THE RELIGION OF *SATAN*, OR *Antichrist*, Delineated,

Supposed to have proceeded from KNOWLEDGE and REASONING;

BUT

Proved to have proceeded from WANT of BOTH.

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THE

Religion of *Satan*,

OR

Antichrist delineated.

WE have an Account in Scripture, of the Attempt of the Serpent to deſtroy Man, and of many Attempts which he and his Seed have made, to hinder Men from accepting the Benefits which the *Aleim* have offered through Chriſt; I intend not to cite the Paſſages from Scripture, but deſcribe the Methods which have been purſued.

As this and the following Tract may be read alone, it ſeems neceſſary not only to ſhew what hath and doth hinder the

Study, Knowledge, and Practice of Chriſtianity; but to make an Apology for offering any thing new at this time of day, upon this or that ſubject, and to ſhew why it was not offered ſooner.

And as ſome, eſpecially ſome who have more Senſe and Learning than they know how to divide, and to diſtinguiſh, and ſhew which Article came from Senſe, or Nature, and which from Revelation, ſeem to think, that I have allowed ſome Power in the Soul of Man by the Light of Nature, without Revelation, to prove that it exiſts, to diſcover that ſome Eſſence, with infinite Wiſdom, Power, *&c.* exiſts; and that there muſt be a Reſurrection of the Body, and a future State of Rewards and Puniſhments: I muſt touch theſe Points.

Thoſe who have paraphraſed upon the Subjects I have treated of, have inſerted ſeveral Tenets held by the Free-thinkers, ſuppoſing that will force me to knock down thoſe Tenets; be it ſo, they have taken the Conſtruction of Revelation: I'll try if I cannot perſuade them to take the Conſtruction I have given of the Heathen Free-thinkers.

Men have by Imagination ſet up falſe *Aleim*, againſt the true Ones; an Eſ-

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ſence in one Perſon, againſt the Trinity; a falſe Meſſiah, a mere Man, yet to come, againſt Chriſt; a pretended Prophet, without any Evidence, ſince Chriſt came; which each, who ſet up each, ſay are to be worſhipped and obeyed: ſo Tradition, the Alcoran, the Dictates of a Biſhop, or Church, which are to be believed and obeyed; the Blood of brute Creatures, Morality, Repentance, Pardons, Penance, Purgatory, which are to make Satisfaction for, or take away Sins; Reaſon, the Light of Nature, Enthuſiaſm, *&c.* which are to be ſufficient Guides in matters of Faith or Duty; which all produce Neglect, Ignorance, or Disbelief of, a Perſuaſion that they have no occaſion for written Revelation, and the Methods directed by it: ſo now all againſt Chriſtianity, which depends upon the Evidence and authority of written Revelation.

He and that which put Man upon finding other Means than were appointed to be wiſe, *&c.* ſo upon forfeiting his State of Innocence, and brought Chriſt under an Obligation of redeeming him, and Man under a Neceſſity of accepting that Redemption, or being eternally miſerable, ſtill makes Man oppoſe the Means of that Redemption and ſeek for other

Means, so be bit by the Seed of the old Serpent, so be Antichrist.

I have shewed from the Scriptures, that as soon as the first Man was created, he was not left to Imagination, or Reason, but had the Knowledge of himself, of his Soul, of *Jehovah Aleim*, of his Duty to them, of a future State, of the three emblematical Conditions, of the Motions and Powers in the Machine, the Heavens, the Names revealed to him.

That it was a great part of the first Man's Duty, to contemplate the Models, or Emblems, the Garden afforded, the Emblems in, and the Operations of the Machine, the Names, and through them the Power of those who created and formed them, on the Seventh, to him the First, Day; and his Business to consider the Instincts of brute Creatures, to inform him in social Duties and Morality the other six Days.

So though we know not of any thing material which was not revealed, so know not what Man in his first State could discover; yet we know what those who deserted Revelation, and at last lost the Knowledge of it, could not recover or discover.

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'Tis ſhewed that the Devil firſt perſuaded the Woman, by the Serpent, to reaſon from what ſhe thought ſhe ſaw in the Fruit of the Tree of Good and Evil, againſt the Veracity and Authority of Revelation, ſo againſt the Powers in *Jehovah Aleim*, and for the Powers in the Names; that the Woman failed in the Trial, choſe the Names for *Aleim*, drew in Man, ſo forfeited his Perfections and Life. If his Reaſon, when perfect, could not guide him with Revelation, when imperfect, it will never guide him without it.

I have ſhewed that Man had a Revelation of new Forms, and that the Knowledge thereof was exhibited, and handed down by Hieroglyphicks, Emblems, Oracles, and Tradition.

That as a Figure could not diſtinguiſh the true Eſſence from the falſe, in proceſs of Time, the greateſt part of Mankind, notwithſtanding the Clade of the Flood, by leaving Revelation, and following Reaſoning, applied theſe Figures and Services to the Names: and that the reſt, at laſt one Family only, continued to apply them to *Jehovah Aleim*, till Writing was revealed, which preſerved all Knowledge to that Family.

I have ſhewed from the Scriptures, that when Man had loſt ſome of the Perfections which were in the Mind of the firſt Man, upon a ſecond Experiment, when they knew *Jehovah Aleim*, and underſtood the Powers in the Heavens by the firſt, and their Duty by the ſecond Revelation, reaſoning upon Nature induced them to worſhip the Names. By imitating Writing, the Heathens loſt the *Hebrew* Language, the Knowledge of both the firſt and ſecond Revelation, and all other Science. And we know by the Scriptures, and by the Writings of the lateſt Heathens, that when they had loſt the Knowledge of both, they could not ever diſcover either, but dreamed of Chance, Fate, *&c.*

I have ſhewed that the *Jews*, who had the Cuſtody of the Hieroglyphicks, Oracles, Emblems, and Services, and the Revelation in Writing, when the Knowledge of the Heathens was at the higheſt, a little before they loſt the *Hebrew* Tongue, were infected by their Reaſoning, drawn into the old Crime; reaſoned, and left Revelation; and when they deſerted *Jehovah Aleim*, and followed the Names, they were for that carried into Captivity. By loſing their Language,

guage, the Emblems, *&c.* which explained the Scriptures, lost the Knowledge and Intent both of Tradition and Revelation in the Writings; and at their Return, or soon after, set up a new God, a new Religion, and introduced Doctrines never heard of before, either among Believers or Unbelievers; so that whatever some Persons did, as a Nation, or publickly, they never recovered the Meaning of them, either in Divinity or Philosophy.

We know from Revelation, that Man had a View of the Execution of the Covenant by Christ, and by the Holy Ghost, and the *Hebrew* Scriptures explained, and the Emblems and Types applied by Christ and inspired Men, with short Relations of the Actions and Doctrine of Christ and his Apostles, written by sundry of them in Heathen *Greek.*

We know by History, and the Books written by those they call Fathers, that since Inspiration ceased, the Churchmen on the one hand neglected the Knowledge of the *Hebrew* Scriptures, and depended upon Tradition and the Authority of the Church; and on the other side, their inveterate Enemies, the Apostate Jews, set up their pretended Traditions from *Moses,*

and committed them to writing; thereby altered the Construction of the *Hebrew* Bible, poisoned the Christian Church in the *East*, insinuated that Christ was not come, attempted to set up several, set up *Mahomet* for their Messiah, set aside Revelation, upon bare Assertion that he had a new Revelation, without pretence to any Evidence; relinquish'd him, and pretend there is such another yet to come. At the same time they poisoned the *Eastern* Churches in those Countries which *Mahomet* conquered, they insinuated some of their pretended Traditions into the Church of *Rome*; and by their Writings, Pointings, *&c.* have lately drawn in Reformed Churches to believe them, and reject the Writings of the Scriptures; so that tho' Tradition of the chief Lines in the Christian Religion still subsist, yet Men have not had Reason enough to construe the Writings, and retrieve the Evidence, either for that Tradition or for Philosophy.

I have shewed above that the first Crime was rejecting Revelation, and pretending by *Satan*'s Assistance to discover other *Alein*. After this they had a fresh Evidence; and that the Heathens a second time by Reasoning fell into the same Crime;

Crime; when they had lost all Knowledge, guessed, or as they called it, reasoned in the dark about every thing. I need not say I have shewed, every one sees and hears that the first Crime is revived, and infinitely extended; that many of this present Age pretend to discover and know every thing by their Reason, and the Light of Nature, in contempt of Revelation; and produce in their justification the Authority of those who knew nothing of Revelation, and who frankly own'd they knew nothing of what had been before them, guessed at every thing, were absolutely in the dark, and knew nothing; who set up Morality, *&c.* instead of Religion, out of mere Ignorance; and mere Conjectures, instead of the Knowledge of Nature.

Though after Inspiration ceased, the Holy Ghost has almost insensibly inclined the Hearts of Believers, (but does not direct their Tongues to pray or preach infallibly, or give any one Power to direct the Faith of others, (which was the chief Article that separated us from the Pope) much less the Tongues of those who are continually blaspheming him, and evading the Scriptures:) yet something of late hath so demolished Regard for any

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God, for all Revelation, for all true Tradition, for all the known and practiced Methods of discovering when a Person was inspired with supernatural Knowledge or Power, before such ceased, and when an Impostor. Nay, though the extraordinary Power of the Devil be ceased, yet as they act upon his Motives, if there be any Statutes in force against those Impostors who have been called Witches, they ought to be prosecuted upon those Statutes for pretending to such Powers. So little regard is paid to the Authors of Inspiration, that, in despight of Common Sense, the most cursed stupid Blasphemers, upon pretence to Inspiration, have been suffered to take root during the time of Confusion, and since to propagate it, and live among Men; and by the Power of several Legislatures, no doubt, for some wise and good Ends which they foresaw, and banished by many others also for wise and good Ends which they also foresaw, have in some been tolerated by meer Nonsense and Madness, totally to destroy all Revelation but theirs, the evidence of the Scriptures, and the System of Christianity. Tolerated shall I say, loaded with Honours, which never were allow'd to Men; such as to free them from defending

Quakers

fending the Country they live in; and tho' greater —— than the Apostate Jews, exempting them from taking Oaths, nay, even from paying common Civility to any who are not arrived at their height of Impudence. They cannot be allow'd among the Apostates, because they have settled all their Forgeries, called them Tradition, and publish'd them. They cannot be permitted in Popish Countries, because the Pope, or he and his Church, only pretend to Inspiration. They cannot be allowed among other Dissenters, because those of each Sect pretend to it. They cannot be admitted among *Mahometans*, because they submit to the *Alcoran*. They are permitted in the Church of *England*, because that Church allows nothing but Scripture. Allowing that these their Speakers, or any of them, have the supernatural Direction of the Holy Ghost, besides giving up the Scriptures and Common Sense, makes them, that they cannot be reformed, prevents their Learning and Study, makes them expect that Knowledge is to come by the Spirit, so makes them ignorant, proud, obstinate, and incapable of being set right; allows that they are the Favourites of the Deity, and that those who have not that super-

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ſupernatural Direction, but are left to the Direction of the Scriptures, which the Church of *England* aſſerts are the Directions of the Holy Ghoſt, and the ſole Guide in the Points of Doctrine and Faith, is to Demonſtration allowing that the Teachers of the Church of *England* teach us what is falſe in fact, and that they are not the Favourites of the Deity, have not the immediate Direction, and that we ought to follow the Quakers, or neither of them; and ſuch Allowances have made Men regard neither, and make Men daily fly into the hands of thoſe, who tho' they have no better Foundation, act conſiſtently with what they profeſs, and are able to tell their Story apparently, without Contradiction to Common Senſe.

Theſe People who talk of Reaſon, of the Light of Nature, *&c.* muſt not be their own Judges in their own Caſe. I ſhall not allow that any one now hath greater parts than any Heathen had, but greater opportunity of coming at Knowledge: we muſt refer what can be known by Reaſon to two ſorts of Men, whoſe Forefathers had rejected and were ignorant of Revelation; who, by the hand of God, in the Confuſion of Tongues, had loſt the knowledge of things divine

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and human, of the true *Aleim* which their old Ancestors worshipp'd; and in a great measure, of the Powers of the false *Aleim*, which their then late Fathers had worshipped, so all Philosophy and all Science. The common People, who followed the Gods of their Fathers, though they knew not who or what they were, retained the outward part of the Services, *&c.* The most zealous for their Gods, their Priests and their Oracles, to help them, could not shew or prove their Powers or Actions to defend them; whatever, after the Fall, was acquirable by Reason, remain'd, and became by Tradition natural, or was recoverable. But Tradition was *lost*, and they could not discover or recover the Knowledge of these Powers; though some of them had even conferr'd with the *Jews*, and seen their Translations. These People, now supposed by their Brethren the wisest of Men, were wholly in the Dark about Eternity, or any Being or Thing whose Property was to be; so far in the dark, that Darkness or dark Matter was their eldest God, and all their other Gods were form'd out of it; which was true in fact, as *Moses* has shewed. The other Party were the Free-thinkers, the wisest Men of those

those Times; who thought that a Curse which ours think a Blessing; they ran through all Countries to discover what was God, or how the natural Agents acted; but in vain, and could not find it out. They consider'd the Air; and could find no Proofs of Intelligence in it: thence believ'd there were no *Aleim*, so were in the strictest sense Atheists; nay some of them ridicul'd the sacrificing of innocent Creatures, as much as ours burlesque the Sacrifice of *Christ*, &c. their Free-thinking was justifiable; they answer'd the Design of *Jehovah Aleim* in publishing that the Air, the *Aleim* of their Fathers, were no *Aleim*; and that they could discover nothing of any *Aleim*; that made Men more earnest to accept the Gospel.

My learned Friend the Author of *Some Thoughts about Religion*, &c. who has revealed Evidence to compare and exercise his Reason upon, and has shewed his Talents as well as ever any one did, has stretched his Light of Nature, to prove there is a God, almost as far as what he complains of *Tindal* for, who pretended by that to prove that, and that God must forgive Sin upon Repentance. For it appears, that none of the Men who had the

the Light of Nature as much as either of them have had, and no certain Help by Revelation, though there were always some Footsteps or blind Tradition of those things, even in the darkest Ages of the World, could ever give, what if they had in themselves, they might have given to others of like Capacity, any demonstrative Evidence, that there was a Being or Persons which were self-existent, and who or which produced all sensible things, and consequently ruled all sensible things; much less that he or they were beyond this System; or that they were not of, or in this material System, which would have been a Contradiction in Terms.

'Tis begging two previous Questions, that Man has an immortal Part, and that the mortal Part must rise again, before they have proved by Reason, or the Light of Nature, that there must be a God; to prove from the Justice of God, by Reason, that there must be a future State of Men, so Rewards and Punishments. No Man, when and where Revelation was defaced, and in some measure lost, could ever prove that he had a Soul, or immortal part; the highest they went was, that it was a Particle of the Air, and, when out of the Body, was to be mixed with their

because Man cannot of himself perceive but with sensible objects

their ſuppoſed Gods, the Air. And the Immortality or Reſurrection of the Body, when preached to them, was mocked at.

Suppoſing Man has a Soul, and ſuppoſing a God muſt be intelligent and benign, is not finding where he is, or what he is, much leſs proving that the Manner of his Intelligence is like the Manner of the Intelligence, or Reaſoning of Man's Soul, but infinitely different; ſtill much leſs, that his Inclinations or Affections are like thoſe of one of our Free-thinkers, who would ſink the whole Race of Men to Hell upon Condition that he might be looked upon as the fitteſt to lead them, much more all thoſe who will not let him lead them.

I muſt take in the firſt Crime, and the Engraftments upon it. The Free-talkers, who having no Evidence for what they talk of, can neither be Thinkers nor Reaſoners, ſay the Deity hath given Man ſuch Faculties, as that each might certainly know what the Eſſence of the Deity muſt be, how many Perſons there muſt be in it, whether Man had a Soul, an immortal Part, what Faculties were fit for him, or them to give to Men, in order to underſtand what was fit for them

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to have and do here, and know that Men are to have a future State, and what they are to have and do hereafter, and how to come at it; and that they could not forfeit this Knowledge, nor this Right; or if they could, that they could know the Terms how to recover their Knowledge and their Right without help. That it was not fit for the Deity to reveal any Terms to Men, or if the Deity did reveal any thing, and give such Evidence as he thought fit or proper, that it came from him, and was his Pleasure, Men were proper Judges what was fit for them to obey; whether the Evidence the Deity thought fit and proper to give, were proper to determine these Men. And if it were given at distance of time, from the time at which any of them lived, or in any ancient Manner used before Writing, or in an ancient Language, whether they were bound to spend any, and what Time, in considering it; and if they of any time could not agree among themselves, or make one another understand it at first sight, without considering the Manner or the Language in which it was delivered, the Time, all Circumstances and Accidents, the then State of Man, *&c.* whether it was fit for them to give it any far-

ther Conſideration, or finally to reject it: and have now determined, becauſe each Man could not underſtand it at firſt ſight, that it ought to be rejected. That is, in ſhort, God hath given Man Faculties to follow his Directions, therefore he ſhall follow none.

Reaſoning is not only comparing things of the ſame Nature together, by meaſuring, weighing, or eſtimating each of them, and diſcovering their Difference, which many Brutes ſeem in ſome Degrees to do infallibly; but comparing things of different Natures, one viſible, another only ſo by Ideas, ſo eſtimating thoſe things unſeen, by another ſort of Meaſure, Weight, or Eſtimation. The uſe of Reaſon is for another State, by taking Ideas given by Revelation from things below, and carrying them to things above. Brutes have what they want for this Life, provide for their Young, for the Seaſon, till a new Crop come, or *&c.*

Theſe Men talk of eternal Reaſon; that which they aim at, preſuppoſes Faculties in an Eſſence, or Perſons, infinite Power, Knowledge, Wiſdom, *&c.* and Objects in *Eſſe* or *Poſſe*, to be known, or *&c.* If there was nothing in *Eſſe*, but that Eſſence, or thoſe Perſons; and if

if the three were equal, there were then no such Objects of Comparison. The Deity has no occasion for what is called Reason; he perfectly sees and knows every thing in *Posse* or in *Esse*, the Value, *&c.* so has no occasion for comparing Things or Actions, either really or in Idea: He knew what was fittest for him to do, if he knew it to be fittest to create or make, and that active Persons or Things were made, or in *Esse*, he knew them not only as the Effect of his Actions, but knew what was fit to do to them in regard of their Actions.

