of his coming most exactly,

actly, *Dan.* ix. 24. *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish Transgression, to seal up Sins, and to cover Iniquity; and to bring in the just one of Ages; and to seal up Vision, and the Prophet, and to anoint the holy one of the Holies. Know therefore and understand, that from the going forth of the Commandment to restore and to build* Jerusalem, *unto the Messiah the Prince seventy Weeks: And three-score and two Weeks the Street shall be restored and built, and the Wall, but in troublous Times.* Mich. i. 15. *Yet will I bring the Heir unto thee, O Inhabitant of* Mareshah, *and to* Adullam *shall the Glory of* Israel *come.* Hab. i; 14. *For the Earth shall be filled with the Knowledge of the Glory* Jehovah. Ps. cii. 16. *And the Nations shall fear the Name* Jehovah, *and all the Kings of the Earth thy Glory. For* Jehovah *buildeth up* Sion: *He shall be seen in his Glory.* Hag. ii. 3. *Who is left among you that saw this House in her first Glory? v.* 5. *The very Word* (Person to be revealed, whom) *I cut off for you, when ye came out of* Egypt, *and my Spirit continues* (or supports) *among you; fear not.*—7. *And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this*

this House with Glory.—The Glory of this latter House shall be greater than of the former—and in this Place will I give שלום *Peace.* Zach. ii. 5. *For I, saith* Jehovah—*will be the Glory in the Midst of her. v.* 8. *For thus saith the Essence existing of Hosts, the later Glory, he hath sent me to the Nations which spoiled you.* His sacred Person exhibited more Glory than the Emblem of Light in or out of the Cloud, or the Form of a Man of Light; though St. *Paul* calls the Emblem the Cherubim of Glory, Christ was the real Glory; the Types of Lights and Perfections, which the High-Priest wore upon his Breast, were but Shadows of his; his Glory weighed more than the Light, which is but an Emblem of his Glory; his Merit and Sacrifice was that which gives real Weight, real Glory; the other Sacrifices were but Types of his, so of every Emblem in, or about the Temple.

I have shewed in *Moses—sine P. p.* 8. from *Psal.* lxviii. 19. that the Man was taken into the Essence of the *Aleim.* And *David* (the Beloved) says, *Psal.* cxix. 122. *Mix with thy Servant for Good, let not the Proud oppress me.* Ibid. cxix. 81. *My Soul longeth for thy* (Jesus) *Saviour: For thy Word do I hope. v.* 123. *My Eyes are*

are wholly on thy Salvation; and for the Word (the Manifestation) צדקך *of thy Righteous one.* Ps. lxxix. 9. *Help us, O* Aleim *of our Salvation,* על *by the Word, the Glory, thy Name: and deliver us, and cover over our Sins through thy Name.* Isai. lxi. 10. *Rejoicing I will rejoice in* Jehovah, *my Body* [Frame] *shall exult in my* Aleim: *For he cloatheth me with the Garments of Salvation, he will cover me with the Robe of Righteousness: As a Bridegroom* יכהן *he shall intercede for Glory, and as a Bride shall she be adorned in her Jewels: For as the Earth—So the Lord* Jehovah *will cause Righteousness and Irradiation to shine forth before all Nations.* If we consider ישע, צדק, *&c.* not as real Names of a Person or Persons, but as personal Attributes, they distinguish the Persons as effectually; for they subsist not without Persons, nor in any other Persons but typically, as in *Joshua, Cyrus,* &c. and the Manner of speaking holds among Men. Besides these and many more such, and other Manners of expressing it, not yet sufficiently explained, 'tis predicted expressly, that Christ was to be compounded of two Persons, *Psal.* lxxxvii. 5. *And of* Sion *it shall be said,* איש ואיש *a great Person and a great Person* (see M. sine P. Chap. xi.) *was born there. And he shall be*

be יכוננה (ſee *Iſai.* xlv. 4. and xliv. 5.) *called the moſt high.* Jehovah *ſhall declare in the written* (Record) *of the People, that he was born there* (that is within the Family, the Tribe, the Diſtrict that was regiſtered there.) *Selah. And* [there ſhall be) *Songs as* חלים *the Singings at Births* (at Labours, at bringing forth of Sons) as the Chorus of the Angels] *all my* מעיני [another Word for Songs; alternate, reſponſive] *Odes are on thee.* To this Child *Iſa.* vii. 14. and ix. 6. gives the double Character of *a mighty Man, and a mighty* אל *God Irradiator of Light or Glory.* So *Pſal.* xlv. 1. *To the Conqueror upon* (or over) *Soſannim*, which, though it bears not the Name, I take to be an Emblem of a Scepter, ſo perhaps of the Irradiation of Light, from its Uſage in the Temple, from its Colour, from the Number of its Leaves, or Rays) *to the Sons of* Korah *an Inſtruction, a Song of the Beloved. My Heart is enditing* [is full] *of the Word, the good one; I ſpeak of the things which I have done touching the King: My Tongue is the Pen of a ready Writer.* יפיפית *thou art infinitely beautiful beyond the Sons of* Adam: *Grace is diffuſed in thy Confeſſions; therefore the* Aleim *bleſs thee for ever. Thou art girded*

girded with thy Sword upon thy Thigh, O mighty one in הודך *thy Majesty and thy Glory. And in thy Glory prosper, rule in the Word, the Truth, and Humiliation, O righteous one—Thy Throne, the* Aleim, *is for ever and ever. A Scepter of Uprightness is the Scepter of thy Kingdoms.* Cited *Heb.* i. 8. So in the former Part of *Ps.* lxviii. Cited in M. fine Prin. *v.* 1. *To the Conqueror, to the Beloved; a Psalm, a Song. v.* 5. *Sing to the* Aleim, *sing to the Name; exalt him who presides in* ערבות *the Mixture, in the Essence his Name, and rejoice before him.* Psal. cx. *To the Beloved, a Song.* Jehovah *hath said to my Lord, sit thou on my Right-hand, till I make thine Enemies thy Footstool.—The Rod, thy Strength, shall* Jehovah *send out of* Zion.—*From the Womb, from the Dawn* (sc. of Life, Infancy as the Word is used) *shall the Dew be upon thee, from thy Birth* [or during thy Growth, see *Luke* ii. 52.] Jehovah *hath sworn and will not repent, thou art a Priest for ever in my Word, my King, the just one——He shall drink of the Brook in the Way; therefore shall he lift up the Head.* As I have used the proper Names of Persons and Places in a different Sense,

I muſt make a Digreſſion to ſhew the Method of the Scripture in ſuch Caſes.

'Tis ſurpriſing to obſerve how, by ſeemingly ſimple Accidents ſometimes mentioned, Mothers, whoſe Right it ſeems it was by Cuſtom to name their Children, were induced to give a Name which expreſſed what the Child or his Poſterity were to be, or do, or repreſent, as לוי from *Leah*'s ſaying, *Gen.* xxix. 34. *Now my Husband* ילוה *will be joined unto me*, whoſe Tribe was to be Prieſts to repreſent him who was to be the double, the joined, the coupled Perſon, in that high Manner which we cannot expreſs. I have mentioned one Name above uſed for the Tabernacle, there is yet another; there is not a Letter there inſignificant or uſeleſs, 'tis alſo called שילו from the emblematical Copulation or Conjuction of the two Perſons exhibited there, referred to *Jer.* vii. 12. *But go now to my Place in* Silu, *where I placed my Name at firſt.* I take the Word to be compounded of ש and לוה in the Manner aboveſaid, ſo it ſignifies he who will be joined. This Copulation is mentioned in this Word, 1 *King.* vii. and alſo by the Word מעד, *v.* 29. *And on the Borders that were between the Ledges, Lyons,*

Lyons, an Ox, and Cherubim: And upon the Ledges of the Base, above and beneath the Lyons and the Ox were ליות *coupled Figures of* מעשה מורד. *And four Wheels of Brass to each Base, and Plates of Brass, and these four Corners thereof had Undersetters: Under the Laver were molten Undersetters* מעבר איש ליות *at the Side of each coupled Figure. v.* 36. *And he engraved upon the Plates of the Ledges thereof, and upon the Borders thereof, Cherubims, Lyons, and a Palm-Tree,* כמער אייש, *as a Man embraceth, and* ליות *round about.* Schind. Lex. מער—ערה " Adhesion, Conjunction, 1 *King.* vii. 36. Cherubim, Lyons and Palm-Trees, like the joining of each; others, as a Man cleaves to, when he takes his Wife in his Arms. *Buxt. Chald.* 1664. And the Cherubim adhered together, embraced each other. *Ib.*—as the Leaves of the Gittin, Cockle adhere." So 2 *Chron.* iii. 10. *And he made in the House of the Holy of Holies two Cherubs*, the Work of ציצים (see this explained in the *Data*, part 1. p. 56.) *the Takers of Captives.* The Word ציה single is used for Christ joined with רב *Isa.* lxiii. 1. *Who is this cometh in human Nature; with Garments died from the Vintage; this that*

is glorious in his Apparel, צעדה *a Taker of Captives, in* רב *the great one his Power: I* מדבר (of which below) *in Righteousness, mighty to save.* Jer. xxxi. 20. *A Son* שעשועים *of Delights.*—*v.* 22. Jehovah *creates a new thing in the Earth; a Woman shall inclose a mighty one* (an Attribute of, or joined with, אל.) Note, every Place where this double Word is used, it refers to this double Person; so by Prediction under the Word לודה, *Mal.* ii. 4. *That my Purifier may be* אתלוי *the very coupled one* (*or coupled with me.*) Ibid. ii. 8. *Ye have corrupted the Terms of Purification* הלוי *of him who is coupled.* That this may not seem to be opposed, by the Promise made to a Priest, *Numb.* xxv. 12. He was but a Type, it was made to אלעזר the Irradiator of Light, the Helper. *Numb.* iii. 32. and נשיא נשיאי הלוי אלעזר *The Chief over the Chief of the* Levites, Alozer. So *Deut.* xxxiii. 8. *And of* Levi *he said, Let thy Thummim and thy Urim be with the Person of thy holy one, whom thou didst prove at* Massah, *and with whom thou didst strive at the Waters of* Meribah: *Who said,* &c. So לודה is used in that mystical Sense of coupling or uniting Men who had been Heathens to the Church; so to *Jehovah,* Isa. xiv. 1. *And the Strangers*

gers shall be joined with them, and they shall cleave to the House of Jacob. Ibid. lvi. 3. *Neither let the Son of the Stranger, that hath joined himself to* Jehovah. *v.* 6. *Also the Sons of the Stranger, that join themselves to* Jehovah. Jer. l. 5. *Come, let us join ourselves to* Jehovah, *in a perpetual Purifier who shall not be forgotten.* Zach. ii. 11. *And many Nations shall be joined to* Jehovah *in that Day,* Which runs through the whole New Testament. This Word is used for the coupled, amphibious Serpent, or noxious Creature לוי and תן which has Parts framed for Earth and Air, and also for the Water. And surely it has Affinity to a Word but once mentioned in Scripture, *Deut.* xxviii. 57. שליתה compounded, as above, of ש and לוה that which is joined to, and includes the Infant in the Womb. *Pagn.* p. 65. " The *Hebrews* use the Fœminine Gender where we use the Neuter." So of Names changed by *Jehovah*, as *Gen.* xvii. 4. *Behold I my Purifier* אהך *the Substance of thee, and thou shalt be for a Father of a Multitude of Nations: And thy Name shall no more be called* Abram, *but thy Name shall be* אברהם *for a Father of a Multitude of Nations will I make thee.* The Construction they have given us of this new

new Name is from אב Father, and המון Multitude, but they leave out the ר *Resh*: If the Text did not direct, one should be liable to take it from אבר an Epithet of God, most powerful, and המון of the Multitude; but it seems to be from אב and בר and המון the Father of the Light, the Son, or the Purifier of a Multitude. As this was made the Name of this Man, and Promises made to him as such, so there were other Promises made to another under this Name. *Rom.* ix. 7. *Neither because they are the Seed of* Abraham, *are they all Children.* Mat. iii. 9. *God is able of these Stones to raise up Children unto* Abraham. So of another given Name, *Gen.* xxxii. 28. יש שר אל or ישר אל. So under this Name to *Israel.* *Psal.* cv. 9. *Which he cut off with* Abraham, *and his Oath unto* Isaac, *and confirmed the same unto* Jacob *for a Law, and to* Israel *a Purifier of Ages.* Rom. ix. 6. *For they are not all* Israel, *which are of* Israel. Isa. xxix. 22. Jacob *shall not now be ashamed, neither shall his Face now wax pale. But when he seeth his Children, the Work of my Hands in the midst of him, they shall sanctify my Name, and sanctify the holy one of* Jacob, *and shall fear the* Alcim *of* Israel. Rom. xi. 26. *And so all* Israel *shall*

ſhall be ſaved. And ſo of *David*, who himſelf was, as the Word is conſtrued, Beloved, and was choſen to be the Parent of Chriſt the well-beloved Son of that terreſtrial, and of his cœleſtial Father. *Coc.* derives the Word from ידה to confeſs. And I think that Verb is from יד and is to attribute Power. *David* ſays, 2 *Sam.* xxiii. 5. *Yet hath he appointed to me the everlaſting Purifier.*

'Tis ſaid *Pſal.* lxxxix. 4. *I have cut off the Purifier for my choſen one: I have ſworn to the Beloved my Servant. Thy Seed will I eſtabliſh for ever, and build up thy Throne to all Generations, Selah.* So *Cant.* v. 10. *My Beloved is* צח *white and* אדום *ruddy.* Ezek. xxxiv. 23. *And I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant the Beloved—And I* Jehovah *will be their* Aleim, *and my Servant the Beloved* נשיא *Chief among them.* So Ezek. xxxvii. 24. *And the Beloved my Servant ſhall be King over them—And my Servant the Beloved ſhall be their Prince for ever.* Hoſ. iii. 5. *And ſeek* Jehovah *their* Aleim, *and the Beloved their King.* Zach. xii. 8. *In that Day* Jehovah *ſhall defend the Inhabitants of* Jeruſalem, *and he that is feeble among them at that Day ſhall be as*

the Beloved; and the House of the Beloved as Aleim, *as the Agent* Jehovah *to the Faces of them—And I will pour upon the House of the Beloved, and upon the Inhabitants of* Jerusalem, *the Spirit of Grace and of Supplications, and they shall look upon me whom they have pierced,* &c. Ibid. xiii. 1. *In that Day there shall be a Fountain opened to the House of the Beloved, and to the Inhabitants of* Jerusalem, *for Sin, and for Uncleanness.* As many things are thus said under the Signification of the Word דוד *David* the Beloved, and many Psalms are dedicated to Christ under that Word; so other Psalms are dedicated to him under the Signification of אסף who, as appears, 2 *Chron.* xxix. 30. was a Seer at that Time; as others have supposed, to the Priest mentioned, 1 *Chron.* vi. 39. as the *Ps.* lxxxi, lxxxii, *&c.* that is *to the Gatherer*, and under that are many clear Prophecies referring to Christ. This obliges me to say something of *Sion*, and *Jerusalem.* It does not appear that the Name of ציון was changed, but that it retained its Heathen Name, signifies *Title* or *Dryness* has no other Claim to be a Type of the Church but that *David*, the Type of the Beloved, had his Palace and dwelt there. And that it appears he took it and *Jerusa-*

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lem in the ſeventh of his Reign, 2 *Sam.* v. and made a Tabernacle, and brought the Ark thither, in which were the Types of the Perſons above, and their Actions, upon which the Glory emblematically appeared, from whence he gave Orders, *&c.* as above. *Cap.* vi. where it ſtood till the Temple was finiſhed, 2 *King.* viii. 1. (above forty Years.) So Pſal. lxxviii. 67. *Moreover, he refuſed the Tabernacle of* Joſeph, *and choſe not the Tribe of* Ephraim. *But choſe the Tribe of* Judah, *the Mount* Sion *which he loved,* &c. Ibid. lxxvi. 2. *In* Judah *is the* Aleim *known, his Name is great in* Iſrael, *in* Salem *alſo is his Tabernacle, and his Dwelling-place in* Sion. Ibid. ii. 6. *I have ſet my King upon* Sion, *the Hill of my holy one.* Ib. lxxxvii. 2. Jehovah *loveth the Gates of* Sion, *more than all the Dwellings of* Jacob. *Glorious things are ſpoken of thee, O City of the* Aleim. And as above—*And of* Zion *it ſhall be ſaid a great Perſon, and a great Perſon was born in her,* &c. Ibid. cxxxii. 13. *For,* Jehovah *hath choſen* Zion, *he hath deſired it for his Habitation. This is my Reſt for ever, here will I dwell.* Ibid. cii. 13. *Thou ſhalt ariſe, and have Mercy upon* Sion, *for the Time to favour her, yea the ſet-time is come.*—16. *When*

Jehovah

Jehovah *shall build up* Sion, *he shall appear in his Glory.* Isa. xviii. 7. *In that Time shall the Present be brought—to the Place of the Name of* Jehovah *of the Hosts, the Mount* Sion. Mat. xxi. 5. *Tell ye the Daughter of* Sion, *behold, thy King cometh unto thee.* Apoc. xiv. 1. *And lo, a Lamb stood on the Mount* Sion. So ירושלם *Jerusalem*, which, I think, was named by *David*, by the Spirit of Prophecy, in which the Temple stood, they say, on the Side of Mount *Sion.* 'Tis a compound Name, some make it from the Prophecy, *Gen.* xxii. 14. יראה that cannot be, because the א is radical; some from ירה *to dart*, and from that to teach, to give Laws, a Place cannot do that. But I take it to be from ירש to drive out and possess, so the Heir the Possessor, the Possession, and שלם M. "Retribution, Perfection, Peace, and Peace-Offering; Garment, Cloathing, a Cloak." What this was in the City, as a Type of the Church, so in the Church, and every Member, and what each and all of those Attributes are, or to whom they immediately belong, needs no proving. *Jer.* xxv. 29. *In the City which is called after my Name,* 1 Pet. iv. 17. *The House of God.* Isa. lxii. 7. *Till he establish, and till he make the very*

very Jeruſalem *Irradiation in the Earth.* Iſa. liv. 17. *No Weapon that is formed againſt thee* (Jeruſalem) *ſhall proſper.* Baruk iv. 30. *Take a good Heart,* O Jeruſalem: *For he that gave thee that Name, will comfort thee.* Zeph. iii. 16. *In that Day it ſhall be ſaid to* Jeruſalem, *fear thou not: And to* Zion, *let not thy Hands be ſlack.* Jehovah *thy* Aleim *in the midſt of thee is mighty; he will ſave,* &c. Jer. iii. 16. *In thoſe Days, ſaith* Jehovah, *they ſhall ſay no more, the Ark of the Purification of* Jehovah: *Neither ſhall it come to Mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more. At that Time they ſhall call* Jeruſalem *the Throne of* Jehovah. Gal. iv. 26. *But* Jeruſalem, *which is above, is free, which is the Mother of us all.* Heb. xii. 22. *But ye are come unto Mount* Zion, *and to the City of the living God, the heavenly* Jeruſalem. Apoc. iii. 12. xxi. 2, 10. *And ſhewed me that great City the holy* Jeruſalem—*having the Glory of God: And her Light like unto,* &c. But to return.

As Chriſt was compounded of two Perſons; and as he, and the inſpired Writers of the New Teſtament, ſometimes ſpoke in, or of, one Perſon, ſometimes of the

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other, ſometimes of the joint Perſons; when thoſe Diſtinctions are made, however (taken running) they appear to thwart each other, and be inconſiſtent, they will then appear to be ſtrictly, and properly ſpoken. God the ſecond Perſon was named Glory; had by Covenant laid down that Glory till he had performed his Part, which that was not conſiſtent with here, and was then to re-aſſume it; the Man, who alone had always other Titles given to him, was to be taken into the Glory, ſo to have Glory given to him; both, then, to have it aſcribed to them, as one Perſon.

The inſpired Writers of the New Teſtament have never written metaphyſically, nor expreſſed what belongs to the Perſonality otherwiſe than by phyſical Types. The ſecond Perſon is called the Glory *Jehovah*, ſo of χύριος, typified by the Subſtance of the Names; he is called the Glory of the *Aleim*, or θεὸς, typified by the Names; he is called the Glory of the Father, exhibited or typified by Fire. But the Fire is not the Glory; the Glory, the Son Chriſt, is typified by the Light of the Sun, and is the Light, and when he calls himſelf, or others call him, *The true Light which lighteth every Man that cometh into the World*, does the naming him

him by the Type of the Essence prove him not to be of the Essence? He, or they, could not to Sense express it otherwise. Though the Spirit, the Type of the third Person taken from the Action of the Breath of the Microcosm Man, as *Exod.* xv. 10. נשפת *Thou didst blow with thy Spirit* [or Breath.] So from the Spirit in the great Cosmos, has the Power of Irradiation, yet that is in an invisible Manner, and the Glory is never called the Glory of the Spirit: But still it is the Light, the second Person, to whom the Rule here, and the glorious Work of the Redemption of Man, was by the Covenant assigned, and by many Promises confirmed. So the Spirit of the Substance of the Names, the Spirit of the Names, the Spirit of Fire, of Light, so of *Jehovah*, of *Aleim*, of El, of Kurios, of Theos, of the living Theos, of the Father, of his Son, of Christ, of the Truth, of Promise, the Holy Spirit, the eternal Spirit, so God, *&c.* So, spoke by the Holy Ghost, sanctifies through the Holy Ghost; by Distinction. 1 *Cor.* ii. 12. *We have not received the Spirit of the World, but the Spirit which is of God.* 2 Cor. xi. 4. *Or if ye receive another Spirit, which ye have not received.* Eph. ii. 2. —*The Prince of the Power of the Air,*

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the Spirit that now worketh in the Children of Disobedience. 1 John iv. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God: Because many false Prophets are gone out into the World.*—This Manner of speaking, among the Heathen *Greeks*, was too well understood long before Christ came. Glory is the Description of or a Name of the second Person. *Eph.* i. 17. *The God of our Lord Jesus Christ, the Father of the Glory.* Luke ii. 32. *A Light to lighten the Gentiles, and the Glory of thy People* Israel. 1 Pet. iv. 14. *Because the Spirit of Glory and of God resteth upon you.* So Splendor is a descriptive Name of the Man, which included the Glory, *Heb.* i. 3. *Who being* ἀπαύγασμα *the Splendor of the Glory* (several Times mentioned with the Type in the *Hebrew*, and once in the *Greek*, Acts xxvi. 13. *I saw, O King, a Light from Heaven shining round about me; and those that journeyed with me, beyond the Splendor of the Light of the Sun—I am Jesus*) *and* χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, the *Character* of his, as I call it, Existence, as others have called it of his Subsistence, of the Powers in the Father; because, by his Actions, the Powers in him appeared, and because more is attributed to

to him than to the Father, he made the Father equal with himself; and the Father by an audible Voice, and the Holy Ghost by Appearance, and by Words, gave Witness of him; but he exhibited the Powers in him visibly to Sense, such as are expressed in the Words preceding, *by whom he made the Worlds*; and in the next Words *supporting all things by the Word of his Power*, &c. So speaking first of the Man in, or with, whom the Divinity acted, *Col.* i. 15. ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, *Who is the Image of the invisible God, the First-born of every Creature*; then of the Divinity, *For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him. And he is before all things, and by him all things consist.* Besides his being the Image of God in the Sense that *Adam* was before his Fall, the Image of God even amongst the Heathens; much more of the Cherubim, which was exhibited by divine Appointment, the Image of the sacred Trinity; the Image of the Trinity of the Heathens or of any of their chief Attributes, as perhaps may some time be shewed more at large, did not con-

ſiſt in the Figure, except as it related to the Union of the Eſſence of the Trinity, which was ſometimes with the Figure of a Man, ſometimes of Beaſts, *&c.* But, in exhibiting emblematically what Powers the Trinity, or the God was poſſeſſed of, beſides what the Parts or Inſtincts of the Creatures exhibited, in that Senſe, they were veſted with divine Inſignia, rode in a Chariot, ſat upon a Throne, had Irradiation, had Wings, the Power of giving Motion, Protection, *&c.* were full of Eyes within, and without, had what they ruled with, or ruled, or gave, in their Hands, ſo in their Power, had ſuch things as were ſubject to them at, or under, their Feet. And as the *Aleim* had been ſuppoſed to reſide in the Cherubim, and one of them in the Cloud above, ſo the Heathens when St. *Paul* writ, thought their God reſided inviſibly in ſuch an Image; Jeſus Chriſt the Man had, what ſuch an Image emblematically exhibited to be in it, in a real Senſe, tho' expreſſed in the illuſive Senſe, exhibited to Senſe, to Viſion, and to ſeveral of the other Senſes. The Glory, the inviſible God which was in him exhibited the ſame Power as the Father was poſſeſſed of; theſe things cannot be expreſſed, ſo as to be conceived, but by viſible or intelligible Ideas.

Ideas. The *Jews* ſay, it was by the Name *Jehovah* Chriſt performed all his Miracles, which is true; but it is falſe that he ſtole it out of the Temple, that was his Name, the Glory was *Jehovah*. When he ſays, *I am the Light*, we take the Idea from the created Light, the viſible acting Image of himſelf, of the ſecond Perſon; that does not make him leſs the true, the uncreated Light. And theſe Powers, which the Glory ſhewed then in Splendor through the Man, were not emblematical, nor given, but had been real, and eternally in his Poſſeſſion, as the next Words fully ſhew, *For by him were all things created*, &c. Jude 24. *And to preſent you faultleſs before the Preſence of his Glory—To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and for ever. Amen.* Revel. xxi. 23. *For the Glory of God did lighten it, and the Lamb is the Light thereof.* Heb. ii. 5. *For unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak. But one in a certain Place teſtified, ſaying* (Pſal. viii. 4.) *What is Man that thou art mindful of him? or the Son of Man that thou viſiteſt him? Thou madeſt him a little lower than the Angels* (Hebr. Alcim) *thou*

crowneſt him with Glory and Honour.— *Thou haſt put all things in Subjection under his Feet*, &c. John i. 14. *And the Word* (often mentioned above, and of which below) *was Fleſh and dwelt among us* (*and we beheld his Glory, the Glory as of the only begotten Son of the Father.*) The Objectors, as I have ſhewed above, knew nothing of Ideas beyond their Fathers, and themſelves their Sons; here the Glory of the only-begotten Son of the Father was to diſtinguiſh him from the Light, the Glory of Fire the Type; ſo the Spirit of Jehovah, *&c.* from the Spirit of the Type; which Glory, which Spirit in the Subſtance of the Names the Type, the Heathens worſhipped. So you will ſee a certain Piece inſtead of—*moſt high in the Glory of God the Father*, ſhould be——the Father and Holy Ghoſt in the Glory the Son.——Heb. iii. 3. *For this* [Perſon] *was counted worthy of more Glory than* Moſes, *inaſmuch as he who hath builded the Houſe, hath more Honour than the Houſe, for every Houſe is builded by ſome, but he that buildeth all things, God.* 2 Pet. i. 16.— *Were made Eye-Witneſſes of his Majeſty; for he received from God the Father, Honour and Glory* (by Acknowledgment, in Evidence of who he was; for he was not

to

to re-assume his Possession of his Glory, 'till he had performed the Conditions of the Covenant) *when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased. And this Voice which came from Heaven we heard, when we were with him in the Mount. We have also a more sure Word of Prophesy*, &c. This may include the Voice at his Baptism, but is a plain Reference to his Transfiguration, after the Appearance of the excellent Glory upon himself, and in the usual Emblem, *Mat.* xvii. 2. *And was transfigured before them; and his Face did shine as the Light from the Sun, and his Raiment was white as the Light.* Id. Mark ix. 2. Id. Luke ix. 29.—*v.* 32. *They saw his Glory.* So *Mat.* xvii. 5. *Behold a bright Cloud overshadowed them: And behold, a Voice out of the Cloud*, so, *&c.* John ii. 11. *And manifested forth his Glory.* Ibid. xi. 4. —*but for the Glory of God, that the Son of God might be glorified thereby.* *v.* 40. *If thou wouldest believe, thou shouldest see the Glory of God* (the second Person diffusing Benefits to Mankind.) *Ibid.* xiii. 31. *Now is the Son of Man glorified, and the God is glorified in him. If the God be glorified in him, also the God will glorify*

him in himself, and shall straitway glorify him. John xiv. 13. *And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.* Ibid. vii. 39. *But this spake he of the Spirit, which they that believe in him should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified.* Luke xxiv. 25. *O Fools, and slow of Heart to believe—ought not Christ to have suffered these things, and to enter into his Glory? And beginning at* Moses, *and all the Prophets, he expounded to them in all the Scriptures, the Things concerning himself.* 1 Tim. iii. 16. *And without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels,* (the Aleim) *preached unto the Gentiles, believed on in the World, received up into Glory.* 1 Cor. ii. 8. *For had they known it, they would not have crucified the Lord of Glory.* Rom. vi. 4. *That like as Christ was raised up from the Dead, by the Glory of the Father.* 1 Pet. i. 19. *But with the precious Blood of Christ—who by him do believe in God, him who raised him from the Dead, and gave him the Glory.* Acts vii. 55. *And saw the Glory of God, and Jesus standing*

on the Right-hand of God. Matth. xvi. 27. *For the Son of Man shall come in the Glory of his Father, with his Angels.* Mark viii. 38. *Of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father, with the holy Angels.* Matth. xxv. 31. *When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.* Mark xiii. 26. *And then shall they see the Son of Man coming in the Clouds, with great Power and Glory.*

The Glory which appeared in the Cloud, that which appeared alone, that with the Cherubim, *&c.* were every one diffused from a Center every Way; this was the Emblem of the Glory, all others are but Reflections. St. *Paul* gives us, from the only standing Type, an Idea of this Type in the Original, and at second hand, 1 *Cor.* xv. 41. *There is one Glory of the Light of the Sun, another Glory of the Light of the Moon, and another Glory of the Light of the Stars; for the Light of Star differeth from the Light of Star in Glory.* The Fire at the Sun is the Father of Glory, forms the Light, sends it out in Rays every way; the Moon and Stars receive their Shares of this Glory from the Light, they have

none of their own; and each of them receives it but on one side, on that side next the Sun, and the Reflection of that Light, from each, is the Glory of each; and 'tis greater according to the Magnitude of the Star, the Shortness of its Distance, *&c.* Hence Crowns of Men are but each a Hemisphere of Rays; so to attribute Glory is, by Reflection, to irradiate it upon others; and so, jointly, backward to the Glory the Light. So Glory is attributed in the same Manner immediately to, mediately by or through, Jesus Christ. *Ps.* l. 15. *I will deliver thee, and thou shalt glorify me.* Psal. lxxxvi.—*O Jehovah, and shall glorify thy name.* ver. 12. *I will confess to thee* אדני *my Lord,* אלה *my Federator, with all my Heart, and I will glorify thy Name for ever,* &c. Isa. lv. 5. *For he hath glorified thee.* So, 2 Cor. iv. 6. *To give the Light of the Knowledge of the Glory of God, in the Face (Person) of* Jesus Christ. Eph. iii. 21. *Unto him be Glory in the Church by Christ Jesus.* Phil. i. 11. *Which are by Jesus Christ unto the Glory and Praise of God.* Ibid. ii. 11. *And that every Tongue should confess that Jesus Christ is Lord to the Glory of God the Father.* Ib. iv. 19. *According to his Riches in Glory, by Christ Jesus.*

Now

Now unto God and our Father, be Glory for ever and ever. Amen. Col. iii. 4. *When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.* 2 Thes. i. 9. *From the Presence of the Lord, and from the Glory of his power.* 1 Pet. iv. 11. *That God in all Things may be glorified through Jesus Christ, to whom be Glory and Dominion for ever and ever. Amen.* 1 Pet. v. 10. *But the God of all Grace who hath called us unto his eternal Glory in Christ Jesus.* 2 Pet. i. 1. *Through the Righteousness of God, and our Saviour Jesus Christ—Through the Knowledge of God, and of Jesus Christ our Lord, according as his divine Power hath given unto us—thro' the Knowledge of him that hath called us to (by) Glory and Virtue—that by these you might be Partakers of the Divine Nature.* Apoc. i. 5. *Unto him that loved us, and washed us from our Sins in his Blood, and hath made us Kings and Priests unto God and to his Father; to him be Glory and Dominion for ever and ever. Amen.* Ibid v. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.—Saying, Blessing, and Honour,*

and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Ibid. iv. 2. *A Throne was set in Heaven, and one sat on the Throne, and he that sat, was to look upon like a Jasper, and a Sardine-stone: and there was a Rainbow about the Throne, in Sight like unto an Emerald,* &c.