The Faculties of Knowledge in the *Rubbim*, differ from and exceed the Faculties in Man, as far as their Power, or any other Perfection. Whatever they have, or could have conferred to their Image in Men, must have been to answer their Stations here and hereafter. Their Station here is not to create, make Laws for, judge, reward, and punish other Beings; but a State of Trial whether they will obey the Laws of their Creators. If any one could prove there were no Laws given, then it would seem reasonable to Man, that he should have known what was necessary; and if he rebelled, to direct him how to know, to reconcile him-

ſelf to, and for the future pleaſe his Creators. Thoſe who by obſerving viſible things, which they call Nature and comparing one of them with another, or their Actions or Effects with each other, can make no Deductions to guide them in theſe points. There can be no Evidence that there is any ſuch Knowledge innate, or annexed to the Soul of Man. 'Tis impoſſible for the Deity to part with any Part of his Eſſential Perfections; to confer intuitive Knowledge upon a Creature, to give it any Power beyond that of Mechaniſm, or to acquire the Knowledge of any thing, otherwiſe than by taking in and weighing of Ideas. Nor can there be any Reaſon offered why the *Rubbim* ſhould not give Laws and Rules to their Creatures. Indeed Men can imagine, but one of thoſe Imaginers cannot by any Power in his Mind, without Evidence, ſatisfy himſelf in any one Point, whether he is right or wrong; much leſs ſatisfy any other even of them, by talking. Aſk any of them any Queſtion about an Eſſence without Beginning, or about the Beginning of things; about the Will, Actions, or Laws of that Being who had no Beginning: he can make no Affirmation, nor produce any Appearance of Evidence,

Evidence, without the Revelation of that Essence. He only tells you, he cannot conceive how it could be otherwise than so or so; and every one differently, as Popes or Quakers do, and so all alike infallibly. So if there have been any Laws and Terms revealed, and Men have slighted them, and neglected to understand them, Men must stand by the Observation, and fall by the neglect of them. There is no Plea for wilful Ignorance: that is a judged Case by one of the most impudent of the Free-thinkers, against another little inferior.

'Tis false, that Man, by Reason, or by Nature, could have discovered *Jehovah Aleim*, or whether the Names, or the three Persons in *Jehovah* were the *Aleim*; because *Moses* has revealed that it was revealed to *Adam*. And no other, but those who preserved that Knowledge by Hieroglyphicks, by Tradition, had it proved by Miracles, or written Revelation, ever discovered the true *Aleim*; but worshipped the Names, or they knew not what, or were Atheists; much less that they had Souls, knew that they were immortal, that the Body was to rise again, that there was to be a future State, or, *&c.* And the Scriptures prove that

what our Imaginers have pretended to prove from their Reason, or their Light of Nature, is false in the chief Point, because they have asserted that there was but one Person in the Essence, and the Scriptures prove there are three; and indeed so in all the rest.

These Declarations are but the Out-side, the Cause lies within; Love of ourselves, and Pride, and Ignorance, or Distrust of the Wisdom and Goodness of the *Aleim*, makes Men mistake the way to their own Good: Instead of the Methods appointed, and of acting jointly with our Supporter, taking it into our own hands, managing or neglecting it, as that or what we call our own Wisdom direct us, of appearing to ourselves, or others, wise, *&c.* and then finding out Reasons or Excuses, each to justify our own contradictory Conducts one to another, and often to our own. Pride separated the Devils from the Angels; and a proud Man will rather go to Hell, than be obliged to any Being for Heaven.

Where this once gets Possession, from him who has the best natural Parts, and the most of human Learning, to him that has the weakest Parts, and the least Share of, or no human Learning, so

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to the most ignorant, as each truly is equally qualified for this Task; he not only thinks so, but they each act with the same Assurance, and are almost equally incurable.

As the Worshippers in a false Religion have, as they think, the same Complacency of Mind, the same Approbation of their Consciences, in their false Worship, or, *&c.* as those who are in the true Way: And as those false Rules are the Product of their own Inventions, and are framed to magnify their supposed Wisdom, or gratify their Pride, or Lust, or even their Supposition that they are honoured with the Spirit; they at the same time feel the Pleasure of gratifying their Wisdom, Pride, Lust, *&c.* which gives the Quakers, Enthusiasts, Free-thinkers, *&c.* that false Pleasure, makes them act with such Assiduity, Union, *&c.*

The Design and End of Christianity is, 2 *Cor.* x. 4. ---*pulling down of Strong-holds, casting down Reasonings, and every high thing that exalteth itself against the Knowledge of God, and bringing into Captivity every thought to the Obedience of Christ.* This breaks in upon false Notions of Wisdom in ourselves, of the Freedom or Power of determining our

Actions, of a right of gratifying ourſelves in the Pleaſures of Senſe, and of a Sufficiency in ourſelves under this Conduct, to ſave ourſelves, or to oblige the Deity, upon theſe Terms to admit us to the eternal Fruition of their Preſence.

And it breaks in upon a State of ſtudied Careleſſneſs, of cultivated Idleneſs, requires Labour to know and to perform one's Duty, diſturbs one's Eaſe here, and makes one anxious about Futurity, and what is to be our Fate there to all Eternity.

Though the Scheme of Redemption, if it were alone, would be acceptable to the moſt wicked, provided they were to be judged by a bare Man; but as there is another Article tacked to it, that he who redeems can ſee into the Hearts of Men, has infinite Power, and is to be final Judge; ſo whoever has been wicked in the higheſt Points, and never thought of mending, nay, perhaps has been guilty of Crimes for which there can be no Pardon, as *C*———, or, *&c.* he will allow Redemption, but he could not admit that the Perſon who redeemed has Omniſcience, can ſee into Hearts; for if that Perſon have that Power, he knew very certainly that he was in a bad way.

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So all others who are in his Cafe avoid all Evidence of that kind, keep no Company with, nor recommend or prefer any, who will difturb them in thefe Points.

After one who had been a Free-thinker, and who is moft capable of maintaining the Poffeffion of the Powers they pretend to have in their Souls, to come at thefe Difcoveries, had made many Affertions, without being able to fupport them, he put the Iffue upon his having Ideas implanted in his Soul, of Juftice, Injuftice, Gratitude, Ingratitude, *&c.* which he fenfibly felt, and which were therefore Demonftration to him, that there was a God, that he had a Soul, that there muft be a future State, *&c.* I convinced him if Man had fuch Impreffions he would not be a free Agent here; and if he had fuch imperfect Notions of the Deity, as they give us, fix'd in his Soul, and if it were poffible fuch a one could come to vifion, he muft have thofe erafed out of his Soul, which is impoffible, or they would contradict his fpiritual Senfes, and evade the Benefit of Vifion. There would be a continual Difpute to all Eternity, whether he were to believe the imperfect Ideas planted in his Soul, or thofe conveyed to him fpiritually by Vifion; as whether

whether they were but one Perſon or three, whether the Ideas he had how they ſhould act, or the Manner in which he ſaw them act were real, or fit, or juſt. That ſuch who pretended to have a Guide within, augmented their Crimes infinitely; for if ſuch a one ſhould come into the oppoſite State, and pretend to own there, that it was imprinted in his Soul, that there was an infinitely wiſe juſt Being, that he was to be immortal, and that there was to be a future State, and that he had the Rules imprinted in his Soul, by what Rules that Being muſt act with him hereafter, he would be the Scorn of Hell; all the reſt would have a Plea, that they were ignorant, that God did not give them ſufficient Light; he clears God of that, and has no other Object to charge his Sufferings upon, but his own proud impudent Self, which augments infinite Torture, if it were poſſible, more than infinitely. And if ſuch Impreſſions could be real he muſt have a continual Conflict, whether he were to believe thoſe Impreſſions or the Devils he ſaw, and the Torments he ſuffer'd were real, tho' Senſe did perpetually determine it. So thoſe who have Impreſſions that the Torments there are not eternal, or, *&c.* That *Adam*, beſides

besides Revelation, had time allowed to form and store proper Ideas; so Childhood and Youth is appointed for each to take in Ideas, while by their Inability to act, Dependance, *&c.* they are fit to be taught how to take and use them. That it was not reasonable, that he should be his own Judge, because Self-love and Pride inclines a Man to determine, that he is possessed of these Faculties, and that they are not the Effects of comparing or weighing Ideas. Though I had touch'd this Affair in many Places, chiefly in the Introduction to *Moses*'s---*sine Princip.* from *p.* 47, to *p.* 62. and there wish'd that some would carry through, which none has done, so we seized upon a Free-thinker, ripped him open, dissected the Seat of his Mind and examined it; we found Ballances and Scales to Ideas, and a Book of Memorials all of his own forming, and mostly on the left-hand Pages, (as this was by force, 'tis scarce fair to publish an Account of them) but could not see the Soul; we shut the Inlets of the Senses, Eyes, Ears, *&c.* and closed the Book; and then he could neither dream sleeping, nor imagine waking, had nothing to act upon, but was as if he had been that Moment formed. Upon opening his Eyes

and

and his Book, we obſerved that the Idea they took in inſtantaneouſly, was convey'd through an Inlet inſtantaneouſly to the Mind; and upon opening his Ears, the Ideas taken in by ſpeaking or reading inſtantaneouſly in Succeſſion, as the Words could be pronounced, were conveyed through another Inlet to the Mind; and that the Mind took in the Ideas from the Senſes, and compared or weighed them with each other, and with thoſe in his Book of Memory, or found a Blank, nothing to weigh againſt them; ſo diſpatched them, before the Faculties of his Mind could get time to review the Action, and conveyed them to the Paſſions in an inſtant, and they back to the Body thro' Outlets framed on purpoſe, as quick as Lightning, as infallible Men always do, without making the proper Stops, Side-views, Enquiries, or, *&c.* So that the Reſult whether it immediately concern'd the Body or the Mind, the Body as Partner, and all the Powers in it, were put into a Commotion, in proportion to the Degree that the Paſſions repreſented the Idea affected the one or the other, or both to procure or ſecure the Benefits, or avoid the Danger; as Quakers when one puts himſelf by the Impulſe of that within him

into

into an Agitation, he gives the rest that Idea which puts them into the same Distraction: or, as when one yawns, or, *&c.* When such a one proceeds to speech, who thinks his Soul has the Power of judging innate as a Quaker, or, *&c.* who thinks he has the Spirit to direct him infallibly; he dictates off-hand, without ever thinking he has the occasion to acquire any *Data* to form Ideas to weigh with, or procure or form Rules how to weigh each sort, or to re-examine any Operation; or that he can be mistaken. So they never enquired after any such *Data*, nor ever had any Schools to teach how to use them.

By the Experiment it appears, that they have begun at the wrong end; mistaken the Effect of the Result of the Comparison of two or more Things ideally, for a Power of knowing the Value or Difference, without taking Ideas of the Things by seeing them, or by hearing and comparing them ideally; whereby they have made their Souls know intuitively, whereas they can only know mechanically; and when they have but the Ideas on one side, know nothing.

A Heathen, who thought his Soul a Particle of Air, his God, which he took

to

to be omniſcient, might talk of having what the Devil ſuggeſted to *Eve* in him; but ſuch Talk will not bear hearing from the Mouth of, or to a Chriſtian.

If what I have obſerv'd, be all Man can do; he cannot poſſibly, by his own Faculties, or any thing in Nature, much leſs as underſtood, come at Evidence for any of the Propoſitions aſſerted: and ſtill much leſs at a ſtate of his own Caſe; of the Ideas of the ſeveral Parties that are concern'd; of what relation he ſtands in to each of them; of what is conſiſtent with all the Attributes of the *Aleim*; of what each of them have, conſiſtent with thoſe Attributes, reſolv'd to do; without which, if he had perfect Scales, he cannot weigh them.

The Mind may do its beſt to weigh the Ideas which come in by the Senſes of his Body, or by the Report of others, and what can be deduced from thence; the Ideas or Reſults recorded in his Memory or human Records; the Ideas convey'd from the Records of things which were tranſacted before there were any Senſes; and of things which were ſeen, *&c.* but before recording by Words was us'd; and of things which have been ſeen and recorded ſince; the Ideas of the

the Supporters of these Records, the Numbers and Qualifications of the Witnesses, the Manner how the Records have been preserved; but cannot come at the Ideas of any Facts otherwise.

Man can aim at forming Ideas about such things, but that is only Imagination. Ideas of such things are to be given by those who understand them, by the *Aleim*; and taken by us, not to be form'd by us by guess: such are convey'd by Hieroglyphicks, Emblems, Types, substituted Things, Parts or Actions, animate or inanimate by Writing, *&c.* were reveal'd and instituted to supply Man with Ideas of what relates to the spiritual Part: So Man can neither come at the Knowledge of them, nor weight them fairly without the help of Revelation; nor come at the Knowledge of it till he has acquir'd some competent Skill how to use his Scales; because the Ideas in the Translations were alter'd long ago, *Jer.* viii, 8. *How do ye say we are wise, and the Law of* Jehovah *is with us? lo certainly the false Pen of the Scribes worketh for Falshood. The wise Men are ashamed; they are dismay'd and taken: lo they have rejected*

ted the Word of Jehovah, *and the Wisdom of what thing is in them.*

As the Eye takes in sensible Objects, and the Ear Sounds, and compares them; so the Eye or Ear of the Mind takes in and compares Ideas, not only of those Objects seen, or those which come in by Sounds; but Ideas of the Objects which neither the Organs of the Body, nor those of the Mind can now come at, but by Ideas taken from those seen or heard in form, given by Revelation, but magnified in degree, *&c.* by Epithets joined; and weighs and compares them with sensible Ideas, with each other, *&c.* and without those has nothing to weigh. For till Rules be laid down and understood, and *Data* given; though the Mind is capable of being taught to weigh, there is nothing inherent, any more than there is for any other Science; any more than there is to act without *Data* and Rules in Mathematicks, in Algebra, or *&c.*

Does any one pretend to compare Quantities, Dimensions, Weights in different Fluids, Lines, Numbers, Angles, Sides; so Distances, Powers, Motions, or *&c.* which come within his Senses, till he has acquired each Science, and has the proper *Data* in each to work with:

Yet

Yet his Mind properly inform'd, and with proper *Data*, is capable of performing any of these Operations. Does not even a Free-thinker applaud one who takes these Methods, and so arrives at Perfection in these Sciences? And should he not be ashamed of pretending to compare and weigh Ideas which come not within his Senses, but by borrowed Ideas only conveyed by Revelation; and knows he never offered to acquire them.

A Man who has not thoroughly considered Revelation, could never possibly know that there were three Persons, that there had been a prior State of Creatures, of their Defection, of the Motives the *Aleim* had to create this System and Man; of the State he put him in, what induced him to fall; so has not a state of the Case; so could not so much as imagine what State himself is in, nor how he could retrieve himself; still less what was fit for the *Aleim* to do to retrieve him. So had Ideas to put into one end of the Scales which weighed him down; but had not so much as imaginary Ideas, much less real ones, to put into the other end to overweigh his Load of Crimes.

As אזן plural signifies the Ears, and a Ballance with Scales, as פלס plural

Scales; so *Job* says xii. 11. *Doth not the Ear try Words?* So *Elihu*, who perhaps reasoned as well about God's Conduct as ever one did, who did not understand one side of the Case, as he did not that of *Job*'s Case, as *Job* did; and who had not the whole of the Case revealed to him, says as *Job* had said, *Job* xxxiv. 3.--- and adds, *Let us choose to us Judgment*; *let us know* בינינו *within ourselves what is good.* But *Job* shews the Difference, xxxiii. 23. *If there be a Messenger with him*, מליץ One sent, an Ambassador to the Court of another King to spy his Weakness, conquer him, and make him contemptible, as *Christ* was to the Court of *Satan*; and made him so.———*I have found an Atonement* &c. So upon *Jehovah*'s Manifestation to *Job* xliii. 5. *I have heard of thee by the hearing of the Ear*; *but now mine Eye seeth thee* &c. Man had not lost his Scales, but he had lost that which was of equal Weight to Immortality; and he wanted something to put in that Scale to ballance, and cast it. And when he has it offered, 'tis to be weighed by comparative Ideas; a Method which few understand, fewer teach, and scarce any study, so few chuse. For want of under-

derstanding this Weight they put in imaginary Ideas, which will not overweigh things of Sense; so they have no Encouragement to act, to resist, or *&c.* so lose this inestimable Offer.

At last my Friend condescended to own that he had no Knowledge within, but what was brought from without. That he could suppose by the Contrivance of Things, that there must be some Intelligence somewhere; and, as there was no Distinction made between good and bad here, there must be some hereafter: so could get no farther by the Light of Nature, than the Heathens had gone.

If Man, who can by his Senses come at no other Agent but the Names; and by Tradition understand their Mechanism, by which all things within the reach of his Senses, are moved, produced, or enlivened; and had lost the Knowledge of the inseparable Powers in *Jehovah*; he must, as the old Heathens did, suppose some of the inseparable Attributes of the Essence in the Names. If Man who has lost the Tradition, and cannot by his Senses come at their Mechanism, to see their mechanical Powers; but sees all Things within the reach of his Senses are mov'd, produc'd, or enliven'd; and

can ſee nothing but the Names and paſſive Matter; by comparing of what he ſees done, and not ſeeing the Mechaniſm, muſt put ſome of the inſeparable Powers of the infinitely powerful Eſſence into the other Scale, to perform thoſe Works; and muſt either place that Power in the Names, as the lateſt Heathens, who had only retain'd that they were the Gods of their Fathers, did, or as the wiſeſt of them did, talk of Fate, Chance, and be Atheiſts: or in the paſſive Matter of the Orbs, *&c.* as Sir *Iſaac Newton*, who knew not what *Jehovah* had, and could not part with, did, make an Orb or a Stone move itſelf, act where it is not preſent; ſo muſt all be ſtupidly ignorant, and equally guilty of impudent Blaſphemy.

If Man have not proper *Data*, and reaſon wrong in the chief Point, he may talk, but he cannot reaſon right about any other; becauſe that affects every Point. The affair of forgiving Treſpaſſes, loving Enemies, *&c.* are all repugnant to Juſtice and Reaſon deduced from ſenſible Ideas, ſo from what they call Morality; and the Balance for thoſe Actions is only found in Chriſtianity.

The

The Subjects which Men have to reason upon, and from whence they pretend to deduce their Light, they call the Law of things created and formed, so of Nature; which is the Action of those Agents inanimate or animate, which carry on the Series or Succession of Things, and their Effects upon their Patients. The natural inanimate Agents and their Actions are the same. The Actions of irrational Animal Agents are the same: But the Actions of animate, and once rational Agents, since they fell and corrupted themselves, are not the same.