It appears the Heathens had attributed this Glory or Gravity to the Light, *Psal.* iv. 3. *Ye Sons of Men how long* has *my Glory been* [sc. ascribed] *to the Shameful Thing; ye love* ריק *the vain thing; ye seek to the False one. Selah.* The *Philistines* had given this Glory to their Gods, so, 1 *Sam.* vi. 5. *Wherefore ye shall make Images of your Emerods, and Images of your Mice that mar the Land, and ye shall give the Glory to the* Aleim *of* Israel; *peradventure, he will lighten his Hand from off you, and from off your* Aleim, *and from off your Land. And, wherefore,* תכבדו *should you harden your Heart, as the* Egyptians *and* Pharoah *hardened their Hearts. When he exerted himself upon them, did they not let the People go and they departed?* The subverted *Jews* had used these Emblems in their false Worship, represented under the Emblem of Whoredom, for they used to place their

their Gods upon Beds and Couches, *Ezek.* xxiii. 41. *And thou hast set it upon* מטה כבודה *a Bed* [or in a Tent] *of Glory, and a Table prepared before it; and thou hast set my Incense and my Oil upon it and the Voice of the foolish Multitude was in it; and with the Men* מרב אדם *of the common Sort* [perhaps Sons of *Adam* in Contradistinction to Sons of the *Aleim*] *were brought* Sabeans *from the Wilderness, and they put Bracelets upon their Hands,* Buxt. Chald. " A Beautiful young Girl " with Golden Bracelets dedicated to *Ve-* " *nus*") *and* עטת תפארת *a Crown of Glory upon their Heads.* The Word פאר decor is the Boughs which form the Top, was the Ornament of the Stem of a Tree, and bore the Fruit; the Idea is taken thence, and Crowns or Garlands of these had been placed upon the Heads of Men, Idols, *&c.* 'Tis used singular, *Is.* lxi. 10. and פרה is near akin, is to shoot Branches, Fruit, Children, so to increase. Isa. lxi. 10. *as a Bridegroom* יכהן *shall interceed for a Crown.* Buxt. Chald. p. 1046. כלתא-כלא " a Bride with regard to her Bridegroom; or a Daughter-in Law, with Regard to her Father or Mother-in-Law; so called, because when she becomes another's, she puts an End to, or completes her Virginity or Widowhood;

dowhood; or because she is completely adorned or crowned. כלילאי *Celileans*, that is *Crowners*. In the Twenty-seventh Day of the Month *Isar*, the *Celileans* came from *Judah* and *Jerusalem*, who in the Time of the Reign of the *Greeks*, brought Crowns of Roses, and hung them at the Doors of idolatrous Temples, and at the Gates of the Tabernacle; and at the Gates of the Courts, and sung Songs to their Idols, and wrote on the Fore-head of an Ox, and of an Ass, that their Lords had no Part in the God of *Israel*, as the *Philistines* had done.—But when the *Asmoneans* prevailed, they cast them out, and kept the Day of the Ejectment a Festival." This Word פאר is applied to the Garments of the High Priest, and other Types; and, I think, also to the Man in Christ, whether in the Sense of Spouse, or whether it had been conferred upon Conquerors, so in that Sense. So *Dan.* xi. 38. *And to the God of Forces upon his Base.* (See 1 *Kings* vii. 27.) יכבד *Shall he give the Glory—by Gold and Silver, and by pretious Stones, and the desireable Things.* Hos. x. 5. *The Inhabitants of* Samaria, *shall tremble for the Calves of* Bethaven, *for the People thereof shall mourn for them, and* כמרין *their Priests that rejoiced on them, for the Glory*

Glory thereof, becauſe it is departed from them. Nah. ii. 10. *Take ye the Spoil of the Silver, take the Spoil of the Gold; for there is no End to* תכונה כבד *the Machinery of the Glory, with all the Inſtruments of Deſire.* Pſal. cvi. 20. *and changed their Glory into the Similitude of an Ox, that eateth Graſs.*

The Term of *the Son of Man coming in his Glory*, &c force me to ſay ſomething about the Epithets given to this double Perſon. Though the manner of expreſſing them puzzled the *Jews*, Scribes and Phariſees, nay the Devil himſelf, many have had the Aſſurance, without underſtanding the Old Teſtament, or the aforeſaid Exhibition of the Covenant, to pretend to determine what was done in Conſequence of it, by the wording of the Manifeſtation of this compound Perſon, in the New Teſtament. One ſide have offered to prove, that the ſecond Perſon in the Eſſence was in the Man; the other, that it was an Angel, or, *&c.* It happens ſo, that, of thoſe who have been ſet up, neither ſide knew what any one of the Texts they cited meaned, no not ſo much as when they ſpoke of the God, when of the Man. Thoſe who expect to be ſaved by a Creature, or a dependant Being, have ſhewed themſelves illiterate;

illiterate; ſo, ignorant; ſo, proud; ſo, malicious; ſo, fraudulent; illiterate, becauſe they could not read, ſo not underſtand the *Hebrew* Scriptures as they are underſtood by others, much leſs what they really meaned; nor did they underſtand the Types from whence the Ideas are taken; ſo, ignorant of what was agreed in the Covenant, which was the Act of the whole Eſſence, and of each Perſon of *Jehovah Aleim*, of Θεὸς. So, that what Part each Perſon was to act, was to be the Act of *Jehovah*, of the whole Eſſence, of Θεὸς, that *Jehovah Aleim* made, and ſwore to perform the Covenant. So, that the Father ſent, *&c.* by the Power of *Jehovah*, of the whole Eſſence, of Θεὸς, that no Perſon did any thing of himſelf, all concurred in each Act. When any Action was performed by the Father, by the Son, by the Holy Ghoſt, it was by the Occonomical Council and Direction of the other two, nay of the three. If they agreed the Father ſhould ſend, they ſent; if the Son was to be ſent, they ſent him; if the Holy Ghoſt was to be given by the Father, they gave him; and each is named, to diſtinguiſh the Perſon who performed the Action, not in Oppoſition to his being of the Eſſence. The New Teſtament names, or

or ſpeaks of each Perſon, generally, as he had agreed to be named, or ſpoken of; and each with Reference to each other, and according to the Part each was to act, by the Terms of the Covenant. So, they are ignorant by what Names each Perſon was, purſuant to the Covenant, to be called in the New Teſtament. So, ignorant of the Meaning of the *Greek* Words, what Word in *Hebrew* each was ſet for, when they are Quotations, whether they were ſingular, or plural, in the Original; nay even of Θεὸς, whether it meaned the Eſſence, or Power *. Whether there were but one, or three, in that Subſtance which the Heathen *Greeks* had worſhipped by the Word Θεὸς; affirming there was but one, when I have undeniably proved there were three Names in Θεὸς. So, proud, ambitious, ſet themſelves up for Heads of a Party; Teachers of what they knew nothing of. So, malicious, in attempting to turn Men from that Faith, by which only they can be ſaved. So, fraudulent in aſſerting that what they give us is the † Doctrine of the Scriptures in thoſe Points; nay, expreſly, of the Bible of the Old and New Teſtaments; when they only give us a

* See *Clark*'s Scripture Doctrine of the Trinity.
† See the Preface to Scripture Doctrine of *T*.

Text

Text or two out of the Old, falſly conſtrued in the very Point, and the New, which is not to that Purpoſe. In aſſerting, there is no Word for Perſon in the *Greek* * or *Latin*, but the Adjective Εἷς, and perhaps not that; when there are expreſs Words as אִישׁ which has the ſame Sound, and others uſed for the Perſons, in the *Hebrew*. † In quibbling about the *Engliſh* Word God, and aſſerting that the Word in Scripture never ſignifies more Perſons than one; whereas the Word, for which it ſtands in the Original, the *Hebrew*, always ſignifies three Perſons. In aſſerting there are no Words in Scripture, which expreſs or imply a Plurality of Perſons in the Eſſence, when that is expreſſed many Hundreds of Times. ‡ In aſſerting, the Scriptures determine nothing about the Eſſence of the Perſons, upon which the whole depends, when the whole Drift of the Old Teſtament is to prove, that the three Perſons are of one and the ſame Eſſence, and that all Power is in the Eſſence of thoſe Perſons; and prove it beyond Contradiction, as I have ſufficiently ſhewed; and though the Subſtance the Heathens worſhipped, was not the Eſſence, yet even the *Greek* Θεὸς proves

* See Sc. *D. T.* Part I. Pag. 2. or Sheet of Additions.
† §. 33. Part II. ‡ §. 4. Part II.

proves it. * In insinuating, that allowing three Persons of the same Essence with joint Power is Polytheism—and base, in many Insinuations; such as when they have asserted, that there is nothing revealed about the Essence; and, † because some Essence must be underived, have supposed the underived Essence in one Person, so, nothing revealed, or which can be supposed, about the Essence of the other two Persons; nor about their Essence being derived from the Essence of that Person, which they suppose to be underived; nor of the Manner of that Derivation, though all Mankind have allowed that יה is the Essence. That People are not to pry into the Affair, ‡ but to believe them, that the Essence of those two Persons is derived. || In asserting, that the Superiority to one, and the Titles given to each Person, arise from his Power or Dominion; when it appears, that it was agreed that their Power was to be exercised, sometimes by one, sometimes by another, though each could not transfer his Essence to another. And when it appears, by their own shewing, that the Person

* Chap. II. Part I. Note on Numb. 535. † Part II. in many Places. §. 1—7. ‡ Part II. §. 21. || §. 25, and Notes.

Perſon they chiefly oppoſe, had agreed, allowed, that that Part of their Power, which his Enemies term Superiority, was to be exerciſed by the Father, and was become a compound Perſon, as a Servant, for the Time, ſo, had not, could not have his original Titles. By many falſe Quotations; by wreſting many of thoſe cited, unleſs they plead Ignorance; in omitting Texts in the New Teſtament, which are moſt to the Purpoſe; in not diſtinguiſhing when the Father is the Eſſence, when a Perſon of that Eſſence. In not diſtinguiſhing which Texts were ſpoken of the Divinity, which of the Humanity, and which of the compound Perſon. In blaming the *Socinians, &c.* for applying Texts ſpoken of the Humanity, to mean the Man, and applying them to the Divinity, to make it dependant. Though they have allowed, that the three Perſons are in ſome Manner one, the ſame; when they are treating of their Eſſence, the Eſſence of two muſt be derivative, and they muſt be one the ſame in Power. Yet when they are treating of their Power, they forget themſelves, and then the Power of two muſt be derivative; and not one, not the ſame, but the Power of one Perſon; ſo at laſt they are one, the ſame

ſame in nó manner. In referring Texts, ſpoken of the Divinity, to be explained away by Texts ſpoken of the Humanity, even without regarding the Time, ſo the State of the Divinity, or of the Humanity, each reſpective Text ſpeaks of; or any other Diſtinction, or Conſideration, but to confound one by another, ſo as to make the Divinity ſeem to be dependant. In allowing a Number of Texts to be unanſwerable, which determine the Point, and yet not ſubmitting to be determined by them. Laſtly, after they refer themſelves and others to the Scriptures, in bringing the Evidence of thoſe, who were as ignorant as themſelves, to evade the Meaning of the Texts which are clear, and determine the Point, as *Deut*. vi. 4. cited by Jeſus, *Mark* xii. 29. *The firſt of all the commandments is, hear, O Iſrael, Jehovah* (the Eſſence exiſting) *our* Aleim (the Perſons who ſwore to redeem Man) *is one* (the ſame) *Jehovah* (Eſſence exiſting.) ver. 32. *There is one* θεὸς (Heb. Jehovah Aleim) *and there is none other but he.* Acts vii. 32. Exod. iii. 6. Heb. *I (Jehovah) am the Aleim*, Gr. ὁ θεὸς, *of thy Fathers, the* Aleim *of* Abraham, *the* Aleim *of* Iſaac, *and the* Aleim *of* Jacob. Gal. iii. 20. *but* θεὸς *is one. John* x. 38.

—*The Father is in me, and I in him.* Ibid. xiv. 10, 11. *I am in the Father, and the Father in me.* Ibid. x. 30. *I and my Father are* ἕν *one.* 1 John v. 7. *These three are* εἰς τὸ ἕν. Isa. ix. 6. אל גבור *a mighty God,* אבי עד *Father everlasting.* John i. 1. *And* θεος *God was the* λογος *Word*; with infinite Numbers of such in the Old, already shewed; and many in the New Testament. I must shew they are meer Drivellers; and none must, any longer, pretend that they have given us the Meaning of the Scriptures about the Persons in, or the Manner of expressing, this Union. I pretend not yet to be sufficiently prepared to explain the New Testament; nor do I design to attempt going further, now, than just to hint the Manner of wording that Affair. In Consequence of the Covenant, the Man, by being begotten by, and taken into the Essence, became the Son of the Essence, of God; one of the Essence, by being taken into the Man, became the Son of Man; so one of the *Aleim* became like unto Man. As the Man Jesus, by this Union, was made the Son of God; so, God, that Person, we call the Son, was made the Son of Man, and so he always called himself. And though, after this Union, the joint Person could not be divi-

ded; yet, when 'tis intended to denominate the one, chiefly, or exclusive; or the other, only as inclusive, if other additional Words do not vary it, 'tis done in this Order; by that Person of the Essence becoming the Son of Man, and the Man Jesus becoming the Son of God, *&c.* We, who believe, by Faith are changed from being the Children, Sons of Hell, by Adoption to be Children, Sons of God, Brethren of the Essence; so, Heirs, joint Heirs of the Inheritance. This is the highest Honour a Mortal can mention, admits no other Title to be compared with it, Will any one, who has the least Glimpse of this, treat those Fools civilly who would banter him out of his Faith; so, into his old State?

What Distinction this divine Person had in the Essence, before the Covenant, we know not; no, not even by the Names which were framed to correspond with the Exhibition of it. After he had taken Flesh upon him, he says, *John* iii. 13. *No Man hath ascended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven.* Ibid. vi. 62. *What and if ye shall see the Son of Man ascend up where he was before?* As all Power was in the Essence, jointly; the Part the Father executed (as we must say) separately,

to demand, take, and allow Satisfaction; the Part the Son exercised, or is to exercise here, *&c.* and the Part the Spirit exercised, was by Covenant. And *John* v. after Christ had, from *v.* 17. carried on the Comparison between his Father and himself, and allowed himself to be the Son of God, he assigns the Reason for his acting apart, *v.* 27. *And hath given him Authority to execute Judgment also, because he is the Son of Man.* Mat. ix. 6. Mark ii. 10. Luke v. 24. *But that ye may know that the Son of Man hath Power on Earth to forgive Sins.* So, he had Power to change the Day, and the Reason of observing, so, the Duties to be observed on the Sabbath; and to appoint other Services, and another Day. *Mat.* xii. 8. *Mark* ii. 28. *Luke* vi. 5. *For the Son of Man is Lord even of the Sabbath-day. The Sabbath was made for Man, not Man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath:* So *Mat.* xvi. 13. *Mark* viii. 27. *Luke* ix. 18. *Whom do Men say, that I, the Son of Man, am?* some, one; some, another; as they say now. *But whom say ye that I am? And* Simon Peter *answered and said, thou art Christ the Son of the living God.* Id. John vi. 69. Christ says, *Mat.* xvi. 17.

Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. Dan. vii. 13. Apoc. i. 13. xiv. 14. *One like unto the Son of Man.* Mat. xiii. 41. —*send forth his Angels.* Ibid. xvi. 27. Mark viii. 38. *Shall come in the Glory of his Father, with his Angels; and then he shall reward.*—Mat. xvi. 28. *The Son of Man coming in his Kingdom.* Ib. xix. 28. *When the Son of Man shall sit in the Throne of his Glory.* Ibid. xxiv. 30. *And they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, and he shall send his Angels*—xxv. 31. *Shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory.* Ib. xxvi. 64. Mark xiv. 62. Luke xxii. 69. *Hereafter shall ye see the Son of Man sitting on the Right-hand of Power, and coming in the Clouds of Heaven.* Mark xiii. 26. Luke xxi. 27. *Coming in the Clouds, with great Power and Glory.* Ibid ix. 26. *Coming in his own Glory, and the Father's, and of the holy Angels.* Mat. xxiv. 27. Luke xvii. 24. *For as the Lightning cometh out of the East, and shineth even unto the West: So shall also the coming of the Son of Man be—So shall also the Son of Man be in his Day.* John i. 51. *See Heaven*

open, and Angels of God ascending and descending upon the Son of Man. xii. 23. —*Should be glorified.* 28. *Glorify thy Name.* xiii. 31. *Now is the Son of Man glorified, and God is glorified in him,* &c. Acts vii. 56. *I see the Heavens opened, and the Son of Man standing on the Right-hand of God.* The Priests, *&c.* in his Examination understood this. *Mat.* xxvi. 63. *Mark* xiv. 61. *Luke* xxii. 67—*that thou tell us, whether thou be the Christ the Son of God.* He answered, *Mat.* xxvi. 64. *Thou hast said.* Mark xiv. 62. *I am —hereafter shall ye see the Son of Man sitting on the Right-hand of Power,* &c. —*he hath spoken Blasphemy.* The People understood this, and address the Divinity under the Name of the Son of *David,* the last Man to whom this Honour was transferred. *Mat.* xii. 23. *Is not this the Son of* David? xx. 30, 33. *Have Mercy on us, O Lord, thou Son of* David. xxi. 9. *Hosanna to the Son of* David: *Blessed is he that cometh in the Name of* (Jehovah) *the Lord, Hosanna,* used *Psal.* cvi. 47. —הושיענו *save us, in the highest.* Hence these Questions, *Mat.* xxii. 42. *Mark* xii. 35. *Luke* xx. 41, *&c.*—*They say unto him, the Son of* David—*How then doth* David *in Spirit call him Lord?*—*If* David *then call*

call him Lord, how is he his Son? Where the Divinity and Humanity are both mentioned, so distinguished, the Son of Man must be taken as Man. *Psal.* lxxx. 17. *Let thine Hand be upon* איש *the Person on thy Right-hand, upon the Son of* Adam *whom thou madest strong for thyself.* So *Heb.* ch. ii. which is Part cited, and that applied, *v.* 6.—*Or the Son of Man that thou visitest him? Thou madest him a little lower than the Angels* (Alcim);—*v.* 9. *But we see Jesus, who was made a little lower.*—*v.* 14. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same: For verily he took not on him* the Nature of *Angels*; *but he took on him the Seed of* Abraham. So as aforesaid, where other Words limit it to the Man.

Adam was made by, so whilst perfect, as *Luke* iii. 38. *The Son of God.* Rom. v. 14. *Who is the Figure of him that was to come.* So, the Humanity, Jesus begotten by, is called the Son of God, of the most high or highest, of the Blessed, his beloved Son, the Son of his Love, his only-begotten Son. *Mat.* i. 18. *She was found with Child of the Holy Ghost.* Luke i. 32.—*The Son of the highest.* 35. *The Holy*

Ghoſt ſhall come upon thee, and the Power of the higheſt ſhall overſhadow thee: Therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. Dan. iii. 25. *And the Form of the fourth is like the Son of God.* Pſal. ii. 7. Acts xiii. 33. Heb. i. 5. v. 5. *Thou art my Son, this Day have I begotten thee.* Heb. i. 6. *When he bringeth in the firſt-begotten into the World, he ſaith, and let all the Angels of God worſhip him.* So the Eſſence, by Covenant and being joined with the Fleſh, is Son. *John* i. 14. 18. *Only-begotten Son, which is in the Boſom of the Father*, as the Man was, after his Aſcenſion. *Heb.* i. 8, 9. *Pſal.* xlv. 6, 7. *Hebr.* to him that was to be in דבר *Gr. to the Son he ſaith, thy Throne* Heb. *the* Aleim, Gr. *the* Θεὸς, *for ever and ever.*— Heb. *the* Aleim, *thy* Aleim Gr. ὁ Θεὸς, ὁ Θεὸς σȣ, *hath anointed thee.* Vid. Cherubim. So, *Phil.* ch. ii. When a Peer of the Eſſence, of the *Aleim*, took upon him Man; and the Man was put to death, and the Eſſence raiſed the Man, and exalted him to the Station above, they would have us underſtand that the Peer was exalted; that was impoſſible for the Eſſence to do, he could but be equal; but every Tongue was to confeſs, that the Lord Jeſus Chriſt ἐς in (is in)

in) Gloriam Dei Patris, proved to be a Name of the ſecond Perſon in the Eſſence, the ſame as he was before he took upon him Man. *Mat.* iii. 17. xvii. 5. *Mark* i. 11. ix. 7. *Luke* iii. 22. ix. 35. 2 *Pet.* i. 17. *This is my beloved Son.* John iii. 16. *Gave his only-begotten Son.* 1 John iv. 9. *Sent his only-begotten Son into the World, that we might live through him.* In this Senſe of the Son of God being Man, ſtrictly. *Mat.* xxiv. 36. *Of that Day and Hour knoweth no one—but my Father only.* Mark xiii. 32. *Of that Day and Hour knoweth no one—neither the Son, but the Father.* John x. 29. *My Father which gave them me, is greater than all.*—xiv. 28. *My Father is greater than I.* Acts i. 7. *The Times or the Seaſons which the Father hath put in his own Power.* 1 Cor. xv. 24. *When he ſhall have delivered up the Kingdom to God.*—28. *Then ſhall the Son alſo himſelf be ſubject.* Before Chriſt had worked Miracles, though the Devil might hear the Voice from Heaven call him beloved Son, he could not know whether he was the Perſon thus begotten, or not; but knew what was in him, if he were; and therefore ſays, *If thou be the Son of God command*, &c. and 'tis written ſo, and ſo. But, after Chriſt had worked Miracles, believed,

believed, trembled, and confessed him. Our modern Devils will allow no Evidence. After the Father by Voice, Christ by Miracles, and the Holy Ghost by Appearance, had given that Evidence the Scripture predicted; the Priests and Scribes, upon his Examination, adjured him to answer whether he was, *&c.* as above, which they called Blasphemy. So *Mat.* xxvii. 43. *John* xix. 7. *Because he made himself the Son of God.*

The Terms of Salvation preached then were not, believing that there were three Persons; so, a Son, in the Essence; or, believing, that he should be the Saviour, but to believe that Jesus was begotten by, so the Son of, God; sometimes with the Addition of *Name*, of *Christ*, &c. not now understood, or neglected. If that was believed, the *Hebrew* Scriptures had settled the other, and it was not then disputed. Nay though it is certain, that some of the two Tribes, and many of the ten Tribes, had fallen into the Error of worshipping one Person, irregularly; when Jesus Christ was manifested, though many opposed confessing him, and gave their Reasons; the Priests, if they did, the *Romans* would take away their Places, *&c.* the true one that he made all their Places void: The common People, because

because those Priests would cast them out of the Synagogues; 'tis not once hinted, that ever one, nay when the very Texts which describe them were cited, had the Impudence, to dispute the *Aleim* being of the same Essence. The Divinity, I think except once, upon this Account always calls himself the Son of Man; I shall insert a few Instances of what was then required. *John* iii. 18. *Because he hath not believed on the Name of the only-begotten Son of God.* v. 36. *He that believeth on the Son, hath everlasting Life.* ix. 35. *Dost thou believe on the Son of God?—It is he that talketh with thee.* x. 36. *Because I said, I am the Son of God.* xi. 27. *I believe that thou art the Christ the Son of God.* xx. 31. *That ye might believe that Jesus is the Christ the Son of God, and that believing ye might have Life through his Name.* Acts viii. 37. *I believe that Jesus Christ is the Son of God.* ix. 20. *Preached Christ—that he is the Son of God.* x. 38. *Jesus of* Nazareth—*v.* 43. *Whosoever believeth in him, shall receive Remission of Sins.* xiii. 37.—*raised again, saw no Corruption—through this Man—and by him all that believe are justified.* xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved.*

saved. Rom. x. 9. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God raised him from the Dead, thou shalt be saved.* Gal. ii. 20. *I live by the Faith of the Son of God.* 1 John iii. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ.* iv. 15. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him.* v. 1. *Whosoever believeth that Jesus is the Christ, is born of God.* v. 5. *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God?* v. 10. *He that believeth on the Son of God, hath the Witness in himself.* v. 13. *That ye may believe on the Name of the Son of God.* There are other Distinctions joined with Son, as well as there are to Father; the Father, my Father, our Father, your Father, *&c.* as I have shewed in *M. sine P. p.* 74. So, though he calls himself the Son of Man, when he says my Father; he does not mean *David*, nor any Man, but often *Jehovah* the Essence, which was the Father of him the Man: These Distinctions make great Difference, but are not to be traced now.

These Terms, in preaching, or in a Creed, were sufficient at first; but when the

the Knowledge of the *Hebrew* Scriptures, and the Purity of Tradition, began to be confounded, by *Philo*, the Rabbies, and the Hereticks, and the Truth was in Danger of being loſt, there was a Neceſſity to enlarge, and be more particular in the Articles of the Creeds. Muſt the Devil's Agents have Liberty to break the Fences, and the Stewards of Chriſt no Right to fortify them? Happy it was for all ſucceeding Generations, and particularly for this, that thoſe faithful Stewards, who had retained and preſerved the Knowledge of thoſe ſublime Ideas, from which their Creeds are taken; recorded them, and left us them, and their excellent Liturgies, though they have been almoſt ſpoiled: The Creeds, as well as the Scriptures, in the Tranſlations; and the Liturgies, in Tranſlations, and by Alterations. Theſe original Creeds, may be explained, and proved to be perfect; but if there were ſuch Men alive, they could not be made now; whatever Neceſſity there may be: The Diviſions in the Church, the different Policies of States, *&c.* would prevent it. Theſe Men, though not inſpired, deſervedly will ſtand next in Dignity and Rank, to thoſe who were, nay even to, the Apoſtles. They in the true Senſe, as *John* was called,

only,

only, deſerve the Title of *Divine*, as I hope will be ſhewed in a little Time. It raiſes the utmoſt Contempt, and Indignation, to ſee Owls, nay poor illiterate, and (as much as in their Power) malignant Creatures, maletreat thoſe, who if they were now alive, would themſelves ſhew, that theſe if they had no other Faults but Ignorance, would not be worthy to wipe their Shoes.

By this Interchange in the Union; we, who believe, are begotten of, Children, Sons of God, and Brethren to the ſecond Perſon, *Iſa.* xliii. 6. *Bring my Sons from far, and my Daughters from the Ends of the Earth.* Hoſ. i. 10. *Ye are the Sons of the living God.* Mal. xxv. 40. *One of the leaſt of theſe my Brethren.* xxviii. 10. *Go tell my Brethren.* Luke vi. 35. *Ye ſhall be the Children of the higheſt.* John i. 12. *But to as many as received him, to them gave he Power (the Right or Privilege) to become the Sons of God.* Rom. viii. 14. *For as many as are led by the Spirit of God, they are the Sons of God. v.* 17. *And if Children, then Heirs; Heirs of God, and joint-heirs with Chriſt. v.* 19. *For the earneſt Expectation of the Creature waiteth for the Manifeſtation of the Sons of God.*—— *v.* 21. *From the Bondage of Corruption, into*

into the glorious Liberty of the Children of God. v. 29. *Conformed to the Image of his Son, that he might be the First-born among many Brethren.* Gal. iii. 26. *Ye are all the Children of God by Faith.* iv. 5. *That we might receive the Adoption of Sons. And because ye are Sons of God,* &c. Tit. iii. 7. *Being justified by his Grace, we should be made Heirs,* Heb. ii. 10. *In bringing many Sons unto Glory.—v.* 11. *For which Cause he is not ashamed to call them Brethren. v.* 17. *Wherefore in all things it behoved him to be made like unto his Brethren.* 1 John iii. 1.—*That we should be called the Sons of God —Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: But we know, that when he shall appear, we shall be like him; for we shall see him as he is*—v. 18. *He that is begotten of God, keepeth himself pure.*

The Account I give you from the Adversaries of their Doctrine, as they publish it, is not their real Doctrine, they have no Disputes among themselves about these Matters; they, as the Rabbies had, have another which they communicate only to those whom they can trust, who are initiated, as *Philo* tells you they had in his Time, and as *Toland* has honestly shewed they

they have now; the apostate *Jews* expect a temporal Kingdom, and these expect something next to a Kingdom; and for the present they act as the Silver-Smiths did, they cried without, *Great is* Diana *of the* Ephesians, when within among themselves their real Doctrine was, *by this Craft we have our Wealth.*

As this Word כבד Glory, *&c.* is found joined with Name, and is found to be a descriptive Word for one of the Names; and as the Names have already been explained, and as it is preceded and joined with דבר *Word (secret one to be manifested)* as Psal. lxxix. 9. *Help us* O Alcim *of our Salvation* על *in the Word, the Glory thy Name: And deliver us, and cover over all our Sins for thy Name's Sake.* And as דבר is joined with other Words of the highest Importance, as *Psal.* cv. 8. 1 *Chron.* xvi. 16. *He is mindful for ever of his Purifier; the Word he commanded for a thousand Generations, which he cut off with* Abraham, *&c.* *v.* 42. *For he remembered* את דבר *the very Word* קדשו *his holy one:* Abraham *his Servant.* So *Hag.* ii. 6. *The very Word I cut off for you when ye came out of* Egypt, *and my Spirit remaineth among you.* As the Word is God, that it may not seem strange that

that he is ſaid typically to be cut off, it was fact that the God was cut off from אדם the Man, at his Death, and 'till his Reſurrection. *Iſa.* liii. 8. *For he was cut off out of the Land of the Living.* Pſal. xvi. 10. *For thou wilt not leave* נפשי *my Body* (animal Frame) *in the Grave: Nor ſuffer* חסידיך *thy merciſul one to ſee Corruption.* 1 Cor. xv. 3. *How that Chriſt died for our Sins according to the Scriptures, and that he was buried, and that he roſe again the third Day according to the Scriptures.* Hoſ. vi. 2. *After two Days will he revive us, in the third Day he will raiſe us up, and we ſhall live before him.* So *Pſal.* ix. Tit. למנצח *to the Author of Victory* על־מות *over Death,* לבן *to the Son,* מזמור *the Object of the Song,* לדוד *to the Beloved.* Iſa. xxv. 8. *He will ſwallow up Death in Victory.* Iſai. lxiii. 3. *Their* נצח *Victory* (Blood, in the Engliſh) *ſhall be ſprinkled upon my Garments.* So *Pſal.* cx. 9. *Thou art an Interceſſor for ever in my Word* Melchizedek. cxix. 81. *My Deſire is wholly after thy Salvation: On thy Word do I hope.* xlv. 5. *Rule in the Word, the Truth.* lvi. 5. *In the* Aleim *I will render Irradiation of Light to the Word.* And as דבר is, in theſe and other Texts conſtrued the Word, and as it has

more or different Significations, or different Constructions, put upon it in the Translations, or Explications of them, than there is upon any other Word in the *Hebrew* Tongue; and which, inter al. by a Hebraism as they term it, in the *Greek* by λογος and θεος is expressly said to be λογος God, and so a Person in *Jehovah* said to be the Word; which, as it stands, gives no Idea of, or Distinction to the Person, nor any Appearance of Reason why that Word or Name was used; and since this Word is also used as a Name for brute Creatures, Things, House, Place, Oration, Action, or Transaction and Event, we must in pursuance of the hieroglyphical ideal Manner of the divine Writings, taken from visible or some way sensible Things or Actions, and the Formation of the *Hebrew* Language, find a Word or Words which will suit this Idea; and if that cannot be done, because the Formers of other Languages had little or no Knowledge of, or regard to Ideas, when those Languages were formed, I must explain the Idea in each by Circumlocution; I shall mention only the Noun, the rest of the Parts of Speech follow. The Word דבר expresses any thing that is secret, and is to be manifested to the Sense of hearing, seeing, feeling;

ing; ſo, that which was unknown, and is diſcovered by Appearance, Words, Actions, or, *&c.* A Secret to be revealed, a Myſtery to be manifeſted, a Place or Houſe wherein were things hidden, kept ſecret, which were to be revealed. As the *Sanctum Sanctorum* which was veiled, 'till the Veil ſhould be rent, and the emblematical Secrets in it, or the emblematical Actions performed in it were laid open, or really performed. *Heb.* ix. 8. *The Holy Ghoſt this ſignifying, that the Way into the holieſt of all, was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding.* So a Tract of Land unknown, afterwards to be inhabited, as each of the vaſt Wilderneſſes were. Creatures, Natives of a Place unknown, brought from thence and ſhewed, as the Apes, or, *&c.* fetched from the Land of *Aſſur*, &c. ſome ſmall flying Inſect, inviſible to Senſe till it fly into one's Eye and offend it, ſo make one ſenſible of its Being. A Plague which acts inviſibly, and not to be perceived but by its Effects or Symptoms, or Death, as the Peſtilence, *&c.* the Tranſaction and Event of any Affair, as the Matter of *Pehor.* So, in *Hebrew*, Word; in *Greek*, at that Time, properly Order of *Melchizedeck.* So the Covenant, Inſtitution upon which he acted,

the Dignity of his Person, his Power in respect of his Administration, Duration, and every thing wherein he differed from, or exceeded other Priests, which was then a Secret, and was to be made known. A Word, Oration, Precept or Institution, *&c.* and whatever was manifested by it. The Emblem, a Word, being the Secret of the Heart or Mind, till it be spoken or revealed. So to a Person, indeed compounded, he who was the Secret, and was to be revealed, and was to bring to Light whatever depended upon his Manifestation. The Mystery of the Union and Incarnation, his Actions, Sufferings, their Effects, Redemption, imputed Righteousness or Justice, Immortality, eternal Life. Or he who had the Secret in himself, and was to reveal himself and it: And is explained in other Words, *Isa.* xl. 5. *The Glory* Jehovah *shall be revealed.* John vii. 27. *But when Christ cometh no Man knoweth whence he is.* Many Authors have attempted to make this Word signify he who was the Speaker; but the Idea will scarce take it in. We shall cite a few Texts concerning him. *Acts* vii. 2. *The God of Glory appeared unto our Father* Abraham, *when he was in* Mesopotamia. *Gen.* xv. 4. (upon *Abraham's* Remonstrance for

want

want of an Heir) *Behold the Word* Jehovah *to him, saying*, &c. 1 *Sam.* iii. 1. *And the Word* Jehovah *was precious in those Days; there was no open Vision. v.* 6. Samuel *had not yet known* Jehovah; *and the Word* Jehovah *was not yet revealed to him. v.* 10. *And* Jehovah *said to* Samuel. *v.* 21. *And* Jehovah *appeared again in* Shiloh; *for* Jehovah *was revealed to* Samuel *at* Shiloh *in the Word* Jehovah. xv. 10. *And the Word* Jehovah *came to* Samuel. So to every Prophet, and to some very often, sometimes varied, *Ezek.* 1. 3. *The Word* Jehovah היה היה *came came to* Ezekiel, *and the Hand of* Jehovah *was upon him there.* Amos iii. 8. *The Lion hath roared, who will not fear?* אדני *my Lord* Jehovah *hath spoken, who can but prophesy?* So *Isa.* xlviii. 16. *The Lord* Jehovah *hath sent me, and his Spirit.*—— Some of those who are always for making the second Name of the Genitive Case, and so evading their being the same, and making the one a Property of the other, by putting *of* between, would do well to consider how they will read these, and let us know who is Lord of *Jehovah*, in Property; or why *Adonai* is not *Jehovah. Hag.* i. 1. *The Word* Jehovah *came by* Haggai *the Prophet to* Zerubabel——

Zach. xii. 1. *The Burden of the Word* Jehovah *to* Israel. *Id.* Mal. i. 1. *in the hand of* Malachi. 1 *Kings* xiii. 5. *According to the Sign which the Man of the Aleim had given in the Word* Jehovah. ver. 17, *because the Word to me in* (or by) *the Word* Jehovah *was*, &c. Though it would be tedious, I think it would not be a difficult Task to shew why Christ, or the Holy Ghost in the Scriptures sometimes use *Jehovah*, sometimes *Aleim*, sometimes *Al*, or one of the other Names, as the Word, or Spirit, or, *&c.* and that they are each properly and necessarily used, in each of their respective Places. When *Elijah* was to speak to *Ahad* or *Jezebel* as Unbelievers, though, 'tis said, *Ibid.* xxi. 17. *The Word* Jehovah *came to* Elijah.— Though the Word was *Jehovah*, and was only added to distinguish the Person; when he was to speak to those who did not regard that Person, more than the other two, he was ordered to drop that Distinction, and to say, *ver.* 19. *thus saith* Jehovah, 2 *Kings* iii. 12. *And* Jehosaphat *said, the Word* Jehovah *is with him.* 2 Par. xviii. 27. *If thou certainly return in Peace, then hath not* Jehovah *spoken by me.* It appears they enquired of the Word, 2 *Sam.* xvi. 23. *And the Counsel of Achitophel which*

which he counſelled in thoſe Days, was as if a Man had enquired in דבר *the Word of the* Aleim. 2 *Kings* i. 16. *Is it not becauſe there is no* Aleim *in* Iſrael *to enquire of his word?* Jer. v. 13. *And the Prophets ſhall be* לרוח *Wind, and* הדבר *the Word not in them.* Jer. xxvii. 18. *and the Word* Jehovah *be in them,* Jer. xx. 8. *Becauſe the Word* Jehovah *was made a Reproach unto me.*—Then I ſaid, *I will not make mention of him, nor ſpeak any more in his Name. But he was in mine Heart as a burning Fire ſhut up in my Bones, and I was weary with forbearing, and I could not ſtay.* I ſhall mention a few of the Attributes given to the Word. *Pſal.* xxxiii. 4. *For the Word* Jehovah *is upright, and all his Work in Truth*—*by the Word* Jehovah *were the Names made, and all their Hoſt by the* רוח *Spirit of his Mouth.* Ib. lvi. 4. *In the Aleim I will aſcribe Irradiation of Light to the Word.* ver. 10. *In* Jehovah *I will aſcribe Irradiation of Light to the Word.* Pſal. ciii. 20. *Bleſs* Jehovah *ye his Agents, mighty ones in Strength, that do his Word, obeying the Voice of his Word.* cvii. 20. *He ſent his Word, and healed them: and delivered them from their Corruptions.* cxix. 89. *for ever* Jehovah *doth thy Word ſtand in the*

Names. Isai. xl. 8. *and the Word of our Aleim shall stand for ever.* Who or which of the Persons this is, the Type shews, Ps. cxlvii. 15. *His Word runs very swiftly. He giveth Snow like Wool: He scattereth the hoar Frost like Ashes:—He sendeth his Word and melteth them: The Spirit blows, and the Waters shall flow.* cxlviii. 8. *The Stormy Wind doing his Word.* Isa. xl. 7. *The Grass withereth, the Flower fadeth, because the Spirit of* Jehovah *bloweth upon it.* Correspondent with this in the New Testament, *John* i. 1. *In the beginning* (in chief, in the rule) *was the word, and the word was with God, and God was the word.* In the Translation 'tis—*and the word was God*—Great Injustice is done by this Transposition; for the second Person was Θεὸς before he was דבר λογος. He was Θεος from all Eternity, without Beginning; he became דבר λογος, when the Covenant for the Redemption of Man was made between the three Persons, of which one and the chief part of that Covenant was, that he should reveal, manifest himself, *&c.* Thence arose all the other Ideas, even those given us from this material System, which commenced when the System was created and form'd. The Father was *Jehovah* before, by that Covenant,

venant, he became Fire, the Father. The Son was *Jehovah* before, by that Covenant, he became the Light, the Son, דבר λόγος, the Glorifier. The holy Spirit was *Jehovah* before, by that Covenant, he became the Spirit, the Sanctifier, *&c.* This Transposition puts it as if he were λόγος before he was *Jehovah* or Θεὸς, which is an Impossibility, a Contradiction in Terms. He could not have been one of the *Aleim*, he could not have been able to perform what he covenanted, except he had been *Jehovah*; he could become one of the *Aleim*, דבר or λογος, in time; 'tis impossible he could become *Jehovah* or Θεὸς, in time. *Jer.* viii. 8. *How can ye say, we are the wise Men, and the Law of* Jehovah *is with us? Lo, certainly the false Pen of the Scribes worketh Falshood. The wise Men are ashamed; they are dismayed and taken; lo, they reject the Word* Jehovah; *and Wisdom* מה *is confounded among them.* There is such another Transposition, *John* iv. 24. *God is a Spirit*, or *the Spirit is God*, of which below. But to return, *John* i. 3. *All Things were made by him; and without him was not any Thing made that was made.* Luke iii. 2. *The word of God came unto* John. Heb. i. 2. *Hath in these last Days spoken unto us by his Son, whom*

whom he hath appointed Heir of all Things, by whom also he made the Worlds. Ib. 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.* 1 Pet. i. 23. *Being born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever.* ver. 25. *But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you,* 2 Pet. iii. 5. *For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth consisting out of the Water, and in the Water.* 1 John v. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one.* Revel. xix. 13. *And he was cloathed with a Vesture dipped in Blood, and his Name is called the Word of God.* Ibid. v. 5. *The Lion of the Tribe of* Judah, *the Root of* David (his Emblem in the Cherubim) *hath prevail'd to open the Book, and to loose the seven Seals thereof.* ver. 6. *In the midst of the Throne—stood a Lamb.* Ibid. vi. 1. *And I saw when the Lamb open'd one of the Seals.*

The

The Transposition in the Translation, *John* iv. 24. is more injurious to the Spirit, than the last was to the Word. Christ could not, 'till a proper Time, openly confess himself to the *Jews*; because they would at any time have put him to Death for that Confession. But meeting the Woman of *Samaria*, who was in Expectation of the Messiah, and had a ready Disposition to be guided by him, and such a Degree of Knowledge as to understand that Prophecy was ceased, and was not to be restored 'till he came; and such a Degree of Faith that, upon Christ's shewing that he knew Things which were secret, and so was a Prophet, first applied to him as such, and afterwards justly concluded and believed that he was the Messiah. She deserved, and he gave her, a more open and a clearer Declaration of the Trinity, and of himself, than ever he gave to any other. She desires him to resolve a Doubt. ver. 20. *Our Fathers worshipped in this Mountain; and ye say, that in* Jerusalem *is the Place where Men ought to worship.* 'Tis plain, by the Answer, that the *Samaritans* were fallen into the Apostacy, with some of the *Jews*, of worshipping the Father only, introduced by *Jeroboam* from *Egypt*, as shew'd above, by setting up only one of the Beasts in the Cherubim, the Bull.

ver.

ver. 21. *Jesus saith unto her, Woman, believe me the Hour cometh, when ye shall neither in this Mountain, nor yet at* Jerusalem *worship the Father*; shews her that it was not lawful to worship him alone, or immediately in any Place, and gives them a bitter Reproof, not for their manner of worshipping, but for the Object; not for how, but for what. ver. 22. *Ye worship ye know not what: we know what we worship: for Salvation is of the* Jews, Concludes them false Worshippers, and thenceforward settles the Objects of Worship, and the true Worshippers. ver. 23. *But the Hour cometh, and now is, when the true Worshippers shall worship the Father in the Spirit, and in the Truth: for the Father seeketh such to worship him.* Next, not as they have transposed it, *God is a Spirit*; but properly and expressly *the Spirit, the God,* with Directions how to worship him; though it was not lawful to approach the Father without him and Christ, he is to be worshipped by Christ. ver. 24. *The Spirit, the God, and they that worship him must worship* (not in their own Spirits, and their own Truths, but) *in the Spirit and Truth.* ver. 25. *The Woman saith unto him, I know that Messiah cometh which is called Christ; when he is come, he will tell us all Things.*

Things. 26. *Jesus saith unto her, I that speak unto thee, am he.* ver. 29. *Come, see a Man which told me all Things that ever I did: Is not this the Christ?* ver. 42. *And said unto the Woman, now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.* Here, we are directed to worship the Father and the Spirit, in the Spirit, and in the Truth. Surely the believing *Jews* worshipped with their Spirits, or Minds, or Souls, and in Truth or Reality, besides their typical Services, which are common to them and to us. The Precepts to enforce that Service are as strong in the Old Testament as these seem to be; and without this, Bowing, or the Calves of the Lips, was no Service; or, in other Words, he was not a Believer that offered the one without the other. Nay, they worshipped by Types, in hope through him that was to come, and be manifested, and pray'd thro' him, and the Spirit, frequently in Words as plain as they can be expressed now; and now when that Person is manifested, the whole is compleated, and the Holy Ghost is come, must we set up for our selves? Interpreters have construed this so as to place what is acceptable to God in the Sincerity of the Man; and to prove this Mistake, *In Critica Sacra*

from

from 1608 *to* 1613, they have produced Citations from Heathens, from *Philo Jud.* &c. This is the Cant of the Heathens, and the Foundation of all the Sects, and is more destructive of the Christian System than any other. The Institution, or Terms of the Covenant, is, that we cannot approach the Father directly; but that, by the Assistance of the Holy Spirit, and by the Merits, Sacrifice and Intercession of Christ the Truth, we should apply by Christ for Pardon to the Father. Thus Christ is called, *Psal.* xliii. 3. *Send forth thy Light and thy Truth: let them lead me; let them bring me to the Mountain of thy Holy One, and to thy Dwelling Place.* And so he calls himself in Opposition to Types and Shadows of Priests, and Sacrifices under the Law; he, upon whom all the Oaths, Promises and Completion depended; and, if you please, to all imaginary Intercessors, or Means of Salvation set up since. In this Sense, *John* vi. 55. *For my Flesh is meat indeed, and my Blood is drink indeed.* In any other Sense, believing *Jews* worshipped in Spirit and in Truth. We are likewise to own the Assistance of the Spirit, and urge the Merits and Sacrifice of Christ, when we approach the Spirit, for Continuation or Increase of his Assistance, Sanctification, *&c.* Rom. viii. 26. *Likewise the Spirit also helpeth*

helpeth our Infirmities.— But the Spirit it (him) *ſelf maketh Interceſſion for us with Groanings which cannot be utter'd, becauſe as God* (purſuant to his Part in the Alcim) *he intercedes for the Saints.* Eph. ii. 18. *For through him* (Chriſt) *we both have an Acceſs by one Spirit unto the Father.* vi. 18. *praying always with all Prayer and Supplication in the Spirit.* Col. iii. 17. *Do all in the Name of the Lord Jeſus,* giving *Thanks to God and the Father by him.* Heb. vii. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him.* xiii. 15. *By him therefore let us offer the Sacrifice of Praiſe to God continually, that is the Fruit of our Lips, giving Thanks to* (confeſſing to) *his Name.* 1 Pet. ii. 5. *—To offer up ſpiritual Sacrifices, acceptable to God by Jeſus Chriſt.* Jud. xx. *praying in the Holy Ghoſt.* Though Chriſt has given no Directions here, how we are to worſhip him, he has elſewhere; we are, through the Aſſiſtance of the Spirit, allowed to approach and petition him; to urge the Righteouſneſs, and the Sufferings of the Man in him, to procure his Royal Protection, his Interceſſion with the Father, and his Intereſt with the Holy Ghoſt.

FINIS.

REMARKS

UPON THE

OBSERVATIONS

ON

A SERMON preached before the CORPORATION of *Briſtol*, and the LORD-CHIEF-JUSTICE HARDWICK;

On SUNDAY, the 16th Day of AUGUST, 1735. being the Day before the *Aſſizes*.

By *A. S. CATCOTT*, LL. B.

And printed by Order of the CORPORATION.

WITH

A Continuation of the EVIDENCE, till the PREDICTIONS were compleie.

REMARKS *upon the* OBSERVATIONS

ON

A SERMON *preached before the Corporation of* BRISTOL, *&c.*

THE Reverend Mr. *Catcott* in this Sermon, proved from the Original *Hebrew*, that the three *great Ones* we call the *Trinity*, before they created this Syſtem, and Man, entered into Covenant, that if Man fell, one of them would take Fleſh and in it redeem Men, thence they took the Name of *Aleim* ; that they are of the ſame *Eſſence*, and ſeveral other Points ; and that this, together with Man's Part, was by Words, *Hieroglyphicks* and *Emblems* exhibited to *Adam*, and obſerved ; and afterwards renewed by *Moſes*, and explain'd in Writing by him and the other *Prophets*, as ſaid to be performed by *Chriſt*

with a Note of Reference to Mr. *Hutchinson*, who has ſearched the *Hebrew* Scriptures, and among many other things has ſtated the Proceedings of the *Jews* before and ſince they began to fall away, and ſince they have been *Apoſtates*, in relation to the Conſtruction of the Scriptures, about the Points the *Apoſtates* differ from *Chriſtians*, and has ſhewed the Forgeries and falſe Conſtructions introduced by the *Apoſtates*, and what the Text when freed from them ſays; has publiſhed eight Volumes Octavo, and is proceeding. Mr. *Catcott* has alſo referred to the Author of *Some Thoughts about Religion*, &c.

A nameleſs *Legion* of —— advertiſe, make an oppoſite imaginary Confeſſion, produce Forgeries, falſe Derivations, Opinions, Aſſertions, Objections, Reflections, Suppoſe, Pervert, Prevaricate, Chicane, Juggle, Rail, Bully, Threaten, Buffoon, Droll, Scoff, Cant, Pray, Exhort, *&c.* but produce not one Line of legal Evidence, to diſprove the one or prove the other.

Theſe Gentry ſet out upon the Foundation, that many of thoſe who are called the Clergy, have been conſtantly and I doubt too often truly charged with: That tis below them, and a Diſgrace to their Order,

Order, that any of them ſhould take any Information from any that is not of that Order, unleſs he be an *Heathen*, an *Apoſtate*, or an *Atheiſt*, and they have enforced this ſtrongly upon Mr. *Catcott*.

The Drift of their Undertaking is to perſuade Mr. *Catcott* to drop Mr. *Hutchinſon* and his Evidence, to enter into Diſpute with them upon his own Bottom, or give up theſe Points, to deter other Clergymen from meddling with theſe Subjects, under the Penalty of being called Madmen, or compared with ſuch, *&c.* By changing the Senſe of every Aſſertion in the Sermon, and juggling upon their given Senſes, to make them appear to be Nonſenſe, *&c.* By pretending to derive the *Hebrew* Words from *Arabick*, &c. to invalidate the Evidence in the Text, by the Pointings and Rules of the *Apoſtates*, to make any Word any other, to be Singular inſtead of Plural, or, *&c.* by inſerting or leaving out Words to make every Deſcription Nonſenſe, by ſtupid Compariſons, which they call *Etymology*, *Phraſeology*, &c. ſo impious that I dare not ſtain Paper with them; to make every Sentence about ſacred Things look ridiculous, to make every Emblem and every Sentence about the Redemption of

Man to be enthusiastick Terms, not to be understood, with Exhortations, *&c.* to follow the *Apostates.*

'Tis plain they did not intend these Observations should have any Effect upon any that understand the *Hebrew* Text; but to impose upon the *Rabbinical Men*, who cannot understand, and upon those who cannot read the Language.

Mr. *Catcott* has a bad State of Health, has a large School to take care of, has not the Books necessary upon this Occasion, is too far off to know Men, and the Circumstances of Things necessary to explain these Observations; as all Rules of Decency are broken, 'tis fit to be Anonymous, and when 'tis not decent even to give a proper Name, 'tis best to insert a Rule——and let every one read it as he thinks fit.

I shall chiefly make use of Citations, out of Mr. *Hutchinson*'s Works, and of Hints, which he has given, because they shew the Baseness of the *Observators*, in objecting to Things fully proved, because they will shew the Uniformity of the Scriptures and his Plan, and that bullying Mr. *Catcott* will not deter others from being his Followers.

We

We have had an Account long ago from an *Hebrean* about forty Miles from *London*, of the Institution of this Club, of their Resolutions to bully us out of the Scriptures, and of their Offers to him if he would be their *Catsfoot*; who having read Mr. *Hutchinson*'s Works, laughed at them. We are in the Case of the Armies of *Israel*, we want not great Numbers, let those who are afraid of being called Names, or, *&c.* return home; because in this War, *Rev.* xxi. 8. the Fearful are the first who are to be cast into the Lake.

Though they give us not their Names, you may know what they are by their Creeds. The Observator says, p. 29. Philo Judæus *speaks so excellently of one God and his two Powers about him, one of which he calls God, the other Lord.* 30. *The Unity of the divine Essence, the Distinction of the Persons, and the Incarnation of the Son of God I fully own.* 36. *That the sacred Trinity is the supream Being, which we call God, and that Princes and Magistrates are called Gods,* &c. *The first Part hereof, is fully proved in this Century, by the most able Divines of the Church of* England. 38. *I own that the Trinity in Unity, the Incarnation of the Son of God, the Cove-*

nant from all Eternity to redeem loſt Man, and the Execution of it by Chriſt Jeſus, *as our Mediator, and the Duties ariſing from thence, which we owe to God,* &c. The Apoſtate *Jews* have given us many better Confeſſions than theſe, nay, theſe are not only every one modern Evaſions, but abſolute Denials, and Banters of the Trinity, *&c.* as ambiguouſly and nearly in the ſame Terms, *as their Brethren the* Jews, who pretend to be converted, do. *Moſes——ſine Principio,* p. 22. *Hebrew Writings perfect,* p. 338, 339, 340. See Definition of *Jehovah. Glory or Gravity,* p. 232. See Definition of the Son of God. And ſee the *Religion of Satan,* and about what he calls the Eternal Covenant, in *Hebrew Writings perfect.* Their own Expreſſions ſay, they mean nothing by the Trinity, but the Imaginations of *Philo,* about his *Deus* and his *two powerful Ones*; of *Whiſton,* about his *primitive Chriſtianity*; of *Clark,* and Sir *Iſaac,* about their *Deus* and their *two Creatures,* &c. as you may ſee *Glory or Gravity,* p. 90. with reference to the Pages in *Philo*; nay, beſides theſe, every Expreſſion they uſe, is to aſſert or inſinuate Atheiſm, which has been fooliſhly called Hereſy,

ſo as to evade every Point of Chriſtianity: This is the Goſpel theſe propagate, ſo they and their Followers are in a worſe State than the Heathens were; they had a real Object in three Conditions, which they worſhipp'd and ſuppoſed to be, and called their *Aleim* and their Θεος, but were not ſo; theſe have nothing but *Imagination*, which cannot be a *God*, as *Eph.* ii. 12. *Remember — that at that time ye were without Chriſt, being Aliens from the Commonwealth of* Iſrael, *and Strangers from the Covenants of Promiſe, having no Hope, and without God in the World*; ſo Atheiſts, therefore much more are theſe ſo, theſe are the Gentlemen, and this is the Doctrine Mr. *H*— has writ againſt, and the Sermon was preached againſt, and which the *Hebrew* Text has deſtroyed.

We are not dealing with *Greek*, with *Fathers*, with Opinions of Writers, he is here in a Caſe he never was in before. Here is poſitive undeniable Evidence: He dare not take a Sentence as it ſtands, affirm or deny, or reaſon, but under Pretence that it is not to be underſtood, or that he underſtands it not, makes any, or every Word or Sentence, another Word or another Sentence, or Nonſenſe, and then

then finds fault with what he has made; cites of his Authorities to disprove it; and instead of calling himself, calls Mr. *Catcott* Names. With such Jargon as this, he has kept others, who were so silly as to follow him, in play for many Years; his sole Business is to mix, twist and confound Words or Things, so as to make the World believe, that neither what Mr. *Catcott* has writ, nor what he has writ, nor the Subjects they write upon, are to be understood. Would you have me to condescend to their way of Talking, or his, who personates them, call Fool where he is forced to act—— Call him Lyar where he did not dare speak the Truth, compare them to Fools or Madmen, and leave the Cause, which is all they want; be as silly as the *Irish*—— were, who were invited, and went to a Bear-baiting while the Bill passed that, *&c.* I shall treat them otherwise. Tis nothing to the Purpose here for him to say, the *Apostate Jews* say so, and the other Languages they formed or forged, and construed, and made Lexicons for, or Grammars of, since they were *Apostates*, are construed and formed so, or that he, as great an *Apostate* as any of them, says so; nor saying there is no such Instance, nor any Rule in any of their

Languages

Languages to ſupport this : It is otherwiſe by the Points and Rules the *Apoſtates* have made for the *Hebrew*, and for all their other Languages. His Allies, before they knew what to evade, and before they were ſo wicked as he is, have in the LXX given their Evidence for me, and that determines the Cauſe. The *Apoſtates* ſay, the Day the LXX was publiſhed their Faces turned black——, *&c.* Several of theſe Men, beſides the other Marks, have this upon them. As the Followers of the *Apoſtate Jews* have drawn in the Party, and this *Juggler* does not know the Letters of the *Bible*; they have retain'd one who follows none elſe, and made him the *Catsfoot*, to venture burning for them, to help them out if he could, or bear the Blame ; one would take him to be one that knows nothing, but a School-Maſter finding Fault with another, for not, right or wrong, obſerving his Maſter's Rules, and treats him as they do Boys, with *ipſe dixits* ; but the Party had no better Cards, ſo no other Game to play by him. As theſe aſſume the Air of Religion, being in earneſt and grave, they have ſupplied them with a *Droll* or more. This Species are ſo numerous, that I only gueſs who he is. If the Party had had any Thing to offer, they would never have made

choice

choice of any of these, but would have appointed Men of Parts and Reason. If he that converts a Soul, shall shine like the Stars, *&c.* in Heaven, what Idea can one frame ugly enough, for one who has perverted Millions?

The *Observators* give you to understand, that they have been Dictators, and are very angry that the Scriptures should dictate to them. Nay, we may reasonably suppose, they are the Heads of the Party who assume to talk at this Rate, beg the Question, and place themselves not only as indifferent, but qualified as proper Judges of all Evidence, Things and Men. As they have not told their Names, and none can know on what Side they are, but by their Confessions, which cuts off their Indifferency; or who they are, but such as are acquainted with them, by their manner of Writing or Conversation, does it appear in their Performance, that they have either Learning or Knowledge in *Divinity* or *Nature*, or in the Methods which have been taken to reveal them, or even Capacity? But that one of them has studied the Artifice of Evasion, another the Languages and Grammars of the *Apostates* contrived to hide both, another the Science of Drollery, *&c.* upon Matters of the highest Importance,

tance, which though he has practised from a Child, has made, comparatively, a poor Progress.

If our *Observators* pretend to make their own Defence, or to be Attorneys, or Council for the Criminals, they cannot be Evidence nor Judges of what is Evidence, if any such could be against the Text. 'Tis a settled Rule, that none can be permitted to give Evidence till they prove they are not interested in the Cause, or not guilty of the same Crimes; and that none can be Judges in their own Cause, nor of the Legality of Records, nor of Judgments given by infallible Judges produced against them. They may make Exceptions to the Evidence, and offer Reasons; but they must be submitted to the Judge. They break through the Rules of all *Courts*. They take upon themselves at the same time to be Parties or Criminals, Evidence, Judges of the Prosecutor's Evidence, and to be Judges of the Cause, and finally of the Prosecutors. Some Counsel, as Sir *I*—— have given Precedents for foul Language: Others, for Banter and Drollery. But no Criminal at the Bar ever durst before these, offer to set aside the proper and final Judges, and their Judgment. I hope one of Mr. *Catcott's* Audience will not allow of this Proceeding.

As

As the Explication of the Things in Mr. *Catcott*'s Sermon, was not quite carried through the *Hebrew Bible*; so not to the *Greek* in the *New Testament*: He carried them no farther. The *Observator* takes hold where he left, gives his Explanations, then makes them odious, or, *&c.* I must endeavour to shew, though in Miniature, that these things are perfectly expressed, and are uniform from the Beginning to the End.

The first Time, and the only Time that you made a Noise, which any indifferent Person took any Notice of, and for which you had any Pretence of being in the Right, as has appeared by every thing you did before or since, was not for the Affection you had for any —— or for the Sake of Christianity, but out of meer Fear; for there was no real Danger, that you should be restrained from the Liberty of twisting and wresting every Subject in it, or any that is great, true, and sacred, till you have, in your Way, made nothing of it. There were many others who made a great Noise upon former Occasions, as well as then, for the same or such Reasons; who never did any thing for the Service of Christianity, nor ever will; but all they can to destroy it. If what you pre-

pretended to fear had come to paſs, and you and they had not had Liberty to go on in the old Way, your and their Mouths had been ſtopt; and you would have had a vaſt Load leſs to ſuffer for. And if you had not been reſtrained by Force, you would have defeated what you pretended to deſire, and would have introduced what you pretended to avoid; and if ever it be in your Power to act without Reſtraint, you will do it effectually. The good People of *England* have ſuch an Averſion to Juggling, that they believed every Subject you writ for, was falſe, and would have choſen the Contrary.

We who believe that there was, and is a Perſon of the *Eſſence* in *Chriſt*, think his Word ſufficient to give us right, and direct us to ſearch the *Hebrew Scriptures*: So to enquire into the Conduct of any one, or every *Chriſtian Church*, and proteſt againſt any thing they have done, or do contrary to the Scriptures; much more that we have a Right, and are obliged to enquire into the Conduct of the *Jewiſh Church*; and moſt of all, into the Conduct of thoſe curſed Villains the *Apoſtate Jews*, who are no *Church*, and endeavour to rectify what they have done amiſs, eſpecially when *Chriſt* has given us ſo many

positive Commands to do so. Though 'tis proved, I shall not urge *Christ*'s Omniscience to you, because you do not allow it. But as you make him the best Translator of the Scriptures, We desire you to explain how he could be so, without either taking it as it was written, or having Omniscience, when he says, *How is it written?* if he meant not the *Scriptures*. For if he had approved the LXX, or any Translation, he must have said, How is it translated in the LXX? or, *&c.* If he had meant Tradition, he must have said, Is there not, or there will be, such a pretended Tradition? If he had referred to Pointing, or arbitrary Rules of Grammar, he must have said, You cannot now understand the *Scriptures*, but there will be Points and Rules forged, to make them intelligible. If he referred to Derivations of Words in the *Alcoran*, he must have said as above, You cannot now understand the *Scriptures*, but there will be an *Alcoran* forged, and then they may chuse any *Mahometan* Word that is any thing like any, so every *Hebrew* Word, and any of the Constructions the *Mahometans* give each Word to explain them. But to come to the Rationale,

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As Mr. *H.* has in a plain open manner ſhewed the World the Neceſſity there was for what he has done, to be done; the deſpicable State the Tranſlations were in; how they came to be ſo; the Methods he has taken to ſet them right, in a ſimple natural Manner, by reſtoring the Idea to every Word of the Root, where the *Jews* had altered it; and we ſee the Light that is riſen from this Undertaking, and what vaſt Numbers have approved of it; and as you in your *Obſervations* are forced to confeſs what he has proved, and what juſtifies his Undertaking, that the *Jews* have been guilty or ignorant, and have not given us the Roots, nor Senſe of the Words, which we take to be of the greateſt Importance; and as you have ſhewed no other Objection againſt the Method of his Undertaking, but the Newneſs of it; though it has been long aimed at; and as you have taken up, or begun another Method, far newer and ſtranger; ſo as the Tranſlation is to be ſet right by one or the other of you; the Queſtion now is, which Method is to be followed.

You are guilty of the ſame Crime, which Dr. *B*—— found *Collins* guilty of, and for which *Collins* would needs hang himſelf. A Biſhop in the *Empire*, was accuſed

of erasing some Words about these Affairs, out of his *Bibles*, and the *Emperor* upon Proof, made an Order to re-insert them. *C———ns* left out the first Part, and printed the second: You do not tell us, who made the Alterations in the Text by pointing, *&c.* that is, who put them in, and so put out the Evidence in these Articles of Faith, but retain the Points, *&c.* and charge us for striking out those Alterations made by Points, *&c.* and restoring this Evidence; and this in Dispute with one, who has taken from another, who has proved who put them in, and so erased the Evidence, and who has given Demonstration that he ought to strike them out and restore the Evidence.

And what is still worse on your Side, he has proved not that they were juggling but professed *Apostates*, that they were the immediate Issue of those, who had seen the Miracles of *Christ*, had heard the Scriptures explained by the Inspired Men, and had escaped that terrible Destruction of the *Jews*. That they spent near 500 Years in forging their Writings, and in contriving Rules, Points, *&c.* And he has undeniably proved that they inserted the Points, formed Rules, *&c.* to destroy the Evidence of every Article in Christianity,

anity, and for no other End; and that the Works of these *Apostates* are framed in Contradiction to Common Sense, to Knowledge, to Faith, to Salvation. You may see what *Rabbinical* Men are, *Hebrew Writings perfect*, p. 52. See also *Glory or Gravity*, p. 151, & Seq.

When you introduce your Rules, you should have shewed that they are uniform, and hold with the same Signs, or, *&c.* throughout the Text wherever they occur, and not tell us what Rules the *Apostates* have made by pointing, or, *&c.* which will not hold; because Mr. *H*——— has shewed Numbers of Rules which hold universally, and are Proofs, that the Rules in that Language arise from the Language, and are not to be formed to answer the Designs of any Set of Men after the Language was dead. These are the Reasons why I follow his, and reject yours. The *Apostles*, &c. treat all these Traditions as idle *Jewish* Fables, and yet it was predicted some would follow such, 2 *Tim.* iv. 4. *And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* So as the *Apostate Jews* plead, *Jer.* vii. 10. you may, that you are *caught* (as your Brethren term it, predestinated) *to do all these Abominations.* But to

clear Providence, what aggravated the Crimes of the *Apoſtates* was, that none had ever ſuch clear Evidence, and thoſe of their Followers, ſo of theſe, that none had ever ſuch poſitive Warnings; and for that Reaſon, none upon Earth were ever permitted to do ſo much Miſchief in ſeducing others, as the Maſters; becauſe Providence could not juſtify giving further Aſſiſtance to thoſe, who would follow after ſuch Warnings, ſo no Inſtance of any ſuch Blindneſs, nor of any Curſe lying upon any Set of Men, Maſters and Followers, ſuch a Number of Years. No Lyes were ever told, equal to thoſe they have told, no Objects of Credit or Belief, ſo incredible or impoſſible were ever offered. None ever followed ſuch blind Stories, but ſuch as rejected the Scriptures, were under the Curſe, or were forced. Nor even would ſuch Creatures as the *Catsfoot* ever have looked at them, if School-Maſters had not taught them while Children, before they could diſtinguiſh.

Would it not have looked like thoſe who had ſome Regard, even but to Appearance, left, if before you had produced this in Evidence, you could have given yourſelves, or even the Authors of your Evidence a fair Character; have attempted

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to ſhew that they were not Parties in the Cauſe; that they had not apoſtatized and renounced *Chriſt*; that they had not been nibbling at the *Records*; that they had not forged what you produce; that they had not given Conſtructions and Rules, by which the Tranſlations are full of Contradictions and Nonſenſe.