Each Man hath Power, by his Senses, to take perfect or imperfect Ideas of these Agents and Actions; and by the Reason or Powers in his Soul, (which Sense of the Body, and Judgment in his Soul, constitutes his Con or Co-science) to compare, consider, and weigh these Ideas justly or unjustly, in some proportion to the Perfections of the Senses by which he takes the Ideas, and to the Degrees of the Perfections in his Faculties of Reasoning. The Light of Nature can be no more than that which appears or is evident by Deductions from the Premisses. These Judgments, since the Fall, corrupted Notions formed into Rules, put

into Practice, handed down from Parents to Children by Example, Tradition, by Custom mixed with the Remains of Tradition, from the first Revelation after the Fall, became continued Actions, which made a second Nature; and are those generally rendered Nature in the New Testament, in distinction to the Knowledge of God, *&c.* from the Revelation by Hieroglyphicks, by the written Law or Gospel.

If a Man, by Observation and Reasoning, could find out that the material Agents were a Machine inanimate, and what such a Machine could do; he might judge it could not form and set forward Plants and Animals; and that there must have been some other Agent to perform that Part: But as none without Revelation, or when the Tradition of that was almost lost; even the Men our Age count the wisest, could ever find out the Machine; they could not find how Plants and Animals were formed, set forward, nor supported; nor even that they themselves had any other Souls but the Air, which they supposed the Brutes had as well as they.

If any one in that State, who knew nothing beyond Sense, had observed the Regularity of the Actions of some Species

cies of Brutes to serve their Ends, and the Irregularities of the Actions of each Man to serve any End than known, and the Difference between the Actions of each Man and those of others, and had judged impartially he must have declared, that if either had Souls, or the use of what they then called Reason, it must be those Brutes; or if Man had a Soul or Reason, he had lost the use of it.

It was and is natural from supposed or real Premisses, to reason falsely or truely; if you suppose or imagine this or that, you suppose the Consequences are accordingly. If you have real Evidence, the Consequences will be accordingly, and the Reasonings in both Cases are just, but the Evidence in one Case is not true. He that supposes an imaginary Agent performs an Action, if he understand the Action, may reason as justly upon the Action, as if he knew the real Agent which performs the Action. A Man who believed the most abominable Actions acceptable to the false *Aleim*, reasoned as justly in performing them, as he who knew what was acceptable to the true *Aleim*, in observing them; and performing them as above, gave the same Complacency to their Minds, or, as 'tis called

the ſame Approbation by their Conſciences, and more ſo, as it alſo gratified their ſuppoſed Wiſdom, their Pride, or Luſt, or, *&c.* A Man that has acquired the Enjoyment of a Woman who is not his, of an Eſtate, Money, or, *&c.* which is not his, and ſuppoſes they are his, and places his Happineſs in them, or one of them; if any one offer to take her or it from him, or puniſh him for taking or holding the one or the other, he naturally looks upon him as the Oppoſer of his Right and Happineſs, as an Adverſary, a Devil, and would deſtroy him, if he could do it without Danger of being deſtroyed himſelf, and ſome riſque that; nay, I have heard ſome of them ſo ſuperlatively mad, as not to except God, but declare the ſame Sentiments of him, if he do the one or the other; and the one or the other according to his Reaſoning is natural. I mention theſe, becauſe I take their Sentiments in their Declarations to be more genuine than thoſe in their Writings.

The lateſt Heathens uſed Nature as a Cant Word, without any Signification, to ſerve for whatever it was that carried on this Syſtem. They knew not ſo much as which moved, and which ſtood ſtill.

Their

Their silly Stories of observing the Clouds, Flights of Birds, *&c.* to know the Pleasure of Nature, their God, of lucky, unlucky, *&c.* sufficiently shew their Ignorance if not their Madness.

He who knew of no other Deity but the Machine, the Names, judged justly that it did not regard the Actions of Men, but does not speak plainly, that it was insensible, for fear of the Populace, but made it happy in itself. Are the Fools to palm this upon us, that because it, as the Parts of a Watch went round, and did perpetually (their eternally) the same Actions, and did not think; that therefore, what? that he that made that Machine, Angels, and Men, does not think, nor regard their Actions; or *that he who made the Eye does not see*, &c. The Witnesses who offered, the Courts who allowed this for Evidence, and the Juries who have given their Verdicts upon it in this Case, have eternally proved themselves illiterate Ideots, if not Madmen; so in every Article of Evidence they have produced from these Atheists and Cowards, who knew that the Names were insensible, and durst not speak plainly. I have at large shewed that the Scriptures say the same openly, as they said cowardly; so

these

these Things are not Evidence against *Jehovah Aleim*, but for them.

All their Banter about Priestcraft, and the Superstition of the Heathens, is gone; for except some few Deviations, their Service, *&c.* was not Superstition, but Misapplication.

The Heathens who found the Air was not intelligent, understood not its Powers and Actions, nor could find either God or Agents in its stead, had likewise several other Cant Words, or Maxims, which had no Meaning, which were to be supposed to contain their Extent of Knowledge, which were framed to include or admit Doctrines which would destroy the false Conceptions the Generality then had of their Gods, the Air, and which were so uncertainly or ambiguously expressed, that the People could not fix their Accusations by Law, or find cause to stone them. For these they pretended to give no Evidence, there could be none, they were prior to things, such as eternal Reason, eternal Law of Nature (which went continually round in a Circle, and had the same Effects) eternal Relation of things, Eternal Difference of things, to be sought for, because it gave no Law *&c.* For the Evidence of these, the Disciples

ciples flew to the *Ipse Dixit* of their Founder. Though the Evidence proves and determines, the Judge, the Opinion of the Man proves nothing. Some of our modern Opposers, who have only learned the Languages which contain these Relations, but know nothing of the State in which these Heathens were, what their Gods were, or what the Men knew, or were talking about; have at random framed Maxims from them, and in the same manner adopted them for their own; and as they stupidly imagine, adapted them to this present time. The Case is altered now; we have shewed at large, that there is not one Parallel, not one Case in point, which can be taken from them, and used in Evidence now: So we must charge the present Free-thinkers with what they advance, as of their own coining.

Whence have our present Reasoners clearer Lights than the Heathens had; from Nature, or from Revelation? Has there been any greater Knowledge of Nature, than they had? Except what they have handed down from *Babel*, of the Motions of the passive Orbs; no Discovery of the Agents; all have terminated in occult Qualities. I suppose the Evidence,

dence, theſe Men have from the Light of Nature, to prove what they pretend to prove muſt be ſuch as the Powers, they take it from, occult; and occult Evidence is a Contradiction in Terms; for if the Powers be occult, they cannot prove whether they are ſupernatural or natural; ſo cannot poſſibly prove them, to be natural Evidence.

The Notions which our Moderns have introduced, as Diſcoveries in Nature, are taken from a worſe hand than the Heathens, from the apoſtate Jews. *Lex. Plant. Vitæ*, p. 1227. כח המאחזת *the retentive Faculty*; כח המבשלת *the digeſtive or concoctive Faculty*; כח המגרשת *the expulſive Faculty*; כח המשוך *the attractive Faculty*; כח הרעיון *the ſenſitive Faculty*. Hence the Faculty of the Phyſicians, *Inſtitut. Medicinæ, Lib. primi, cap.* 9. *Of the natural Faculty——The nutritive Faculty, the Action of which——The generative Faculty, the Action of which*—— So Sir *Iſaac* —— *The attractive Faculty, the Action of which* —— &c. —— Theſe are all the Lights of Nature, and all the Improvements, Naturaliſts have yet made.

If they talk of any intuitive Knowledge in the Soul of Man, (as I have heard one of them do, and many claim it by their Wri-

Writings) they are, if possible, more impudent than the Quakers, who blasphemously father all their Nonsense and Lyes upon the Holy Ghost: This must be a Property of the Soul, which is impossible, or infused by some other Being, if it were true; if they cannot give the same Evidence, as all Nations required in the same Cases; they should be treated, as all Nations treated such Impostors.

Each, without any better Pretence to Evidence, gives Judgment, as he says, from his Soul; and forms it into a Maxim by his Mouth, which only proves it to be complicated Nonsense, or sublimated Madness. They talk of the eternal Reason of God, to put their way of knowing, and his upon a Level; that he may have no other way to know, or judge, but as they please.

So of the eternal Law of Nature, which (if they allow a God) asserts, that it was not created and form'd, and that he cannot alter those Laws; so can work no Miracles, to prove that Nature is subject to him; or if he thought fit, to give a Revelation to prove it.

So the eternal Relation of things, (if they allow a God) they assert the things are eternal; there could be no Relation

of

of things, before the things had being; that he cannot alter his Resolutions to his Subjects, if they renounce Subjection to him; However that he cannot punish a Man or Nation in this World; he could not order one Nation to destroy another, or to take their Land, even one to take the Goods of another from him: If Man gets Possession he holds by this Relation, and not at the Pleasure of God: so it would be unjust, contrary to eternal Right to take his Estate or Goods, from him, or him from them, by Death; it ought to hold throughout. But passing over that; they assert, that he cannot in the next World punish Men eternally *a parte post*, for temporal Crimes: I am afraid they will, to their eternal Shame, find some sort of eternal Laws, which will supersede all theirs. Who is fit to judge, of what is eternally fit to be done, they who are just and eternal, or a Malefactor, a Mushroom?

Such Reasonings, as that nothing can produce nothing, and as Matter is, or was produced, there must be a first Cause *&c.* I fear are set up for present Convenience, and may be taken down at pleasure: and if they once get us to depend upon such, for our only Evidence, they will some

time

time make uſe of it for another purpoſe, to prove the reverſe.

I hope the Writings of theſe Animals, will be an Evidence to Poſterity, to ſhew how far illiterate ambitious Men can run themſelves, and others; and be an Antidote againſt that Poiſon, and a Warning to others, from giving a looſe to their Imaginations.

May nothing be remembered of our Pretenders to be Divines, but that they did not know the Difference between the Scriptures, and the Writings of the Heathens; did not know what the Heathens worſhipped, nor what the *Iſraelites* worſhipped; but to this Hour, continually, even from the Pulpit, ſtun us, with Citations out of the Heathens, and apply them to *Jehoviah*: nor of the Intent, of the Services of the Chriſtian Jews, which are Evidence for the Chriſtian Syſtem; but plague us with the Morality of the Heathens, who then had loſt all Notions, even of their falſe Deity, of another State, ſo of Rewards or Puniſhments.

Whatever Faculties God gave to the firſt Man, if he could forfeit the State, or part of the Faculties, ſo be ſubject to new Terms; what remained of thoſe Faculties, (which were fitted for, and of

uſe

uſe to, him in his firſt State) could not ſerve him in his ſecond, without a new Donation of Faculties, fitted for that State, or a Revelation.

Whatever they pretend may be deducible from Obſervations, upon the Powers and Actions of inanimate or animated Agents, by the Power given by God to the Body and Soul of Man; if they will allow it poſſible for Man, who they allow to be a free Agent, to miſuſe that Power; and if Men have miſuſed or miſapplied that Power, that Power can never bar God, (if they will allow it poſſible for him to give a Declaration of his Will,) from declaring what he has determined to do with Men, who have miſapplied that Power; and upon what Terms he will be pleaſed to ſet Men, *in Statu quo*; —— nor preſcribe the manner in which he ſhall publiſh it, or do it; much leſs, prove they are at liberty to conſider, or not conſider, what he has declared to be his Will, in that Caſe; ſtill much leſs, to enable them to find means to come into his Favour upon any other Terms, than thoſe he has appointed. The Knowledge of Nature, from Senſe, if that were underſtood to Perfection, nay even the Deductions of the Soul from that Knowledge, in theſe Caſes,

Cases, can do nothing, without the Co-science of the Soul by Revelation.

Whatever any Man asserts, with any of the different Degrees of Assurance, as it may be, wise Men have said so, it is reasonable, I have it by or from Tradition, it must be so, it is so, I can or have, or another hath, demonstrated it to be so, I have the Spirit which tells me so, (which last, is Blasphemy and an impudent Lye) except he can shew, that he can read and understand the original divine Revelation, and shew 'tis said so there, and that no other Texts contradict that Construction; or that he can, without any *Data*, but such as the Scriptures, construed as aforesaid, allow; or demonstrate it to Sense: It passes for no Authority with me, and ought to pass for none with any other. Human Relations of indifferent things at distance in time or place, may be likely, or unlikely, or impossible to be true; and the two first depend upon many Circumstances, and may be admitted upon Probability, or rejected upon Improbability, or more particularly, as they agree or disagree with what is reveal'd; but nothing of Moment, except it agrees with Scripture,

is to be admitted as authentick, except it be demonstrated, as aforesaid.

Our Atheists or Deists and our Enthusiasts who reject the Authority of Scripture, have what resembles the Scurvy of the Body, the Scurvy of the Soul, which gives a Man a Pleasure of tearing his own Flesh, so of his Soul; he scratches, 'till he brings on an Inflammation, and after till he brings on a Mortification: 'Tis a supposed Highness of Blood or Spirits, only to be kept down by proper Applications out of the Scriptures; often before it comes to Mortification, it comes to be a Leprosy, and is infectious. Dr.——has infected——and Dr.——Dr.——*&c.* When 'tis arrived to a Height, scarce any thing cures it but eternal Brimstone.

When the Heathen, at the last End, knew nothing of the Objects of Worship; so had no Religion, and by the Errors in their Ceremonies or Services, they had introduc'd the greatest of human Vices, such as murdering and sacrificing Children and Men, devoting others to Sodomy, and their Women, some to Venery, others to Celibacy, *&c.* to talk of Morality, and of being civil to one another, was their last Shift; and those who rejected their Gods, cried aloud for a Reformation.

formation. Many things have been perform'd, reveal'd and recorded since, and many things more ancient, have been lately discover'd; their Case and ours, cannot be parallel now, we need no Succedaneums.

About this time many of the *Israelites*, first turn'd Heathens, then were carried into Captivity, lost their Language, and almost all Knowledge, renounced their *Aleim*, and their written Scriptures, and began to forge Traditions, so turn Apostates. At their Return in *Neh.* and *Esdr.* when they were in dispute about their Genealogies, *&c.* and could not produce written Evidence to determine, they own they had no Tradition, nor any among them, who was inspir'd, so as to direct and determine them in any thing in doubt, but agreed to leave it to the Determination of a Prophet who should arise, and have *Urim* and *Thummim*; we take them at their word, and submit every thing to him, and regard nothing, which they determin'd after that. They went on; and in this way, and in this state, made the first Translation preserv'd, which is call'd the Septuagint; and twisted the Scriptures to serve their new Scheme; and only kept a little of the Out-side of

the Service of their Forefathers, forged their *Targums*, turn'd Apostates, and when Christ came, who oppos'd their Views, rejected and caus'd him to be crucified.

When the Apostles preach'd the Old Testament completed in the New, since writ, we find the Heathens mock'd at the Resurrection; knew nothing of the real Essence, nor Trinity, and supposed their own Souls were Air, and were at leaving their Bodies to be admitted into the Substance of their Gods, which their Fathers had worshipp'd as their *Aleim*, the Trinity, the Airs, the Names. But the first authentick Account of *Israelites*, who pretended to worship any thing, but *Jehovah Aleim*, or the Names, and denied the Resurrection, and the Trinity of Persons in the real Essence, is in *Acts* 23. A Sect descended from one (*Buxt. Lex. Chald.*) *Zadock* a *Disciple* of *Antigonus Sochæus* their Founder, so call'd *Zadduces* or *Sadduces*, of whom *Acts* 5. 17. the High-Priest was one, *Cap.* 22. *Paul* in his Defence tells his Hearers, most of the City of *Jerusalem*, he saw a great Light from Heaven, the Emblem of Christ------and the Voice told him that he who spoke, was *Jesus of Nazareth*, who

Paul

Paul immediately called *Lord*; when *Chap.* 23. *Paul* cried out —— *Of the Hope and Resurrection of the Dead, am I called in question*——The *Sadduces* said, *there was no Resurrection, neither Angel nor Spirit; but the Pharisees confessed both, and said*——*If the Spirit, or the Angel had spoken to him, let them not fight against God.* The Spirit was a fair Construction of the *Hebrew* for the Holy Spirit; the *Hebrew* used *Malack*, and the *Greek* had no other Word but *Angel* for the Agent, the Purifier, the Terms of the Covenant, the Hope and Resurrection of the Dead. He had frequently spoken to Men, so had the Holy Spirit; These were Terms and Facts well understood in all the *Hebrew* Scriptures: but not one Account that ever either a created Agent, or Angel, or a Spirit of a dead Man, had spoken to any Man: Besides if they had intended to speak of the created Angels or the Spirits of Men, which the Discourse admits not, both must have been plural; or at least, that there was not one Angel or one Spirit, and none of them could be he who spoke to *Paul*, or be the Hope and Resurrection of the dead, which Christ risen only was. If the Terms had been so, there might have

been Spirits and ſome of them happy, without the Bodies riſing; and *Paul* could not have added Hope, if he had referred only to Reſurrection, for he then knew to Senſe that Chriſt was riſen; and the Term was frequently uſed both in *Hebrew* and *Greek*; beſides we know and they all knew, that the Devils, who were evil Angels and Spirits were very buſy then and frequently ſpoke to, and poſſeſſed Men: ſo they could not ſay there was no Angel nor Spirit: and if they had doubted who it was that ſpoke, how came the *Phariſees* ſo readily to *confeſs both*, and to ſay, *let us not fight againſt God*.-----It would be ſuppoſed Impudence to aſſert that the High-Prieſt, the Head of the Church believed he had no Spirit; and that his Body ſhould not riſe again. But we know there were ſome inclining to the preſent Traditions and Doctrines of the Apoſtates; and this is one of them, who they ſay, kept and handed down their Traditions. And as the *Romans* ſold that Poſt, ſuch were the moſt likely to purchaſe; ſuch Examples made *Simon* offer Money for the Power of conferring the extraordinary Gifts of the Holy Ghoſt; if the High Prieſt had believed there was a Holy Spirit, he would not have laid out his Money;

ney; and if *Simon* had not believed there was one, he would not have offered his. Since the selling of Livings was first practiced by the Heathen *Romans*, and purchasing them by the *Sadduces*; I think these Actions ought to take their Names from their Authors: purchasing the Power of conferring the supernatural Gifts of the Holy Ghost has no Relation to what we call Simony.

I have shewed in former Tracts, that the Christian Church was established by Men, for that Purpose inspired; who by the Gifts of the Spirit, explained the *Hebrew* Scriptures in many Languages or Tongues: you may see *Acts* xiii. and xiv. and xvii. how the apostate *Jews* opposed the preaching of *Christ*, even to the Gentiles, in every Place; nay, went on purpose and poisoned all the East, now *Mahometans*; is it not time for us to get clear of them? And that when those Gifts ceased, many of the Apostates were destroyed and the rest dispersed; who after they had heard the inspired Men, and their immediate Successors, prove *Christ* from, and explain the *Hebrew* Scriptures; in despight of that terrible Destruction and Dispersion, in near the same State as Devils desperate, they took it

into their Heads to collect and forge an infinite quantity of Nonſenſe, pretended to be deliver'd by word of mouth from *Moſes*; and to create Orders of Men, who never exiſted, to keep this oral Tradition from *Moſes* till long after *Chriſt*; and then begun, and in ſeveral hundred Years continued forging and committing it to Writing, and at laſt to Pointing. The Chriſtian Teachers who ſucceeded the inſpired Men, did not, that we know of, acquire the Knowledge of the *Hebrew* Tongue, ſo Scriptures; but neglected the Evidence of Chriſtianity: firſt truſted to their Memory, then followed Tradition, and ſoon after ſet up themſelves. That the firſt Tranſlations which were made by the *Jews*, who had relinquiſhed the Expectation of *Chriſt*, ſuch a Saviour as thoſe who had not apoſtatized expected, were ſuffered to be read; and that the Race of thoſe who continued Apoſtates, after they had ſeen the Miracles and Suffering of *Chriſt*, the Miracles, Preaching, and Martyrdom of his Followers; and all the Bible, all the Types, Predictions, *&c.* explained by inſpired Men; upon pretence as above, of Tradition from *Moſes*, &c. made it their ſtudy, then and ever ſince, in Succeſſion,

ceſſion, by Conſtruction of all the Things and Words which give Ideas concerning the Chriſtian Syſtem, concerning the Objects of the Worſhip of the Heathens, and of many of their Forefathers; ſo of the natural Emblems of philoſophy *&c.* by Grammar, Pointing, *&c.* to alter the Signification of Reading; ſo the Senſe, part of Speech *&c.* of almoſt every Word, and of many ſingle Words many times, made all the typical Sacrifices, *&c.* which referred to *Chriſt*, ſome for one end, ſome for another, ſome for Originals to atone for Sin, all the Predictions and Deſcriptions of *Chriſt*, who in their Targums they had expreſſly allowed to be *Jehovah* and Man, at laſt to belong to a mere Man, to juſtify their Apoſtacy, keep the common People from deſerting, and to confound the Chriſtians; ſo that they might not be able to underſtand the *Hebrew*, but as they taught it; ſo not ſee the Means of Knowledge, and the Evidence of their Faith and the Scriptures; and ſo the Evidence againſt the Apoſtates. And that they might poiſon the Chriſtian Churches with their antichriſtian Tenets, Hereſies, and Errors; ſo as to make them no Chriſtians, under pretence of learning them *Hebrew*, and informing them.

them. Doubtleſs the Chriſtians had taken or retain'd ſome Errors from the Naturaliſts, the Heathens, from whom they had been lately converted: But as the Knowledge of their Powers *&c.* were loſt, thoſe were not ſo dangerous to the Chriſtian Syſtem, and could have no Pretence of being ſupported by Scripture, as the Apoſtates pretended theirs were; which the Chriſtians for want of underſtanding *Hebrew*, were not able to refute.

As one of the Traditions of theſe Apoſtates was, that their Meſſiah was to come to rule all Nations *&c.* after ſetting up ſeveral, which brought upon them that terrible Deſtruction denounced by Chriſt, and executed by the *Romans*, and their Diſperſion: The diſperſed ſet up that Enthuſiaſt, that Madman, *Mahomet*; who without any more Evidence than the Quakers give, pretended to the Spirit: and they had ſo far poiſoned all the eaſtern Chnrches, that Providence ſuffer'd him and his Succeſſors, by the Aſſiſtance, ſo Force of the *Jews* and Banditti, to over-run and conquer all the Countries in which thoſe Churches were eſtabliſhed; and the Remainder of the Heathens, who were ſo obſtinate, that they would not embrace Chriſtianity; and ſince to con-

confound a great part of the World. And to suffer the apostate *Jews* and Hereticks to forge a Scheme of Worship like none that ever had been heard of upon Earth; (for all the very Heathens, nay the old *Arabians* had their *Aleim*, their Trinity,) only like that of the Apostates; which is a Demonstration that they had a hand in forming it; and long after, in forging the Alcoran, *&c.* A parcel of Misconstructions of Scripture, and Enthusiasm baited with a carnal Scheme, at first, of the Messiah having right to rule all: so in prospect of their being Sharers, of their coming in for Plunder, seizing Possessions, exercising Power, and gratifying their Lusts. And if there had been any thing done in those Countries by the Christians towards recovering the *Hebrew* Tongue, they were advised by the Apostates, and permitted to destroy it, and every thing written, the cursed Forgeries of those Apostates only excepted.

'Tis worthy Observation, that neither the Apostates and Hereticks, when they formed this Scheme; nor their Spawn the Mahometans, were arrived at the height of Impudence to pretend each to judge for, and save himself; but referred that to their respective Messiah or Prophet.

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The later Apoſtates, ſuch as *Moſes Maimon* &c. have forged the Schemes of making the Sacrifices of Brutes ſufficient; nay, ſince they had no Sacrifices, Repentance ſufficient: And our Free-thinkers are but the Spawn of the lateſt Writers of theſe Apoſtates; and take all their Arguments from them, or from the lateſt and moſt ignorant of the Heathens, who knew nothing of any God.

The Weſtern Churches, or that of *Rome*, who likewiſe did not underſtand the *Hebrew* Scriptures, but ſubſiſted by Tradition, *&c.* only eſcaped. And tho' I have ſhewed that moſt, if not every one, of the Errors in that Church, came from the Apoſtates, though they may have improved upon ſome of them; yet they took chiefly ſuch as made for the Hierarchy, Power, Grandeur, Riches, and Pleaſure of the Eccleſiaſticks, and to ſubject the Laity; but none of their diabolical Doctrines, which totally deſtroy the Being of Chriſtianity, and which afford no Advantage either to Eccleſiaſticks or Laity; ſo kept up the Foundations of Chriſtianity, and the Face of it with Ceremonies, *&c.*

I have ſhewed, that when the Northen Churches ſubject to many Kings, petty Princes, States, and Common-wealths,

ſo

so disjoint, protested against the Hierarchy and Errors of *Rome*, and pretended to settle their Doctrine from the Scriptures; they knew nothing of the *Hebrew* Tongue, but what and as the Apostate Jews thought fit to teach them; they did not know what was in the *Hebrew* Bible, or so much as suspect; or that there was such clear Evidence for every Article in Christianity, Philosophy, *&c*, So to avoid the Authority of the Pope, who pretended to the Right of construing the Bible, they put themselves into the Power of the Apostates, and made their Translations according to their Constructions, Pointing, *&c.* And their Youth, consequently their Ministers, were educated to construe the Scriptures as the Apostates do, and to have the same Sentiments of every Text, some very few excepted, as the Apostates have. Indeed we have had Heads of the Church, so had no Occasion to turn Apostates for fear of the Pope.

The *Romans* not only endeavour to infuse the Traditions they have taken from the apostate *Jews*, into the reform'd Churches, to which the Reform'd have an Aversion, and Policy keeps them out; but where these will not take, Free-thinking, Atheism, nay downright Immorali-

ties,

ties, and Debaucheries, are propagated by them, as they pretend, to confound the Reformed, who they call Hereticks; so bring them back to their Subjection. The apostate *Jews* endeavour to infuse their pretended Traditions; not only those which the *Romans* have accepted, but since their Works have been published, those of the most malignant Nature; to misconstrue all the Evidence in Scripture of the Trinity, and every Article of the Christian Religion; to destroy the Evidence and confound the Faith of the Reformed Churches; and prevail much more than the *Romans*. Why should we not believe the Traditions the Pope has taken from them, and made them his; as well as those which are worse, and only are the Traditions of the apostate *Jews*?

How did we quit the *Romish* Errors, but by searching the Scriptures? How shall we get quit of the Rest? When the Reformations begun, petty Princes were many of them not reform'd; many have shifted this way and that way, and intermarry'd; and do so at this day. The same Person may be Head of a Protestant Church, and Prince or King in a *Romish* Country; and if there were any thing

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to be got in the *Jewish* Dispersion, or in the *Mahometan* State, doubtless there are some who would comply a little, rather than lose it; so no Guides. And the Reformed under such, could not tell how to interpret the Scriptures, nor how to withstand the Pope's pretended Right of interpreting; which might force them back: so struck in with the Apostates, took all their Pointing, Interpretations and Doctrine, by Wholesale. In the South the *Jews*, for the Benefit of Trade, conform; and if ever they offer a Proposition of their old Doctrine to a Christian, which the Reform'd in the North have admitted; they burn him and seize his Estate.

These Constructions *&c.* have been imported from the reform'd *Germans*, as they call themselves, by *Buxtorf*, and all their Writers, into the Church of *England*, from the first Reformation to this Day: soon after its coming was drop'd, but has lately eradicated the Tenets of Christianity, till at this Day neither Root, Stem, Branch, or Fruit; scarce a Leaf is left.

Broughton upon the *Apocal.* &c. with great Insolence endeavour'd to maintain the *Talmudique*, and its manner of construing,

ſtruing, not only the *Hebrew* Bible, but the New Teſtament; and oppoſed *Elias*, who denied the Points; for which *p.* 87. they thanked him; and propoſed, That if he would allow them this, aud tranſlate the Bible into their *Chaldee* Language, which they profered him to do; that then they might conſtrue thoſe Words by the Words of their own Book, which are each ſtudiouſly levell'd againſt the Truth; and though, to avoid *Aleim*, *Malack*, &c. they own'd, *p.* 76. That they prayed to Angels; if he would alſo allow them that the Pope, and not theſe Apoſtates, was *Antichriſt*, they promiſed they would make any Conceſſions he could demand.

When we had no Head but a Common-Wealth, though the *Rabbinical Arabian* Books had been attempted to be introduced ſooner; theſe, and they, as moſt conſiſtent with their Government were received, ſtudied, and cited as Evidence; and Men were ſent into *Turkey* to learn Chriſtianity. There has almoſt ever ſince been an Apoſtate to teach in each Univerſity; and thoſe who were for coming at things without Study, have followed their Conſtructions. In the North, upon thoſe Terms of admitting their

their Constructions, the Apostates came in, and still come in, and join the Church; and there are now Proposals on foot that ours should do so.

I have shewed that these Apostates declare themselves not bound by any Declaration or Oath; because they can, as they pretend, upon declaring it inconvenient, have it dissolved, and themselves absolved by their Rabbies; nay, by their Laymen: thence they come readily into any Confessions or Declarations, even of Christianity, Oaths to, Obligations *&c.* where it makes for their Advantage, without any Hesitation.

In *Portugal*, more especially, the Inquisition cannot prevent their taking upon them the Form of Christianity; nay Orders and Offices in the Church, retaining their cursed Notions: nor scarce prevent their insinuating their damnable Doctrines into the Minds of the Christians, tho' they have agreed with the State, that if they are discover'd they shall be burnt.

Every one knows that the Teachers and Writers in the reform'd Churches, where they have no Inquisition, nor any Courts to punish or cut off Impostors; and where, as aforesaid, those Divines, to escape the pretended Authority of the

Pope in the Conſtruction, have embrac'd, and hold the Conſtruction of theſe Apoſtates, their Grammars, Pointings, Readings, Expoſitions of the Texts, of the Emblems, Types in Nature, by Precept *&c.* And though in their Books, which come to us, they State and confeſs many of the traditional Articles of Chriſtianity, they ſcarce prove one of them; and ſome of the very chief they give up. At leaſt ſeveral of them have pretended to convert, and many thouſands of theſe Apoſtates, at once, and ſo at ſeveral times, have pretended to be converted, baptized, and turned Chriſtians; nay, they and their Sons *&c.* to Study, take Degrees in the Univerſities, Orders in the Churches *&c.* without altering one Tittle in their Sentiments or Conſtructions of any Text in their *Hebrew* Bible; or differing with thoſe who ſtill declare themſelves to be *Jews*, or ſuch as I call Apoſtates; ſo that theſe, and thoſe have each the ſame Education, and the ſame Opinion of each Text in the old, and conſequently the ſame Opinion of the Perſon of *Chriſt* as they had before.

I have very lately ſeen ſeveral, who pretended to ſhew Orders for the Chriſtian

ſtian Miniſtry, and were allowed, as they told me, to preach here: whereof one own'd for himſelf, that he was of that Race, or mix'd, and ſuppoſed others were ſo; who all held all the Errors of thoſe he or they pretended to leave; except ſome few Condeſcenſions in outward Confeſſions about *Chriſt*, which amount to nothing.

The Miniſters of the Chriſtian Churches, as they call them, who undertook to teach the Reformed; and as they call'd it, to convert theſe Apoſtates, as I have mention'd, were educated to, and had admitted all their Conſtructions, Pointing, *&c.* before they admitted thoſe Apoſtates: and tho' they made fuller Confeſſions in their Writings than theſe who pretend to be converted will do, yet come to their Proofs, they are managed as the Apoſtates have directed them; and prove no more in the hands of ſuch pretended Chriſtians than they did in the hands of the Apoſtates: ſo thoſe who go upon the Rabinical Foundation, give up the Evidence, and conteſt for the Perſons, Things, or Facts.

The *Romiſh* Church preſerved the chief Articles by Tradition, Images, Actions *&c.* and the Authority of the Church;

The Reformed, by following the Apoſtates, gave up the Evidence of Chriſtianity in the *Hebrew* Scriptures; and at the ſame time referred all their Articles of Faith to be proved by the Scriptures, as thoſe Apoſtates have read and conſtrued them. We receive no Books or Doctrine from the *Romiſh* Church, becauſe they have an Inquiſition that hinders them at leaſt from publiſhing Blaſphemy. We receive moſtly Blaſphemy from the Reformed, for the Benefit of Liberty of Conſcience; that is, Liberty to act without a Conſcience, and teach others to do ſo: for 'tis a Contradiction in Terms, that an Apoſtate, a Free-thinker, Quaker, or *&c.* who never ſought for the proper *Data*, ſo have nothing to compare, can have any Conſcience.

'Tis Popery for any Archbiſhop, Biſhop, or *&c.* to impoſe upon, conſtitute, or allow any to teach the Church of *England* any other Doctrine but what they can maintain from the original Scriptures.

'Tis infinitely worſe than Popery, to teach or allow the Doctrines of the Apoſtates, which even the Papiſts, with the utmoſt Abhorrence rejected; and are not only infinitely worſe than any the Papiſts took

took from them, but totally aboliſh Chriſtianity.

So when the pretended Chriſtians reformed from the Errors in Popery, they gave up, or put themſelves under an Impoſſibility of knowing the Evidence of Chriſtianity, and retain'd nearly the true Confeſſion; ſo when the Apoſtates pretend to reform, they pretend to make an open Confeſſion; but retain the Evidence to diſprove every Article of it. And thoſe who deſire to have their Sons ſuch, generally ſend them to be educated among them; nay, the Diſſenters, during the time of Confuſion, and thoſe ever ſince, who would not ſend their Sons to our Univerſities, have generally ſent them into thoſe Countries; and they have brought the Doctrine of the Apoſtates, inſtead of the Doctrine of the Apoſtles home with them, and ſowed it here.

And as the reformed Chriſtians took no Security of the Apoſtates, who pretended to reform, to ſtand to that Confeſſion, nor have any Courts to proceed againſt them for rectracting and denying every great Article in the Chriſtian Faith; theſe Hypocrites and their Spawn the Free-thinkers, continually, and as they

act, with Cause declaim against the Inquisition and all means of Restraint, and make free use of their Liberty.

These pretended Converts are mixed, and in all the Preferments abroad; and upon the Encouragement they have had from our late Writings and Disputes, upon our being ready to reject the Creeds *&c.* have lately sent Missionaries to make Proposals to the rest of their Brethren here, to come in upon much easier Terms, upon such a Confession as their Constructions will prove. They are better skill'd in wrangling about the *Hebrew* than any Christians; and they have persuaded Christians to fight with their Weapons. Apostate *Jews* teach Youth, nay Fellows *&c.* here; Christians teach the Youth and Students of the apostate *Jews* there: 'tis now to come to a Crisis, whether our Confessions are to be reform'd to their Constructions, or they shall turn to be such Christians as we are; or whether we shall be such Christians as those of them who pretend to be converted are: keeping up Confessions, and sitting upon our Backsides, and looking like Devils, while they are read. And the Apostates design shortly to try the Point, whether they can, by the Evidence of their

their Constructions, which have been admitted, and the Interest of their Allies, make a general Conformity in Confession; and a Treaty is on foot to send, not only some of the Free-thinkers, but some of the Jews, into their Universities, to prepare and fit them for this Regulation and Coalition.

I hope I have qualified a few to shew what we are taking, and what we are giving up, and when the Attempt is made, will be able to give them a proper Reception.

'Tis no wonder that these Mongrels should have so many Allies among those who call themselves Christians; that they should confide in their Strength and Numbers. For the Christians at the Reformation, and since, have given Place to, preferr'd the pretended Tradition of these Apostates, to the Evidence of the Scriptures, old and new; And such of them, as have barely common Sense, can see, that the Translations are inconsistent or nonsense or false, even in descriptions of things which are to be seen; which has made them despair of finding any Evidence about higher matters, have made them desert studying, nay has made some indifferent, some ridicule, and some abhor the

Scriptures, and believe that they have only Tradition or Confeſſion or Eſtabliſhment by the Law of the Land for the Chriſtian Faith, and no Evidence; ſo fly, as thoſe among the Heathens who had loſt all knowledge of their falſe *Aleim*, to Free-thinking, Morality *&c.*

I may add, that it has been the ſole Employment of a Body eſtabliſh'd by Law or Patent, to demonſtrate the Deſcriptions (in the Tranſlations) of things which are to be ſeen, to be nonſenſe; I am aſhamed to mention ſuch as are ordain'd or licenſed to make Tranſlations, which are nonſenſe; ſuch as make the Scriptures talk nonſenſe, under pretence of Infallibility, of Tradition, of Inſpiration, and moſt of all, of the impertinent Nonſenſe, of ſuch as pretend to be orthodox and Champions for the Cauſe, ſuch as-----and---and the other illiterate Creatures, who ſurfeit Men of Senſe, and force them to be Free-thinkers.