And as he has ſhewed, *Hebrew Writings perfect*, p. 212. why Tradition was rejected by *God*; how this Trumpery was introduced into this *Church*, and has confirmed it by the Opinion of one of your chief Oriental Men, *viz.* to get quit of the Authority of the *Pope*, as you may ſee, *Hebrew Writings perfect*, p. 194. and that *p.* 200. there was no Occaſion for any Help to underſtand the Scriptures, but the LXX. And that by taking in theſe Pretences to Oral Tradition, you have allowed, nay confirmed Tradition the Foundation of *Popery*, and by this Conceſſion, *p.* 197. given it Authority to alter, and ſo renounced both *Old and New Teſtament*: Might not one have expected, that you who have made ſo many Pretences, and have been tolerated for no other Reaſon to be mentioned, but to make a Noiſe againſt *Popery*, ſhould have at leaſt offered to have quitted us of

this double Yoke, *Apoſtacy* and *Popery*. If the *Hebrew Scriptures* are to be conſtrued by the *Apoſtates*, we had better have had none. And we had better have had no Reformation, than embrace the Doctrine of the *Apoſtate Jews*, and the Derivations of the *Alcoran*, and Conſtructions of the *Mahometans*.

The Sermon is ſaid to be about Sacred Things, recorded in a Sacred Language, by the *Holy Ghoſt*, not about the Sentiments of *Apoſtates*, *Turks*, *Tartars*, or *Hottentots*. Had it not been a little better Treatment to your Readers, if you had told them, when you introduce your *Arabick*, to ſet aſide the Meanings of the Root of each, or ſeveral Words in the Sermon, how you knew that there were any *Arabians* then in the World, what Language they ſpoke, what Objects of Worſhip they had; whether they had any *Aleim*; whether they were the ſame as created this Syſtem, *Jehovah Aleim*; whether they had any *Revelation*; whether it was in Writing, and in what ſort of Letters, where thoſe Writings have been ſince kept, and by whom; whether thoſe who kept them, were Believers or Unbelievers, who they were that tranſlated them, into what Language, what

what they knew, or we can know, if ſuch Words had been retained in the *Eaſt*, what the Antients mean'd by them, or, *&c.*? And how you know that Words in *Hebrew*, were not originally of that Language, but derived from *Arabick*; had not each the Signification of other Words of the ſame Root; particularly, how you know that the Prophets did not underſtand the *Plural* Words, to ſignify ſeveral of the ſame Ideas, as they underſtood the *Singular* had; and how you came to offer Inſtances of the Uſage of Words, which are *Plural* in the *Hebrew*, *Singular* in the Tranſlations, Lexicons, *&c.* of the *Apoſtate Jews* or *Mahometans*? Could not you have told us before-hand, what all the World knows, that they have renounced the *Aleim*, and could not have it writ *Plural*, nor *Cherubim*, or, *&c.* And that the *Apoſtate Jews* did this in Defence of the Villanies of their Anceſtors, and you tell us yourſelf, that this in the *Mahometan Religion* was driven down by Force, ſo can in no Senſe be any Evidence. What will Mr. *H*——— ſay, if I admit *Apoſtates* and *Mahometans*, and their Uſage againſt *Aleim*, when they have no ſuch Word? The *Mahometans* have no *Names*, nor *Aleim*, but *God* and

their *Prophet*. *Christ* says, *Mat.* v. 18. *Till Heaven and Earth pass, one Jot or one Tittle shall in no wise pass from the Law, till all be fulfilled.* As one of you said by Mr. *Catcott* about his Sermon, I wonder at the Ignorance and Impudence of the Man, that dares produce a Forgery, an Usage, or Construction from Vagabonds, to cut off *I M* in *Aleim*, and consequently in all the *Plural* Words which are joined with it.

He who you have made your Enemy, has in his *New Account of the Confusion of Tongues*, p. 190. shewed the State of *Arabick*, p. 195. Things to be proved before it be admitted, *p.* 204. The Consequence of admitting it, *p.* 201. How the Scriptures are to be interpreted without it; and has set it, and all your *Oriental Languages* and Translations, in such a Light, that it is no longer in the Power of all your Allies, to impose any of them upon Mankind. He has shewed 'tis all Forgery; so all your Imputations of ignorant Blunders in Mr. *Catcott*, who had such Education, as your *Rabbinical* Man had, in neglecting your Points and Rules, are wilful Blunders in you, and much worse, Subornation; and what is still worse, preferring these Forgeries to the *Text*, writ

writ by *Prophets*, by the Direction of the *Holy Ghost*, attested by Miracles, *&c.* till you have proved their Authority to over-rule the *Text*. And by the by, please to tell us what became of the Men or Man who pointed the rest, that he did not point that Part, which stands un-pointed in the Book of *Numbers*, and if there was one *Bible* pointed what became of it, that it could not be all copied.

If you had been able, you might have shewed us some Account what the *Hieroglyphicks* and *Emblems*, &c. were for, that has been long looked for by many, before you, had under the Pretence of Ignorance, ridiculed the Account which is given of them, or brought the Opinions of *Apostates*, not to shew that he differs from them, but to set aside the *Text*.

When you bring the Translations of the *Hebrew*, as Evidence to overturn the Evidence of the Usage of Words in a Root, so in the Sermon: When you write to the People, and appeal to them for, and persuade them to give you their Votes; would it not have looked like common Civility, to have told them who the People were, who made these Translations, what Skill they had in the *Hebrew*, what *Religion* they were of,

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or what Principles they had, and many other Things neceſſary, before People can give you their Votes in this Caſe; becauſe your Enemy has done all theſe Things, and they muſt now be forced to read his Works, to give Judgment between him and you? When you talk of *Phraſeology*, and your Droll plays his Jeſts upon the Scriptures; it had been proper, if poſſible, to have ſhewed that they are idle inſignificant Writings, writ in a vague Language, by Men who had no Guide, nor any Authority, before you had compared them with the idleſt Nonſenſe, you or the greateſt Fool you could meet with, could by Nature or Art invent; eſpecially when he who you oppoſe, has proved that they are writ in a Manner worthy of their Authors. You may give in Anſwer, *Dan.* ii. 10. *There is no King, Lord or Ruler that asked ſuch Things, at any Magician, or Aſtrologer, or Chaldean.* What have you propoſed to us for following you? nothing but to make the Scriptures Nonſenſe; to keep the Word *Lord*, which the *Apoſtates* forged inſtead of *Jehovah*, and the *Mahometan* Word *God* inſtead of *Aleim*.

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The Divines have long desired to have these and such important Words construed from the *Hebrew*, and have attempted to construe them, as you may see in Mr. *Hutchinson's Hebrew Writings perfect*, p. 311, *&c.* And he hath construed them from the *Hebrew*, in a manner that cannot be altered, and shewed in his *New Account of the Confusion of Tongues*; that the *Hebrew* can have nothing to do with the *Arabick*; though you pretend you will not look at it, nor own it.

You tempt us with the Bait of Self-sufficiency, of saving ourselves by *Morality*, or, *&c.* or of all being saved by one of ourselves alone, who you make Mediator, as the *Turks* make *Mahomet*. Mr. *Hutchinson* has in the Beginning of *The Use of Reason recovered by the Data in Christianity*, shewed what a created Saviour could not do, and though your *Advertiser* gives him the Epithet of *Self-sufficient* *, he is the furthest from that of

* Several Passages of this sort were inserted by one of the Editors, through whose Hands this Piece passed to the Press; which is observed, because Mr. *Hutchinson* has been charged with Vanity on this Account, as with Want of Temper for some other Expressions, which some are apt to lament as a Fault in him, which they think they should not be guilty of, without reflecting that when *Self* is concerned we see Things in another Light, and that we neither are nor

of any Man alive, he has ſhewed ſufficiently there, that neither he himſelf, nor any other created Being, could have ſaved or can ſave him. Nay, even that *Jehovah* could not in Honour or Juſtice have ſaved him, without perfect Obedience and full Satisfaction performed for him, by a Perſon of the *Eſſence* in Man. Mr. *Hutchinſon* has cleared the *Text* of all the falſe Deſcriptions of viſible Things, of all the falſe Accounts, Contradictions and Nonſenſe, about Actions or Things we could not ſee, which ſtand in the Tranſlations, and given us in vaſt Numbers of Places, the true Meaning of the *Text*, inſerted Truth and Senſe. Has ſhewed us the Genius of the *Hebrew Language*, proved every thing by Examples and Authorities, has ſhewed all the Methods of exhibiting the Terms of Grace; and brought all the Syſtem of Nature to prove that he conſtrues right, ſhewed us how by Ideas taken from Objects of Senſe and their Actions, to obtain Ideas of inviſible and otherwiſe incomprehenſible Objects and their Actions. Has made our Senſes Judges of the Veracity of our *Creed*, has made

nor think it reaſonable we ſhould be ſo patient, when attacked with perſonal Scurilities ourſelves, as he was by the *Obſervator*.

made *Philosophy* subservient to *Christianity*, has from the *Scriptures* shewed us the Existence and distinct Operations of *Fire*, *Light*, and *Spirit*, in the one Substance of this Machine, and the Application of the *Names* and their Actions, for the Names and Actions of *Jehovah Aleim*. Given us more Knowledge than the most extravagant Man could have expected, even from the Scriptures, and Hopes, nay Certainty, that if he lives, *&c.* he will give us more. He has drawn us by the Cords of a Man, and nothing but Force, nor even that, will hinder Men from following him.

Shift the Scale, and make the Descriptions in the *Text*, you pretend to allow to be *Scripture*, to be Common Sense according to the Translations, or any your Party could, or would ever give them, or allow these, or at once renounce the *Scriptures*.

Mr. *Hutchinson* has shewed all the *Hieroglyphicks*, all the *Emblems*, all the *Religious Actions* of the antient and later *Heathens*, were the same as those revealed to, and taken from the Believers, and applied to the *Names*, the *Heavens*; and so has made them all, and all the Opinions of the *Philosophers*, all the Writ-

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ings of the later *Heathens*, the Classicks, *&c.* Evidence for the *Text* and for his Writings.

When you were in Possession of the Pen, you have stiled every one who stood in your Way, Ignorant, Madmen, or Fools: And 'tis your utmost Inducement to all, to leave a certain Gentleman, because in your Opinion he is mad. If he were not so, or, *&c.* in your Opinion, we would not follow him. You have given us your Opinion in many other Cases, and we have strong Evidence; and now 'tis our Turn to prove that not only you, but all your Adherents are not only so, but far worse. Therefore, we desire to be excused, from taking your Opinion without undeniable Evidence, for that or any other Thing you say.

As the *Observator* has observed no Order, but put here a Scrap and there a Scrap of the same Subject, so endeavoured to confound every thing, I am forced to follow him backward and forward, to bring what he says upon each Subject together, and answer it in its proper Place.

To begin with אלה the *radical Letters*, the *Root*, the *Verb*, the *Noun Singular* of אלהים and the *Root* of אלוה the

the *Participle Passive.* P. 7. the *Observator* says—The Word *(Aleim)* is writ above six hundred Times in the *Old Testament*, with an *O*—— and *This Author himself owns*, p. 9, line 3. *That the Word in the Singular Number is* Eloah; and draws Inferences. Mr. *Catcott* says nothing there of the Word *Singular*; but אלוה a *Participle Passive.* The Words אלה and אלהים in some *Bibles* have the forged Points of the *Apostates*, for, or to insert the *Vau's* and confound the Words; but if the *Observator* had writ the Words in *Hebrew* Letters, it would have appeared that they have no Letter *Vau*, either in the *Singular* or *Plural*; and to avoid that Confusion, was the Mystery why Mr. *Catcott* writ, or sounded these Words with an *a*, *Elah* and *Elahim* *. And the *Observator* knows,

* The Editors have chose since to write the Word as it stands in the *Hebrew*, making *Aleph* our *a*, *Lamed* our *l*, the *Hebrew He* our *e*, *Jod* our *i*, and *Mem* our *m*, אלהים *Aleim*; which inserts no Letters not in the Original, and which gives a distinct Sound to each Letter, following the learned and ingenious Dr. *Robinson*, in his late Treatise on the Sound of the *Hebrew* Letters, or antient Method of pronouncing *Hebrew*; and if the Reader and learned Gentleman would excuse it, it might be observed here, that the Author seems not to argue with the same Conviction on the Sound of ש and consequently of ם as on the other Letters; for by *Jud.* xii. 6. it is past Dispute that ש was the Letter

knows, that the Letters in גבה are radical and ſo formed throughout. *Jer.* iii. 6. גבה, ii. 20. גבהה. *Gen.* vii. 19. גבהים. *Iſa.* ii. 11. גבהות. *Pſal.* cxxxviii. 6. גבוה, *Participle Paſſive Præterit.* And he may ſee in Mr. *Hutchinſon's Hebrew Writings perfect, and the Alterations by the Rabbies forged*, p. 284. How the *Participles* are naturally formed by the Inſertion of the Letter *Vau*, &c.

He, p. 13. makes אלוה a Noun, and p. 15. derives *Aleim*, from the *Arabick* Verb *Alaha, to worſhip religiouſly, and ſays that it is a Participle of the Paſſive Voice, and ſignifies, that Being who alone is religiouſly to be worſhipped. Hebrew Writings perfect*, p. 443. *R. Iſaac Arama* in *Tzeror Hammor*, cited *Buxt. Arc. Fœd.* p. 339. ſpeaking of Manna, and of ſome pretending to derive it from the *Arabick*, or *Latin*, ſays, "Whence ſhould

Letter they could not pronounce, and ſo is the Aſpirate *ſh*, and not the ſingle *s*, as that uſeful Writer contends for. But what is of more Conſequence, is a Liberty which, in ſuch a Writer, is ſurprizing, of a Suppoſition that the Apoſtate *Jews* outed any Letters from the Text, when they pointed it, ſo under pretence of reſtoring ſuch a Letter where they have fixed a Point, of altering the Orthography of a vaſt Number of Words. That they did leave out any Letters, is not proved, but ſuppoſed; but the Text is too ſacred to be altered on any Suppoſition, and ſuch a Liberty too dangerous in its Conſequences, and which, I hope, will juſtify the Freedom of this Remark.

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the *Israelites* have the *Arabick* Tongue, when, at that Time, there was no such Language in Being." *Gus. Com. Ling. Ebr.* p. 46. אלהים; " Some therefore, passing by this *Hebrew* Root, chuse to call in the *Arabick*, namely אלה *to worship*, but not with any Propriety; for (1.) they fetch the Words, nay the chief Word, of the *Hebrew* Tongue, the first and Mother of Languages, from her Daughter, nay, the youngest of her Daughters, the *Arabick*. (4.) The Word אלהים is so antient, that it is made use of in the Discourse betwixt the Serpent and *Eve* before the Fall, as *Moses* relates it; it did not therefore come from the *Arabick*. *R.* (6.) Nor do I see how they could despise such a Word, if it were such a one, or by Non-use let it sink into Oblivion; whilst, in the mean time, they both professed and exercised divine Worship, and yet had no other Word so proper to express it by as this, for השתחוה and עבד are figurative and general Terms. (7.) The Imperfection of those two Words might be the Reason that the *Arabs* appropriated the other to that Sense. (8.) Since there are no Authorities antienter than Christ, it is uncertain whether אלה were in use with them before that; it is rash there-

therefore to aſſert that אלה had its Signification from them."

One might have expected that the *Obſervator*, who has railed ſo much at another Man's judging of, and taking from Accounts of Things which are printed, ſhould have kept out of a far worſe Scrape; judging of, and taking from Things not in Being; ſhould have firſt proved to us, which was the *Original Language*, from which all the reſt were, as he calls it, derived. He has made a Slip ſufficient to determine that, p. 12. *But the* Syriack *and* Arabick, *when derived from the* Hebrew, and ſhould not then have derived the *Hebrew* from theſe later *Languages*, which he doth when he pleaſes, as he does *Aleim* here. When *Moſes* writ, had they not a Word in the *Hebrew Tongue*, which could expreſs, that thoſe who created this Syſtem, took their Denomination from Actions they had performed before the Creation? A Word in common Uſage to all Nations under *Heaven*, even if there had been any *Arabs*, then to them, without borrowing a Word from the pretended *Language* of the *Arabians*, not forged nor writ till Thouſands of Years after. Explaining *Hebrew* by *Arabick*, could not then be intro-

introduced, nor by his *Masorites*, nor by any till it was forged and writ. This was the Ultimatum of the wickedest of the *Apostates*. This is the highest Degree of Sin against the *Holy Ghost*: This doth not only, as Pointing, twist or evade his Evidence, but takes away the whole. He may see in Mr. *H*———*New Account of the Confusion of Tongues*; how all those *Languages*, particularly the *Arabick*, took their Rise; and how they were framed to impose upon such Creatures as he, and his Accomplices. Would he have the *Apostates* first, and *Believers* after, to go on for ever in these Delusions?

He is not willing to know, that *Hebrew* Words for a Person or Agent do not give Ideas of what other Persons or Agents are to do to that Person or Agent, but of what that Person or Agent does, or does to others; so take their Names from the Actions they perform, and not from what others do to them, which would denominate them passive: So say his Masters the *Jews* cited *Hebrew Writings perfect*, p. 308. "His other glorious Names have a Twofold Signification, there is a Mixture in them, because they are derived from those Works of his, the like of which are to be found in us,"

with Instances. So *Gusetius* p. 46. N. 6. " The Name אלהים implies the Mercy of God towards Man, nay, and the Covenant of Grace, if you construe it, *Gen.* xvii. 4. and elsewhere, which would be a Contradiction, if it were derived from *Cursing*. (7) They say that God by taking this Name signifies that He makes an Offer of his Covenant by Oath to Men." He mistakes the Purifier for the Covenant, and, instead of conditional, makes the Obligation absolute; so, *which would be a Contradiction, &c.* and urges the Arguments the Observators urge. Instead of what he puts, let him put this to the Votes of his Readers.

But it will not do his Business to alter the Construction, without altering the Number; for any sort of Three who created, ruins his Cause; he wants to have it it singular.

He shews, that where *Aleim* is used in *Hebrew*, the Word is, as he makes it, sometimes *plural*, sometimes *singular*, or a Letter is emphatical in *Chald. Syr. Samar. Arab.* &c. unless he designs to poll for it, he loses his End to prove it a *singular*, and proves, if they were admitted, they prove nothing.

He, p. 16. construes from אלוה; is not willing to take any Notice of the *singular*

lar Noun, or of the *plural*, leaves out the Reason of the first Commandment, and construes *Aleim*, *Gods*. Says this agrees with *Deut.* vi. 13. *Thou shalt worship the* Lord *thy* God; which, he says, *Christ* confirmed in the New. According to the *Arabick*, without regard to the *plural*, the *Lord* אלוהיך *thy that who alone is religiously to be worshipped, thou shalt fear, and him shalt thou serve, and in his Name shalt thou swear.* So *Exod.* xx. 1. *I am* Jehovah *thy Object worshipped*, which have brought thee forth of the Land of *Egypt*, out of the House of Bondage, thou shalt have no other *Object worshipped before me.* Where is the Name of Delivery, Expression of Obligation, or of the End or Design of worshipping? Mr. *Hutchinson* cited this in *M—— sine P.* p. 104. and in *Hebrew Writings perfect*, p. 317. and it has taken in the *Observator*, and is loaded with 1000 Contradictions to common Sense. Mr. *Hutchinson*, as the *Observator* observes, is not very complaisant; he makes all the ill-natured Objections to every Assertion he himself writes, and examines them in the Root through the whole Scriptures, before he publishes it, and does to others as he does to himself. *To worship*

alone cannot be in any Verb, because 'tis impossible, so not in the *Particle*. Worship is a religious Act; *to worship religiously* cannot be in one Verb; *is to be* is no Sign of the *Participle Passive*, but indefinite. It can but be *that Object which had been worshipp'd*, so could not be named till after the Formation of Man, nor till he had *worshipp'd it*; so could not have this Name till then; so could not be a Denomination of the *Creators*, but of some Idols, or *&c.* He would make it confined to or explanative of *Jehovah*; so far from that, that it is put in Opposition to *Jehovah*. In *Castel. Arab.* p. 120. 121. you may see the various Senses he gives to this Root; so in *Scripture*, 2 *Kings* xvii. 28. *The Priest taught them how they should fear* Jehovah. ver. 29. *Howbeit every Nation made* אלהיו *Deos suos* (their Objects worshipp'd.) (You have made it a Rule, that where there is a *plural Nominative*, *the Pronoun Vau* postfixed to a *Plural Noun* in the *Accusative Case*, or *&c.* is *Singular*, that like most of the rest is false; 'tis here *Plural*, and is always so.) So in the *Text*, Deut. vi. 13. the Postfix ך thy Object. If this Object was alone religiously to be worshipped, what Property could the *Israelites* have in it, exclusive of others? They

They could no more ſay ſo, than they could ſay my *Jehovah*. *Guſſetius*, p. 63. G. 9.——" *Jehovah Sabaoth* the God of *Iſrael* is God to *Iſrael*; the firſt ſuppoſeth the latter forbids it; for it's plain that the firſt ſuppoſeth a Covenant; the latter the actual Exerciſe of Favour." *Guſſetius*, p. 47. Z. endeavouring to deſcribe the Difference between the *Aleim* and *Idols*—— " The Diſpoſition of a Believer towards God implies three Things, Knowledge, Faith, Love, whence Worſhip.—— Religion is an Affection towards ſome Object which is conceived as above Nature, and exalted above the Condition of Man; ſo that he can in a Moment, and without Means, at a Nod, ſend good Things to thoſe who pleaſe him, and Evil to thoſe who diſpleaſe him, whence the Care of pleaſing him by Worſhip.— therefore Man makes that אלהים which he thinks ſo of; towards which he is ſo affected, and which he worſhips on that Account——there is another reaſon, however; namely, as being an Image, *Jud.* 18. 24, אלהי, beſides what I ſaid of Idols, *Michah* conſidered what he had made as an Image of the one true God, the God of *Iſrael*, of *Jehovah*. See Chap. xvii. 2, 3, and 13." He could not add the Definition of *Aleim*, for the Mi-

ſtakes he made above; nor, that they had ſworn to make thoſe happy who would accept of that Happineſs; but he has unknowingly done it, under making Images of the Actions of the *Aleim*, exhibited in the *Cherubim*. The *Obſervator*, *p*. 14. deſires, or banters Mr. *Catcott*, not to bind them to the *Hebrew*, and damn them all, but look into the *Greek* and *Latin*, and do as other School-Maſters do, when they meet with a Word they cannot derive, ſo conſtrue, as Θεος, and give themſelves no further Trouble, but make a *Theme* of it; If that were the caſe here, or if I were inclin'd, Mr. *Hutchinſon* has laſh'd the School-Maſters, *&c*. ſo, for ſuch and others Tricks, in his *Treatiſe of Power Eſſential and Mechanical*, *p*.129. that I dare not venture. Thoſe who form'd theſe *Languages* knew nothing of *Hebrew*.

P. 14. Do Words in a Tranſlation, ſuch as ϑεϴ, *&c*. they own they underſtand not, alter the Senſe of the *original Hebrew Words*, which are underſtood?

He, *p*. 16, 26, 37. flies to his laſt Shift, ſays *Chriſt* confirmed his Tranſlation of *Jehovah Aleim*, *Lord God*, that he has copied from the beſt Tranſlator in the World,

World, cites Instances, and ridicules what Mr. *Catcott* has offer'd.

The *Holy Ghost* choosed to write the *New Testament* in *Greek*, a *Heathen Language*, for many Reasons; perhaps one, because all the other *Languages*, which the *Apostates* had used, were so poisoned by them, that they could not be used: And if any one of them had been used, we should have been at their Mercy, for the Construction of it. The *Observator* has made *Christ* a Translator of *Aleim*, and says that he makes it ϑεός, *God*. P. 36, 37. ——— *Then his Meaning must be, that the Sacred Trinity is the supream Being, which we call God; and that Princes and Magistrates are called Gods in an inferior Manner, as particularly in his Text*, Psal. lxxxii. 6. *The first Part hereof is fully proved in this Century, by the most able Divines of the Church of England: And he needed not be at so much Pains to defend the latter Part, because it was never denied. Our Saviour's Quotations of this Text in the New Testament, which our Author has omitted, and his applying it in this Manner, is more to the Purpose, than all the Arguments, which this Author has produced.* The Quotations from this *Text* are

are *John* x. 34. where he cited *Aleim* in the *Text* in the Sermon, *I said ye are* θεοι *Gods*, and then 'tis plain he cited v. 35. *If he called them Gods*, &c. to avoid the Execution of the Law against him, for what they supposed to be Blasphemy: So where St. *Paul* cites *Exod.* xxxii. 4. עגל which is rendered *a Calf*, and which has been supposed to be the *Cherubim*; for the Word also signifies a Chariot or Carriage, and must include what was upon it, doubtless *inter al. a Calf:* As the Ark was a portable Base for the *Cherubim*, and is frequently used for the whole, and because there was Gold ordered for a Chariot for the *Cherubim*, because *Moses* uses the Word which referred to this, *plural*, *Aleim. Exod.* xxxii. 1. *Up, make us* Gods *which shall go before us*; *v.* 31. *Made them* Gods *of Gold*; and St. *Stephen* makes their Objects of Worship *Plural*, θεους; *Acts* vii. 40. *make us* Gods *to go before us*.

You may see how he treats our Saviour: He makes him the best Translator in the World, and approve *Aleim* to be *singular*, and signify *God*; now to quote and construe it *plural*, and to signify *Gods:* But he has given the Preheminence to himself and such Divines, that *Aleim* is *singular*, and

and means *God*. He inſerts Princes and Magiſtrates: If he pleaſe to ſee the *Hebrew Text*; they were alſo Sons of the moſt High; and in the next Verſe, ſuperior to Magiſtrates and Princes: They were *Kings*; and they could not, according to his Senſe of the Word *Aleim* or *God*, be any ſort of *Aleim* or *Gods*; ſo *Gods* is not the Senſe of *Aleim*. In the Concluſion he ſays—p. 37. *And he* (*Mr. C.*) *might have contented himſelf with that* (whether he means their Conſtruction that *Aleim* was *ſingular*, or *Chriſt*'s that it was *plural*, he did not intend either you or I ſhould know) *and the common Arguments uſed by others, without confounding the World*, &c. Suppoſe any Point in iſſue, as the Motion of the Earth, and the Sun's ſtanding ſtill, the *Jews* have conſtrued the Sun to move, and the Earth to ſtand ſtill; what then, ſuppoſe we conſtrue the *Scriptures* right, and ſhew that they ſay the Earth moves; what if this ſhould confound the World, is it not for their Benefit to be confounded? Did not *Chriſtianity* confound the World, which was then in not half ſo ignorant a State as 'tis now.

He ſets himſelf above *Chriſt*, and ſays Mr. *Catcott* might be content with what other

other Divines have done, without ſearching the *Scriptures*. I ſuppoſe Mr. *Catcott* will not be content to give him Leave to give his Meaning, nor to allow the Conſtructions of him and his Divines. I aver אלהים is always *plural*: *Guſſetius* who followed Pointing, has notwithſtanding ſufficiently proved that, *p*. 56. 62. and that the *Rabbies* own it, *p*. 54. X. Y. 5. 51. R. 3. and whatever Θεοι ſignifies, it retains the original Senſe of the Root in all Places, and I am ſure that will confound all the World, who have given it any other; thoſe who have confounded this and other ſuch Words, have almoſt confounded, nay I had like to have ſaid damned, the whole World; and we hope ſetting theſe Words right, will, for the future, ſet the World right. Have you not confounded, nay deſtroyed, all wherever you came? Your Brethren firſt made the *Eaſtern Churches* heretical, then forced *Mahomet* upon them; and ſince that, they have been in Slavery; a diſmal Scene of the Conſequence of following you. Would you not do ſo in ſome *Romiſh* Countries, if the Inquiſition did not, in ſome Meaſure, reſtrain you? Have you not made ſeveral other Countries *Apoſtates*? Would you deſtroy theſe Kingdoms

doms with the reſt? We hope this will fetch them back, and inſtead of confounding thoſe who are willing to be *Chriſtians*, confound you, and thoſe Hereticks, indeed *Atheiſts*, you call the World. It is Idolatry to expect Salvation from any *Eſſence* or Subſtance, that is pretended to be the Creator of this Syſtem, and is not *Aleim*; becauſe they created it, *Jer.* x. 11.——*The* Aleim *that did not make the* Heavens *and the Earth, they ſhall periſh from the Earth.*

In Mr. H. *Uſe of Reaſon recovered by the Data in Chriſtianity*, at the laſt End, by his Account of the Sacrament, any may ſee that theſe Gentry know no more of the *New Teſtament* than they did of the *Old*; nor have they ſhewed us why the LXX tranſlate *Aleim* ſometimes *ſingular* and ſometimes *plural*, nor why they tranſlate the Name אלה; and the *participle* אלוה; always *ſingular*. I muſt ſhew why the *Apoſtles* inſerted ſome Parts of the Tranſlations of the LXX, *&c.* which are not true.

The *Old Teſtament* was *inter al.* a Hiſtory of the Fall of Man and a Manifeſtation of the *Trinity*, and of the Covenant atteſted by Miracles; with Directions by Types to exhibit that Righteouſneſs

neſs which was to be performed, and that Satisfaction, *&c.* which was to be made for them, to the end that thoſe, who ſhould live before the Perſon, who was to perform and ſuffer, might have a *typical View* of what was to come, ſo as to join in the Exhibition of it; accept it by Faith, and depend upon it. And as this Perſon was to be in the Form of Man, he was *emblematically* deſcribed to be a Compound-Perſon of one in the *Eſſence*, and a Man to be taken in; and his Parts as Man, and as *Jehovah*, were under feigned Names, perſonated by feigned Actions and by Words. When many had perverted theſe things, and the Knowledge of the *Language* was almoſt loſt among the Vulgar, the *Septuagint*, &c. were made by thoſe who had retained ſome Knowledge of the *Language*; but without the Interpoſition of the *Spirit* by *Revelation.* So that when all other Hope of ſpiritual or temporal Relief failed the *Jews*, and he came, the Perſons then in Being who believed the *Text*, and the true *Traditions* from thence were prepared, and willing to accept of his Redemption; and ſo that thoſe who believed the LXX and *Traditions* of Men, rejected this Redemption, and expected a worldly

Redemption, might both preſerve the *Records*, and each Side expect the Completion in their own Senſe; and ſo that all Mankind then, and for the future, might each make his Choice, whether he would reject or accept the Atonement. The Perſon was in every Point to comply with what was in every Manner predicted of him; and performing his Part, was to prove not only that he was the Perſon predicted, but as in an infinite Number of Manners in Words, which were fairly conſtrued by the *Jews*, and were not to be miſtaken, that he was a Perſon of the *Eſſence*, in the Covering of a Man. The *New Teſtament* continually refers to the *Old Teſtament*, *according to the Scriptures*, *as it is written*, or, *&c.* as it was written by the *Prophet*, in the *Hebrew*, not as 'tis tranſlated or cited by the *Apoſtle* in the *Greek*. And as he referred to the *Hebrew* for a Deſcription of him; ſo the *Greek* refers us to his Actions, that he fulfilled or ſuffered, all the Types, Predictions; and ſhews he anſwered all the Deſcriptions of him. The Deſcriptions of him were not to be in the *Greek*, any more than the Completions by him were to be in the *Hebrew*. It was not his Buſineſs to meddle with the Evidence, which was full and plain,

plain, but to perform what was typified and written, and by the *Holy Ghost* to record, that he had performed his Part of the Covenant, and that the *Holy Ghost* performed his.

The *Apostles*, while Witnesses of the Actions and Sufferings of *Christ*, as *Luke* xxiv. 45, &c. *Acts* i. 8. ii. 32. were not to be inspired, but free.

It was not his Business so much as to tell them who he was, nor even to tell his *Disciples*, nor to suffer his *Disciples* to tell others: Some things he told them, or which they saw which concerned that Point.

The *Holy Ghost* did not think proper to direct the *Apostles* to meddle with the Constructions of the *Text*, otherwise than by Word of Mouth, so not by Writing.

It was proper, that the Actions and Sufferings of Christ should be as clearly expressed, as the then *Language* could express them; but not proper for *Christ* or his *Disciples*, to give a new Construction in Writing of the *Old Testament*, because it was the Evidence which was to determine Men concerning him. It was not the Part of *Christ* to explain the Evidence of himself in the *Hebrew*, and record the Explanation, because he says, *John* v. 31.

If

If I bear Witness of myself, my Witness is not true. So viii. 13. the *Pharisees* reproached him with it, *Thou bearest Record of thyself, thy Record is not true*; but he says, 14. *Though I bear Record of myself, yet my Record is true, for I know whence I came, and whither I go; but ye cannot tell whence I came*, &c. The Evidence a Man gives of himself may be true in Fact, much more that which he gave of himself; but it was not legal Evidence, such as others were bound to admit as such. 16. *For I am not alone, but I and the Father that sent me.* v. 32. *There is another that beareth Witness of me*—36.—*The Works bear Witness of me*——*The Father*——*has born Witness.* 39. *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* Acts x. 43. *To him give all the Prophets Witness.*

The Commission and Instructions of the *Disciples* and *Apostles* were to preach, That the Kingdom of *Heaven* was at hand. It was well enough known what was meant by that Kingdom: But as there was Evidence enough given of him, by the Construction of the *Apostate Jews* his Enemies, of what he was to do and suffer; so the other Parts were to be dis-

covered by croſs-examining their Tranſlations.