There are ſeveral Methods now taken, by ſuch who pretend to Chriſtianity, to oppoſe it. 1. The Rabinical Conſtructions of the Scriptures. 2. Conſtructions out of their own Heads, diverting Men from ſtudying the Scriptures, and putting them upon Reaſon, Heatheniſm, Morali-

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ty or any other Scheme. 3. Constituting Men to assert or defend the Tenets of Christianity in Print, who are not qualified; and presenting illiterate, idle Clergy, who cannot take or give any Evidence out of the Scriptures, who must preach Nonsense or something worse, because they know no better. These have three Degrees of Comparison. 1. Such who follow the Doctrine of the Apostate Jews, are with them *Antichrist*; that is *Satan.* But as that is already made ridiculous, 'tis to be hoped they cannot do much more Hurt. 2. Such who renounce their Doctrine and still offer any other Means for the Salvation of Men, but the Redemption of Christ, (to terminate the word) are *Satanior.* That of Man's setling his own Terms to recover the Inheritance, will very shortly be made more ridiculous. *Psal.* xlix. 7. *None of them can by any means redeem his Brother, nor give to God a Ransom for him.* 15. *But the* Aleim *will redeem my Body, from the Power of the Grave, for he shall receive me,* Selah. Mark this. *Mich.* vi. 7. *Shall I give my First-born for my Transgressions, the Fruit of my Womb, for the Sin of my Body?* —— 3. Those who, in Stations, in the Church want that which should guide them,

them, and qualify them, and ſo what entitles them to be admired, loved, and obey'd, for want of that, become proud, envious, ſo become Enemies to common Senſe, to Learning, to Religion, and to Truth; and oppoſe the Study of the Scriptures, becauſe that makes Inferiors wiſer than their Superiors. It ſeemed difficult, even for the Adverſary, to find one who would pretend loudly to be an Advocate, and ſo be acceptable to thoſe who intended to nominate ſuch a one, who was willing to deſtroy, ſo was fit to have the Appointment of thoſe, who were to pretend to defend, and who were all willing to undertake their Parts in that Taſk, and could none of them make any Defence, if they attempted it: Hypocrites, who not only knew they knew nothing of the Matter, but pretended to be Advocates for Chriſtianity, and have treacherouſly appointed Men, and thoſe Men have treacherouſly entered the Liſts; when both knew they were inferior, even in the poor Shares of Learning or Senſe which the Adverſary had, ſo have deſignedly given up the Fundamentals to the Adverſary, have privately owned it long ago, and now avow it. So alſo ſuch, who prefer the moſt illitterate and ignorant

that

that they can find of any Nation, or any Sect, or any Profession, nay, idle People who look upon each as a common Enemy who but mentions studying the Scriptures, into the Church are *Satanissimus*; because the Knowledge of the Scriptures avoids all the rest; but by these Means the Cause is betrayed; all the great things that have been said of Religion, Wisdom, Learning, Merit, is rendered contemptible; the Fools cannot be stop'd, the Product of the most stupid and illiterate cannot by any Method be rooted out; such Stuff coming from the Mouths of those ordained to teach the Scriptures, will make the Scriptures odious and ridiculous to their Hearers, who are Men of Sense, and who have not an Opportunity to read and understand them; and confound all Notions of Religion to the ordinary People, who have only common Sense.

When Posterity shall see a gloomy History of us during Popery, and of the present State of our Church, that we were become greater Enemies to Christianity than any of our Predecessors even during Popery had ever been; how great an Addition of Honour will it be to that illustrious Title, the Duke of SOMERSET, of whom

whom, one first fixed the Reformation from Popery here, by which that Benefit descended to them, that another of them, should give the first Living, to the first Person of the University, that he had heard of, who had studied the original Scriptures, to make a Reformation from Jewish Apostacy?

Such Reformed as give up the Evidence in the Scriptures, are ready for any Advantage to change from any one Confession, Establishment, or Sect, to any other; nay, even to that of Popery; in Princes or such, where there is no Inquisition or Restraint.

They are in much the same State, as the Eastern Churches were, when Christ suffered the *Mahometans* to over-run them. If the same should be permitted now, there is scarce Evidence among them to secure them from changing to Mahometism.

The Reformed Clergy have made the Body of Antichristians a Church; and the pretended Head of the Church of Christ, Antichrist; so have writ to justify their Separation from the Church of *Rome*. And, as if it were unwarrantable to follow the Traditions of that Church which they had from the Apostates,

ſtates, and warrantable to follow the Traditions of thoſe Apoſtates, which come directly from them, by which they ſet aſide all the Evidence in the Scriptures, and all the Benefits of Chriſtianity; and, though they promiſed largely, have never offered to rectify the Tranſlation, free it from the Corruptions inſerted by the Apoſtates, and produce the Evidence in the Original againſt their Forgeries and Errors, and for every one of the Articles in the Chriſtian Faith. The Apoſtate Jews, the Deiſts, and Free-thinkers, are much the ſame: the Apoſtates alter the Senſe of the Scriptures, to ſerve their Turns; the Deiſts, Free-thinkers, *&c.* reject the Authority of the Scriptures, but cite the Alterations and falſe Conſtructions of thoſe Apoſtates, to ſerve their Purpoſes.

It never entered into the Heads of any Set of Men, who were privy to Revelation, to think of ſaving themſelves. The believing Ancients and Jews hoped to be ſaved by typifying Chriſt's Death, 'till he came. The Heathens, who had rejected *Jehovah*, thought that ſome ſort of Happineſs was to be had by ſacrificing, *&c.* to the material Powers. Their Philoſophers, who knew the Names were inſenſible,

ſenſible, made many Conjectures about Futurity, propoſed infinite numbers of Methods, but determined nothing. The apoſtate Jews expect to be ſaved by their Law, ſome by Sacrifices, ſome by their Meſſiah when he comes. Their Spawn the Mahometans, ſay their illiterate unproved Prophet *Mahumet*, who they ſuppoſe to be come, is to ſave them, when he comes again. Chriſtians, 'till lately, believed their Meſſiah, who is come, was to ſave ſuch of them as commemorate his Sacrifice 'till he come. Free-thinkers, who never offered to ſee what is in Revelation, have diſcovered, that they know better, than any Men in the World ever knew, the Will of God, how to ſave themſelves *&c.* The Heroes now in being ſcorn to take any thing at ſecond hand from another, even from *Jehovah*; they will each ſet up themſelves for Meſſiahs, or *Mahumets*, ſave themſelves, or not be ſaved. All Mankind have aimed at taking Direction from Revelation, even the worſt of them: all have pretended to it; theſe are their own Oracles, Prophets, Saviours *&c.*

Are theſe ſuch by chance? is there not a Series of Cauſes, which inevitably makes them ſuch? School-maſters now educate

educate Youth in Heathen Authors, fill their Heads with Nonsense, Figures, &c. but never teach them to understand and explain the Bible, or even the Books of the Heathens, or any one of them.

'Tis necessary that those Children, who Parents intend to be Christians, especially those for Bishops, should be educated in the Schools to understand the original Scriptures; so that they may know what they are doing. And if it must be allow'd, that those who would have their Children to be Apostate Jews or Heathens, should be educated to understand the Constructions of the Apostates about the Bible, or the Heathen Religion, which is explained only in the Bible; 'tis reasonable that when they come to Years of Discretion, they should be obliged to compare the Hieroglyphical, Emblematical, Typical and Literal Constructions of the Scriptures, with the Construction of the Apostates, and the State of the Heathen Religion: and if the Knowledge, even of Philosophy revealed in the Bible, be necessary to the understanding of the rest, that they should compare it with the Guesses of the latest Heathens, and of the Free-thinkers; and that they should not preach

preach or write about Chriſtianity till they have done ſo.

'Tis inconſiſtent with the Education of one that is to be a Biſhop, or *&c.* to ſpend his time in Heathen Authors, and what concerns Lay-Matters, till he cannot get time to learn to read the Bible, much leſs to underſtand it, or know what he is doing; but be forced to refer what concerns the chief Points, to the Adverſaries: ſo that the Lay-men have never had any Opportunity to know what was in the original; but have had ſuch Inconſiſtency and Nonſenſe offered, that they have, as aforſaid, been forced to abhor them, and become Free-thinkers.

When the Ideas given in evidence for any thing, are true, and ſufficient, and fairly weighed againſt all thoſe which ſtand in Competition, and caſt the Scales, the Reality and Value of the thing, and the Difference is known, and Judgment is given; thence what we call the Actions of the Paſſions enſue; if of God, in any of his Attributes; we fear, love, or *&c.* if of the Chriſtian Diſpenſation, we immediately embrace it, bleſs the Givers, and the Means that convey it to us; if of any other Object, we deſire, contemn,

or

or are indifferent. If of ourfelves, we admire, defpife, or *&c.*

When Judgment is fairly made, Self is out of the queftion, and not to be confidered, any more than other things of like Value; yet we fee when 'tis not fairly made, and that Self is chiefly confidered, when a Man has lived wickedly, and knows not the Terms of Chriftianity, he concludes he cannot, or will not, have any Benefit from God, he wifhes there were no God, nay, what is ftill more ftrange, he wifhes that when he comes to be in Danger, he may ceafe to be, nay fome go fo far as to try to put an end to their Beings; this muft proceed from the prefent want of Information, of underftanding and attending to the Evidence for Chriftianity; for the Devils believe, confefs, and tremble; and the wicked are reprefented faying to the Mountains, fall upon us, *&c.* but none dreaming of Annihilation of themfelves, Ceffation of the Torments, or *&c.*

The Precepts in the Old and New Teftaments, how we fhould believe, fear, love *&c.* are not intended to take Effect, either from Command or Example, but from Evidence, and natural Means. Give fuch a Precept to a Man, it is not fuppo-

ſed that he can command his Belief, Will, or Love. Before *Jehovah Aleim* gave the Precept, *Thou ſhalt have no other Aleim before me* &c. he gave them Evidence to Senſe that there were no others; and ſo of all the reſt. Now, thoſe Precepts are directory, are to be the Effect of Means, and they are Precepts to uſe the Means, with Aſſurance that the Effects will follow. I know not whether it is not a high Crime to reſt upon ſuch a Belief as we can have of God, of Chriſtianity *&c.* without Evidence. There are other Rules in the Scriptures, to ſearch for Evidence *&c.* We muſt firſt purſue them, we muſt firſt ſearch for Evidence, that he is, then, what he is, of what Value the Object to be loved is, ſo of Chriſtianity *&c.* At firſt the Deductions of Reaſoning were ſhort and few, but now, when one pretends to give a Reſult of Reaſon why one believes, or does, or does not any thing, or *&c.* 'tis to be traced backward, like a Title; and if it fail in any Point, 'tis not the Reſult of Reaſon: as ſuppoſe I ſay, I dare not do ſuch a thing, becauſe I am forbidden by God; where is it forbidden? in ſuch a part of Scripture. If that be ſo, how appears it that this is Scripture? If

that

that be proved, how does it appear that God revealed this, or that there is a God? If the Person have not such Evidence as is reasonable, for such a Person, in every point; 'tis not the Result of Reason. So in Mathematicks, if you fail in any point of giving Demonstration.

As Men are educated, they can neither understand, nor believe any thing; for of those things they are taught to believe, they do not begin with Evidence to prove them, they do not so much as know, by what rules things are to be proved, but go upon other People's Words, and so never come to any Certainty in any point? they treat the Scriptures as they have been learned to treat Heathen Stories, to find out the Constructions of Words; but offer not to seek for the Evidence of the Facts, or the Intention of the Author, or what Effects it is to have upon them.

A Man that has, or admits, no Evidence upon any point, may be what is in the Definition of a Free-thinker; he may imagine what he pleases, and if that can be brought into universal Practice, there would be nothing to byass or determine to act any way, or to give any Judgment; that or he which claimed Judgment, should

be non-ſuited; but if he is convinced by Evidence, he cannot avoid giving Judgment in his Thought, ſo cannot think freely. A very nice Queſtion will ariſe, whether when he is byaſſed or fully convinced by Evidence, and attentive to that Byaſs or Conviction whether he can act freely, or act contrary to his Thoughts; 'tis certain if he can do it, 'tis with Reluctancy before, and Remorſe after. And 'tis certain as no two real Evidences of things can oppoſe one another, that for want of being properly educated or informed, of underſtanding, and having proper Evidence, he ſuffers for the time, ſome Imagination to prevail, and allows that there is ſome other Evidence, which ought to determine his Actions, rather than that prevailing; and ſo out of Ignorance, he ſuffers himſelf to be bribed to act againſt his Judgment, ſo almoſt wilfully miſtakes the Value of Things, or Conſequence of Actions.

So at the laſt Day, our Lay Free-thinkers will have a juſt Plea in abatement of their Torments, and part of the Torments they muſt have ſuffered, if they only had been to blame, and the loſs of ſo many Millions of Souls from the Kingdom of Chriſt, will certainly fall upon

thoſe,

those, whose Business it has been, and is, to have produced that indisputable Evidence, which is recorded in the Scriptures. Whether the Faith of those which was or is right, through the Merits of Christ, will over-ballance a Crime of this nature, let those, who are yet alive, consider.

Those who had only rejected all Thoughts of Religion, may be in great measure excused; but the illiterate, ignorant, impudent Blusterers, the secret Ridiculers, Defamers, and senseless Shufflers, who know nothing, nor could take any Advantage, but from the Ignorance of others, so of leading the Blind out of their Way; who now, when their Opponents have any thing to say, can say nothing against it; who, many of them, scarce have Sense to direct a Servant to manage a Farm, so that without paying of Rent, he may gain his own Wages out of it; for such to set up for Directors of others, shews a diabolical Malignity which I doubt deprives them of any Plea of Abatement. Does any one take it into his Head to imagine what is, or should be Statute-Law; and act accordingly, and teach others? does he not con-

ſult thoſe who can read and underſtand the Law?

What ſuch deſerve as would make the Scriptures an idle Story, ſuch, as would have them underſtood by the Books of the *Mahometans*, who obſtinately oppoſe any Attempt to produce the Evidence in the Bible, and to ſuppreſs ſo much of it as is produced, eſpecially he who privately and treacherouſly inſerted a falſe, ſcandalous, ſtupid Deſcription in print, now in my Cuſtody, with a ſimple Hiſtory of the Undertaking, which was then in the Preſs, like that old ſhuffling, notorious Sophiſter, Author of a Burleſque, which had its Title changed, one of which was, *The Philoſophy of Divine Revelation no Argument of Impoſture*, dated from *Edinburgh*, where if he had play'd his Tricks, he would have been expelled, or had his Deſert long ago; who has given us his Image, and needed not give us his Name; let them alſo conſider. And whether the Perſon named 2 *Par.* xxviii. 12. חדל' *Abjectus*, one temporiſing, *Caſtel. Arab.* one inclining to the wrong ſide, be the Name of an apoſtate *Jew* or a *Mahometan*, let Criticks determine. The chief End of his Deſign in this Pamphlet, is to repreſent, that the Philoſophy in the Bible

Bible is false, and that, if the *Hebrew* Scriptures be not truly construed by the Apostates, they are to be rejected; and he, or his Fellow, if he has one, is shewing that the *Greek* Scriptures are not truly construed or understood, so both must be rejected.

He says it was not safe for *Moses*, a great Prophet, to give a true Account of natural things; as he says, for fear Men should not believe it; and so it should disparage his other Accounts; but safe for an Ideot to do it. The Prediction in *John* v. 38. is fulfilled, as Christ, so *Moses*, came not in his own Name, he receives him not; *if another shall come in his own Name, him ye will receive.*

I allow him, that not only our Eyes are formed for our Benefit to deceive us, but all our Senses; that Glasses, or *&c.* will not help them out, which is a Demonstration we want other Helps; with those Helps we can see one Substance with three Agents in it, and by them an Essence with three Persons in it, which St. *Paul* refers to, *Rom.* i. 20. *For the invisible things of him from the Creation of the World* Κοσμου *are clearly seen, (being understood by the Things that are made)*

even

even his external Power and Godhead; so that they are without Excuse. I allow him also, that it is not safe for Deists, Freethinkers *&c.* to change the Readings of the apostate *Jews*, because if the old Reading be discovered, they are all demolished.

The Heathen *Greeks* had formed and used Words for Things and Actions originally typical in the true Church, and carried off by the Heathens at *Babel*, and applied to the Names, and the Services to them in the Heathen Religion, in their Doctrine *&c.* and they had wrested and corrupted many of them; and the poor Animal thinks that the Things and Actions, for which those Words are used in the New Testament, because the Words have lame Significations among the Heathen Writings, they must signify as the Heathens have used or construed them; and so are by him to be corrupted, wrested, depreciated, nay set aside. There is other Evidence which settles the Meanings of those Things and Actions, which he has neither Learning nor Sense to know any thing of.

The Prophets, who writ in *Hebrew*, have infallibly placed Words, used for common things, to sacred things which had the same Ideas. The Heathen *Greek* Authors

Authors placed Words to they knew not what; ſo the New Teſtament muſt be conſtrued by the Old.

The Fool hath ſaid in his Heart, there was no *Aleim*; this was, when Redemption was predicted, and exhibited by Types: he muſt be an infinitely greater Fool, who after 'tis accompliſhed, prints that the Method they have taken to redeem Men, or thoſe of exhibiting the Memory and Benefits of it, are ineffectual.

By the Rule that our aforeſaid Author lays down, when *Chriſt* commanded the *Jews* to ſearch the original Scriptures, if they were not truly tranſlated and underſtood, which the very Precept implies, they were not to be ſearched, but rejected as obſelete. Does it follow, that though ſome Chriſtians ſince, have not obeyed or performed that Precept, that therefore it is void? And that we are to follow the Conſtructions of the Spawn of thoſe, who had, for ſix hundred Years rejected Chriſt, or the Directions of ſuch illiterate Creatures as this Author.

Contrary to what is ſaid in the Patent, which created the Earl of *Northumberland*, that as Light emitted from the Sun to the Orbs, reflected back upon the

the Sun; so the Honour conferred upon him, reflected upon the Giver; whatever is conferred upon such a Creature as this reflects Darkness.

The ancient Heathens were the occasion of inserting Words and Accounts in the *Hebrew* Scriptures, which give us proper and natural Ideas of things in this System; and as every thing written there, is for our Information, so are these. The later Heathens retained some Scraps of Truth, and aimed at the rest; though the *Romish* Church had taken in many Errors we had our Religion from them; they have the Spoils of the later Heathens *&c.* at *Rome*; and their Writers have given us many Draughts and Accounts from them, which are of some Use. The apostate *Jews* give us little or nothing but Forgeries, Lyes, and Infidelity; the Schemes we have now on foot, are without natural Knowledge, without Ideas, without which there can be no Reason, without Language, without any real Tradition, without Revelation, so without common Sense; and were set forward, and are carried on, by those who know nothing of any of those things, and are without desire of acquiring any of them; and therefore they cannot be guilty of mak-

making any Mistake, not answerable for the Consequences, further than such as could see, if any such there be, for having an Aversion to the Light; each for having a Design to serve his own private Views here, and of having the Advantage of preventing others from shewing the Light; so of keeping Men, even their Benefactors, in the Dark, and in the high Road to ——— who will be no longer so, than while they are in the Dark. What they are guilty of, who have Parts and Support to qualify themselves to examine into their Qualification and Schemes, but do not; I undertake not to determine.

As ראה the *Hawk*, is the Emblem of a Seer or a Prophet, so יען and נשף, as translated, the two Species of Owls, are Emblems of those who will not see; as *Paul* says, 1 *Cor.* ix. 9. *Doth God take care for Oxen?* So do the divine Writers give us Ideas of Creatures, with regard to the Creatures, or to give us Ideas of Men, as he saith, say they not these things altogether for our sakes? This is not calling Names, but the Hieroglyphical Manner used in Scripture of conveying Ideas, any more than 'tis to call a Bishop, who seeks out the best

Pasture

Pasture to feed his Lord's Flock, watches and protects them, a *Seer*, a good Shepherd; or to call his Flock Sheep; or to call one who says his Master has no Kingdom here, has no Royal Demesnes, has no feeding for his Flock, does what he can to prevent their finding the good Pasture their Lord has provided for them, and leads them to barren Rocks, Precipices, and into Bogs and Pits; and instead of keeping a proper Species of Dogs to defend them from Wolves and keep them from straying out of the good Pasture, he should lead them into; hires Wolves to devour them; to assist him to drive them down Precipices, into Bogs or Pits *&c.* a blind or an evil Shepherd.

All other Birds, except those of the Owl Kind, worship the Light; some as the Cock *&c.* proclaim its coming every Morning, for which he was sacred among the Heathens, and was made a Monitor of him to St. *Peter*. All rejoice at its coming, and in proportion to the Distance of the Climate from the Line, so to its different Degrees of Operation, have musical Voices, pay their Tribute; and others that have not, by other Actions, shew and express it; these unclean Creatures, as

as all others, were fram'd to give spiritual Ideas to Man; and it was *Adam*'s first Task to take his from them; these hide themselves from the Light, *John* iii. 20. *He that doth Evil, hateth the Light*, appear least in the Day, or in the Seasons when Light prevails, and most in Times or Seasons when Darkness, the Emblem of Ignorance, prevails, endure the bitterest Nights of Frost, Snow *&c.* rather than see the Light. Each pollutes its House, nay its Nest with the most filthy nauseous Excrement that any Creature ejects, rather than go out into the Light; though all other Birds go out, and even their Young are set or placed to throw theirs out, or the Dam, whilst they are very young, does it for them; which the Dam of these, if she would, cannot do, because 'tis fluid. By which it seems to appear, that they are also fram'd to hate Cleanness or sweet Smell, and to delight in Filth and Stink: and when they are by any means forced into the Light, the Emblem of a State of Knowledge, though he has large Eyes, he draws over them his inner Eyelids, to keep him from seeing it or any thing by it: *Lam.* iii. 65, 66. *Give unto them the covering* (*Marg. obstinacy*) *of Heart, thy curse on them. Persecute*

Anger, and destroy them from under the Heavens of Jehovah; and all the Feather-kind, for this pursue him as a Monster, a Disgrace to their *Genus*; and those Species, who quarrel with no other Creature, all join to call him Names, to pursue and pelt him to death; and proclaim aloud a Lesson to Men. I intend not to reflect upon those who by some imperfection in their Organs, or by Diseases or other Accidents, which they could not help, are incapable. The divine Writers make these Creatures Emblems of such Men, who make, or suffer themselves to be made such. Almost all other Birds seek their Food in the Light, he constantly in Darkness; and even his Voice was look'd upon to be ominous among the Antients, as supposed to be a Messenger of the malignant Powers. If you view him in the Light, without considering his Actions, he appears to be one of the gravest and most sagacious of the winged Kind, adorned with party-colour'd Feathers, with a Ruff, with a great Head, with, as I said, large Eyes, and yet is one of the most stupid Animals in the Creation: He has a Beak and large Talons to fight, or to kill his Prey, which, as he seeks to feed upon nothing but filthy

thy Vermine, he only imploys upon poor weak Creatures, that can neither fight nor make any Defence, nor run, nor fly away, who therefore seek their Food in the Dark; or such who cannot see in the Dark, or are asleep. They never multiply, so that there is never above one or two seen in a Place, so as to preserve their emblematical Use, so there needed be no Species of Creatures appointed to feed upon, and destroy them; and though each of them has Wings, never one, once in his Life, soars from the Ground, to view the Beauties in the Creation, because he hates to make any Use, or to take any Benefit from the Light; so can have no Idea of any thing but Darkness: though he has Feet properly fram'd to rest in a green, flourishing Tree, he hates that, and always creeps into a rotten, hollow one; shuns coming into noble Buildings, where Men are in Prosperity, but delights, as the Scriptures express it, to be an Inhabitant of the Ruins of the most noble Edifices, which were become so, by their late Inhabitants rejecting the Light; so appears to have an innate Aversion to the greatest Benefactor, and to all inferior Instruments of Benefit to Man.

Con-

Monkeys, Baboons, *&c.* who ſeem to be of no Benefit to the Creation, without any Benefit to themſelves, tear the Works of other Animals, deſtroy their Neſts, and their Hopes, their Eggs or Young; ſo where they live, other brute Creatures naturally, or as it is term'd, by Inſtinct, make Proviſion againſt them by building their Neſts *&c.* in different Places, and in a different Manner from what they do where there is none of them; ſo that thoſe Enemies cannot come at them; ſurely this is alſo a Leſſon for Men. There are alſo Ideas convey'd from other Creatures, which convey Reaſons, why ſome Men act as they do; but, at preſent, I forbear inſerting them.

What Kings or Princes have to do with Religion, is not my Buſineſs to ſettle; but certainly it is the political Intereſt of every Prince to ſuppreſs the Doctrine of the apoſtate *Jews*, becauſe, notwithſtanding late Offers to take Oaths of Allegiance, after their Manner, they never were, nor ever will be, ſubject to any King, any longer than for their own Convenience, till they have an Opportunity to Rebel; and even of the Reformed Princes, more than 'tis to ſuppreſs the Doctrine of the Papiſts; becauſe, though

though the latter has, and would, if it could, still have assisted the Pope to dispose of Kingdoms, but will not do now; yet the Apostates, whenever they take it into their Heads that their Messiah is come, will do, as they did by *Mahumet*; who they assisted to over-run all the eastern Kingdoms, whose Kings had suffer'd them to settle, to erect Schools, write and disperse all their damnable Tenets, and to destroy or enslave all those Kings and their Families, make their Men Eunuchs, and their Women Prostitutes; because generally Providence makes use of the Agents who are permitted to commit the Crimes, to punish those, whose Business it was to have prevented them. If the eastern Kings, who knew the political Belief of the Apostates, had banish'd them, or politically, by such a Civil Law as the Inquisition, burn'd such of them from time to time, as offer'd to debauch their Subjects in the Points of Allegiance, and had destroyed all who attempted to move or assemble upon the first Starting, *Mahumet* could not have been set up; and they and their Issue might have enjoy'd their Kingdoms; and the whole World might have been Christians. If it was a Duty in each to have prevented this, and

the Consequences lie at their Doors, I must leave it to Casuists to determine, in what State those Kings will be hereafter.

Whenever such another Whim takes the Apostates, they will do the same with all their Power and Wealth to over-run all the Western Kingdoms, nay even the Mahometan Empire, which does not totally, though in a great measure, serve their Purposes; because they destroy such as meddle with their Religion; and in the Reformed Countries, the Apostates will have all the Clergy educated in their way, and all the Free-thinkers *&c.* which infinitely out-do the Number of Papists; and the Quakers will not resist. And besides, with the Pope, a Prince who would turn Papist, which few would scruple, may hold his Kingdom; but with the Apostates all Kings must be destroy'd or be Slaves to their King.

Each Quaker denies to others, and assumes to himself the Power of a King; they will not follow any Leader to assault Aggressors, or even to protect their Country by Force; but put that upon such-----who are so----as to do it for them: and yet have the Impudence to challenge Protection, *&c.* in the State.

Will

Will it ever be believed by any one, that believes there were Prophets, and that they writ the Scriptures by the Direction of the Holy Ghost; that he intended to supersede and set aside those Prophets, Scriptures, nay *Christ*'s own Words, and set up another Set of Prophets, and direct Men, as some are so stupid as to assert out of those very Scriptures, to obey the stupidest ignorantest Vermine, who ever lived; who cannot pronounce, read or write, much less form a Sentence of common Sense, still much less of Truth, of any Language? The Man who asserts this, must be *strange*. Will it ever be a Question, that those who first tolerated them to treat the Scriptures as they do, believed them; or that they either believed, or feared, or loved *Christ*, or the *Holy Ghost*; who first tolerated these Creatures to treat them publickly as they do? Did they not intend by tolerating their Spirit to destroy the Authority of the Scripture? Did they not soon shew with what View they did it? And will it not give ground of Suspicion of those who confirm and enlarge it? Is their Spirit or the Scripture the Fence against Popery: These Impostors would have us believe that Blasphemy is hereditary to

their Children, as 'tis by Imprecation upon those of the apostate *Jews*; as long as they impose that upon us, we cannot humanly conjecture how they can be destroy'd; till the Time that these Nations, who tolerate Blasphemy publickly, both in their Mouths and in the Writings of the Apostates, which they both blasphemously ascribe to the *Holy Ghost*, shall by the Indifference of some, and by their refusing to bear Arms, be subjected to Popery, Fifth Monarchy Men, Mahometans, or those who make the first Attack; or be destroy'd.

If upon other accounts it were lawful, and if it were not to the Prejudice of Christianity, one might wish, that every King, who tolerates them to exercise and teach their Blasphemy, and live in his Country, should have all the rest of his Subjects turn to be of their cursed Opinion; or rather, that as many Quakers as he has Subjects, were imported, and the Christians were admitted to equal Estates, as they enjoy'd in Christian Kingdoms; so that he might not have one Christian to trust in; that he might either trust to the cursed Spirit, which is in them, for Protection, or be forced to hire Troops from neighbouring States to keep him-

himself on the Throne, and be at their Mercy, when their Countrymen should think fit to attempt taking his Kingdom; So for Free-thinkers. We should soon see whether any King would trust his Kingdom to their Spirit; do we trust *Pensilvania*, or any Place where only Quakers are, to them?

The Quakers, and most other Sects, treat each other, nay all others, as Reprobates; and the Quakers treat each other as Brethren. Many who pretend to be Christians, allow these and themselves to be all alike; which makes other ordinary People believe there is nothing in any of them. If Christians treated each other as Brethren, and all the rest as Reprobates, their Numbers would encrease more than it does by Preaching; the common Excuse is Charity, a cursed Imposition; for by Charity we ought to encourage Believers, and not lay out our Money with Reprobates. Do the Quakers employ or lay out their Money with a Christian, if they can find a Quaker? This is the Mystery of their Religion, which brings no small Gain to their Craftsmen; and yet every one knows they are ready to spend that Money Christians put into their Hands to establish

Blaſphemy, and root out Chriſtianity. The other Pretence is St. *Paul*'s Speech, 1 *Cor.* ix. 22. *I am made all things to all Men*; ſee the whole and the Reſtrictions; he was not a Sadduce, to gain the Sadducees, nor a Heathen, to gain the Heathens, but acted in caſual States; as born a *Jew*, as bred under the Law, as if he had been bred under no Law, but ſtill not without Law to God, but under Law to *Chriſt*. And even this was not to encourage them to go on in their falſe ways, but to convert them.

The Devil's firſt Aſſertion was, That the *Aleim* dealt not faithfully with their Subjects; ever ſince that, that Chriſtians are not faithful Subjects to their King.

The Enemies of *Chriſt* have always inſinuated that they were fitter Subjects for Princes than Chriſtians, becauſe the Chriſtians ſcrupled to enter into Engagements, which they never ſtuck at. Our Clergy have been ſo confounded with the Tranſlations of the Apoſtates, that they could not, and ſo pelted with the Authority of human Reaſon, that they durſt not attempt to ſpeak the Truth concerning the Chriſtian Scheme, and the Obligation of an Oath; ſo that neither King nor People know what

what makes an Oath binding, so force it on one side, and break it on the other.

The Discovery of the Scheme of the Redemption and Salvation of fallen Man, is contrary to the Construction of the Apostates, so to our Translations; and is not only, as the Divines were forced to call it, above human Reason, of the highest Degree of Reason that Man in Perfection, if the Case had been then put, could, without *Data*, have attained to; but even directly contrary to that Reason, to assert any thing, especially such a stupendious Fact, without Evidence; tho' highly just and reasonable when revealed, that Revelation construed, and the Case fairly stated. Reason was not given to Man to find out the Terms of his Redemption, but to take Ideas from sensible things convey'd by Revelation and use them, to take Ideas of and pursue the Method reveal'd. Nay, it was both above and contrary to the Reason of Angels; for if those Angels, now Devils, could by their Reason, or any Faculty in them, have seen into infinite Wisdom, and have known by any Faculty in them, that the *Rubbim* could have devis'd a Method to have made a Man infinitely superior to one of them, and who should be able to

foil and juſtly condemn them to Hell, they would have obeyed the Decree, and not have attempted to oppoſe, much leſs to have proſecuted the Deſign to deſtroy Men, and overcome him. Whatever thoſe Angels thought of their Faculties, or Perfect Man thought of his Reaſon, whereby they both fell; they had *Data* to reaſon upon, and rejecting thoſe, made them fall; and Man now, with leſs Capacity, has clearer *Data*, and if he reject thoſe, he muſt fall ſtill lower.

As the *Rubbim*, upon the Exhibition of cutting off the Purifier, were pleaſed to bind themſelves to perform the Conditions of that Covenant by Oath, ſo make *Chriſt* that Son, that Prieſt, and that Sacrifice which ſhould purify us, by Oath. So, as an Exhibition of cutting off the Purifier was uſed among all Men at making Peace, or upon making any other ſolemn Covenant with an Oath; ſo among inferior People, believing that Oath binding to the *Aleim*, they believed that an Oath, for the ſame Reaſons, was binding to them; ſo nothing can make an Oath binding but the Example of the *Aleim*, in binding their Covenant by Oath, *Pſal.* xv. 4. *He ſwore to bear the Evil, and changed not*; and none will be bound by

by an Oath but those Christians who understand and believe the Scriptures, who expect Salvation by the *Aleim* being bound by theirs. Talking of calling God to witness, who sees and is Witness to every Action, affirming in the Presence of God, before whom all Actions appear, is nothing to the Purpose; 'tis, So let the *Aleim* help me, (by performing their Oath,) which effectually binds.

As the Christian State, here, is a State of Warfare; besides choosing their *Aleim* and following their Way, they are to resist all Attempts of the Enemy, each those upon himself, or upon any one of his Brethren; real Christians are the only Men of Honour, the only loyal Subjects, who acknowledge the Forfeiture, are thankful to the *Aleim*, so to the Surety, now the King, who suffered for the Treason; observe the Laws of his Kingdom, and are qualified to come into the King's Presence, and they only expect Benefit from the Oath of the Covenant, and are only obliged to keep their Oaths.

So a Man who is not a real Christian, is not qualified to be a Member of Society. Now when all Pretences to other *Aleim* are vanished; the *Jews* who have renounced that Benefit, regard not an Oath;

Oath; the *Roman* Catholicks, who can ſell and buy Salvation, regard it not; the Quakers, who ſuppoſe that they are more holy than *Jehovah*, expect nothing from outward Actions, but from what is within them, ſo regard not his Oath, therefore will not take an Oath. The late Head of thoſe headleſs Creatures who reject Chriſt and talk of Morality, who pretend to be Guides and Examples to whom they can ſeduce, proved he regarded not Oaths. If there were no God, but the Benefits of Society were the only End of Men, thoſe very Perſons break through what only could be the Bonds of that Society; they take Oaths and make Subſcriptions contrary to their own declared Sentiments, which ſurely they look not upon to be binding, nor ever intend to perform, to qualify them to act a Farce, for Places of Profit; and if there were a God and no Chriſt, they deſpiſe the Omniſcience and Power of that God; 'tis no Tye upon them, without ſo much as what the apoſtate Jews and Papiſts pretend to, which is equally to be abhorred, a Power of Diſpenſation; if the *Aleim* had diſpenſed with their Oath, it had been ſerving ſuch in kind; if there be a Trinity of Perſons, ſo a Chriſt,

Christ, they are of all Mankind, that ever lived, the most accursed; and in any of the three Cases, they are so far from being fit to be Guides, or to be trusted, that if, instead of being by Principle Fools and Cowards, they were Men of Resolution, no Man of the Society could be safe; and they not only forfeit the Protection of Society, but by the Example of all Societies which have ever subsisted, ought to be put to the most infamous sorts of Death, that each Society could invent; and if any of them could escape the Hands of the Society, they ought to be hang'd or burn'd in Effigy, *ad terrorem.*

Such Practices were Death by our Law, and must be so again, if we subsist; tho' the Papists dispense with Oaths to serve their Turns, where the Jews play their Game, seduce Christians *&c.* by which they attempt to get the Governments into their Hands, and must have done it, if Policy could prevail, and the Curse upon them did not hinder it; even the Papists are forced to find them guilty upon slender Evidence, and burn them; the Offenders here, who have had University Education, have no other Plea in excuse, but that each University encourages an

apostate

apoſtate Jew to inſtill the Principles into them, when they are young; and if the Papiſts could be perſuaded to take the ſame Meaſures, it would be the moſt likely Method that ever was thought of, to make an Union of the two Churches.

The Laws againſt Heathens and Hereticks, by the firſt Chriſtian Emperors, are collected by, and may be ſeen in *C. H. Fabroti——ad Tit. Cod. Theod. de Paganis Sacrif. & Templis, & al.*

The Rump Parliament will riſe up againſt us and condemn us; they ſentenced one of the Founders of our preſent Blaſphemers, as near as I can remember, to be thrice pillored, to be bored thro' the Tongue with a hot Iron, to be confined, and to work for what he eat.

Nay even *Oliver* would not hear the Sollicitations of a Party for pardoning a Man, who had blaſphemed the Perſon he pretended to worſhip.