Though the Tranſlations and Explanations were made by the *Levitical Prieſts*, yet they knew that *Chriſt* was to ſuperſede, to ſet aſide their Order, therefore not Parties in Opinion, but in Intereſt here, ſo not in any Senſe to be legal Evidence for the *Jews* or *Apoſtates*.

If *Chriſt* had intended to give us any further Helps about the *Hebrew Tongue* than thoſe they then had, is it not likely that he would have employed ſuch a one as *Paul* rather than *Gamaliel?* He acted more candidly, in giving Men Cautions againſt the Traditions of the *Jews*, and in ordering them to ſearch the *Scriptures*, and find the Evidence for themſelves, and by furniſhing ſome of his Preachers with the Gift of Tongues, to give the reſt Information how to ſearch, and how to find the Truth till the Church was ſettled, when it ceaſed, than if he had given us a new Tranſlation of the *Hebrew Scriptures*. And againſt this Information, the *Apoſtate Jews* made their laſt Efforts in about 600 Years after.

What was wanted among the *Heathens* was the *Hebrew Scriptures*, and the Idea of each Root of the *Hebrew Language* in

in a living *Language*. The *Septuagint* had done enough for that; and it was too late for *Apostates* to offer theirs for Evidence then to the *Heathens*. The very Translations of the *Jews* prove, that Prophecy was ceased, and was not to be restored till the *Messiah* came, and were sufficient to prove him the Person; as *the Blind see, the Deaf hear*, &c. If he had meddled with construing the *Hebrew Scriptures*, as nothing was wanting which Hell or the *Jews* could suggest, the *Jews* would have charged him with construing them, to prove himself the Person of the *Essence*, and Man, the Person, who every Man who came in was to find described for himself from the *original Records*.

The *Apostles* write, that they proved *Christ* out of the *Hebrew Scriptures*; but do not write one Instance by what *Texts*, or how: So certainly it was not fit for him to have it writ, only *Christ* asked a Question, or put a Case, and left it to them to construe; and the Writers were not allowed to insert their Explanations, for the Reasons aforesaid, but were allowed to tell us, there were Proofs there, and we are, as he has ordered us, to search for them.

The Points in which the *Jews* differed with, and disputed about with *Christ* and his *Disciples*, were then well, nay universally known; and when *Christ* cautioned his *Disciples* to avoid their Doctrine, and search the *Scriptures*, 'twas plain to every one what they were to search about, which was to see what the *Scriptures* said in those Points; one of these Points was no less than having or losing eternal Life.

The Majesty of the Persons who offered, and the Dignity of the Offer, could not bear with being treated with Contempt: *Christ* was to suffer the Wrath of the *Father*, and the Contempt and Cruelty of Men; but when his Part was performed, nay even before, the Message was not to be treated with Contempt. If a City rejected them, they were to shake the Dust off their Feet; they who would hear, or accept, were to be assisted with inspired Men to help them, till the *Church* was established. But as they were to have their Evidence from the *Scriptures*, if they would not search them they were at Liberty to refuse, and go their own Way. No other Evidence was to be given them. The *Jews*, according to their Method of trying Prophets, asked for a Sign,

Sign, that *Christ* ſhould controul the *Names*. He would not condeſcend to give them any, but ſuch as were predicted in Types or Words he would fulfil; the Signs had been given long before, and if the *Scriptures* had been new written in another *Language*, the Miracles muſt have been performed a-new, which then they could not have underſtood; and who he was who was to come, was proved long before, he was only to perform the things that were predicted of him.

The *Jews* were ſuch a *Church* before, and in the Time of *Chriſt*, that although many of them were wrong in the main Point, he communicated with them, joined to hear their *Scriptures* read in the Porches of the *Temple*, and in Prayers with them; which, perhaps, were in *Chaldee* or *Greek*, or prayed among them ſeparately, talked with them about their Tranſlations, Traditions, *&c.* which now the *Apoſtles* have written; and proteſted againſt their Errors, in every Part, does this make him approve of any of them?

We receive that, called the LXX, as it was the Work of, or received by a *Church*, though a corrupt one, and as this gives us the Senſe of almoſt every Root or Word, and as we now know

in what Points they deviated from the Truth by the *New Teſtament*, and have *Chriſt*'s Cautions to ſearch the Scriptures: Does the Act of *Seventy Men*, if any ſuch were, or that *Church* determine us, and prevent us from ſearching and ſhewing their Errors, and uſing the *Scriptures* to prove *Chriſtianity*. I have ſhewed it was not proper for *Chriſt*, to meddle with reforming any of theſe Things, nor does it appear he once did, except driving the *Money-Changers*, &c. out of the *Temple*, and a very few others.

Suppoſe a Settlement writ in *Latin*, of a Kingdom, or, *&c.* and the King was to have no Profit but the Good-will of the Subjects; and two claimed under it, and the Subjects who chooſed not right, ſhould loſe their Lives and Eſtates; would it be reaſonable that one of the Claimers ſhould conſtrue it? would it not be reaſonable to leave it to every Subject, let him conſtrue, judge and chooſe for himſelf. Let the *Pope* judge, and the *Freethinkers* think about this.

It was predicted that many Pretenders to be the *Meſſiah* were to come. Therefore the Genealogy, the Time when, and the Marks by which, the People in being then, and we were to know the true One by, were deſcribed in the *Hebrew*;

and

and *Christ* was to perform and suffer them, *&c.* Every one in being at the Time, was to see for himself and for us, whether he, or any, or which of the Pretenders performed or answered them. He wanted no other Evidence, nor any other Translations, nor attempted either; even the Traditions, which those who expected such a Redeemer had received, were sufficient. The *Holy Ghost* gave them Power, to understand and teach the *Hebrew Scriptures*; and their Hearers had it in their Power to learn, and understand them, and to teach them in Succession; if their Hearers neglected this upon which the whole depended, there was to be no other Manifestation, every Man thenceforward was to see for himself.

Nay, People were then so full of Expectation, that those who were out of the reach of the *Priests* and their Traditions, were so well skilled in the *Scriptures*; that upon the Baptism of *John*, those preached, as *Acts* xviii. *Apollos*, born at *Alexandria*, who was only baptized with the Baptism of *John*, preached out of the *Hebrew Scriptures, mighty in the Scriptures, mightily convinced the* Jews, *shewing by the Scriptures, that* Jesus *was*

the Chrift. So Chap. xix. Others who when *Paul* had baptized and laid his Hands upon them, received the *Holy Ghoft*, fpake with Tongues and prophefied.

Mr. *Hutchinfon* has obferved, *Mofes—fine Principio*, p. 36. *ibid.* 178. when the Conditions were performed, the *Hebrew* Terms were to ceafe, and others were to commence.

If the *Obfervator* knows any thing of his Mafters, or if he had asked his *Rabbinical Man*, he muft know why, *Lord* and *God* are fo many times in the Tranflation of the *Hebrew Bible*; and that there are Words which fignify *Lord* but a few times, and none that in any of his Senfes, fignify *God*, in the *Original*. He knows there is the Word יהוה, whofe Meaning will not comport with their and their Mafter's Scheme, fo their Mafters fubftituted אדון *Lord* in the place of יהוה; which if he had conftrued, perhaps, the Party would have excommunicated him, and the LXX have tranflated it fo; and the *Obfervator* cannot find it in *Arabick*, and fo he thinks this muft ftand. They have ferved יה in much the fame manner, and when two of the fame, or three or four of thefe Words, they tranf-

lated *Lord* and *God*, come together, they drop or change, or make any of them ſignify any thing. My Readers may ſee, what Relation *Aleim*, which is uſed for *Kings*, and for *Cherubim*, *Teraphim*, and for *Fire*, *Light* and *Spirit*, has to any ſingle Perſon with all Powers, which they ſuppoſe their *God* has. The Words in the *Original* were by Infinite Wiſdom and Goodneſs ſuited to the State of Forfeiture Men were then in, and ſo to the *Chriſtian Syſtem*; which he deſires you will not admit, for if you do, he and his Brethren in your Opinion are damned. The Perſon of the *Eſſence*, who was to purchaſe Men, is ſometimes called *Lord*, and is ſo now; he has in his way owned there was no Word except אל for *God*, but what they took from the *Alcoran*. He may ſee in Mr. *Hutchinſon's Introduction to Moſes—ſine P.* the Word *God* came from *Perſia*, by the *Goths* and *Vandals*, ſignifies *Good*; what they applied it to I cannot tell: So you may ſee how the *Greeks* had applied Words uſed for *Jehovah*, &c. in *Moſes—ſine P.* p. 37. He would apply it to the *Aleim*, the *Trinity*. It is no wonder that the *Deiſts* or *Atheiſts* ſhould be ſo fond of this Word, is not this all they have to ſay? Indeed he objects,

objects, that if these Words be explained, it would swell the *Bible*, perhaps, some Sheets. If we get quit of these *Creatures* for this Expence, it will be the best Bargain Men have made a great while.

He, p. 15. asserts Mr. *Catcott*'s own Verb אלה, is used in the *Hebrew Bible*, to *lament* and *howl*, and that he might as well have derived the Name *Aleim* from that Sense. 'Tis not אלה but אלי that is once writ, *Joel* i. 8. and so construed; but this is not proving that it is the same Verb, nor that it is used as it is construed to *howl*. If he could prove this of the Root, which is impossible, was it not a Part of the Curse, when the *Jews* rebelled, that their *Church* was to be a Widow, without either real or false בעל, that there were to be many Widows, who might bind themselves in Sackcloth, and none were to shew Mercy, or comfort them.

P. 13. because אלה is used for an *Oak*, he says Mr. *Catcott* might as well have derived *Aleim* from the Properties in an *Oak*, why the *Oak* was named אלה, he may see in the Accounts Mr. *Hutchinson* has given of the Methods used to preserve the Memory of Persons and Actions, before Writing was revealed, and no where else;

else; especially in his *Introduction to Moses—sine Principio.*

He exposes his Ignorance in desiring to be shewed why Θεος *God*, and Θειος *Divine*, were not derived from Θειον, which signifies *Brimstone*, in not knowing that *Brimstone*, was derived from their *God* Θεος, and that it was an *Emblem* of one of their *Typical Purifiers*, cited in the *Use of Reason recovered*, p. 138. And the Root was used for it, as that of בר was to *Sope*; but *Brimstone* was nothing a-kin to the true *Aleim.*

Though the *Aleim* cannot lye nor break their Covenant or Oath, yet they can make a Covenant each with the others, and swear to perform it, and they tell us their Reason, *Heb.* vi. 17.—*to shew unto the Heirs of Promise, the Immutability of his Council, interposed himself by an Oath: Moses—sine Principio*, p. 94. *Eph.* ii. 12. *Strangers from the Covenants of Promise—without God in the World.* The *Observator*'s *God* could not make a Covenant, so the *Observator* has made a Covenant from all Eternity; so co-eval with *Jehovah Rubbim*, before they were *Aleim*; so owns not that it was made by them, and 9. denies that it was confirmed by their *Oaths*,

Oaths, or that אלה, as an *Oath* or *Curse* is ever applied to *Jehovah Aleim*, of which last presently.

None of the Cases he puts, p. 10. are parallel. He says, p. 27. *But all this may be litterally true, of any three Men armed, who are in League together for any Mischief*, &c. The *Observators* have entered into a League and armed themselves to do Mischief; but that makes not them *Aleim*: Neither Kings, nor *Jehovah Aleim* were called so for that; but for covenanting and swearing, *&c.* and false *Aleim* were supposed to do so, to deliver their Subjects, *&c.* Indeed, it was Part of the Covenant and Oath to destroy their Adversaries, *&c.* and formerly they did so; but any Three who have Power and Right so to do, who make a Covenant, and *bind themselves by Oath under a conditional Execration* to perform it, are called *Aleim*. A *Hebrew* Word gives its own Idea, takes it not from others, and Ideas of Persons or Actions above, are taken from Persons, Things or Actions which are Objects of Sense here. These are sensible Proofs, why the *Eternal Three* are called *Aleim*, and thence the Idea is

taken ;

taken; but no other Three are *Jehovah Aleim.*

Though a Man that is baptized, and duly receives the Sacrament of the Lord's Supper, does not take an *Oath*, yet he comes into the *Oath* of the *Aleim*, and so has a Religion; was in danger of being *execrated* before he came in, so need not come in to be *execrated* himself; but to partake of the Benefit of *Christ's* being *execrated* for him.

Many have complained that the *Jews* did not own the Root, so did not give us the Signification of this and the other chief Words, as you may see in the *Hebrew Writings perfect*, p. 310. So others, as *J. Cocceius*, *Herm. Witsius*, *Melch. Leydecker*, have aimed at, and come near the Signification of *Aleim*, as you may see, *ibid.* p. 315, 316, 317. and *ibid.* p. 310. that some had attempted to make the Word from *Arabick* signify *to adore, or to worship.*

9. After quibbling and shuffling, and talking of a *Plural* Being *derived* from a *Singular*, averring that he finds not an explanatory Construction of אלה in any *Lexicon*; ('tis all one if it be in a *Concordance*; *Kircher*, אלה, *Adjuration, an Oath, which one is bound by, under the*

the Imprecation of a Curse to keep his Contract.)——The *Observator* says, *That the Noun derived from thence signifies an Oath or a Curse, and that the Verb hath the same Signification I readily grant; but then they are always spoken of Men, and never of the Blessed God.* It would have been of vast Service to the *Free-Thinkers*, if instead of your Word, which none of them will take, because you have confined them to more unreasonable Rules, than they thought the *Scriptures* were; you had shewed for what Ends the *Scriptures* were writ, so why, or by what Authority you determine that Words, you allow to be fairly construed in all other Cases, must not each be used in the same Sense, when applied to the *Aleim*, or Epithets of *Christ*, or Terms of the Covenant for the Redemption of Man. The *Apostate Jews* say otherwise, *Hebrew Writings perfect*, p. 307. *Tela ignea Satanæ, Carm. Lip. Confut.* p. 406. " It is a no less true than common Rule with the *Jews*, that no Word of Scripture loses its native Sense entirely." If the Idea be not kept to every Word in the Root, the *Language* is uncertain, nothing but keeping the Idea, can make the *Language* capable of conveying Things

Things recorded. Words of the Root of אלה are above forty times fairly construed by his Evidence the *Jews*, and but otherwise in two or three Names, as אלהים אלה and אלוה, and the Reason is obvious, to justify their Cause, let him refer this to the Poll.

If this Blessed God be either *Jehovah* or *Aleim*; if he pleases he may prove what he is, and what he deserves. This Covenant and Oath was but once made; but is often referred to by this Verb and Noun, once in the Sermon, *Deut.* xxix. 12.

If these Creatures had either Sense or Inclination to be set right; they might see by the Epithets of delivering out of *Slavery, &c.* given to the *Aleim*, that the Word is truly construed. They offer to refer these Things to Men, I may safely refer them to the *Devil*, for he understood these Things before he came here; and knew the Sense of *Aleim* in his Discourse with *Eve*; and as maliciously as the *Observator* says, *Ye, the Parents, and the Race of Men shall be* sicut Aleim, *as they are, under an Execration, if you do not perform such and such Conditions; liable to know Good and Evil.* 1 *Sam.* xxx. 15. a *Heathen* says——

Swear

Swear unto me ב, *in the manner as those, who have put themselves under a Conditional Execration, if thou wilt*—— 1 *Kings* xix. 2. (*Jezebel* swears) *Let those who have put themselves under a Conditional Execration, do so to me and more also if*——But these first shut their Eyes, and then it is no Wonder these Things are hid from them.

The *Observator* dislikes two Expressions, first that *Aleim* should signify those under the *Conditional Execration* of an *Oath*. Men did not state this, which kept them from the Construction, *Hebrew Writings perfect*, p. 324. Second, nor that *Jehovah* was אלוה *execrated*, cited *Hebrew Writings perfect*, p. 327. and as usual confounds them, and infers Absurdities.

This last, is one of the Things our Friend has not carried through, because the Completion belongs to the *New Testament*; so till the Series of Things be explained, this or any such Proposition stands unsupported by the *Cor-relatives*, and only by the single Evidence.

The *Observator* tells us, the *Apostates* give the Epithet of *Blessed* to their *Deus*, that is not an Attribute to one of the *Aleim*. *Acts* xx. 35. *It is more blessed*

to

to give than to receive. Heb. vii. 7. *The Less is blessed of the Better.* They are not the *Blessed* but the *Blessers*, and we are to attribute to them *blessing* us, *&c.* 'Tis one thing to be put under the Obligation of a Penalty if they break Covenant, so no Disgrace nor Damage if they perform; and another, if such a Thing happen, to be liable to undergo a Penalty. That the *Three Persons* put themselves under a Conditional Execration, if Man fell, if they did not perform their Covenant and redeem him, is proved above, *Deut.* xxix. 12. xiv. 21. *Ezek.* xvi. 59. xvii. 19. *Dan.* ix. 11. And it is not a New Observation, see *Glassius*'s Account of the *Oath* in *Moses*——*sine Principio*, p. 99. As to *Jehovah* being joined with the *Participle Passive execrated*, though the *Observator* applies it to every *Person* in the *Essence*, as every Person in the *Essence* is *Jehovah* and אלה, the next Question is, whether this is to be applied to the *Three* or to *One*; this is not determined in the Sermon. If one of the *Essence*, covenanted if Man fell, to undergo the Execration of taking Flesh, being evilly treated in it, and in it hanging on a Tree, after Man had fallen, he was

according to the Sentence of the *Law* קללת, *Deut.* xxi. 23. *Gal.* iii. 13. *Curſed, Execrated*, or, *&c.* So from the Time Man fell, till the *Oath* was performed, he was firſt obliged abſolutely to be *execrated*, and at laſt was actually *execrated.* The next Text cited in the Sermon, after *Pſal.* xviii. 31. where the Printer has omitted *(Iſa.)* xliv. 8. *Is there* אלוה *beſides me, yea, there is no Rock, I know not any.* The *Heathens* all had *Aleim*, but none of them had אלוה, though it is once uſed as *Chaldee*, in *Dan.* cited *Moſes—ſine Principio*, p. 54. The Text is *who—— execrated, beſides* Jehovah? When the *Pſalms* and *Iſaiah* were written, wherein, I hope all theſe Words will explain themſelves ſhortly, he was not actually *execrated*; there is no *Tenſe*, this reached from the Fall of Man to the Fact; no other was, or was determined to be *execrated*, but that Perſon in the Fleſh, cited *Hebrew Writings perfect*, p. 327. The *Obſervator* has the Impudence to tell us, that the *Apoſtle*, *Gal.* iii. 13. ſpoke only of the Humanity of *Chriſt*, when he ſays *Chriſt* became a Curſe for us. He may ſee *Texts* cited in *The Uſe of Reaſon recovered*, p. 354. that *Jehovah* redeemed us, and that one Man could not redeem another,

another, much less all Men, as *Psal.* xlix. 8. *One Man cannot redeem another; he cannot give to the* Aleim *their Price.* Nay, though the Humanity makes himself, *Psal.* xxii. 23. a *Brother*; this is distinguished, *Deut.* xxxii. 15. ——*And forsaken* אלוה *who made him; and highly esteemed the Rock of his Salvation.* 16. *They sacrificed to the Givers of Food who have not made a Covenant;* Aleim *they have not known them.* A *Heathen* mentioned אלוה to the *Israelites*, 2 *Chron.* xxxii. 15.—— *Because no* אלוה *no Nation, nor Kingdom can deliver his People out of mine Hand.* Neh. ix. 17. *For thou* אלוה, *art ready to pardon, gracious and merciful.*

The Interlocutory Discourse between איוב *Job* the *persecuted*, and his Friends, is a Controversy whether each Believer was to bear the Punishment due for his own Sin, or for Sins he did not confess, here or hereafter, or one Person should bear it for all; hence אלוה is oftner used in this Book, than in all the rest; hence his Speech, *Job.* xlii. 7, 8, 9. *And it was so, that after* Jehovah *had spoken these Words unto* Job, Jehovah *said to* Eliphaz *the* Temanite, *My Wrath is kindled against thee, and against thy two Friends: For ye have not spoken of me the Thing*

that is right, as my Servant Job *hath. Therefore take unto you seven Bullocks and seven Rams, and go to my Servant* Job, *and offer up for yourselves a Burnt-Offering, and my Servant* Job *shall pray for you, for him will I accept.* Job. iv. 17. *Shall* אנוש *one perplexed be more just than* אלוה? Ib. x. 2. *I will say unto* אלוה *condemn me not.* Ib. xi. 6. *The Secrets of Wisdom, for they are double* (involved or complex) *as to what is in them,* (for Matter) *and know that* אלוה *will blot thee out thy Sin. Canst thou find out* אלוה *thoroughly, (Heb.* to the Bottom.) Ib. xv. 8. *Hast thou heard in the Council of* אלוה? Ib. xvi. 19. *Behold now in the Names my Institution, and my Witness on high, to my Interpreter, my Companion, to* אלוה *mine Eye poureth out Tears, and* יוכח *to the Mighty One with* אלוה *and a Son of Man for his Friend.* Ib. xix. 23. *Oh that my Words were marked down, oh that they were engraven in a Memorial; that they were hewn out in Stone, with an Iron Pen and Lead for ever; that I know* גאלי *my Redeemer, the Living One.*

The Type who was to exhibit his coming and Actions, was *Lev.* xxv. 25. the chief or nearest Male Relation; he was

Numb.

Numb. xxxv. 12. to ſlay the Perſon, who had wilfully ſlain his Relation, xxxv. 25. *Joſh.* xx. 6. העדה, the Congregation were to be Judges; and if he were ſingle, and his Relation had left a Wife and no Iſſue, I think he was to raiſe up Seed to his Kinſman; or if he left no Male but Female Iſſue, *Ruth* iii. 9, 12, *&c.* he was to raiſe up Seed by her, and have the Eſtate; and if the Eſtate was mortgaged, he was to pay off the Mortgage. He who was to execute this Office, had Life in his own Right and in his Gift, *Gen.* xlviii. 16. *The Agent who* הגאל *redeemed me from all Evil.* Pſ. xix. 15. lxxviii. 35. Iſa. xli. 14. xliii. 14. lxiii. 16. Michah iv. 10. He was *Jehovah*; Iſa. lix. 20. —— גואל *He redeeming ſhall come to* Sion. *Hoſ.* xiii. 14. *I will ranſom them from the Grave, from Death* גאלם *I will redeem them. I will be thy Plagues, O Death, I will be thy Deſtruction, O Grave.* He was to avenge the Blood, the Death of his Subjects, then Brethren upon Satan, who had murdered them by tempting them to Sin, ſubjected them to Death, and to the Forfeiture of their Inheritance, and to raiſe them from Death, pay off the Mortgage, and redeem their Inheritance. The Type was by the Uſage of the Word, either polluted, till

he revenged Blood by Blood, or by ſhedding of their Blood. And it appears, *Deut.* xxi. 6, *&c.* that not only גאל, but the City or Nation was polluted by Blood, where innocent Blood had been ſhed; till he and they were purified, by his ſhedding the Blood of the Murderer, or if the Murderer could not be diſcovered, till they had purified themſelves. ——— ואחרון *And in the new Æra*; על (Nold. p. 695. " with, together with, p. 697. in") עפר, *Duſt*, Fleſh, יקום *he ſhall riſe up.* This Duſt upon *Jehovah* was predicted to riſe up by the ſame Word קום, *Deut.* xviii. 15. and many other Places, cited *Data*, *Part* 1. p. 96. And *Jehovah* alſo, *Pſal.* xii. 6. *For the Oppreſſion of the Poor*, for the *Sighing of the Needy, now will I* קום *ariſe ſays* Jehovah; *and ſave him from him that hath enſnared him.* ——— *And after* (Lat.) *Pellem meam contriverint hanc*; after thoſe who had tempted Man, or thoſe who decreed Death for Sin, had torn off that Skin, which kept the Blood and Fluids in his Body, and in every Part, ſo had diſſolved his Body *. And מבשרי *Nold.* p. 539. מ *Materials, of.* Though

* This Part of this glorious Text is ſet right in *Remarks upon* Warburton's *Remarks*, as it is there proved that עורי נקפו זאת ſignifies, *a Skin ſuch as mine ſhall enclose him.*

Though this Subject deſerves a Volume, I muſt only give a few Hints. The *Aleim*, *Gen.* ii. 7. formed the Subſtance of אדם *Man* עפר *Duſt*, from אדמה the Species of *Duſt* ſo called, in Form Fleſh, Blood, *&c.* ſo iii. 19. *For Duſt thou art, and unto Duſt thou ſhalt return.* v. 2. *Called their Name* אדם. So אדם, עפר, are made Denominations of Fleſh, Blood, *&c.* As the Subſtance is in common, Men are ſo related in a Parallel to the Manner in the Text, call the Fleſh not only of near, but of diſtant Relations, nay of all others, my, thy, our Fleſh, as *Gen.* xxix. 14. *My Bone and my Fleſh.* xxxvii. 27. *He is our Brother and our Fleſh.* Jud. ix. 2. *I am your Bone and your Fleſh.* 2 Sam. v. 1. 1 Chron. xi. 1. *We thy Bone and thy Fleſh.* 2 Sam. xix. 12. *Ye are my Bones and my Fleſh.* 13. *Art thou not my Bone and my Fleſh?* Iſa. lviii. 7. *Hide not thyſelf from thy own Fleſh.* Hence 'tis ſaid, *Acts* xvii. 26. *And hath made of one Blood all Nations of Men.* By Derivation, *Gen.* ii. 23. *Eve* was *Bone* of *Adam*'s *Bone*, and by the Covenant of Marriage, *Fleſh* of his *Fleſh.* Hence the Fleſh of the Wife is ſaid, excluſive of others, to be the Fleſh of the Husband, to be *one Fleſh*, & è cont. v. 24. *And they ſhall be one Fleſh*, cited by *Chriſt*;

ſo 1 *Cor.* vi. 16. are Fornicators; ſo between *Chriſt* and the Spouſe, *Eph.* v. 32. *This is a great Myſtery, but I ſpeak concerning Chriſt and the Church.* v. 30. *For we are Members of his Body, of his Fleſh, and of his Bones.* So Children in either Senſe are ſaid to be, *Heb.* xii. 9. *We have had Fathers of our Fleſh.* ii. 13. (cited from *Iſa.* viii. 18.) *I and the Children which God hath given me.* 14. *Foraſmuch then as the Children are Partakers of Fleſh and Blood; he alſo himſelf took Part of the ſame.*——So ii. 11. *He is not aſhamed to call them Brethren.* So whatſoever was loſt in the Fleſh, was to be recovered for Believers in the Fleſh. Hence *Jehovah* גאל was to come to his Station to perform his Office, in עפר Fleſh. So *Job* was to ſee *Jehovah* אלוה, the *execrated.* Pſal. lxxx. 17. *Let thy Hand be upon the Perſon of thy Right-hand, upon the Son of Man whom thou madeſt ſtrong for thyſelf.* Zach. xiii. 7. *Awake, O Sword, againſt my Shepherd, and againſt* גבר, *that is my Fellow, ſaith Jehovah of Hoſts, ſmite the Shepherd,* &c. *Mal.* iv. 5. *Behold, I will ſend you* אליה ——Pſal. lxxxix. 19. *Then thou ſpakeſt in Viſion to the Holy One, and ſaidſt I have laid Help upon* גבור——&c. *and* v. 49. *What*

What גבר *shall live, and not see Death; shall deliver his Body from the Hand of Dissolution, Selah.* Isa. xxvi. 19. *His dead Men shall live, together with my dead Body* יקומון *shall they arise.* Psal. xvi. 10. *For thou wilt not leave my Body in the Grave, neither wilt thou suffer my, thy, pious One to see Corruption.* (Dissolution, Reduction to Dust, which was the Sentence upon Man) cited *Acts* ii. 27, 31. xiii. 35, 37. *But he whom God raised again saw no Dissolution.* Psal. ciii. 4. *Redeeming from Dissolution thy, my Liver.* So *Isa.* xxxviii. 17. *But thou hast embraced my Body from the Dissolution of Time.* So us, *Rom.* viii. 21. *Because the Creature itself, also shall be delivered from the Bondage of Dissolution, into the glorious Liberty of the Children of God.* 1 Cor. xv. 42.——*It is sown in Corruption, it is raised in Incorruption.* —— 53. *For this Corruption must put on Incorruption.*——Then (cited from *Isa.* xxv. 8.) *Death is swallowed up in Victory.*—1 Pet. i. 23. *Being born again, not of corruptible Seed, but of incorruptible, by the secret Person (now revealed,) of God which liveth and abideth for ever.* Gen. iii. 15.——*her Seed, it shall bruise thy Head, and thou shalt bruise*

bruise his Heel. xvii. 2. *And I will give my Purifier between me and between thee.* Heb. ii. 14.— *Flesh and Blood, he also himself took Part of the same, that thro' Death he might destroy him that had the Power of Death, that is the Devil, and deliver them,* &c. 16. *But he took on him the Seed of* Abraham. *Acts* ii. 3.— *of the Fruit of his* (David's) *Loins according to the Flesh he would raise up Christ.* Rom. i. 3. *Which was made of the Seed of* David *according to the Flesh.* John i. 1. *And the Word was God.* 14. *And the Word was made Flesh.* Phil. ii. 6, 7. *Who being in the Form of God, thought it not Robbery to be equal with God—was made in the Likeness of Men.* 1 Tim. iii. 16. *God was manifest in the Flesh—received up into Glory.* Rom. ix. 5.——*of whom concerning the Flesh, Christ who is over all, God blessed for ever, Amen.* viii. 3. *God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* Ephes. ii. 15. *Having abolished in his Flesh the Enmity,* &c. Col. i. 21, 22. *Yet now hath he reconciled in the Body of his Flesh through Death.*——Heb. v. 7. *Who in the Days of his Flesh.* x. 20—*Through the Vail, that is to say, his Flesh.* 1 Pet. iii.

iii. 18. *For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened in the Spirit.* iv. 1. *Forasmuch then as Christ hath suffered in the Flesh.*——Rom. v. 14. ——*Death reigned from* Adam——— *who is the Figure of him that was to come.* 17. *By one Man's Offence Death reigned.*——18. *Even so by the Righteousness of one.*——1 Cor. xv. 22. *For as in* Adam *all die, even so in Christ shall all be made alive.* 45. *The first Man* Adam *was made a living Soul, the last* Adam *a quickening Spirit.* Heb. ii. 9. *For we see Jesus*——*for the suffering of Death crowned with Glory and Honour, That he by the Grace of God, should taste Death for every Man.* See the Citations in the *Hebrew Writings perfect,* p. 97, 98.) But to return to the Text, *Job* xix. 26. *I shall have a Vision of* אלוה *the Person execrated, whom I shall have a Vision of* לי *to myself.* (*Nold.* p. 482, &c. " Personal Pronouns are expressive " of Possession of a thing, or Office;" לי, as *Psal.* cxviii. 6, 7, &c.) *And my Eye saw him* (my next Relation the Avenger of my Blood, he who was execrated for me) *and not a Stranger. They have compleated my*

my Desires in my Bosom; because they say, why is there Persecution to him, and the Root of the Secret is found in me. xxii. 12. *Is not* אלוה *the Person execrated in the Height of the Names, and behold the Heads of the Stars, how high they are, and thou hast said, What does the Irradiator know? Can he judge through the Darkness? Thick Densities are a Covering to him that he sees not; for he walketh upon the Circumference of the Names.* xxvii. 10. *He shall call on* אלוה *at all Times.* xxix. 3. *When* אלוה —— *in the Council of* אלוה. xxxi. 6. *Let him weigh me in the Scales of Righteousness, and let* אלוה *know my Perfection.* xxxiii. *In this thou art not right; I will answer thee, that* אלוה *is greater than Man.* v. 23. *If there be an Agent with him,* מליץ *an Interpreter* * (of the Terms between Man and אלוה) *one of a Thousand——he shall pray unto* אלוה, *and he will have Mercy on him, and he shall see*

* Or rather, as we should take it, an Officer who takes a Message from an Inferior, and puts it in his own Words, and carries it to a King or Prince, whom in his own Person a mean Man had no Access to. It has no Relation to translating one Language into another, but only putting another Man's Sense into your own Words, as *commenting* is designed to do; and so the Word is used in S. S. and this is a clear Idea; and such an Officer belonged to all great Men formerly, and is in all Courts at present. This is the Office Christ performs for Man to God.

see his Face with Joy, and he shall restore unto Man his Righteousness. ver. 35. *and none says where is* אלוה *my Maker who giveth Songs in the Night.* Ps. l. 22. *Understand now this ye that forget* אלוה, *lest I tare you away, and there be none to deliver you.* Prov. xxx. 5. *Every Word of* אלוה *is pure.* There was no Being in this System, or above execrated, but that Person of the *Essence* who was by having agreed to undergo that *Execration*, to take off the *Execration* from Men; whether there are some now, who are, or will be *execrated*, for knowingly and wilfully refusing, and by a Parcel of Chicanery, persuading others to refuse that Offer, they may consider.