As I have looked as far into Antiquity, perhaps, as any has done before me; I thought I ſhould be able, at leaſt, to rectify the Opinions of all Orders of Men: and upon an Opinion of one, who had looked into my Works, and aims at being a great Politician, that they were only fit to be conſidered by learned Divines;

I

I was forced to assert that every Man who had aimed at keeping or getting Empire, or at being a Prime Minister, had always, whether in jest or earnest, declared that his Intent was to maintain Religion, and reform Abuses in it, except among a Set of Men who had lost all Knowledge of Religion; and that the People never came in and persevered upon any other Motive, nor 'till they believed their Design was so; those few Instances not excepted; because upon any other Motives, the Kings or Ministers never established themselves, nor the Kings their Lines. Though I aim at neither, my Scheme will not be universal, 'till this be allow'd; but as Hypocrisy introduced Enthusiasm, and in the last Instance we had of Policy and Zeal, for a Return to Abuses, had like to have prevailed, and a Resolution to avoid those, has introduced an Hypocrisy in Wickedness that almost every one aims at, pretending to be more wicked than he possibly can be; I almost despair of making any present Advantage by Politicks.

Since Youth, from the highest to the lowest, must be guilty of some Crimes, and since many continue to commit Crimes 'till they come to the several Periods of Life; and since Christianity is

the only Religion which has any Foundation, and ſince it takes in any Perſon at any Age; who embraces the Terms, and proclaims a Conſideration to wipe off what is paſt, why ſhould any Prince or People be bantered out of this ineſtimable Benefit; by illiterate, covetous, ſtupid Creatures, who can know nothing of the matter? why ſhould not they rather be treated as Enemies to God, to the King; and to Men? Is a Man who would diſpoſſeſs the King of his temporal Kingdom, for a few Years, a Traitor? And is not one more ſo, who would deprive him of an eternal Kingdom? Is one who robs another of a few Pence, to be put to death? and one who offers to rob Mankind of Hereafter, to be careſſed?

A Man that was born Heir to the ordinary Eſtate of a Knight, and ſo, much leſs, thoſe higher; ſo up to the higheſt, could never be ſuppoſed to take pains to ſtudy as long as was neceſſary to acquire the Knowledge of the *Hebrew* in the curſed Methods the Rabbies have laid down, and our Pretenders to Divinity have purſued: if they had, they muſt have been apoſtate Jews; if they had not, they were forced to pin their Religion, their Faith, upon the Sleeve of one of their Creatures,

tures, who happened to be a Hanger-on, a Flatterer of the Family, a Dedicator, or *&c.* where Parties prevail, upon some set up by the Party, or *&c.* Now any of them, in the Time he spent to read a Heathen Author, in a Year or two, may with common Sense, and moderate Application, be Master of the *Hebrew*, and the Scriptures writ in that Language, so as to find sufficient Evidence for his Faith, and acquire the Knowledge of all things in Antiquity, divine and human, and clear himself from being impos'd upon by Parasites, as many have been. We have an Instance in Mr. *de Voltaire*'s Hist. of *C.* XII. King of *Sweden*, p. 365. " As to Religion, though the Sentiments of a Prince need not influence those of other Men; and the Opinion of a King so ill inform'd as *Charles* can be of no great Weight in such Matters; yet it is proper that Mens Curiosity should be satisfied in this, as well as in other Particulars concerning him. I have it from the Gentleman who gave me most of the Materials of this History, that *Charles* was a serious *Lutheran* 'till the Year 1707, he then saw the famous Philosopher Mons. *Leibnitz* at *Leipsick*, who was a great Free-thinker, and talked very freely, having

having instilled his Notions into more Princes besides this. *Charles* learned from the Conversation of this Philosopher a good deal of Indifference for *Lutheranism*; which he carried afterwards much farther: when he had more Time in *Turkey*, and had seen so many sorts of Professions.

Of all his old Opinions he retained but one, which was absolute Predestination, a Doctrine that favoured his Courage and justified his rash Adventures."

I have been very concise in this, because I have touched several of the Subjects in former Tracts, so to avoid Repetition I must refer to them. As I am in the next to treat upon more sublime Subjects, this is only to remove a few Obstacles, to strip Men of their Idols, that they may have nothing but the Truth, the Scriptures left, and that they may act the Part of rational Creatures; I desire nothing of any Man, but that he may see for himself, and weigh the Evidence I offer, with what has been offered lately by others.

The Scriptures have been buried in a Load of filthy Translations, *&c.* I have submitted to the Drudgery of a Scavenger, of raking and carting it off, with the

the Pleasure for my Labour, of seeing and shewing many parts of them, in their original Purity.

Others of more fashionable Parts, qualified for reasoning, have shewed that the Scheme of Scripture exercises their utmost Faculties, rectifies them, and shews them how to make use of Evidence, and reason or judge from it; which no other Writing, Thoughts, or *&c.* could do, or so much as make a tolerable Pretence of doing, without *Data* and Concessions and Figures, and all the Contradictions to Reason and common Sense.

I have ranged the Evidence, and made a decisive Battle among the Books.

I have set up the Bible on one side, and have brought all which have been supposed to be at War with it, on the other side.

The Bible appears to be the original Account of *Jehovah Aleim*, of the Beginning of all things in this System, of all divine and human Knowledge.

The Heathen Writings, Classicks *&c.* have no Account of any Beginning or Antiquity, appear to be blind Accounts of imaginary Gods, clearly described in, and proved to be created by the Bible; of applying the Images, first used

for, and the Services first paid to, the true *Aleim*, to their imaginary ones; whereby they are turned Evidence for the Bible.

The forged Traditions of the apostate Jews, admitted into the *Romish* and Reformed Churches, have themselves shew'd what they were made for, what they are; their Designs, to deface the Evidence of every thing that is true; so they are detected and rejected.

The modern Philosophy is made up of senseless Words for Non-Entities, instead of the Agents, their Powers and Actions, described in the Bible.

The late Pretences to Reasoning from such Premises; To the Light of Nature from such dark Doings; To Inspiration without a Sentence of common Sense; To teaching the Design of the Scriptures, without knowing the Letters, or from the Rules given by the inveterate Enemies to Christianity, or according to the Directions of those who pretend to Authority in the Church, contrary to the Writing and Sense of the Scriptures, To Morality without knowing what it means, or what it was first named for, and all the rest that oppose the revealed System, are shewed by Scripture to be Madness.

Such

Such as are willing to believe that the real Knowledge of Philosophy and Divinity were Hieroglyphically revealed to the Ancients, and put into Writing by *Moses* and the Prophets, and evaded by the apostate Jews, let them search the Scriptures: Such as believe the Constructions, Pointings *&c.* of the apostate Jews, are for the Benefit of Christians, let them follow those: Such as think they can discover Divinity from the Heathens or their Commentators, *Clark* &c. let them follow them: Such as believe that the Motions of the Orbs were never known before *Copernicus*, nor Philosophy before, or that it was understood by Sir *Isaac Newton*, let them study their Books: Such as believe they can discover all Divinity and Philosophy out of their own Heads, let them follow their Noses.

Such as believe there neither is, nor is any Occasion for, any of these Species of Knowledge, are not worth my notice.

I may say to the Apostates, as *Pilate* said to Christ, *John* xviii. 35. in another sense, *Am I a Jew?* Those of your own Nation have transmitted the Evidence of the Christian Religion to us; What have you done? Say for yourselves, you will

not believe the Evidence, ſo you ſay we are not to read the Writings as they ſtand. To a Heathen, were not our Fore-fathers Heathens? did not they worſhip they knew not what? and have not I ſhewed that they worſhipped the Shadows? To a Mahometan, you have no Evidence of your pretended Prophet's Miſſion. To thoſe, and all other Enthuſiaſts, who talk of their Church, their Teachers *&c.* dictating by the Spirit; when Prophecy ceaſed, the Power the Devil was permitted to exerciſe, while Prophecy laſted, alſo ceaſed. To Reaſoners, Man was not left, ſo long as a Day, to Reaſon.

Talking of preſerving our Conſtitution in Church or State, of Liberty of Conſcience, of our temporal Enjoyments, or any thing of that kind, by Means which are inconſiſtent with Chriſtianity, with a future, eternal State of Happineſs, is treating Men worſe than if they were Beaſts. It is a curſed Reflection upon any Right or Proceeding, to ſuggeſt that Chriſtians cannot join in it.

F I N I S.

THE USE OF REASON Recovered, BY THE DATA in CHRISTIANITY.

Whereby we know,

The STATE we are in;
That there are ALEIM;
What they have done for us;
The STATE they offer us;
The TERMS upon which they offer it.

SO

Have EVIDENCE to reason upon, and may made a Reasonable CHOICE.

By *J. H.*

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THE PREFACE.

I *Shall not trouble you with the pretended Authority of the Translations, especially of the* Hebrew *Bible, which was first made by Apostates and Enemies to the Faith; nor with the Writings of such Fathers as knew nothing of the Original, or were taught and directed by those Apostates, nor with the Creeds or Acts of Councils composed by such, nor with the senseless Constructions of them, nor with the foolish Writings of such as have followed the cursed Rules of the apostate* Jews, *nor with Answers to the Imaginations of* Clark, *who was such an Apostle, as the poor* West-Indian *was a Messenger, did not understand either the Hieroglyphicks or Letters, by which, much less (though he had the Impudence to refer to them) that they described every*

Article of the Christian Faith; any more than the poor Indian, *who was sent with a Present of several things, and a Letter with them, knew how those Letters could describe Things, or that what he carried, and what he purloined was described in the Letter; nor that he should be called to an account for what he had purloined, and those Writings produced against him, as the Letter was against the* Indian: *nor to such Banters as Christianity in* Philo —— *not mysterious* —— *as Old as the Creation* —— *not founded on Judaism; nor to the stupid Assertions, of the Disciples of Christ being the Primitive or first Christians, nor to those taken from the Apostates and Heathens and palm'd upon us for Scripture Doctrine; much less shall I mention the Scheme which by Concert, and under Pretence of defending it, (a Word not to be named among Christians) hath produced no elder nor better Evidence for it, than the Enemies produced against it, made it a Point infinitely disputable, and so lost it: so that Christians are not only at War with the World, the Flesh, and the Devil, but in continual dispute about their Title, Reward,* &c. *Nor shall I weary you with senseless Wrangles about what, Words, supposed by these Disputants to have been concerned in this Affair, signi-*

signify, which are the Words of Apostates, or Heathens, or Moderns, or of their own forming, and no way conformable to the Original Words in Scripture, nor as usual, with fixing Senses to such Words, and drawing Conclusions from them, either for the Proof, or Disproof of the Articles in it, nor with the Disputes which have been between the several Parties, which are, or pretend to be Christians, because none of them knew what they were about, nor were any of them able to produce decisive Evidence. The foolish Notions, and false Assertions of Apostates to Heathenism, to Deism, to Heresies, the Doubts of those wavering &c. *obliged the* Aleim, *(if I may so say) by the Prophets* &c. *for the benefit of Believers, to answer, disprove, and convince them; thence I am furnished with Store to answer, and set aside, any Objection that any Opposer can now make. I need no other Evidence for Christianity but that, which first established, and all along supported it, and lately gave the Authority for separating this Church from the Church of* Rome, *and which only can support, even the Laws then, or since made by, or in the Church, that which* Christ *directed us to search for Evidence of him, the Scriptures. There is no Direction from the Prophets, from*

Christ, *or his Apostles, or the other inspir'd Writers, to study any Books, other than to search the* Hebrew *Scriptures, nor any Promises by* Christ, *but that the Holy Ghost should bring the Discourses or what was spoken and the Transactions of what was done by him, in completion of the Predictions of him, to their Remembrance, to record them, and to put Words into their Mouths to preach him, and to direct them in recording them. The Prohibitions were to keep clear of the Leaven of the* Jews *their Traditions* &c. *to avoid vain Philosophy* &c. *as you may see by the Tenor of the New Testament. The Scriptures shew all who have varied from them to be Heretics, or* &c. *and will do the same now, if any thing remain which contradicts them: for though it has been thought necessary to have Tests in point of Faith, yet now, as that which is right, keeps not out such as believe nothing, and will subscribe to any thing, or have Dispensations to subscribe, or* &c. *As these Tests were worded by Men, and might suffer in their Translations, if there be any thing, which is not properly worded, it may keep out such as understand or believe the Scriptures, and think themselves bound by Subscription. If searching the Scriptures discover any Error in wording*

ing any Article, and how to rectify, and underſtand it, ſo as to make it agreeable to all the other Articles, 'tis for the benefit of Believers. Chriſtianity is a Term upon which the Salvation or Reprobation of every Man depends; therefore it highly behoves every one, who is capable, to underſtand it, and every Man who pretends to teach it, to explain it to thoſe under his Care. I am more than ſufficiently convinced from what I have publiſhed and conſidered, that to offer at explaining the whole Manifeſtation or Diſpenſation of the Miſtery of Chriſtianity contained in the original Scriptures, (conſidering that the Knowledge of all things concerning Antiquity is loſt, and the Notions Men have had of theſe things, and the Pains one muſt be forced to take about every Article, to recover and convey that Knowledge, and to free them from ſuch Notions &c.) *in the Time which remains of the Life of Man, (which Miſtery is to be the Employment and Happineſs of thoſe who embrace it for Eternity) would be undertaking an infinite Taſk, in the time one is allowed to continue here; yet as we are allowed, nay commanded, to ſearch into what is revealed to us here, without Limitation, tho' I ſee clearly that not one Propoſition can be laid down in Writing about any Point in it,*

in a small Tract, which will sufficiently express what, for the Reasons aforesaid, is necessary to be expressed by it, without a vast number of Explanations, and Limitations; I shall endeavour in short, tho' imperfectly or insufficiently, to explain a few Points which are perverted by the Malice and Subtilty of its Enemies the apostate Jews, *and by those who have called themselves Christians, but have followed them; and I shall attempt to lay down some Observations upon some Points of Scripture they have perverted, which if I have not Opportunity to finish, I hope will assist others to proceed.*

THE

THE Uſe of *Reaſon* Recovered, BY The *Data* in CHRISTIANITY.

I Pretend not to anſwer the Title, to ſay all that is to be ſaid upon that Subject, but rather to place a few Hints in a Method, under which each Article that I have writ, or may write, may be ranged.

If Man was not the firſt Agent, but was created, he could have nothing, either within or without, but what his Creator gave him; nor could he hold that upon any other Conditions, or for any other Term, but ſuch as his Creator appointed. If the Creator did not give Man a Power in his Creation to know when, where, and by whom he was created, to know his

his Creator, nor upon what Conditions he was to hold what he had; which he did not, becauſe Man is limited to Senſe, by any Power in himſelf knows not what was a Day backward, nor what will be any Day forward, cannot determine without Evidence, he could not have the Knowledge of either, but by ſome future Communication, which we call Revelation.

A Man who never enquires, or ſearches not ſufficiently, but takes it for granted, that there is a God, and that he made this Syſtem and Man: and if it be poſſible that any one thinks, can think, that he has not concerned himſelf about Man, has given him no Revelations, nor Directions, but left Man to what he calls his Ability, or Reaſon, ſo to take his Chance, whether he will be good or bad, ſo to take his Choice, and fix his Deſires upon what pleaſes him here, may have ſome confuſed Fear of, but cannot have any Love for, that Being; and if he thinks, for he can get no farther, that there will be another State or two, he cannot have any Aſſurance, nay ſcarce, any Hope, that that Being has made, or will make, any Proviſion for his Happineſs there, much leſs any Proviſion of

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what he has fixed his Desires upon, or qualify him, if that were possible, to be pleased with what is there; but that he must be left there, as he has been here, to his own Abilities, or Chance, whether he shall be miserable or happy there.

When the chief Points are revealed and known, the Power of the Creator appears by the Act, his Wisdom by that defaced Image in Man, and his Goodness is evident by the temporal Provision he made for him; and his Justice cannot be impeached, nor even called in question, without a thorough View of the Actions of the Race of Men, and of his Behaviour towards them *here*, and supposing a future State, *hereafter*, ; which no Man, supposing an Ability in him to judge, can pretend to see or know, but by Revelation backward, and forward, nor when he has it, without being able to read and understand it.

Before Man was created, he made no Terms for himself, and could make none after; when Man was thus created, if there was not some Determination what he was to be, have, or enjoy, where, how long, and upon what Conditions, all those things were at the Will of the Creator; so if he forfeited, if the Penal-

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ty or the Means to retrieve it were not ſettled, he was ſtill at the Will of the Creator. If it be ſaid the Creator muſt be good, benign, it muſt alſo be ſaid he is juſt. The oppoſite Conducts, ſo Conditions of two ſorts of Men, and what is propoſed, or ſuppoſed, to be done to each ſort of them, indeed to the better ſort of them, ſets thoſe two Attributes at war with each other; and no Method, but that of the Chriſtian Syſtem, as 'tis ſtated in the Original, can reconcile them.

If there be ſuch Advantages ſecured for Chriſtians as are promiſed, there muſt be ſomething done for them, which they could not do themſelves, to juſtify the Creator for promiſing them; and if there be ſuch Puniſhments reſerved for ſuch as have had the Offer to come in, and rejected it, as are to exceed thoſe of the moſt wicked of the Heathens, whoſe Fore-fathers had rejected the Creator, their *Aleim*, and knew nothing of ſuch an Offer, it muſt be for adhering to the Arch-Rebel, or there muſt be ſuch a Degree of Ingratitude, or Malignity in that Act, that nothing can ſecure the Juſtice of the Creator, and offered *Aleim*, but Infliction of the higheſt Degree of eternal Miſery.

Every

Every idle, illiterate, impudent Fool is ready to bring the Conduct of the *Aleim* in this Affair, and so the Title of Christians, to the Test, by the highest of his Acquisitions, a Rule which the stupidest Heathens formed, which they called Morality. The Imagination of Men who had deserted their *Aleim* is no Rule for the infinite Wisdom of the *Aleim*; they have shewed that 'tis consistent with their infinite Perfections to do what they have done for, and to dispense those Benefits, to Christians; and that it is the highest Demonstration of their Perfections, which they can possibly exhibit to Men, or Angels.

Such illiterate Creatures have forged a Notion of Predestination, which is, if possible, more injurious to the *Aleim*, and Men. If we could see as *Jehovah Aleim* see, we should see how they foresee, how every free Agent will behave himself, particularly, which will reject, and which will accept their gracious Terms of Salvation; and we should not compare, or measure their infinite Wisdom and Justice, by the Share of Wisdom, it was just for them to give, or give Means to attain, to a free Creature in Perfection; much less, to that which remains

mains in our present corrupted State, and presume to charge them with predestinating free Agents to be some eternally happy, and some eternally miserable, but each humbly acknowledge that we are incapable of seeing how they foresee, and that their Foreknowledge cannot be inconsistent with their other Perfections of Justice *&c.* much less of that which they chiefly glory in, Love, Mercy.