So I believe, that רב of the *Essence*, who before this World became אלוה; and in time took our Flesh upon him, and became צעה, a carrier away of Captives, for us became אלוה by being in his Flesh hung upon the Tree, who raised his Body, and rules and glories in that Action. And though the *Observator* says, upon the *Apostle's* saying, *Christ was made a Curse for us; because there the Apostle speaks only of his Manhood*, then asserts falsely, and infers as usual: If a Person of the *Essence*, who was *Jehovah*, was not in that Manhood

Manhood on the Tree, *Chriſtianity* is worth nothing, and that is the Cauſe the *Obſervator* is maintaining. As to the *Obſervator*'s Evaſion, that *Chriſt* was not accurſed, when the *Eſſence* and the Humanity joint and ſeparated, had performed the Obligation of the *Oath*, the Divinity had raiſed and re-inhabited the Humanity, and that joint Perſon as by Covenant poſſeſſed the Kingdom, is not a Proof that he had not, but that he had been *execrated.*

As *Job* Chap. 19. deſired earneſtly that what was revealed to him, concerning the coming of אלוה, might be recorded for ever; ſo *Moſes*, *Deut.* xxxiii. performed *Job*'s Wiſh, recorded it and called it the Bleſſing, with which *Moſes*, the Man of the *Aleim*, bleſt the Children of *Iſrael* at the Point of Death. *Moſes* deſcribes his Typical coming, which was, though a Shadow, a ſure Pledge of his real coming; as the cutting off the Typical Berith, and the Law of Fire there for them, was of his ſuffering the Wrath, and of his being really cut off, for all; ſo ſpeaks in the paſt Tenſe, as the other Prophets did of Viſions they had ſeen of theſe Things. *And he ſaid*, Jehovah *cometh from* Sinai, (the Mount of the *Aleim*)

Brix.

Brix. מגדול סניו *and* סין Heliopolis) *and arifeth upon them* משעיר *from the Place of Judgment* (with the *Jod) He fhineth forth upon them from the Mount* פארן *of Glory, and cometh from the Majefty of the Holy, from his Right-hand* ; Habbakuk fpeaks of his future Coming in the Future Tenfe. Ch. iii. *The Prayer of* Habbakuk *the Prophet upon* שגיונות—אלוה *fhall come from* תימן *the Right-hand, and* קדוש *from the Mount of the Glory. Ifa.* xxv. 7. *and he fhall deftroy in this Mountain the Face of the Covering caft over all People, and the Veil that is fpread over all* Nations ; *he fhall fwallow up Death in Victory, and the Lord* Jchovah *fhall wipe away the Tears from off all Faces ; and the Rebuke of his People fhall he take away from off all the Earth; for* יהוה דבר. *And it fhall be faid in that Day, Behold our* Alcim ; *this whom we looked for ; and he will fave us : This is* Jehovah, *him we looked for ; we will rejoice and be glad in his Salvation : for the Hand of* Jehovah *fhall reft in this Mountain.* I fuppofe our *Obfervator* has never confidered the Senfe of the Words, אלוה--קלל--קדוש--חדם, *&c.* We fhall not go to the *Latin* Dictionary to find what אלוה means : *Hab.* iii. 3. fays קדוש and he was the fame Perfon, and he

tells

tells us where he came from. אָרַר * *to curse* is opposite to אלוה, they were not to say Evil of Father, Mother, nor the *Aleim.* It was not saying Evil of *Jehovah*, that he *execrated* himself to save Man. Suffering *Execration*, was the voluntary Act of the *Essence*, which was in *Jesus* to save us, and 'tis no Crime for us to own it; but as it was the lowest Condescension in him, so 'tis the chief Article of our Faith, without which all the rest were void, and that, *inter al.* for which he has his Glory; and whoever is ashamed of him in this State, he will be ashamed of them hereafter.

All this Consternation, all this *Horror* and *Indignation* these Gentry are in, is not for Mr. *Catcott*, nor for the *Aleim*, nor for *Christians*; but for themselves, and for their imaginary *Deus*. The Word *execrated*, I readily own would be Blasphemy against their imaginary *Deus*; their, as the *Apostates* call

* It may be observed here, that אָרַר is, when spoke of Things whose Perfection it is to be *stable*, *lasting*, or *fixed*, expressive of the contrary Condition, as *Jacob* says of *Reuben*, *Gen.* xlix. *Unstable as Water thou shalt not excel:* and so is of the same Root, and has the same Idea as אוֹר which is rendered *Light*, a *Flux*, something *flowing*; the Word is well render'd *Cursed*, when used as above, and this gives us the Idea the inspired Writer had when he used the Word; and *flow*, *flowing*, *light*, are used by us in the same Manner as אוֹר in *Hebrew*.

call their imaginary one Person in Opposition to the *Aleim*, their blessed *God*, if any such were; as it would be of a Person of the *Essence*, if he were supposed to be eternally so. That which warms the Blood, composes the Mind and gives Life to a *Christian*, *chills the Blood*, *distracts* and gives their common Enemy (*Christians*) an *Advantage*, nay, is Death, eternal Death to these Creatures. It may well put them into Convulsions, to hear that Man fell, became *execrated* by his Sin, and that a Person of *Jehovah*, who was his Surety, was to take and took Flesh, and was *execrated* for the Sins of Men, and that they cannot take the Benefit. No Wonder, these are but foretastes of what they are sure will come, this is what makes some of them write so distractedly as they do.

For one of the *Essence* to lay aside the Glory which he had with the Father, to take Humanity, and become one joint Person, in order, *inter al.* to support the Humanity to endure the Wrath due for the Sins of Men, till it was finished, and the Humanity said, *Ps.* xxii. 1. *Mat.* xxvii. 46. אלי, אלי אלי, אלי, θεε μου, θεε μου, or if they please now, *Mar.* xv. 34. אלוהי, אלוהי, ελωι, ελωι, ο θεος μου, ο θεος μου, *why hast*

thou forsaken me. Moses—sine Principio, p. 176. *Walton P.* v. 1. p. 88. *de Lingua Syr.* makes it אלהי. Where several of the Divine Writers mention the same Person upon the same Occasion, each gives him a different Attribute, not to make the Text uncertain, but more fully to describe the same Person. He that left the Manhood was Θεος, was surely according to our Ideas of Things, and according to the Words of the Law, *an Execration*, notwithstanding that, when it was performed it was by Covenant to entitle that Person to have the Glory of redeeming, ruling and saving those who accepted and came into the Benefit, nay, to be the Glory of the *Aleim*, which changed the stile of the Sacred Writers in the *Epistles* and *Revelations*. Then it might be said in another of that Person's Titles, as 2 *Sam.* xxii. 32. *who is* אל (the Irradiator) *save* Jehovah. Thus the *Oath* was performed, and one was *execrated* for many, and enjoys the Glory, and the *Aleim* are true, and the *Observators* are Lyars, *p.* 14. So for any Thing these Creatures have said or know, all the Religion of all before, and of the *Jewish* Believers, and of *Christians*, came from an *Oath*, which put one under a Temporary *Curse*,

Curse, and 'tis Time for these Creatures to support themselves here, to make a Jest of it; for if it be true, as it certainly is, those who die in what they call their Religion or Morality, or *&c.* are eternally *Cursed*. I suppose, as it was the greatest Faulr, *Hos.* iv. 1. *There is no Knowledge of the* Aleim *in the Earth*, it will be the greatest Torture of the damned in Hell, that they knew that one, who was *Jehovah*, one of the *Aleim*, was voluntarily *execrated* to redeem Men; and particularly of these who would not accept of the Redemption; and that they have been drawn into that State by the stupid Forgeries of *Apostates*, in Contradiction to the benign Intentions and reiterated Warnings of *Christ*, in direct Opposition to the Words of the *Text*, and in Contempt to Reason, Credibility, or Possibility: That this Trumpery could be deliver'd by *Moses*, or preserved by the *Jews*, and their *Apostates*, from his Time till within 1200 Years past, without writing, will augment their Torment beyond Expression. It has been often preached in this World, as *Ps.* ix. 17. *The wicked shall be turned into Hell, all the Nations that forget the Aleim.* Ps. l. 22. *Now consider this, ye that forget* אלוה, *lest I tear you in*

Pieces, and there be none to deliver. There will be no need of Preachers in Hell; every one there will charge not only the *Satans*, the Seducers of him, but himself with this. We shall preach that *Christ*, Compound of *Jehovah* and Man, was *execrated*; that is, preached in Heaven before *him that sitteth upon the Throne and the Lamb*, who was slain upon a Tree, and you may preach your Pointing, Rules, and the *Language* of the *Alcoran* in Hell, they will no longer go down here; and if you do not, those you have sent thither, by such cursed Alterations of the *Text*, will preach them to your eternal Shame and Torment. You will have *Arabick* enough there, the *Apostate Jews*, and their false *Prophet*, have furnished you with Company enough of that forged Language.

According to the old Proverb, a Man sinking catcheth at every Twig. If the Earth should open under these, who make such an Exclamation against this Word, as it did under *Corah*, &c. who had said the Congregation were holy, so needed none to be *execrated* for them; then emblematically, afterwards really, would they not lay hold upon the Grass to keep them from sinking, do they not now lay hold

hold of Arguments as little able to help them?

Mr. *Hutchinson*, in his *new Account of the Confusion of Tongues*, has shewed that it will not be allowed at the last Assize, that *Hebrew* Words should be explained by *Arabick*, where one Word has several hundred Significations, and where one Signification has as many *Arabick* Words for it; so I cannot allow it. In *Hebrew* where there is no Speck, nor no *Arabick*, אלה is the *Verb* and the *Noun singular*, and אלהים the *Noun plural*, and אלוה the *Participle passive*. So those and their Constructions must stand, till the *Observator*, or others, bring not Arguments and Chicanery; but Evidence, without Exception, to alter them.

The *Observator*, p. 38. advises Mr. *Catcott* to weep bitterly for blaspheming *Jehovah*, because *Peter* wept bitterly for denying *Christ*. But *Peter* committed a greater Crime, *Mat.* xvi. 22. *And began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee;* ——which forced *Christ* to say, *Get thee behind me, Satan*——Mr. *Catcott* has used a Word, which honours *Jehovah* in Man. *Peter* wiped off this Crime by a Confession who *Christ* was. These

Things were not then, but were accomplished when *the Son of Man was lifted up*. The *Observators* deny the *Essence* being in *Christ*, and the Fact; and I doubt they are past Advice.

He agrees with the Author about the Perfection of the *Hebrew*; a *Language* contrived by the Wisdom of what he would have called his *God*, the Repository of all divine Knowledge, *&c.* But would have it left to every Monkey to find out a Word or Words, in any *Apostate Language*, to determine the Root and Sense of every Word or Words in it; so all divine Knowledge, the Will of his *God*, &c. and makes him a *God*, that writes that you cannot understand it, without going to the Devil to have it construed by him.

The Problems in *Euclid*, *Experiments*, *&c.* are Subjects which can be discovered by common Abilities of Men; but neither the Terms of Salvation, nor the Formation and Operations of this Machine, so the Science of *Philosophy*, which are clearly revealed in the *Hebrew* Scriptures, are, what any Man without them could ever discover.

He wishes the *Hebrew Language* were perfectly understood by all Divines. The

Use

Uſe of the *Hebrew*, as taught by him and the *Rabbies*, is to make Men *Apoſtates*, and his way of Derivation to make them *Mahometans*. The Ignorance of both is detected, and the more they ſhew of it, the more they recommend Mr. *H*'s Performance.

Inſtead of Proof that *Hebrew* is derived from *Arabick*, or to be conſtrued by *Mahometans*, he ſhews you that he can write, which he calls Proof; that שמים *&c.* are derived from this or that in *Arabick*, and ſignify this or that. The *Maſorite Rabbies* could not get quit of שמים but made it *dual*, made it ſignify twenty Things, as *ſhem there*, and *maim Waters*, *&c.* becauſe *Arabick* was not then forged; though this was only hinted at, p. 6. in the Sermon, ſo not in the way of our *Obſervator*. There are ſome *Names* to and Ideas in natural Things in the *Hebrew*, which he is not willing to ſee. This Word expreſſes the *three Names*, *Fire*, *Light* and *Spirit*; and it and they are alſo uſed from *Geneſis* to *Revelation* for the *ſupreme Three*. He knew this Word had killed his Father's eldeſt Son, begot on the Body of the *Heathen Claſſicks*, ſo as *Arabick* has ſeveral hundred Significations for one Word, as you may ſee in ſaid Account, he has found out one near this, which he

fancies will prevent its doing more Mischief to his Family. The reſt of his Words are concerned in explaining the Formation of this *Earth* in Mr. *H. Moſes Principia*, which was the firſt of this kind of Unanſwerables. As they are not willing to learn, ſo can know nothing of *Philoſophy*, neither Mr. *H.* nor I can ſhew them how the Words and the Conſtructions of them in that Piece correſpond with the Things, and ſo convince them.

In order to confound, he places that which precedes the *Cherubim* at the latter End, firſt makes them *Angels* which join his *Deus*; then would place them not near him, but at *Paradiſe*, where he is not willing to own that *Jehovah Aleim* or his *Deus* was to inhabit. He makes a terrible Outcry, that if we break through his Maſter's Rules, we may ſpoil all their Conſtructions. 'Tis true, and we will obſerve none that are arbitrary and falſe: The ו *Vau* a Conjunction ſtands before ſome *Verbs* with the Sign י *Jod*, which by *Bythner*'s Reg. 79. he makes equal to אז *then*. If the *Verb* with the Sign *Jod* was to expreſs Time paſt, why did they put in the *Jod*, why not write the Letters of the *Verb* with only the ו *Vau* preceding? as *Gen.* ii. 24. ודבק *Iſa.* xiii. 21. ורבצן

ומלאו—ורבצף : xxxii. 16. וישכן *Jer.* xvii. 6. וישכן *Zac.* viii. 8.——והיו--ושכנו So Numbers in *Deut.* xxx. *& al.* So *plural Gen.* xxii. 6. ונשתחוה *and we will worship,* ונשובה *and we will return.* Though all the Times *Moses* ſpeaks of there, were paſt when he wrote, he wrote as preſent, and relates Facts or Events in Succeſſion, the *Jod* is a Sign from that Moment the Author is ſpeaking of forward; ſo in many Places it cannot be conſtrued otherwiſe, (perhaps he'll ſay ſome of theſe have not the Speck under) as *Gen.* ix. 27. וישכן *and he ſhall dwell. Ibid.* 1 *Chron.* xxiii. 25. *Pſal.* lxxviii. 55. as *Job* xxii. 27. *Thou ſhalt pray unto him, and* וישמעך *he will hear thee.* So 2 *Chron.* vii. 14. ויכנעו *and ſhall humble themſelves,* ויתפללו *and pray,* ויבקשו *and ſeek my Face,* ויבשו *and ſhall turn.* Pſal. xxxvii. 29. *The juſtified ones ſhall inherit the Earth,* וישכנו *and ſhall inhabit it.* lxxxvi. 17. ויראו *and ſhall ſee it,* ויבשו *and be aſhamed.* He would make *Hebrew* conform to our *Language,* we have no *Tenſe* for this. He may take it that human Languages expreſs not the *Tenſe, ſhall* or *will* determine no part of future Time. The neareſt we can come in our *Language,* he next ejects him out, he next dwells and will dwell. Begin where

where you pleaſe, and the next Action was to eject, and the next was to inhabit מקדם *from the Precedent to the Garden of* Eden את, *the Subſtance of the Cherubim.* If they will mend the *Engliſh* and form a Tenſe, which expreſſes the firſt Part of Time future, they may, but they muſt not pretend to mend the Record. So *did* determines no Part of Time paſt, and 'tis certain *Jehovah Aleim* did not inhabit the *Cherubim* there, before the Man was caſt out; but if they had, that would not have altered the Idea of שכן, which when applied to a Perſon or Perſons, is always to inhabit. He ſays true, that it is in ſome of our *Tranſlations*, *The Lord God placed the Cherubims*, and to ſhew you that there is not a Fraud ſo naked, but he dare offer it, he ſays, *And we have every Tranſlation in the Polyglot Bible to juſtify it.* The LXX, which is the only Tranſlation there, if one may call it ſo, which we have any Buſineſs with, inſerts ("And drove out *Adam*, *and* κατωκισεν dwelt in it againſt the Paradiſe of Pleaſure") And εταξε inſtituted the Cherubim, and flaming Sword, which is turn'd to keep the Way of the Tree of Life." Τασσω is to inſtitute with Power, and they are called an Inſtitution, *Exod.* xxv. 15, to 22, and *Iſa.* viii. 20. which the LXX ſup-

ſuppoſes to be the chief, and makes the Law εις βοηθειαν *an Aſſiſtant*, ſo makes it and the Law for one End. The *Apoſtates* who have made all the other *Tranſlations*, were not willing to own the Law was publiſhed before *Moſes*, ſo have inſerted *placed* in ſeveral of the reſt. In the *Heb. Samar. placed.* In the Note, *verſ. Samar. made to dwell*; as the *Samaritan* was never pointed, ſo keeps the *Conjugation* and the *Sign*, and muſt be governed by the preceeding *Noun*, it muſt be *inhabits*. In *Targ. Onkelos*, 'tis *placed*, in *Targ. J. B. Uziel* (cited *Glory or Gravity*, p. 105.) " He drove out the Man, and made the Glory of his Divinity to dwell of old between the two Cherubims." *Targ. Hieroſ.* " And he caſt out the Man, and made the Glory of his Divinity to dwell of old, from the Eaſt of the Garden of *Eden* over the two Cherubim." And they both keep in אלהים; the *Syriac incloſed*; in the *Perſian* and Vulgar, *placed*; in the *Arabick* there is the Improvement, which till then they could not arrive at, " He placed at the Eaſt of *Eden* Angels, *&c.*"

He ſays, there is no other Difference between the Action and to cauſe the Action, between inhabit and to cauſe to inhabit; but that they are ſometimes diſtinguiſhed by

by *Vowels*, where he means *Points*. Now I shall leave out his *Points*, and allow no Alterations, cited *Glory or Gravity*, p. 40. The *Jews* say, *Schind. Lex.* p. 830. " By the Presence of God is meant the Glory of God, which appeared in the Holy of Holies between the Cherubim: Of these at the End of the *Gemara*, ch. 1." *Bod. Syro-Chald.* כבד *to honour, glorify*, *Lev.* x. *Psal.* xlix. Whence כבוד by which Name in their more secret Writings they mean the Divine Presence or *Shechinah*." So *Lev.* xvii. 4. משכן is a Place for *Jehovah* to dwell in, and *Numb.* i. 50. is called the *Habitation* of the Institution. *Numb.* v. 3. xxxv. 34. *I* שכן *a Dweller in the midst of them. Deut.* xxxiii. 16. שכני *of the Dwellers* in the *Bush.* (We find סנה 1 *Sam.* xiv. 4. the Name of a Rock, סנאה *Esdr.* ii. 5. of a Place, מגדל סונה *Ezek.* xxix. 10. *Gr.* σαις, *Ezek.* xxx. 15, 16. סין the מעון the Place of their *Shechinah* in *Egypt*. This סנה *Gr.* βατος a Bush, was called, *Exod.* iii. 1. the Mount of the *Aleim*; and the Appearance and the Fire, from whence the Voice came, was in the *middle* of *Sinah*, which must have been a sacred Grove or Tree on a high Place, *Deut.* xxxiii. 16. where the Presence שכני were upon Occasion. And because

becauſe *Moſes* before he was inſtituted was charged, *not to approach*, and was to put off his Shoes, for the Place whereon he ſtood was אדמת קדש הוא. *Pſal.* lxviii. 17. Adonai *is in them*, in *Sinai* קדש, and *Exed.* iii. 13. they were to ſerve the *Aleim* upon that Mountain. *Gal.* iv. 24. *Heb.* xii. 18. *Sinai* is made a Type of the Typical State. Βατος is derived from βαινω, and might be uſed for Buſhes of what we call Creepers, which take root from their Tops, ſo go on. It gives Name to a Hill, to a Town, ſo *Steph. Theſ.* Vol. I. p. 636, 637. αβατος facred, ſee *&c. Scap. Lex.* p. 223. *Templum, Adytum.* The Skirts of the Mountain were acceſſible, the Place of Congreſs, the Grove not for any but an Interceſſor, or by Directions. Something ſounding like βατος is mentioned in *Iſa.* vii. 19. בתות; they offer to derive this from בית a *Temple.* 2 *Sam.* vii. 6. *Have been walking in a Tent and in a Tabernacle.* So 1 *Sam.* iv. 4.——*The Inhabitant* הכרבים *of the Cherubim*, ibid. 2 *Kings* xix. 15. *Pſal* lxxx. 2. But 1 *Chron.* xiii. 6. יושב inhabiting the *Cherubim.* The Glory, the Appearance of a Man between the *Cherubim*, which the *Jews* only mention, and the *Text* mentions, *Numb.* vii. 89. *Ezek.* x. 4. was an Exhibition of that Perſon the

the *Apoſtates* deny. The *Cherubim* are called *Aleim*, *Ezek.* i. 1. and inſtead of the *Aleim*, x. 20. So *Iſa.* xxxvii. 16. Jehovah *of Hoſts, the* Aleim *of* Iſrael יושב הכרבים *The Inhabitor of the Cherubim, thou art* Aleim, *thou only of all the Kingdoms of the Earth.* See Words ſynonymous to שכן *Glory or Gravity*, p. 160.

'Tis certain that the Method of preſerving Knowledge, before *Moſes* and Letters, was by Hieroglyphicks; and the *Apoſtate Jews* confeſs, that the Knowledge of the *Cherubim* came from Paradiſe, as ſhewed in *Hebrew Writings perfect*, p. 410, 411. And that the *Heathens* had theirs from Paradiſe, p. 425. 'Tis certain that the Hieroglyphical Emblems were never pretended to be explained before, and 'tis certain they are explained now. Will the *Obſervator*'s Aſſertions prevent Men from taking the Benefit of that Knowledge? The Method of exhibiting the Redemption of Men by *Chriſt*, before he came, was by theſe Emblems firſt exhibited ſupernaturally in the Air at Paradiſe, on the Mount, *&c.* After made of Gold, Wood, or, *&c.* and when theſe were loſt again ſupernaturally exhibited by Types, *&c.* This of the *Cherubim* exhibits

bits the Making and Performing of the Covenant and *Oath*, and all Religion was performed before these Emblematical Faces. The *Apostate Jews*, who rejected the Trinity and Redemption, and they say the Use of this Figure in their last *Sanctum Sanctorum*, and hid the Meaning of all these Things, confess as cited in Mr. *H*—'s *Glory or Gravity*, p. 95. *Buxt. Hist. Arcæ Fœderis* (of the Purifier) p. 151. " As the *Hebrews* themselves confess—that the Foundation, Root, Heart and Marrow of the whole Tabernacle, and so of the whole Levitical Service, was the Ark, with the Mercy-Seat and Cherubim, as *Cosri* writes, and *R. Jehuda*, and referred to, and regarded it." *Sibil. Orac. Sevatii Gal.* p. 111. *Targ. Hieros.*—*Arise, O Word of the Lord, with the Power of thy Strength*, &c. Since then the Ark, with the Cherubim, was the Symbol and Sacrament of the merciful Power of God."— *Ibid. Buxt.* p. 191. *R. Bekai*, " The Figure of the Throne of Glory, (of God)—and Dwelling-Place of the Divine Majesty." The Meaning of these Things has lately been recovered, and this Figure engraved. This exhibits the whole Affair of *Christianity*, the *Essence*, the *Trinity*, or three Persons of

that *Essence*, the Incarnation of one of them, the Satisfaction, *&c.* This was the Glory of the *Aleim*; this Institution was the Evidence of their Love to Christians. *Is.* viii. 20. The Presence, the Oracle in this, while it lasted, was to be heard before the Law, and during the Law about the Law, War, *&c.* but nothing else.

This is the most terrible Figure to an *Apostate*; this puts even the most case-hardened, who thought himself Proof, out of all Temper. The Jesuit begins, and talks of the Etymology of the *Cherubim*——*a Notion almost universally received*——no Doubt of this——says, he adds, *for which there is not a Word of Proof in the* Scriptures.——*The* Apostates *own* —— *and he* (the *Observator) believes no* Christian *can confute it.*——*If he understands his mystical Way of Writing* (which brings Mysteries to Sense, which he doubts) *then the* Cherubim *were uncreated.* They never suspected, there was any thing in the Scripture, so never looked at the *Text*, till these Constructions forced them to make Objections. The Juggler says, he does not understand this or that; he never was inclined or endeavoured to understand them, for Reasons very plain. Suppose we allow, that

no

no Man has matched him for turning the *Scriptures* into Nonſenſe, and that 'tis enough to excel in one Science? May that drop with him. What Right has he to bully People who do underſtand them? He has gone on till his Averſion is become natural to the Knowledge of every thing that is great, or good, or true. Was the Precedent of the *Cherubim*, the Fire and the Sword exhibited to *Adam* and *Eve* by Paradiſe, or that Pattern exhibited to *Moſes* in the Mount, uncreated? Were the Copies of them made of Gold, Wood, *&c.* uncreated? Were they not inanimate Repreſentations framed immediately, at each reſpective Time, out of created Matter, or copied by Men? Were they any thing but an Exhibition of what the *Rubbim* had done, and what Man was to do? That Species of Preſence, which was in them, and inviſible otherwiſe than by Effects, or otherwiſe perceptible, except by Voice, was indeed uncreated. The Cloud in the Wilderneſs, the Glory, *&c.* were not uncreated Emblems, nor *Jehovah*; but a Preſence of *Jehovah* was in the Cloud, and in the Glory. The brazen Serpent was not an uncreated Emblem, and was not the ſecond Perſon in the *Eſſence*; but that Perſon was preſent in it:

So the other Appearances in the *Old and New Testament* were so. The *Cherubim* were not called, nor were an uncreated Emblem, nor were *Jehovah Aleim*, but were an Exhibition as above; but their Presence dwelt in them.

The *Observator*, p. 27. says, "The "Author of the Sermon says, that *Philo* "was the first who asserted, that the *Che-* "*rubim* were created Powers; and sup- "poses they thought the *Cherubim* created "Powers when first painted or carved in "the Wilderness, though all the World "had them before; because if *Moses* had "thought them uncreated, he would not "have made any Similitude or Image of "them, for fear of breaking the second "Commandment, *&c.*" *Moses* was not commanded to make a Similitude of the *Cherubim*, but a Similitude of the *Rubbim*; and the *Heathens* had their *Rubbim* also: And *Moses* knew, that the true *Aleim* were uncreated, and was told, that one of them would give him Directions from above this Figure; the same as they did by Paradise, as it is written in a Book, which is as good as if it had been as old as *Adam*, that they were to keep the Way to the Tree of Lives; which is the End of all the Books. The chief Affair between the *Aleim* and Men, was to keep that Way;

and

and *Moses* knew, that the second Commandment was not to, but from, the *Rubbim* to the People, that they should not make any Similitude for a visible Object of Worship. And if the *Observator* had asked his Rabbinical Brother, he would have told him, that their Brethren the *Apostates* own, that the second Commandment did not affect *Moses* nor *Bazalecl*, &c. *Wagensel Tela ignea Satanæ, Nizzachon vetus*, p. 47. "For the same Reason who can object to making the Cherubim from the Scripture's saying, *Thou shalt not make to thyself*, which is to be taken thus, *Thou shalt not make (graven Images) of thy own Accord, but at my Command thou mayst make them.*"

The *Observator* says the *Jews* say the Angels were created on the second Day, and *Christians* cannot disprove it; poor Man, he knows not what the *Jews* meant. The created inanimate Agents which were formed on the second Day, and which the *Heathen* and some of the late *Jews* called *Rubbim*, and worshipped, and are Similitudes also of the *Great Ones*, are what they are speaking of, and which the Translations render the Hosts of Heaven. The *Apostate Jews* universally agree, as much as they do in any Point, several of them are cited and explained in *The Covenant in the Cherubim*,

bim, or Hebrew Writings perfect, &c. *p.* 234, 5, 6, 7, 8, 9, *& al.* that the Exhibition of the *Cherubim*, which they call *Thronum Majestatis, Thronum Gloriæ divinæ*, &c. so the *Sanctuarium* for it and them, were created before this World (some say 2000 Years before;) and 'tis expressed, that those at Paradise were מקדם from that Precedent. What *Philo* says, hath Contradiction in itself. The four Faces (a Term constantly used for Persons) were one *Cherub* on each End of the כפר, and were the same, or each Figure was the same, and all of one Piece; so could not be two, his *Lord* and his *God*, which the *Observator* is so fond of putting for *Jehovah Aleim*, though *Jehovah Aleim* were exhibited by or in them. Why the same four were at each End, see *Glory or Gravity*, p. 120. Why, as *Ezek.* xi. the Glory left the *Cherubim*; why two Faces, and no more, *Ezek.* xli. 19. in his Temple; see *Use of Reason recovered*, p. 230. and below in the *Revelations*.

The *Observator*, p. 30, 31. perverts every thing; will not state the Case, that the Numbers of one and four are used as one and three, in what these represent. There were but four Creatures exhibited, and the Visage of each of them is plural, as usual, I suppose, because each Visage

has two Sides; but they were all four exhibited in each ſingle Figure, called a *Cherub*, cited in *Glory or Gravity*, p. 122. and there were two Figures, each a *Cherub*, joint or of one Piece of Gold, in the *Sanctum Sanctorum* of the Tabernacle; ſo thoſe two, and other two (or more) whether joint from their Feet or ſeparate appears not: And the four Figures called, *Ezek.* Ch. i. 5. *& al. Living Creatures*; and Ch. i. 22. x. 15, 20. *The Living Creature.* Ch. i. Ch. x, *&c.* and each Figure had *four Viſages*, and but two of the four Viſages, in his Temple, Ch. xli. So in each Place they are called *Cherubim.* And the Faces in theſe Figures are deſcribed, Ch. i. in a different Order from thoſe in Ch. x. and both from that in the *Revelations*, as Exhibitions of different Scenes. *Ezek.* i. 6. *Every one* (every *Cherub*) *had four Faces*; ſo Ch. x. 14, 21. But Ch. i. 10. *As for the Similitudes of their Faces, the Faces of the Man, and the Faces of the Lyon upon the Right to the four of them, and the Faces of the Bull on the Left to the four of them, and the Faces of an Eagle to the four of them.* Does not the *Vau* join the Faces of the *Man* and the Faces of the *Lyon*? And are not the other two Viſages without Connection? And were

not the two Faces of the *Man* and the *Lion* always together, without the other two in *Ezekiel's* Temple? *Ezek.* i. 11. *And their Faces and their Wings,* פרדות *were divided above, of each of them; two joined to each, and two covered their Bodies.* Was there any Part but the Visages and the Wings, Issues, Divisions from above each of these Figures? Each Figure, or *Cherub*, containing four Animals was united, see *Glory or Gravity*, p. 211. 1 *Kings* vii. 29. by the Word ליות, &c. The Word for the Issues is used for *Mules*, Issues from the Copulation of two different Kinds, explained in *The Use of Reason recovered*, p. 53. *Their Persons and their shadowing Powers were distinct*, &c. Does describing the Parts of any things joined, separate them? Were not each *Cherub*, and both in the *Sanctum Sanctorum*, of one Piece of Gold? So in the Exhibition, *Ezek.* Ch. x. 14. *And four Faces to each* (*Marg.* Cherub) *the Face of the first, the Face of a Cherub; the Face of the second, the Face of a Man; and the third the Face of a Lion, and the fourth the Face of an Eagle.* The *Observator*, who could not endure to see the *Man* and the *Lion* joint put in the first Order, pretends, *p.* 30. to give us a Construction, but puts one thing for

another, makes Nonſenſe of the whole, and then complains, that they prove not what the Sermon ſays they prove, but prove the contrary. He or they begin, Cap. x. 14. *Every one had four Faces* (or———*This one Viſion had four Faces on the four Sides, that is in particular.*) *The firſt Face was the Face of a Cherub, or an Ox.* Chap. i. 10. *And the ſecond Face was the Face of a Man; and the third the Face of a Lion; and the fourth the Face of an Eagle.* Were theſe two Viſions one, was it the Viſion, or each *Cherub*, ſo each of the *Cherubim*, that had four Faces on the four Sides? In Ch. x. 14. the *Bull* was firſt; but he skips back nine Chapters, and takes another Piece out of another Viſion. Ch. i. 10. was the *Man* ſecond there? Was he not firſt and joined with the *Lion*? Is there any ſecond, third, or fourth in that Verſe? In *p.* 31. he cites *Ezek.* i. 5. *There were the Likeneſs of four living Creatures.* Here he puts a *ſingular* for a *plural*, *Likeneſs* for דמות *Likeneſſes* (then he leaves out) *this was their Appearance, the Similitudes of a Man to them*; you may ſee in the graved Figure, this Man had three Similitudes, one in, one above, and one below the *Cherubim*; and he leaves out the De-

ſcription of theſe four Animals to *v.* 10. and gives us the Deſcription of their four Faces inſtead of them; and then makes his Deductions, and thinks this will confound, though it be but for a while. Ch. i. 10. *As to the Likeneſſes of their Faces, they, the firſt of the four.* Is there any *(the firſt of the) they four*, what four? Had a *Man*, or, *&c.* four Faces, had not each *Cherub* a Body of four Bodies united, and four Faces? Is there any ſecond, third, or fourth? Will ſuch curſed Inſertions as theſe make a *Cherub* one of the four Viſages; or that each of thoſe Creatures were alone or diſtinct from each other; or that the Faces of the *Man* and the *Lion* were not joined? *v.* 6. Every one (Animal or *Cherub*) had four Faces (ſo there were ſixteen Faces, four on each Side) *and four Wings to each of them* (ſo 64 Wings) *v.* 8. cited *Uſe of Reaſon recovered*, p. 61. *And there appeared to the Uſe of the Cherubim, the Exemplar of a Hand* (the Power) *of the Man under their Wings*, on their four Sides, *&c.* He charges the Author of the Sermon for leaving out, Ch. x. 9. which to turn his Impudence, confutes not that Author but the *Obſervator*, ſhews that Animal and *Cherub* is the ſame. *And when I looked, behold the four Wheels*

by

by the Cherubim, one Wheel to one Cherub, and another Wheel to another Cherub. Each *Cherub* had the ſame four Creatures joint, and their Viſages above; but they were ſo placed, that one Viſage had the Conduct of the Wheel in one *Cherub*; another in another; and the other three Viſages in each *Cherub* concurred in each Act; and that even the two Viſages which were joined, had each a Wheel, and in many Caſes, and with the Concurrence of the other, acted each a diſtinct Part. So Ch. x. 7.

As two *Cherubs*, each conſiſting of four Creatures, one at each End of the כפר, were neceſſary to exhibit the making of the Covenant, regarding the Sprinkling of the Blood, *&c.* ſo four *Cherubs*, each with the four Creatures, were neceſſary to exhibit the Adminiſtration in the Execution of each of their reſpective Parts; ſo that, as above, one Creature in each *Cherub* might have his Wheel his Part, ſo that all the other three might concur, go the ſame Way, go with his Wheel: And as all the four joined, are called a *Cherub*; ſo one of the Creatures is called a *Cherub*; as *Ezek.* x. the *Bull.* Ch. xli. So two the *Man* and the *Lion.*

The

The *Obſervator* inſolently inſults Mr. *Catcott*; and aſſerts, there is nothing to the Purpoſe in *Ezek.* Ch. xi. Is not *v.* 22, 23. to the Purpoſe, That the Glory of the *Aleim* of *Iſrael* was above the *Cherubim*, and that *he went from the Midſt of the City, and ſtood upon the Mountain, which is on the Eaſt of the City?* And that there was nothing to the Purpoſe in Ch. xli. Is not *v.* 18, 19, 20, 25. to the Purpoſe, where each *Cherub* had but *two Faces*, the Faces of a *Man* and the Faces of a *young Lion?* His admired *Philo* was not ſo impudent as to talk at this rate, to confound the Original, and the Emblems, cited in *Glory or Gravity*, p. 107. *Philo*, p. 665. " It pleaſed God therefore to erect a Tabernacle, a moſt holy Building, whoſe Conſtruction, *&c.* *Moſes* by divine Oracles had learnt in the Mount, by contemplating in his Mind the incorporeal Ideas of the future Edifice; according to which, as an intellectual Model, the viſible Copy was to be planned out. P. 666. For the internal Parts (of the Columns) looked towards the inmoſt Parts of the Tabernacle, which are Symbols of intellectual things; the external are turned towards the outward Tabernacle, and ſignify ſenſible things. P. 11. What the Mind

Mind is to the Soul, that the Eye is to the Body; each sees, one, intellectual; the other sensible things: But the Use of the Mind in Knowledge is to understand incorporeal things; of the Eye in Light to contemplate Bodies." *Philo Life of Moses*, p. 606. " He had besides from the *Ægyptian* Doctors, an occult Philosophy, written in, as they call it, hieroglyphical Letters, *i. e.* in the Figures of Animals, which they also worshipped as Gods." Not for Attendance. *Pug. Fid.* p. 133. cited among many such in *Hebrew Writings perfect*, &c. p. 127. In *Glossa Talmud*, Cap. 5. *Beracot* —— " The blessed God gave us the Figures of the Tabernacle and Sanctuary, and all their Furniture, Candlestick, Table and Altars, for spiritual Figures, that we may learn from thence Truths of a higher Nature."

The Image is frequently called by the same Name as what it represents; but the *Heathens*, as you may see in *The Names and Attributes of the Trinity of the Gentiles*, called the Names *Rubbim*, without a כ; so *Aleim*, &c. and had a double Temple to them. This, among many other Reasons, made a Distinction. The *Observator* says, p. 17. *If I could depend on his own Derivation, I should desire no*

no more to confute his Assertion. He saith, they were named Cherubim, a Word compounded of ך che quasi, *a Note of Likeness, and Rubbim the great Ones,* &c. *and therefore he* (Mr. Catcott) *adds, that Christ, and He only in Propriety when on Earth, was called Rubbi or Rabbi, My Great One.* (And as there is nothing but stupid Sophistry in almost every Word he says, this outdoes all that ever was heard of, How will he do it? by saying ——— *Now every Like is not the same.* Wonderful! No Man now, or ever supposed, that a Similitude and what it represented, were the same. *Satan,* when he spoke to *Eve,* knew the Meaning of כ, and applies it to *Aleim.* The *Cherubim* were not *Rubbim*; so Man, who was like, was not one of them. Is there any *che* to *Rabbi*; and then what is *Every Like is not the same* for? A Type may be like the Original, and not of the Substance of the Original; nay, 'tis impossible, that any Representation could be of the same Substance of the *Rubbim.* As there were *Cherubim* to exhibit the Three; so there was a *Cherub,* a Likeness of the Great One to represent One; and every one, who believes, must call him *Rabbi,* my Great One. *Christ,* the Man was like,

and

and the Essence in him was of the same Substance of, and was one of them; yet he brings Proofs of this, and keeps in his Nonsense of uncreated, and annexes it to Emblems, calls it *Jargon*, and draws Conclusions: One is, that *if it means the* Trinity, Te Deum *is not right, the* Trinity *worship one another*, of which presently; another, that *if he means by* Cherubim (plural) *Jesus Christ* (singular) *then* —— *and then* Christ *worships the other Persons in the same Manner and Order, as the other Angels do; which is contrary to the Words of St.* Paul, *who places him far above them all.* (Cursed Insinuation!) who does he place above them all? *Eph.* i. 20. the Humanity, Him that he says, was raised from the Dead.

He says, *the Author derives from Che and Rubbim, which he says comes from the Word* רבב (I see not that Word in the Sermon) *and that* Christ, *when on Earth, was properly called* Rubbi *or* Rabbi; (which the *Observator* had not *observed* before) *he asserts* Rabbi *is in* Hebrew, My Multitude or my greater Part. He has neither given us *Text* nor Rule for this. The *Hebrew* was not the *Language* writ when *Christ* was on Earth; but was sometimes spoken then. The Author is

not

not ſpeaking of Multitudes, or of Parts, but of a Perſon. I cannot find that ever רבי *ſingular*, was writ in *Hebrew*, or that there are Degrees of Compariſon in a *Hebrew* Word. But if רב be a *Great One* and *Hebrew*, and was his Title there, the Jod might properly be added to *Chriſt* when on Earth, in ſpeaking, and is writ in *Greek* Letters, *My Great One*; or in *Syr. Rabboni, My Great One.* Then he ſets his poor Pointer to work, and tells you a Parcel of Stories about Points, which ſtand for U[s] and O[s], *&c.* But what ſtands moſt in his Way is IM to *Aleim* and *Cherubim*; and though he complains ſo much of breaking Rules, he will not know the *plural* from the *ſingular*, nor that IM is the ſame as ים which he knew not how to write, which is the infallible Mark of *plural Maſculine*, and is confirmed by his *Bythner Reg.* 31. "The *plural* Maſculine adds to its *ſingular* ים." And tho' he would be quit of it, his *Reg.* 165. which he cites, and the Reference in it does not help him; ſo they muſt both ſtand *plural*, as propoſed in *Moſes* ——— *ſine Princ.* p. 95. *ibid.* p. 108, Inſtances of plural Words joined. *Hebrew Writings perfect*, p. 411, 412, the *Apoſtates* ſay, it is not lawful to explain the *Cherubim.* But to come

come to the Derivation, כ is *ſicut, like*; " It is to be remarked that the *Hebrew* Doctors, as *R. D.* teſtifies, thought כ *Caph* in כרוב a Servile, *&c.*" *Heb. Writings perfect. Mayer Philol. Sac.* p. 304. " Others finding that this doth not quadrate cleverly, more ſubtlely fetch it from כ *like*, and רב, and will have *Cherub* to be the ſame as *like a Great One*, i. e. wiſe, powerful, honourable and glorious. *Cornel. a Lap.* recommends this Opinion in his *Comment on* Exod. Ch. xxv. Fol. 540." Notwithſtanding this and other Shuffles I have cited, the *Apoſtates* in their Writings apply רב to *Jehovah*, as cited above, from *Pug. Fid.* 394. & *in Buxt. Arc. Fœd.* p. 132. By his *Bythner, Reg.* 80. Nor. 1. " כ for כן is either a Mark of *Likeneſs*, ſicut, about, nearly, according to;" *Caſtel.* כ *Gen.* iii. 5. כאלהים *like, as, Gods*——like and equal Condition." *Chaldee, Buxt. Chald. Lex.* כרוב " Like a Boy," one greatned, or grown great. (One greatning or growing great.) *Brix.* רבב " And it is often a Noun, as we obſerved above in רב. רב is elegantly put for Maſter, Teacher, a great Man, and ſuch like, from the many Dignities found in ſuch." *Pagn.* רבב " ſignifies an honourable Man, famous,

one

one esteemed; says *R. Dan.* called so from the many worthy Qualities he excels in; whence the *Jews* call a Master or Teacher among them רב, and with the *Pronoun*, רבי, which in the Gospel, from the *Syriac*, is writ רבוני my Master. *Isai.* xix. 20. *And he will send them a Saviour and* רב *one esteemed, famous, and he shall deliver them. Jerom.* A Defender, and Master," with many Examples. *Castel, Arab. Arobbo*, " was Master, presided, exercised the Power and Dominion, governed." The High-Priest, as cited *Glory or Gravity*, p. 136. was *Gen.* xxv. 23. called רב; so as 127, the High-Priest was as a Type properly called רבי. P. 170, *Ex.* xxxiv. 5. *Jehovah, El,* רב, &c. 2 *Sam.* xxiv. 14. רבים רחמו. *Glory or Gravity*, p. 119, the *Heathens* had a Temple to the *Names* under the Title of רבים so these Emblems were used for the *Names* and for the Chiefs; so *Esdr.* v. 8. בית אלהא רבא 2 *King.* vi. 16. *Because* רבים *they are Great ones who are with us.* Neh. ix. 19. *And thou in* הרבים לחמיך. Ps. xxxvii. 11. *And delight themselves in* רב שלום *The Great One, The Pacified.* Ibid. xlviii. 3. *City* מלך רב *of the King, the Great One.* Prov. xxvi. 10. רב *The Great One, the Former of all things.* Isa. liii. 12.

By

By his Knowledge shall my righteous Servant justify לרבים *to the Great Ones*—— *Therefore will I give him a Part among the Great Ones, and with the Powerful Ones*—*because he emptied out his Body in Death*, &c. lxiii. 1. *Who is this that cometh in human Nature, with died Garments from the Vintage? This that is glorious in his Apparel?* צעה *a Carrier away of Captives*, [Data, part 1. p. 56. and 231.] *in* רב *the Greatness of his Power. I who manifest the Secret in Righteousness,* רב *mighty to save.* Jer. xxxix. 13. xli. 1. רבי *The Great Men belonging to the King.* 1 Sam. iv. 4. 2 Sam. vi. 2. 1 Chron. xiii. 6. Ps. lxxx. 2. xcix. 1. *Jehovah* —— *who dwelleth in, inhabits, the Image of the Great Ones.* They would wrest this to a single Person, which they call the Divine Majesty. There was one Person above, mentioned, *Exod.* xxv. 22. xxix. 42, 43. xxx. 6. *Num.* vii. 89. That *Jehovah* would give Directions to *Moses from above the Mercy-Seat between the Cherubim*; so in *Ezek.* cited *Hebrew Writings perfect*, p. 464, 465. But that, though true, will not do their Business, there were three who inhabited the *Cherubim*, 2 *King.* xix. 15. and *Isa.* xxxvii. 16. *And* Hezekiah *prayed to the Faces of* Jehovah, *and said*, Je-

hovah Aleim *of* Israel, *who dwellest in the Cherubim; thou art* Aleim, *thou only of all the Kingdoms of the Earth; thou madest the Names and the Earth.* So *Ps.* xviii. 6. *I called upon* Jehovah, *and cried to my* Aleim. —— *And he rode upon one sicut* רב *a Great One, and did fly, and was seen upon the Wings of the Spirit.* Ezek. x. 20. *This is the Animal I saw instead of the* Aleim, *at the River* Chebar, *and knew that they were Cherubim.* Ezek. xxviii. 14. *Thou art like a Great One* ממשח *The Anointer,* הסוכך *Protector.* The *Apostates* used the Word רב in their Evasions, cited *Hebrew Writings perfect*, p. 331. "In the Book of the *Sanhedrim*—a certain Heretick said to *R. Idi*, it is written, *Exod.* xxiv. 1. *And he said unto* Moses, *Come up to the Lord;* come up to me, he should have said; if there are not two Gods. He said unto him, This is *Methathron*, whose Name is כשם רבו like the Name of his Lord;" see the rest, so *p.* 333. *Nizzach vetus*, 135. *Exod.* iv. 16. *Thou shalt be to him for* Aleim. Chaldeus (Targ.) "substitutes לרב *for* Master," see the rest. This Word a little before, when *Christ* came, and ever since *Christ*, has been abused and misapplied to the *Apostates*, and to those who

have ſtudied the *Oriental Languages*. They have aſſumed the Name, taken upon them to ſet aſide *Chriſt*, to place themſelves in his Stead, to direct Men what to believe and do, and have been great Maſters and Teachers, as *Maccab.* i. 14. to ſet up the *Heathen* or *Apoſtate* Religion. He trys what the *Apoſtate Jews* can ſay, they have writ Volumes, but can ſay nothing. This will not ſerve the *Obſervator's* Turn, he muſt have כרב to be a *Root*; ſee Citations, *Glory or Gravity*, p. 114. from Servat. Galil. Spencer and Philo. *p.* 107. "There is Reaſon therefore to think that *Cherub* among the more antient *Hebrews* ſignified Power." This will not do neither, he will have it from *Arabick*, or bring us one *Hebrew* Word for another, and tell us it is *Arabick*. *Marius de Cal.* כרב "A general Name for every Figure——of four Animals——כ and רביא, a Note of Likeneſs, and an Infant, one growing; a King, from his Greatneſs and Dignity. *Arab. Cherubim* the ſame as in *Hebrew*. *Arab.* Carab, to preſs, compreſs, afflict, grieve, weigh down, tire out. *Schindler*, the ſame. *Caſtel*, the ſame, and 1719 — Cherubim, the Chiefs of the Angels—The *Arabians* tell you many fabulous things about this Word, being ignorant of the Force of the *Hebrew*

Word, Gig." But these will not yet serve him, he wants to hook in קרב cited in Mr. *H——— Use of Reason recovered*, &c. p. 272. to *join* in Conflict, or, *&c.* קרב is used in Sacrifice, *Lev.* vii. 11. *& al.* the *Offerer* with the Sacrifice, and none else approached, and was, and is used for Believers receiving the Sacrament. *Marius, Heb.* קרב *to join*, &c. *Arab*, "the same as the *Hebrew*." Observator's Notes, p. 20. *Castel. p.* 1797. *Caraba, Num.* 6. *This is like the* Hebrew *Verb* ק רב *Quarab*, for "Letters of the same Organ are *often* changed for each other," *Bythner's Heb. Gram.* R. 1.—"Approaching the Divine Majesty. Placed near the Divine Majesty," and cites Texts. The same *Castel.* for fear this should not do, has the Impudence under רבב *Arab*, to give that Word also, after he has given it the same Sense, as the *Hebrew* several times, to insert "Draw near; drawing nigh; nearness." *Byth. Reg.* 1. is false, and destructive of the Certainty of the *Text*. And every Instance is shewed to be false, in one or more of the Translations, in *Marius de Calass.* and his *often* is false, without Exception, where it would change a Root.

'Tis certain a Writer or Lexicographer, who had taken the Words of *Arabick* by Pro-

Pronounciation of the Speakers, if there was a Likeneſs in Sound, and put them into the Letters of the *Alcoran*, which have not the ſame Powers as the *Hebrew* Letters, might have done all he could, and have made ſuch a Miſtake as this. But *Caſtel*, who is the moſt averſe to theſe Truths, of any Pretender to *Chriſtianity* I ever ſaw, who has not given any Conſtruction of *Jehovah*, nor mentioned *Aleim* in his *Hebrew*; has in the moſt impudent manner, p. 1797, under *Caraba Arab.* Num. 6. printed 1. *q. ar.* קרב " or for—drawing near to, he approached;" and another below, קראב " he came near unto him, and contracted an Affinity with him;" (which carries what the *Obſervator* would be at, a great way too near) and both are contrary to the general Uſage of the Word כרב by his own ſhewing, unleſs he would give them ſuch Offices, as the *Apoſtate Jews* would give to them, (cited *Hebrew Writings perfect*, p. 330.) " Angels of the Miniſtry, that is, thoſe who ſtand in the more immediate Preſence of God." And ſo makes what *Moſes* and *Solomon* called קדש קרשים to be for, and denominated from the Preſence of his *Deus*, and the Figures of ſome, I ſuppoſe two, קרבים each קרב Approacher

proacher with four Bodies united, four Visages, *&c.* and I suppose their Presences in those Figures; for the Substances of them according to him must be in Heaven, near the Essence of his *Deus*, and so that not only the Sacrifices, Prayers, *&c.* without, were made jointly to these Faces; but within that, the Blood was sprinkled, and the Incense fumed before these Faces, or the Presences in them; and that *Christ* now exhibits the real Blood, and the real Incense, before the three Visages of his *Deus*, and these two *Angels* in Heaven. This is full of as many Absurdities, as his *Aldha*, in his *Participle* approached, joined. This could not be by their own Right, if it had been, it must have been by Appointment. Even his *placed* the *Cherubim* near *Eden*, if it had been true, would not do, as he dare not say the Essence was in or near Paradise, unless he makes that Species of Presence which dwelt in the *Cherubim*, dwell in them, and that he dare not say, nor dare he make *Angels* the Seat, and the Carriers of this Presence, nor that the High-Priest sprinkled the Blood and fumed the Incense, before the Faces of *Angels*, nor dare he apply what is said, *Mat.* xviii. 10. *In Heaven their Angels* (Agents) *do always*

ways behold the Face of my Father, which is in Heaven. He may apply if he pleases, 1 *Pet.* i. 12. *Which Things the Angels desire to look into.* I had like to have forgot, as a Bull is called ברב changed into קרב it must be one who approaches the *Divine Majesty*. He offers this to set aside the express Texts of Scripture, he tells you רוב is in some Sense *Great*, greater Part; but he prefers the *Arabick*, those which come near any thing; because all their Divines have followed the *Oriental Languages*, that is, of *Heathens*, *Apostates*, *Mahometans*, or *Papists*, and because almost all the *East* are of their Opinion, and only we stand out. At last, in the utmost Despair, they fall a raving against those who discovered and shewed these Things. About ten Pages before, he talks of *Cherubim* and *Seraphim*, praising (what he calls) the *Divine Majesty*. I find, *Exod.* xxxiv. 6. without mentioning the Appearance, Jehovah *cried*, Jehovah, Jehovah, El——רב——and he finds, *Isa.* vi. 1, 2, 3. saw an Appearance, אדני *his Lord Seraphim*, and they cried one to another, *Holy*, *Holy*, *Holy*, Jehovah *of Hosts*. These Exhibitions are standing Declarations, that *Jehovah Zaboth* is in three Persons, and that

each is *Holy*, &c. So *Pſal.* xix. 1.——cxlviii. 2.——ciii. 21. *Neh.* ix. 6. The Hoſts of the Material Heavens or Names, are an Exhibition of the Perſons and Powers of the *Aleim*, and are ſaid to worſhip them. I ſhall defer what he takes from the *Revelations* a little. Theſe do not prove any Part of his Aſſertion, and I ſhall allow him nothing upon his Word: I ſuppoſe, he doth not underſtand *Hieroglyphical* Repreſentations, and his Maſters will not let him pronounce, or let *Jehovah* ſignify any thing but אדן *Lord*, and that is applied to Man, and *Aleim* is but a *Mahometan* Word, and אל is a Name for his *Deus*: So for ought I know, he may make *Jehovah* praiſe his *Divine Majeſty*. Theſe Things are ſufficiently explained, and I ſhall not re-print them for him. But as he knew this קרב could not paſs, about ten Pages further he begins with *Ezekiel's* Viſion as a new Thing, and after his Conſtructions, of which preſently, he tells you, ſome thought theſe four Beaſts were *Matthew*, *Mark*, *Luke* and *John*. Then he tells you a *Rabbinical* Story, which a *Rabbinical* Commentator, who could not judge at all, or do any thing elſe, had picked up. I can ſhew him Volumes of ſuch, writ by his Brethren,

to

to get quit of the *Cherubim* by way of Prevention. But the Learned Mr. *Joseph Mede, (to whose Judgment he submits)* says that they were four Standards, and that St. *John*'s Visions were the same, and cites *Aben-Ezra*, and two other *Apostates*, (what had the *Rabbies* to do with the *Apocalypse?)* that the *Lion* referred to our *Saviour*; the *Ox* to *Trajan*; the *Man* to *Septimus Severus*; and the *Eagle* to *Maximinus*; and makes their Agreement an Argument of the Omnisciency of *God*.

His Party already own, that he has outdone his Master the —— when he hath allowed that, p. 8. *the* Hebrew *Scriptures are the Repository of all divine Knowledge*; and has taken upon him to bluster and bully one, who has asserted their Meaning in this and other Points; and afterwards comes and says, it may be this, or that, or nothing, and at last refers his *incapable Self* to the Opinion of another who knew nothing, but still refers to others, *&c.*

All he produces from the *Apostate Jews*, their innumerable Constructions and Stories about the same thing, all he asserts himself, his several Offers about one Object, are Proofs that either they, or he

he would ſay any thing to get quit of theſe *Words*; but that neither of them knew what to ſay. So proves he knew nothing of the Matter, nor deſigned to ſet Mr. *Catcott* right; but to evade the Authority of the *Scriptures*, and deſtroy the Evidence, he has produced for *Chriſtianity*.

Guſſetius, in his *Preface*, joins with *Scaliger*, that each *Hebrew* Root has but one Idea; and he ſhews and gives his Reaſons, that they are not to be taken from *Arabick*, or other *Oriental* Dialects, nor from Conſtructions of the *Rabbies*; and that we are not to depend upon the LXX, or other *Greek* Verſions, nor on the *Vulgate*, or other *Oriental* Verſions, or on New Verſions, nor are we to take the *Grammar* from any of their Rules, but to examine each Word in the *Hebrew Scripture*, by the Uſage in itſelf, with Rules, *&c.* So explodes every one of the Authorities, the *Obſervators* have produced, to derive or ſupport their Significations of the Words in Conteſt.

If theſe Creatures who call themſelves the *Obſervators* were but indifferent between Right and Wrong, or had any Inclination to be ſet right, they might ſee by the Epithets aſcribed to the *Cherubim*, ſuch

ſuch as חשב Council, צעצעים of being *Carriers away of Captives* home with them, cited *The Uſe of Reaſon recovered*, p. 56. that they are right conſtrued; and by the Deſcriptions of the Viſages of the *Man* and the *Lion*, *Ezek.* xli. 20. by צעה—רב *&c.* in *Iſa.* li. *&c.* cited in *The Uſe of Reaſon*, p. 232, 233. that *Chriſt* was two of them united.

Theſe *Inſtitutions* by *Hieroglyphicks* or *Emblematical* Exhibition or Repreſentation, under the Figures of four *living Creatures*, of the Actors and Actions to be and be performed in the Redemption of Man, called the *Cherubim*, the *four Beaſts*, who were to keep the Way to the Tree of Lives, who had had the Typical Preſence the *Oracle* in them, and the *Glory* above them, and before whoſe Emblematical Faces all Emblematical Actions had been performed on Earth, and before whom the Typical Atonement to be exhibited in Heaven had been exhibited in the Type of it, the *Sanctum Sanctorum*; When the Perſon of the Eſſence in Man had performed what was exhibited on Earth, and was gone to exhibit what was to be done in *Heaven*, and was by *Covenant* poſſeſſed of all Power to rule thoſe he had purchaſed, deſtroy the Adverſaries,

and

and was to have the Glory, the Love and Adoration, and whoſe Denomination was *He that ſitteth upon the Throne*, and whoſe Repreſentative was the *Lamb*, the very Perſon the *Obſervator* is for ſetting aſide; the *four Beaſts* were to give way, to ſurrender to the *Lamb*.

As *Hieroglyphicks* were framed and inſtituted at firſt for Men who had not been taught *Languages* and Sciences, and were a Species of Evidence which gives the ſtrongeſt Ideas, and which might be deſcribed in any *Language*; ſo at laſt the *Apocalypſe* ſeems to have been writ in that manner for the better Information of thoſe who had been uſed to them, and who had theſe ſorts of *Hieroglyphicks* preſerved and ſtanding, but did not underſtand the *Hebrew Language*; ſo for any that ſhould afterwards acquire the underſtanding of either or both, the one being the Images of the Things, the other the Words for them. So we find in the *Apocalypſe*, which is moſt of it writ in this manner, when he comes to this Part, *Rev.* iii. 21. cited *Introd. to M.——ſine Principio*, p. 218. *To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.*

Rev.

Rev. iv. 2. *One ſat on the Throne*, deſcribed, 6. *And in the midſt of the Throne, and round about the Throne, were four Beaſts full of Eyes before and behind*, the certain Emblem of the Preſence or Omniſcience in them. Theſe *Creatures*, according to the various Scenes, are placed in different Orders, *Ezek.* i. 10. The Man and the Lion, the Ox, the Eagle. x. 14. The Bull, the Man, the Lion, the Eagle. xli. 19. The Man and the Lion. xliii. 15. *And from the Lion of God and upward ſhall be four Horns*: Till then the Preſence was in them all, ſo they all full of Eyes. Here *Rev.* iv. 7. This is a ſhort Scene, and the Time not to be miſtaken. The *Lion* acted without the *Man* before the Incarnation, and after Union they were parted for ſome time before the Death, and after the Death of the Humanity till Reſurrection; whether after the Death of the Body till its Reſurrection the Soul was ſeparated from the Eſſence, I determine not now; after the Eſſence had performed his Part, he claimed his Right, and all Power was ſurrendered. He took the Rule or Government of this Syſtem and Man, and took Precedence. After he had left the Humanity, the Influence of the *Holy Spirit* was upon or in it; ſo while

while Life lasted, it was full of Eyes, till it had performed its part, declared all was finished, and given up the Ghost. So though there was a Presence in the inanimate Emblems, if after that the dead Body could not be full of Eyes, and act; whether the Soul was so, and acted, I determine not; but I suppose it was full of Eyes, and acted. After the *Lion* had in *Man* vanquished Sin, Death and Hell, and assumed the Power, his first Action was to raise the Humanity, *&c.* and after with or by him executed the rest. The Description repeated, ver. 8. *And they rest not Day and Night, saying, Holy holy, holy, Lord God Almighty.* 9. *And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne.* Ver. 10. *The four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying——for thou hast created all Things——* Rev. v. 5.—*The Lion of the Tribe of* Juda, *the Root of* David, *has prevail'd.* The Exhibition was changed: The Power and the Administration or Exercise of it was transfer'd. 6. *And I beheld, and lo in the midst of the Throne and of the four Beasts*

Beasts——stood a Lamb as it had been slain, having seven Horns and seven Eyes, which are the seven Spirits of God——And he came and took the Book out of the Right-hand of him that sat on the Throne, (*Allegor. Moral.* super *Apocalyps.* p. 240. " John *had heard the Lion and saw the Lamb: The Lamb was slain: the Lamb open'd the Book, and the Lion open'd it. At length, the Lamb who was slain* (*say the Elders*) *is worthy to receive Strength; not to lose his Meakness, but to receive Strength, that he might continue a Lamb and be a Lion.*") *And when he had taken the Book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Incense, which are the Prayers of Saints. And they sung a new Song, saying——For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God Kings and Priests, and we shall reign on the Earth* (though *hast redeemed us* has been apply'd to the *four Beasts*, yet 'tis only to them who were *of Kindreds, Tongues and People*, which three *of* the

Beasts

Beasts were not, so *hast made us* (MS. A. επ αυτον) *Kings and Priests.* Yet ideally speaking, the *hieroglyphical* Representations, and the *Priests* had been Residentiaries, Hostages pawn'd to every Tribe, *&c.* for *Christ's* Performance; and when *Christ* discharged himself, and the other *Aleim,* from the conditional *Execration;* he also redeemed the *hieroglyphical* Pledges, and the *Priests*; paid what their Institutors and they were pawn'd for, and thereby freed them, and proved them to be what they really were, Representatives of a *King* and a *Priest*; besides redeeming the Priests, among other Men, from their Sins, *&c.)* V. 13. which the *Observator* cites, *And every Creature—— heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever, and the four Beasts said Amen.* 6. 1. *And I saw when the Lamb opened one of the Seals, and I heard as it were the Noise of Thunder,* (Voice of God) *one of the four Beasts, saying, Come and see.* 7. 9.——*stood before the Throne and before the Lamb ——cryed——Salvation to our God, which sitteth upon the Throne, and unto the Lamb.* 11. *And all the Angels stood*

round about the Throne, and the Elders, and the four Beasts, and fell before the Throne (which had the new emblematical Exhibition upon it) *on their Faces, and* (as predicted) *worshipp'd God*——15. *And he that sitteth on the Throne shall dwell among them.* 17. *For the Lamb, which is in the midst of the Throne, shall feed them.* viii. 3. *And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense* (which the four Beasts and the Elders had before) *that he should offer it with (add it to) the Prayers of all Saints upon the Golden Altar which was before the Throne; and the Smoke of the Incense, with the Prayers of the Saints, ascended up before God, out of the Angel's Hand.* Vid. *Ps.* 141. 2. *Jer.* 17. 26. *Rev.* v. 8. *& al.* cited *Glory or Gravity*, p. 167. *The Use of Reason Recovered*, p. 259.

As the *four Beasts* and *Elders* had preserved the Incense, or Prayers of Believers; so some had preserved the Wrath of *God* against Unbelievers. *Rev.* xv. 7. xvi. 1. For one of the *four Beasts gave unto the seven Angels* (a sufficient Number of Agents, or *&c.*) *seven golden Vials* to in-

flict it upon them.——— xiv. 1. *Lo a Lamb ſtood on the Mount* Sion. 3. *And they ſung as it were a new Song before the Throne and before the four Beaſts and the Elders——The firſt Fruits unto God and to the Lamb.* xix. 4. *And the four and twenty Elders and the four Beaſts fell down and worſhipped God that ſat on the Throne, ſaying, Amen, Alleluja.* The Reaſons why there were two *Cherubs* upon the Mercy-ſeat are given. Thoſe in the *Sanctum Sanctorum* of the Temple are not explained. In the firſt Exhibition of this Manifeſtation, in *Ezek.* Ch. i. The *Man*, as a Prophet, and the *Lion* joined with him, was plac'd foremoſt, then the *Bull*, then the *Eagle*. The next Exhibition, Ch. x. the *Bull* firſt, when he was to take Vengeance on the Man, next after the Bull the *Man*, who was to act and ſuffer the Part of the Prieſt, next the *Lion*; ſo there their Faces are not exhibited united, and laſtly the *Eagle*. The next Exhibition, Ch. xli. only the *Man* and the *Lion*, when they contended for, or were poſſeſſed of, the Palm. The next in *Revelations*, when the *Lion* had conquered, and the *Man* was ſuffering, the *Lion* was firſt, then the *Bull*, then the *Man*, and laſtly the *Eagle*. After that the *Lion* and the

the *Lamb* had the Throne, to the End of the *Revelations*. In Heaven the Man is described, *Psal.* cx. 1. The Lord יהוה *said unto* אדני *my Lord, set thou on my Right-hand, until I make thine Enemies thy Footstool.* ver. 5. אדני על *On thy right hand shall subdue Kings in the Day of his Wrath*; so between these two till 1 *Cor.* xv. 28.—But to return, *Revel.* xix. 9.—*Blessed are they which are called unto the Marriage Supper of the Lamb.* xxii. 14. *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.* 22. *And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.* Here all emblematical Temples were at an End, when he that had all Power dwelt in the Lamb. 23. *For the Glory,* (his Name) *of God did enlighten it, and the Lamb the Light thereof.* 27. *But they which are written in the Lamb's Book of Life.* xxii. 1.—*Proceeding out of the Throne of God and of the Lamb.* ———3. *But the Throne of God and of the Lamb shall be in it.* I must add a few Queries.

The *Apostates* make the *Cherubim* the Throne. St. *John* places the four Beasts upon the Throne. If they were Crea-

tures, and not Emblems of those who were uncreated (*Man* excepted) and had not a Presence of those they represented in them, what Business had they upon the Throne, with the *Lion* and the *Lamb*, the changed Name, who were in the Midst of the Throne and of them?

If they were Creatures, how comes it that they are described to be full of Eyes, as the High Priest's Garment was, and as the *Cherubim*, *Ezek.* x. 12. were? Never any Creature had this Attribute, but the *Lamb*, in whom this was fulfilled, who both in the Old and New *Testament* had seven Eyes.

And he [the *Lion*, and the *Man* the *Lamb*] *came and took the Book out of the Right-hand of him that sat upon the Throne——The four Beasts and the four and twenty Elders fell down before the Lamb.* Did he not by opening the Seals, typically exhibit the Manifestation of the Redemption of Man, the bringing to View what lay hid in the Decrees of the *Aleim?* Did not the typical Presence, under the Law in this form, surrender to the real Presence of the *Essence* in *Christ*, the *Lamb* under the *Gospel?*——*Having every one of them Harps and golden Vials, full of Odours, Incense, which are the*

Prayers of Saints; which was put into the Hands of one Agent, and he offered it for all. According to our *Obſervator*, theſe four were *Angels* or *Apoſtles*, or three of them *Emperors*, and the *Elders* were certainly Men. I doubt, the *Obſervator* has learned ſomething more of the *Jeſuits* than Juggling; perhaps he may want the Prayers of canonized Saints or Abſolution, every Month, as his Brother *Toland* had, when he writ as the *Obſervator* doth. I wiſh he may make as honeſt a Confeſſion before his Death as *Toland* did. If we allow him, that any of theſe could make the Prayers of the Saints acceptable, (or if from modern Writings, we allow them to be Guardian or Tutelar *Angels)* we eſtabliſh *Popery*. It was the Buſineſs of the *Aleim* and typical Prieſts, to make the Prayers of the Saints fit to be offered to him who could make them be accepted. The Incenſe, the Actions of *Chriſt*, which made the Prayers of the Saints acceptable, had filled the Hands of the Prieſts, and had as a Type been offered before theſe typical Faces, to make them ſmell ſweet, and was in their Power, and now they were to Surrender, to give it up to him who offered the real Incenſe.

And all the *Angels* ſtood round about the Throne, and *about* the *Elders*, and the *four Beaſts*. The *Obſervator*'s Tool pretends, for he knows nothing but what the *Apoſtates* tell him, that the Powers in the Air, which, they ſay, were created, and *Moſes* ſays were mechanically formed the ſecond Day, were *Angels*, and make the *Cherubim* ſome of them; and ſo *Jehovah Aleim* Zaboth, *Lord God of Angels*.

He finds the Definition of *Jehovah* in the Sermon, *a Being with Powers, or that which cannot but be, and Being muſt have all active Perfections*. He is reduced to the pitiful Shift of taking one Part of the Definition, and leaving out the reſt, to make a ſtupid Compariſon between the Perfections in *Jehovah*, and *Philo*'s *Deus*; and what he calls his two *Powers*, which were perſonal, and as hath been proved, muſt be *powerful Ones*, though there were four in each of the *Cherubim*, or in each *Cherub*. If he will allow them to be *a Species of Intelligent Beings* out of this Syſtem, and that the *Apoſtle* St. *John* is here ſpeaking of them, (though he knows not whether they were or no; as you may ſee *Hebrew Writings perfect*, p. 450, 451.) how could

could all of them be round about the Throne, and four of them upon the Throne? If they were *Evangelists* or *Elders*, how could twenty-four be about the Throne, and four of them upon the Throne? If three of them were *Emperors* or *Kings*, what had they to do, or the *Evangelists*, or *Angels*, with that Person of the *Essence*, which was in *Man*, and the *Man* called the *Lamb* upon the Throne; or how came any of them to be full of Eyes? *Oliver*'s Porter never came up to this Degree of Madness; this in poor *Mede*, who could do nothing else but copy from *Rabbies*, was copied Madness. But 'twas in the *Apostates*, a Mark of Despair, and of studied Malice, to all Beings, who have a Possibility of acquiring Happiness. These Figures are constantly called by Believers and Heathens *Aleim*; and so the Significations of them must stand or fall together. If two of the *Aleim* were created *Angels*, how came they there at the Creation before the second Day, before they were created? And if they had been created before, what had they to do with, or what could they do in Creation? Could not those, who were full of Eyes, see better who was in the *Lamb*, which had been slain, and was alive, when they paid

the ſame Worſhip to him as they did to Θεος, than the Owls the *Obſervators?*

The different Times, ſo Scenes, each Viſion exhibited, the Difference in Expreſſion of the Objects worſhipp'd, why ſome worſhipp'd at one Time, and not the others, *&c.* Of the comparative Degrees of Worſhip, ſome of thoſe exhibited, paid: The different Declarations the ſeveral Parties exhibited made, what thoſe ſeveral Differences ſignified, are to be proved from other Parts; ſome of them now writ, but not publiſh'd, which I ſhall not meddle with, leſt the *Obſervators* ſerve me as they did Mr. *Catcott*, about the Titles of *Chriſt* with the *Jods* in them.

He, *p.* 28. ſays the Sermon ſays, *Philo was the firſt Perverter, by his Allegories, of the Hebrew Scriptures, and was the common Parent of all Hereſy.* He ſays no; *Philo* has ſaid, there were ſome before him who dealt in Allegories, *&c.* If he had not ſaid ſo, he had ſtood the firſt upon Record. Where is his Evidence? Well, the Books either never were, or are loſt; Allegories were in Uſe: Well, does he ſhew that any of them perverted the *Scriptures?* No. If he was not the firſt Practiſer, he was the firſt Publiſher; ſee *Glory or Gravity*, p. 97. He endeavours to prove by

by *Philo*, that there were ſome of their Religion before *Philo*. He ſhews from the New Teſtament, that the *Sadduces* were before; and, as another Piece of his Wit, that they denied that the *Cherubim* were either *Angels* or *Spirits*, (none ever thought they were either) What they denied, I ſuppoſe, he has ſeen in the *Religion of Satan*, p. 52, 53, *&c.* If *Philo* had not convey'd what he has done, notwithſtanding the few Hints in the *New Teſtament*, his Children, nay even the *Maſorites*, would often have been at a Loſs to have found Evaſions to the *Text*.

He, *p.* 29. wanted an Opportunity to ſhew, that *Philo* had the ſame Sentiments of the *Trinity*, as he has, *Excellent Notions of the Trinity, of the Logos*; ſo the *Heathen Plato*; and that *antient Hereſies were either concerning the Trinity in general, or one Perſon in particular*. He has declared what he would have made Hereſy; but we will take no ſuch Evidence. I ſuppoſe, 'tis one of the Proofs of the Ill-nature of our Friend, that, after the vaſt Labours of Dr. *Mangey*, the charitable Diſpoſition of his Subſcribers, to whoſe Judgment, I ſuppoſe, the *Obſervator* ſubmits, that he will

will not allow *Philo* to be an Orthodox *Christian.*

21. The Sermon says כרת *Carath* has never any other Signification but to *cut*, or to *cut off*. The *Observator* says, this may be allowed, when 'tis not joined with the Word ברית or *Covenant*, but not then. This is a mighty Concession: we have allow'd, that when the true Construction interfered not between *Apostates* and *Christians*, they were used; and when they proved the chief Points in *Christianity*, they were altered. He makes the *Covenant* eternal, when he says, there was but one. So *Man* could not then be a Party. We say the *Covenant* was before the Creation, and between the *Rubbim*, so *Aleim*; and the chief Affair between the *Aleim* and *Men*, was to exhibit the *Covenant*, and cut off the *Purifier*. What Reasons for altering these Words? The *Observator* says, in *Latin*, the Verb *ferio*, *&c.* which had been explained by the Author of *A Letter to a Bishop concerning some important Discoveries in Philosophy and Theology.* ברית is from בר or ברר to purify. The *Observator* says our *Lexicons* all derive it otherwise; but tells us not from what; then brings his *Catsfoot*, to prove, by the *Points*

Points of the *Apostates*, or other *Languages*, that he has a strong Inclination to make it a *Participle passive* purified. It is indeed the merriest Jest of all, that he, who talks of finding Faults in Constructions, pretends not to know, that a *Hebrew* Word conveys the Idea in the Action, Person, or Thing, and so is applied to each Action, Person, or Thing, that has the same Idea. And that though a *Participle* be sometimes used for a Name, when *Passive* 'tis always distinguished by a *Vau* in the third Order; and, that in despite of Pointing, this Word is applied, *Psal.* ii. 12. to בר *the Pure One*, that joint Person, who was to be *Jehovah* and *Adam*, with a Precept to pay him that Adoration, which, in *Hebrew* and *Greek*, was paid by the Word *Kiss*, and is apply'd to *Soap*; neither of which was purified, but each a *Purifier*: and yet for all his Jest, *Soap* was not cut off, nor was it *Christ*. If this Word had belonged to one of *Philo*'s Powerful Ones, or to one of *Clarke*'s two Creatures, it must have been *purified*. P. 33. He congratulates the Discoverer of the other Titles of the *Redeemer* with the *Jod*, inserted in the third Place, calls it an ingenious Observation (a high Complement to one of his *Madmen*.) But though some of them be Epithets,

thets, with which *Jehovah* is joined, as cited in the *Use of Reason Recovered*, p. 32. *Jehovah* צדיק ——— חסיד and others elsewhere; as *p.* 106. משיח his *Grammarians* and he are for having them all suit a Creature *passive*, and not *active*; and though besides ברית in said *Use of Reason recovered*, p. 135. the *Participle passive* ברור is cited, and is frequently used *singular*, *plural*, &c. The Word ברית is treated of at large in *some Thoughts concerning Religion*, &c.

Citing and allowing such a *Text*, admits, nay positively proves every thing in the *Sermon*. He admits, that Mankind was, by some prior Action, and by the Sentence of some superior Beings, accursed; and that whoever *Christ* was, he was accursed in their stead, to take the Curse off them. So he allows *Religion* arose, and Man was saved, from *Christ*'s being cursed: And he must admit, because 'tis fully proved, that one Man could not redeem another; and he admits, that taking this Curse off Men purified them, made them innocent, clean, *&c.* This proves, and he must admit, that ברית and all the Titles of *Christ*, with the *Jod* in the *third Order*, are truly construed; and as a Person of *Jehovah* is added to many

of

of them, that proves, and he muſt admit, that that Perſon of *Jehovah*, who was in the Man *Chriſt*, was the principal Agent, and was as is proved, and he muſt admit, אלוה *execrated*; and as it is proved, that this was by Determination of the *Aleim*, before the World began, this ſhews how they came by their *Name*, and all this Scene exhibited in the *Cherubim*, *&c.* and *typically* performed by Men, before their Faces, from *Aaron* till *Chriſt* finiſhed it. He muſt admit them; and all the *Types*, &c. as conſtrued.

He, p. 25. pretends, he cannot imagine what is in Diſpute, what Cauſe Mr. *Catcott* was maintaining. *If this—If that.* He has once ſaid ſomething near Truth; —*If others are as ignorant as myſelf, I am ſure, that he can have none at all.* The *Sermon* tells him plainly what was the Cauſe, and what had determined it. The Iſſue was, whether *Chriſtians*, or the *Apoſtate Jews* and their Followers, were in the right. The *Texts*, in the *Sermon*, convict the *Apoſtate Jews* of the higheſt Crimes Men can commit; *Chriſt* has given Judgment, and executed one Part of the Puniſhment upon the *Apoſtate Jews.* The *Obſervators* deny not the Facts, knew their Excuſes which they would offer in Evidence, had been re-

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jected by *Christ* and *Christians*, but desire that you would not think them the Children of Hell, whom *Christ* calls so; but believe the *Observators*, that they are mad, who are not as they are; and take their bare Opinion, that the *Prosecutors* are mad; and that the Evidence in the *Texts*, are not to be read nor understood, but as they, and such as they, who are convict and sentenced, please. They had better say, they have excepted against the Evidence of the Writings of the *Aleim*, because they are Enemies to the *Apostates*, for denying them, and setting up an imaginary *Deus*; and only produce the Evidence of the Writers of the *Apostates* and of *Mahomet's Scribes*, for he could not write: If they could say, they were of better Authority, or but indifferent; for without their being both, they cannot be produced. The *Apostate Jews* expect for themselves, or their Issue, a temporal Dominion over all this World; and further, that their *Messiah* will give them the next. The *Mahometans* have almost half this World, and expect their Prophet will give them the next. Our *Apostates* expect nothing here, or hereafter, but what they can lay their Hands upon. Their Word *God*, signifies Good; their *God* is what they

they ſuppoſe their Good. Their King is any Inſtrument which will give them that temporal Good. Their *Religion* is a Farce; and future Expectation, without punning upon the Phraſe in *Scripture*, never entered into their Hearts. Theſe Gentlemen, as things go, are modeſt, becauſe they think the Execution is at a Diſtance; ſome make game of theſe things when they are going to the Gallows, and others, when they are going to the D——

He ſeems to make thoſe who blaſpheme, *&c.* only fit for *Bedlam.* When there were ſeveral joint *Emperors* at *Rome*, or *al.* would it not have been Treaſon to have denied any one of them? Would it not have been Death among the antient *Heathens*, who worſhipped the *Names*, to have denied the Being and Power of *Light*, and of the *Spirit?* Would not any one think, that I had put an impoſſible Caſe, if Sir *I. Newton* and the —— *Society*, had not denied the Exiſtence of the Subſtance of *Light*, and made it only a Property of *Fire?* And thoſe alive now will ſcarce believe their Senſes, and own the Exiſtence of the *Spirit*, and ſcarce yet will own the Power of either of them. Are two of the *Aleim* extinct, or do *Men* prefer themſelves to them? 1 *Sam.* ii. 25. *If one*

one Man sin against another, the Judge shall judge him: But if a Man sin against Jehovah, *who shall intreat for him? Notwithstanding they hearkened not——because* Jehovah *would slay them.* Is there not a Place *typically* called *Newgate*, and another called *Tyburn*, for those who set up Pretenders, who clip off the *King*'s Names or Titles in his *Superscriptions*, or deface his Image on his *Coin?* And as the Subjects have no other Security for Lives or Estates, but by Evidence of *Records*; and as there can be no other Way of preserving those *Records*, but by rewarding those who keep them, and punishing those who attempt to alter or invalidate them; why should not such come in for a Share?

This is the Fruit of tolerating the *Apostate Jews* among *Christians*, granting them Liberty of Conscience. This is their *Moderation*, when their Imaginations are exposed, and their Progress in Danger of being totally stopped. The *Roman Catholicks*, with the severest Laws, cannot prevent their Infections; was Indulgence the Way to do it?

They own, *Preface*, p. 4. they have been enquiring after Mr. *H*— Character; and yet they will not own they have seen, and *p*. 35. declare they will not look into, his

his Works, becauſe that would have obliged them to have done many things they cannot do, or to have let ſomebody elſe have made *Obſervations*. If they pronounce that Author mad in Print, by Hearſay, I fear they are acquainted with the Practices of the *Waltham Blacks*, ſhoot thoſe in the Dark, who defend their Maſters Property.

But what Diſgrace is it to be in the Opinion of an *Atheiſt*, mad? When *Feſtus*, though in a high Station, had never heard of theſe things, heard St. *Paul* ſpeak of them; he judged that divine Orator to talk like Men in *Bedlam*, to be mad: But St. *Paul* ſoon made him tremble, and adjourn the Cauſe. Indeed St. *Paul* allows, a parallel Caſe would naturally produce that Effect, 1 *Cor.* xiv. 23.——*And all ſpeak with Tongues, and there come in thoſe that are unlearned, or Unbelievers, will they not ſay, Ye are mad?*

Nothing is below our *Droll*; who ever ſuppoſed a Man could ſufficiently clear any one Article in the Compaſs of a *Sermon*, much leſs many? There is as much printed for this Cauſe, as will take in thoſe who are willing. The Authors pretend not to work Miracles, take off the Curſe, convert *Apoſtate Jews*, much leſs to re-

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convert their *Disciples*. We have some Hopes of *Mahometans*, because they were brought in by Force. P. 34. 'Tis no News to tell us, that most of our Books will be useless; our Friend has told us that long ago, in his *Introduction to M. sine P.* p. 24.

P. 31.——*Though it is mentioned to prove a true Doctrine, yet it doth only serve to give the Enemy thereof a greater Advantage, as if we wanted better Arguments to support it*——Suppose *Lucifer*, when he had seduced those, who after followed him, to set up for themselves, should have transformed himself into an *Angel of Light*, and had been insinuating something of their own Power among those who stood, and called those who fell, Enemies, and some of those, who stood, should have asserted some Manifestations of the Power of the *Aleim* over them, would he not have said as above? *Though*, &c.—So *p.* 39. he cites St. *Paul*'s Advice to Believers, *Phil.* ii. 1, 3. ——*Let each esteem other better than themselves.* Are Believers, to do this to professed *Apostates*?

The *Observators have not seen this, do not understand that*; whether they act a Farce, and pretend they cannot see, or the

the Curſe is upon them, and they really do not ſee; as others can ſee, I ſhall not ſpend any Time to cure one of either ſort. How ſhould they expect to ſee any of theſe things in *Claſſicks*, in *Rabbinical* Books, or in their own Heads. Education has been aſſerted to be the only Cauſe of *Religion*, of *Superſtition*, &c. Why may it not be aſſerted in Men thus educated, to be the Cauſe of *Atheiſm?* They ſhould have ſeen and underſtood almoſt every thing, that pretend to be Judges about theſe things, and bully others for making Miſtakes. Theſe things are but lately diſcovered, and they are ſo terrible to them, that far from reading and conſidering them, they are in Agonies at the Sight of them, and can ſcarce have Patience to look at them. Would any have objected againſt a *Layman*'s meddling with the *Scriptures*, becauſe he had not Time? who, perphaps, has ſpent more Time that Way than any *Clergyman* alive has done (though Time is not always the Meaſure of acquiring Knowledge, much leſs of recovering the Syſtems of Knowledge, which were loſt many Ages ago) and diſſuade others from minding him; when but t'other Day, they would have made Sir *I. N.* who had ſpent all his Time about Bubbles and

Cobwebs, and only handed out a few Scraps from *Clarke*, who could neither of them read, a faithful Interpreter of the *Scriptures*.

Does any General of an Army challenge, and persuade an Officer in the Enemies Army, to leave his Fellow Soldiers and *Artillery*, and fight them single Hand, and call him mad if he do not? Would any honest Man have fallen foul upon a few naked Words, when they knew there was much writ about them, till they had seen whether the things were proved? Would any have brought in their Forgeries, till they had removed what had been said against them; or quoted *Arabick*, when they must know it had been contested and yielded?

Besides their Treatment of Mr. *Catcott*, they treat the *Corporation* of *Bristol*, his Hearers, and all his *Christian* Readers, not only as ignorant, but as Ideots, as if they could not understand a Sentence concerning the first Points in *Christianity*; and, as if the *Observator* could juggle Mankind out of their Senses, asserts, that the Foundations of *Christianity* are things not to be understood, talking about them will make Men *Enthusiasts* and *Atheists*, when they themselves are such, and have made

others

others ſuch. For if there be no ſuch ſingle Perſon as they imagine, their Imaginations do not prevent, but make them *Atheiſts*, without *Aleim*.

You exclaim againſt the *Pope* for ordering Penance to be inflicted upon Offenders, for excommunicating thoſe he calls *Hereticks*; and yet you, *Imaginers*, do the ſame every Day. If a Man be a real *Jew*, a *Confeſſor*, you turn him out of your Synagogues; if he holds any thing, that the real *Jews* have given him, you make it as uneaſy to him as you poſſibly can, and ſuffer him not to acquire any thing you can hinder him of; and, if it were in your Power, you would deprive him of his eternal Inheritance.

If Mr. *Catcott* had, or I ſhould explain every *Hebrew* Word, in every Variation through the whole *Root*, in the ſtricteſt Expreſſions the *Engliſh* can afford, they would treat thoſe *Engliſh* Words, or Expreſſions, as they have done the *Hebrew*, which they have compared with, nay derived and conſtrued from that Jumble of Forgeries, they call *Arabick*, put the divine Writings upon the Level, nay below any Rifraf: Compare the *Engliſh* with the *Dutch*, or, *&c.* inſert, tranſpoſe, ſuppoſe, *&c.* make Work for their

Lives and mine; ſuch as have followed them, have made them what they are. I'll truſt the Underſtanding of my unbiaſſed Readers, and leave it to them to judge of the Authors and their Works. I have ſhewed the Readers of the *Obſervations*, who read mine, how to underſtand them, and judge of the Authors.

If any one of my Readers ſtick at any thing I have given in ſhort, I have referred them to Books where they may find it explained. Thoſe Books are now perhaps in as many Hands as *Bythner's Grammar* is; and thoſe who have read them will ſoon ſet the Unlearned right. *p.* 34, 38. When the *Church*, or the *Divines*, by admitting the Traditions and Opinions of intereſted Men, were not ſound, but corrupted, How came Mr. *Wyclif*, whoſe Family's Seat is near Mr. *Hutchinſon*'s Home, to be wiſer than others, and reject *Popery*? Did he allow pretended Traditions from the *Jews*, from St. *Peter*, from the *Church*; Expreſſions in their *Liturgies*, human Rules, or even their Laws? Did he regard what thoſe skilled in the *Languages* of the *Apoſtates*, which you call the *Oriental Languages*; what the *Chiefs* of the *Romiſh Church*, what their *Commentators*; or if they had had ſuch *Jeſuits* as

as we have now, had ſaid, or their calling him Names, or even their Curſes? Did not he make all their *Books be burnt*? What then? Mr. *H*——— gueſſed at ſuch a Turn ſeven Years ago in the *Introduction to M*—— *ſine Prin.* p. 24. Did not *Wyclif*'s Doctrine force even *Kings* and *Queens* to come in, to reform; and have not thoſe who offered to look back been expelled?

The *Greek*, as well as the *Hebrew*, a few Years after the Publication of the *New Teſtament*, was loſt. Indeed, there are many Writings in that *Tongue*, and ſome about the Subjects in the *New Teſtament* remain, and none but the *Text* in the *Hebrew*; but they all lay unculti-vated till lately. If the *Popes* had made as many Alterations in the Conſtructions of the *New Teſtament*, by pretended Traditions, *Pointing*, or any other Method, without defacing the *Text*, to ſerve their Turns, as the *Apoſtates* have done in the *Old*, would any have ſtuck at expoſing them and rectifying the Faults?

Why might not a *Layman* do either of theſe? And why do they aſſert, *p.* 37. that it is not as lawful to hint at, or name the Works of a *Chriſtian*, in a Sermon, to prove *Chriſtianity*, as 'tis for a *Mora-*

list to cite all the *Infidels* preſerved, who, for want of *Religion*, made that a Succedaneum? Who ordained the *Rabbies* and *Mahomet* : Were not they *Laymen*? And do not you cite them to prove your *Religion*?

They, at *p*. 38. direct how, and what the *Clergy* ſhall preach. If ever Man preach upon *Hebrew* Words, which will accord to their Rules, agree with the *Apoſtate Jews*, with *Arabick*, &c. ſo that there can be no Exceptions, it muſt be about ſuch things as the *Apoſtates* ſuppoſed did not oppoſe their *Religion*. What *Texts*, Words, or Conſtructions, can be without Exceptions, as long as there is a Word like any of them in any of the *Mahometan Countries*; and the *Apoſtates* have the Tranſlation of them, and the *Obſervators* the Application of them? No Evidence, Uſage, nor Rules from the *Text*, will hold againſt their Religion, if you will let them be Judges.

If the——be Atheiſts, and all their Sophiſtry, Railing, and calling Names, be uſed to deter *Clergymen* from examining the *Scriptures*, then my Labour is not loſt in expoſing them and it *.

Who

* The Reader will pleaſe to recollect that the *Obſerva-*

tions

Who are now to be Judges in this Affair; and from whence, and upon what are they to give Judgment? Those who will not read Mr. *H*——— Works, but only read a few Scraps of a very few Accounts of things, upon which he has writ? Does any one try a Cause with Scraps of their Evidence? An Attorney may make a *Brief*, a Reference to the Evidence, but the Whole, and the Arguments of the *Council*, for every Part of it, are to be heard.

Plague me, and the World, no more with *Arabick* and *Pointing*; if you do, I shall treat you in another Manner; nor with insignificant ambiguous Words; but say, I believe, and can prove, from the *Hebrew Text*, that the *Essence* in *Christ*, and the *Holy Ghost*, were not *Coeval* and *Coequal* in Power with the *Father*, or that there is but——Person, that has all Power, and that the others——are Creatures, or, *&c.* Who, by Name, has proved it, in what

tions on which these *Remarks* are wrote, were so extremely low and abusive, that if there had not been *Reason* to suppose *some higher Hand* than his who handed them to the Press, concerned in them, the proper Answerer would have been one of your *Billingsgate* Orators: But the supposed Author it is pretty well known was ashamed of them, and the Cause he wrote in, afterwards.

what Books, and Pages, and by what *Texts?* If you ſtick at that; what Diſtinction you make in the Perſons other than *œconomical*, and produce your *Texts*.

Advice to ſtudy the *Oriental Languages* may be right, if rightly uſed, to diſcover the Villanies and Evaſions of their Authors, and to detect and avoid them. So it may be to read the Books of the *Papiſts*, nay even of the *Moraliſts*, if one had a long Leaſe of one's Time, and were not anſwerable for miſpending it, or could find no better Employment.

If the Senſe of the Words in the *Alcoran*, which the *Mahometan Prieſts* have preſerved, be to determine the Senſe of the Words in the *Bible*, let the *Mahometan Prieſts* have the *Livings*, and let them teach us.

If *Bythner*'s firſt Rule for the *Hebrew* be allowed, the *Language* is at the Will of every Villain. If it takes in *Arabick*, it may as well take in all the *Languages* in the World; and no Word in any *Language* ſignifies any thing; and we muſt look back to the firſt Method, to *Hieroglyphicks* and Tradition, and from thence to the *Pope*, and then to the ———

You attribute it to your Conduct, that your Party is numerous and ſtrong, and has

has lately increaſed. I muſt not allow you too much: I muſt do Juſtice. Your Scheme came firſt from the *Devil*, and is the Darling of thoſe, who, through Pride, aim at being reputed to be what they are not, and cannot be; and is adapted for, and will be always a Bait, which will catch Men, who have neither Reſolution to acquire, nor Submiſſion to be taught from thoſe who have acquired; who know not, and will not take Information from *Revelation*, what they are, and in what State they are, and conſider not, that their Imaginations, or the Approbation of others, are not to be the Rule by which thoſe *Perſons*, who have infinite Wiſdom, and infinite Power, are to judge of the Behaviour of every one to them here, and thence to determine their Fate to all Eternity. And as Pride, which keeps them in Ignorance, is natural to thoſe, who are rich, or in high Stations, or only ſuppoſe themſelves learned or wiſe, are ſo in other Knowledge, which has no Relation to this, in Science falſly ſo called; and thoſe who have nothing either without or within; follow Power, Pomp, Shew, Numbers, *&c.* it gives them ſuch ſcornful, brutiſh, headſtrong Tempers, that 'tis impoſſible to cure the one, till they will

ſubmit

ſubmit to have the other cured. We hope that this Light, which the *Obſervator* in his *Preface*, ſays he expected ſoon ſhould, never will go out; but that it will, among Men of common Senſe, prevail againſt the preſent Scheme. The implanted Deſire of acquiring Knowledge in perfect Man, and the Pretence of the Devil's ſhewing them how to come at it, was the Devil's Bait, which ſeduced him: So as it is ſhewed that we are poſſeſt of that Treaſure, and can convey all Knowledge, that is neceſſary for fallen Man, we hope it will be a Bait to retrieve ſuch of fallen Men, as are capable and willing to look into it. The *Obſervators* Drol, by their Advertiſement, in the *Craftſman*, *October* 2, 1736, for the ſake of a Sneer, has made one juſt *Obſervation*; and alſo owned this, in owning, That as ſoon as any have taſted what Mr. *H*———— has offered, their Palates nauſeate ſuch filthy Stuff as the *Maſora*, &c.

As the original Sin of *Adam* was effectual to Death, *&c.* to all his Poſterity; ſo the Crime of *Ham*, who ridiculed him, who had been the Inſtrument to preſerve the Races of Men, fell upon all his Poſterity; and they are Slaves to Servants to this Day. So the Crime of *Nimrod*, and his, and their Poſterity, who adhered to

him, was upon all their Posterity. So the *Apostate Jews* and *Mahometans*, who followed them, are still Slaves; and those, who have followed you, if they do not take this Opportunity, are like to be Slaves during this World.

I hope this will be a Warning for others, to deter them from attacking an advanced Party, when they know not what is in the Rear. You see what you have got by bullying about Things you know nothing of. Did you intend to have it proved, (to pass over other Things) that he who was אלוה, was to come in our Flesh; that *Christ* was not to meddle with the Constructions of the *Hebrew*; that *He*, who was *to sit upon the Throne*, and the *Lamb* slain, was to have all Power, and all Honour, *&c.* paid to them, for redeeming Men; and so to set all your Succedaneums aside? How silly will the *Old Women* look, when they see these Things, and others which will be added, as *Deut.* iv. 7. אלהים קרבים *&c.*

I return my Thanks to these Gentlemen for exposing their Cause, and their Evidence, and their Conduct, and bringing the Cause to an Issue, and forcing the Learned to give Judgment, that none need be under any Apprehension of what they

they can do; but may ſafely proſecute the Study of the *Scriptures*, and make themſelves wiſe unto Salvation.

I thank them for all their Quotations, all their Compariſons, all their Applications, all their Sneers, they always fall upon the Party, who is in the wrong; and he who conquers generally had them to find, when he had done his Work. As my Studies are not turned that way, if they had not provided me, I ſhould have been at a loſs.

Theſe muſt be ſome poor *Owls*, who will not ſee the Light, who cannot ſee the Difference between Things preſent, and at a diſtance, but judge the neareſt the greateſt; who have got good *Livings*, and expect, if this go on, there will be ſome Enquiry into Qualifications and Actions, ſo make all the Noiſe they can to prevent it; tho' they judge no better in that, than in the reſt; for 'tis the moſt infallible Method to haſten it.

Thoſe who have from Children been taught to underſtand Things, by given Rules, and never conſidered when they came of Age, whether thoſe who made the Rules, were Friends or Foes; or whether thoſe, who taught them, had ever conſidered, whether they were right or wrong;

wrong; nor ever took the trouble to examine for themſelves, make it a Wonder, how one, who was never willing to take any thing in that manner, but was reſolved to ſee for himſelf, made a vaſt Number of Obſervations and Collections in *natural* Things, thirty Years ago, and has ranſacked what is printed, ſhould ſee Things in another Light, than they have done? 'Tis millions to one, that no one Man ſhould make ſuch an Attempt; and if Millions had ſeen, as he has ſeen, and as he ſees, 'tis millions to one, whether one of them could have endured the Labour of making Obſervations in Things and Books, and durſt have publiſhed an Univerſal *Syſtem*, in oppoſition to the Notions of all the Men which are paſt, and preſerved, or in Being, in his Time. Of hundreds of millions, there was not above two or three, who durſt ſay, that the *Airs*, the *Names* were not *Aleim*: Of vaſt Numbers of millions of *Turks*, ſcarce one durſt ſay, that *Mahomet*, tho' he had given no Evidence of his Miſſion, was not the *Prophet*. Of vaſt Numbers of millions of the *Apoſtate Jews*, ſince the Diſperſion, ſcarce any one has, for any thing that appears to me, become a real *Chriſtian*. For many *Centuries* ſcarce one durſt

durſt oppoſe the Errors in *Popery*, till Mr. *Wyclif* ſtood up. 'Tis not difficult to ſhew what is wrong almoſt in any Syſtem, raiſed or explained by Man; but the Difficulty lies upon each who reforms, to ſubſtitute what is not only better, but what is not liable to any material Objection in its ſtead: When ſuch a one appears, and performs it, 'tis no wonder, that every Dog barks at him.

Your Party were afraid, that the Anſwerer ſhould force you to beg Pardon in Print, of the Perſons you have abuſed. I like *Moderation* between Man and Man; yet I am doubtful, where one attempts to damn others: But be that as it will; your ſhewing that the *Sermon*, which Mr. *Catcott* preached, and the *Corporation* of the *City* of *Briſtol* printed, in proof of *Chriſtianity*, is the firſt that was unanſwerable, and cannot be evaded, is the greateſt Honour that you could do, or that has been conferred upon a *City*, ſince *Printing* was invented. And I think it ſufficient for them; and 'tis below the reſt, to take any Notice of any thing you can ſay or do.

F I N I S.

BRITANNICUM