As the Wisdom, Justice, Holiness *&c.* of those Persons, whom we by a heathen, unexpressive Word, call God, the Malice and Destruction of the fallen Angels, the Redemption of Men who are Believers, the eternal Punishment of Unbelievers, are exhibited in the Descriptions of this State, *Isa.* xxxiv. 16. ספר יהוה the Book of *Jehovah*, *Dan.* x. 21. כתב אמת in the Scirpture which is Truth, 'tis necessary to premise something, which is already proved, before we come to consider the Word.

As it was the good Pleasure of the Persons in that Essence, called *Aleim*, to give the Terms, and publish their Design, by all the Prophets and Apostles, to establish it; 'tis my chief Design to trace it. The Hieroglyphical Method, the Scriptures, Old and New, are but a History

ſtory of Chriſtianity, I muſt confine myſelf to a few of the chief Points, what it is between the *Aleim* and *Satan*; between the *Aleim* and Man; between Man and the *Aleim*; if there never was any Inſtitution, except that to *Adam* and *Eve* in their State of Tryal, but that of Chriſtianity, revealed, clearing that, is clearing Revelation.

The Name יה is that which bees, יהוה that Eſſence with Faculties, Powers, or *&c.* are not perſonal Words, but Diſtinctions of Genus, of Property, or as we ſay, of Nature.

The joint Names of the three Perſons in the Eſſence, are taken from their aſſumed Stations, Offices, or Actions; there is no Account of their Actions, ſo no Diſtinction of their Perſons, before the Covenant, but רבים the Great Ones, אלהים thoſe who have ſworn to perform the Conditions of a Covenant, with the Addition of בראשית in chief, ſo *Dan.* x. 13. שרים ראשנים *verſe* 21. שרכם. A Covenant of Subjection might be made from Inferiors to a Superior, but a Covenant, that two who were inferior, and ſubject to the Will of a third, that they would perform Conditions, which none but Peers could do, if they were not ſo, was

was void, impossible to be performed. *Heb.* vii. 16. ix. 14. so בראים the Creators *&c.* we have been told that these plural Names are often joined with a Verb singular; but that, like all the rest, is false, for the *Hebrew* Verbs singular and plural are the same, and answer to the Noun, or the Pronoun affixed, or post-fixed to each. So they take Names from the Emblems, as אש Fire, אור or שמש Light, רוח Spirit, so from the Oeconomy of the Covenant, as, or, after the Conditions, included in *Aleim*, were performed, as Father, Son, Son of God, Son of Man, Holy Ghost, the King, our Lord who bought us, our Saviour who delivered us *&c.* As their Essence is, so each of them is, coeval, equal, wise, just *&c.* they cannot change, or be changed, or multiplied, cannot beget, or be begotten, make proceed, or be proceeding, have more or less Power, and divide it into more Parts *&c.* according to the groundless Notions Men have formed; the Scriptures say no such thing, but quite contrary. The Changes of their Names change not them, but are Descriptions of distinct Actions, Oeconomy *&c.* and are only used in relation to their Creatures.

Proving

Proving a Trinity of Persons of the same Essence, is proving the Foundation of Christianity: it could not subsist 'till that was proved. But as it is the Effect, the Fruit of the free Gift of those Persons, I must endeavour to state the Case, to shew what is previously necessary to make it be understood, and then what it is.

In the Essence of these Persons there are some Properties, or Proprieties, and Powers, which we have termed essential, which are not communicable to Creatures.

That as the Essence in these Persons, with these Proprieties and Powers, and they only, can create *&c.* the Duties from the Creatures attend these Proprieties, and Powers, and are not transferrable by the Essence, much less by the Creatures.

What ever hath not the Power of Being in itself, is a Creature; a Creature can have nothing in itself but communicatively; whatever has not Wisdom, Justice *&c.* in itself, is liable to be foolish, unjust *&c.*

A created intelligent Agent cannot be free without Liberty to choose, so to take Life, or Death, Happiness, or Misery, so

the Great Ones could not before, or at the Creation, of any free Agent, decree it to be happy, or miserable.

Besides the comparative Imperfections in Man, if there were any other created Agent, which could converse with him, who had rejected, so hated the *Aleim*, and envied Man, Man was liable to be attacked by that Agent, and to be tempted to desert the true *Aleim*, to choose other *Aleim*, to set up for himself, to join with that Agent, or *&c.* in such manner as that Agent thought most likely to prevail.

If Man could have been made so wise, strong, or *&c.* that no other created Being could have deceived, or overcome him, if he had but the Power to imagine left, perhaps he would have imagined that he had no Dependance upon, nor any occasion for the *Aleim*, or *&c.* so could soon have forfeited his State, and perhaps more to his Damage, than by being overcome by the Temptation of another.

So the *Rubbim* could not in Wisdom protect a free Agent, and his Posterity, each from falling, by his own voluntary Act, which would have been taking away what they had given, 'till that Agent had

had craved, and depended upon their Assistance, and undergone some Trial, so as to deserve their final Protection. Since the *Rubbim* have had Adversaries, in Justice, any one of them may use his Power to retrieve those Subjects, who by the Power of the Adversaries have been seduced, and are willing to be retrieved.

The Justice of the *Rubbim* suffers them not to permit any of their Creatures, who have deserted them, to remain in their first State, or to be re-admitted thither, much less, to enjoy their Presence, 'till Satisfaction has been made for the Affront; and if they be Captives 'till they be redeemed, which was performed by Christ; and that is but part of the Work, as they deserted voluntarily, 'till they have done some voluntarily Act that qualifies them, 'till they voluntarily return to Obedience, Love *&c.* which is performed by the Means of the Operation of the Holy Ghost.

These Men glory in being free Agents, in having their Will, their Choice; when they have in this State of Trial chosen wrong, would they have God, if that were consistent with infinite Justice, by infinite Power, make them, at their Resurrection love, and choose him, and fit

them for Enjoyment of the Presence, and blame him if he do not?

Will they not also lay the Blame upon the Devil, who after he knew his own Fate, seduced them? What will either avail?

To change the Mind, Inclinations, or Affections of a free Agent by infinite Power, or Force, to make him love another he did not, or does not love, after a fair Trial, is almost a Contradiction in Terms. And if it were possible that a free Agent, who preferred any thing to the Enjoyment of the Vision &c. of the *Alvim*, could be in Heaven, it would endeavour to desert to enjoy the thing it had preferred, and if it could not desert, it would even there be miserable.

If the Justice of the *Rubbim* oblige them to reward the Fidelity of a Creature, during a State of Trial, with eternal Happness; I am afraid it follows, that they must punish Infidelity with eternal Misery.

And that, that Misery should be in Confinement, because those who were once fallen, and desperate, and loose, seduced those who were innocent, and they, or their Followers might do so again, if they should have the same Opportunity.

portunity. I have heard a Man so presumptuous as to say, that God must be as cruel as the Devil, if he appoint Man eternal Punishment for temporal Wickedness. 'Tis said 2 *Sam.* xxii. 27. and *Psal.* xviii. 27. *with the clean thou wilt be clean, and with the froward thou wilt shew thyself froward*, and that every Man shall have his own Choice. If Man knows his own Terms, who is cruel, God or himself?

Let us put a Case, and bring it to Men. A King is very just and benign to his Subjects, gives them Estates, and is zealous that they may live happily, hath sufficient Demesnes to support and defend himself, independant of any Rents or Services, supplies all who are in Distress and are Objects of Pity: One of his Subjects has revolted, and sets up a Stranger, and an Enemy, for King, and persuades the Subjects to list under his supposed King, who has no Lands, nor Support for them, so that all those who list, must be miserable, and endeavour to do what was impossible, to eject the true King. Is the King's Benignity a Proof that he will not be just, and punish such an Offender, or banish him? Though not for any Advantage to himself, but for the Benefit of his Subjects. Would it not be

the Interest of all his Subjects, who saw the Consequences, to inform the King, to desire that their Enemy might be made an Example? Nay, if the King were abroad, and did not interpose, to inform his Officers, or do it themselves; and whatever Satisfaction might be offer'd, or made for his Crime, could the King, in Wisdom or Justice, pardon and restore such a one to his Estate, the Society of his Subjects, and to his Presence, till he had sufficient Proof that he was returned to his Loyalty, and Love to his Person? Would any wise Man admit another into his Presence, to participate of his Enjoyments for Life, who did, and was determined to hate him? What would those say who loved him, if such a one were admitted amongst them?

If the Person, the Traitor set up for King and to whom the Subject had deserted, should keep him in miserable Slavery, and the King's only Son should at the Expence of his own Life, redeem him? And this King should employ his Coequal, and Coadjutor to inform, instruct and rectify his Mind, till he was freed from his mistaken Notions, which induced him to revolt, and set right in his Loyalty and Love; and then should

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not only restore him his Estate, but admit him to his Presence, to eat and drink at his Table, to be clothed out of his Wardrobe, to dwell in his Palace, to hear and see his Wisdom, Power, and Benigty in his Administration, and whatever his Court could afford, to the Society of his great, wise, and faithful servants *&c.* Could this Man's Love be any hard Task? or that which Rebels, out of the Pride of their Hearts (that which makes them Rebels) term, a Servitude? If one were to hear such a one, he would tell another Story.

The Free-thinkers say it is not just to make one Man suffer for another Man's Faults, or one pay another Man's Debts; 'tis true, if he be not obliged or willing; but otherwise, if he be obliged or willing.

There are several Laws given or renew'd by *Moses* to the *Israelites*, to Creditors to remit Mortgages and Debts, let Persons, bought for Servants, go free at the Jubilees, the Types of the general Remission, and Criminals at the High Priest's death; and there was a Custom, how founded appears not, to release one Criminal at every Feast of the Passover when Atonement was made: which

were all to exhibit something like an Expectation of a Discharge of Debts and Crimes.

It has been Law ever since *Moses*'s Time, that if the Debtor be not able, the Bondsman, the Surety, shall pay the Debt. And if one common Bondsman were rich enough, at any Period of Time, to pay all the Debts in a Kingdom, or the World, without assignment of the Securities, would not the Debtors be separated from the just care of paying their Debts; such as were not able, from the dread of a Jail, be free out of Debt; and would not the Free-thinkers take what was due to such of them, as were Creditors, Principal and Interest, of him? Whether such of them as were Debtors would accept the Favour, and be thankful, I dare not say.

If since the Fall a perfect Man had been created, and the *Rubbim* should have put him upon Trial, and he should have resisted *Satan*, and have performed Obedience sufficient to have entitled him to Happiness, and he should have been willing, and have had their Consent to give his Life, and suffer as much Punishment as a Creature could endure for ever, for, or instead of one, who had fallen; that could

could be but for one, and that could have no Effect upon the Mind of the Person redeemed while living, he might love the Person in Misery, but that would not induce him to obey and love the *Rubbim*, and qualify him for the Enjoyment of eternal Vision.

If an Angel, or if there be any other Order of Creatures we have not heard of, if one of them (who have not or have Bodies to die) should be permitted to undertake as above, he could be of no greater Value than one of us, because 'tis revealed, that such of us as are saved shall be as they.

If the *Rubbim* could create one intelligent Agent more byass'd to Righteousness than the rest, consequently less free, the just Actions of that Agent, before the *Rubbim* would be of less Value, than such Actions perform'd by one perfectly free, or if such a one could be created, by one more byass'd the other way.

A fallen Creature can do no voluntary Act, nor suffer any Punishment voluntarily nor involuntarily, sufficient to retrieve himself, much less others, but only accept Redemption, and love the Redeemer *&c.* the Author of Christianity. When the Creature had forfeited Estate, Ho-

Honours, Privileges, and even Life, if another voluntarily purchase him and them, the Out-law can pretend to no Right to any of them, but upon such Conditions, Tenures, *&c.* as the Redeemer pleases.

'Tis no wonder if such a forward Fellow as *Clark*, who had not Patience to learn to read, and know in what State the Creators could, in Justice, put a free Agent, and what that Agent could forfeit, and what could retrieve him, but presumed to talk of those things out of his own Head, and started in a Course of Actions, for which I doubt there is no Atonement, pretended that there would be no account, or that a Man would be sufficient to set all Men to right.

There seems to be some Crimes of such a nature, so circumstantiated, or reiterated, that those who commit them, are excluded from Redemption, or the Crimes suffer them not to accept of Redemption, or to qualify themselves for Enjoyment; such as that of the fallen Angels who opposed the Happiness and the Redemption of Men; such as those of the Scoffers who Sin against the *Holy Ghost* in rejecting the Authority of the Scriptures, and are not to be pardon'd either

either by Miniſters or Magiſtrates here, nor by *Chriſt* in the World to come.

Our wiſe Men pretend that the Records of Things and Actions at great Diſtance of Time are not ſufficient or reaſonable Evidence for them; I muſt obſerve that whenever the *Aleim* were by their Mercy obliged to ſhew infinite Power, for Evidence to Men, ſo for the Preſervation of ſome of them, and of the future Race of Men, they were at the ſame time obliged in Honour, either to make thoſe, who were obedient or came in, to deſtroy thoſe who did not come in, or to deſtroy them by their immediate Power, as that of the Flood, the *Egyptians*, the *Iſraelites* in the Affair of the Calf, *Corah*, &c. the murmuring *Iſraelites*, and mixt People, the *Canaanites*, when *Elijah* commanded Fire to burn the Sacrifice, the Prieſts of *Baal*, when he commanded Fire to burn the Captain and his Men, and in many other Inſtances. So the Race of the *Jews* who had ſeen *Chriſt*'s Miracles, and thoſe of his Apoſtles and Followers, were in almoſt infinite numbers deſtroy'd in the moſt terrible manner, and the reſt diſperſed. Have the Free-thinkers any Reaſon to complain that theſe Manifeſtati-

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ons are not made in every Age, in every Place when and where there are such, and the natural Result not every time put in practice? Would not that be judging Mankind perpetually? Would they not object that Men had not liberty to act freely, and on the other side, that they were not allowed time to repent?

I pass over the Affair of God's doing Justice between Man and Man, or being bound to punish some Men for the Crimes they have done to others, or to Mankind in general, because accepting the Terms of Redemption, the Satisfaction *Christ* made to the Father, and the Accepter, if he can make no Satisfaction or Restitution, forgiving all Offences other Men have done to him, quits him of both: Though it be said *Gen.* xviii. 25. *Shall not the Judge of all the Earth do right?* Because fallen Man is but a Trustee, a Steward. The Talents, God has entrusted each with, are God's; and if God offers to forgive each Man for these Talents, and the Abuse or Neglects of improving them, 'tis in God's power also to forgive any one for any part of those Talents which that any one has unjustly taken from any other, and require that the Loser should forgive the unjust Takers, and put

put them to God's Account. When God quits Claim, upon the general Satisfaction of what the Man has misapply'd, mispent, or lost, and the Person who accepts not the general Satisfaction, is still answerable to God, not only for what he was intrusted with, and misapply'd, or mispent, but for what he has unjustly taken from others, or done to the Damage of others.

When *Satan* had set up for himself, tempted and seduced some of his Fellow-Creatures, and the rest stood firm, we find by *Rev.* xii. 7. there was War in Heaven between *Christ* and *Satan*, and those he had seduced; and *Christ* cast them out; seized ther Possessions and their Bread; that Bread which was their Support before they fell, and forfeited their Possessions and it. And *Satan* and his Subjects were to be at War with *Christ* and his Subjects during this State. Hence the Ideas of Possessions of Bread are taken from the Event of corporeal War, the Idea of Bread is taken from that which falls to the Conqueror after a Battle, and Victory over a Rebel upon Earth; what is now commonly called the Prey, Spoil, Plunder, and the Possessions of the Earth, the Land, and its Products. *Christ* reserv'd

ſerv'd the Poſſeſſions, the Inheritance, and reverſionary Poſſeſſions, for ſuch of that Species, who were to be created, as ſhould be fit for it, *John* xiv. 2. *In my Father's Houſe are many Manſions.* And beſides the typical Bread, when he came down to redeem Man, he brought down the Bread from Heaven for Man; ſo Man being of two Parts, as *Deut.* viii. 3. *Mat.* iv. 4. *Man doth not live by Bread alone, but every* מוצא *proceeding out of the Mouth of* Jehovah. As Man was and is in a State of War, which *Satan* has made againſt them ever ſince they were created, this was to ſupport *Chriſt*'s Adherents, *Chriſt* exhibited and diſpoſed of this, firſt typically in the Tree of Lives; when that was forfeited, in the Fleſh, and Blood of the Lamb, in the Bread of the Faces, and in the Parts of the Sacrifices, then really, ſince that commemoratively in Bread and Wine, ſo thoſe who join with him, and depend upon him, in this War, and with him obtain Victory. Hence, as this Support is obtain'd by the Action of warring, and Victory, *Chriſt* ſays, *John* iv. 34. *My Meat is to do the Will of him that ſent me, and to finiſh his Work.* Hence the Table is שלח *that* or *him ſent.* And as mak-

making War, which here is attended with Victory and Bread, are synonimous Terms, so this Meat is called לחם War, of the Inheritance, the Kingdom afterwards: of which more fully hereafter.

The Issue between the *Rubbim*, and *Satan* was, whether, when the *Rubbim* had created the Parents of a Species of Beings, which *Satan* could tempt and perswade to own other *Aleim*, and so were liable to fall, and should be seduced, and their Posterity liable to be successively tempted, the *Aleim* could in strict Justice redeem them, make one of them conquer *Satan*, perform more than sufficient Righteousness, for such of them as should come in. When *Satan* had communicated his Wickedness to Man, whether the *Aleim* might justly communicate their Righteousness, and by Demonstration of their Wisdom and Goodness, make such of them, and their Issue, by giving them such, or as much Assistance, as *Satan* should give Opposition, perform one or more Species of Service, which would entitle them to the Merit, and Satisfaction, and to the Favour of the *Aleim*, and justify the *Aleim* in sentencing *Satan* and his Adherents to eternal Confinement and Punishment? Whether

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as *Psal.* cxlv. 17. *Jehovah is* צדיק *the Justifier in all his Ways: and* חסוד *the Doer of Mercy to all* מעשיו *his Creatures*, inverted xxxiii. 4. cxi. 7.

According to our Ideas taken from created, intelligent, wise and rich Beings, so borrowed and applied to that which bees, and confirmed by Revelation, there are in him, or them three original Attributes, Power, Justice, and Love. Infinite Power to know, act, *&c.* in that which bees, to a created inferior Being, who is a free Agent, without some other Attribute in that which Bees, is dreadful. Infinite Justice, in that which bees, to a perfect created, so inferior Being, or to him or them who once were so, was agreeable; but to one who is not just, but a Criminal, a Rebel, is infinitely terrible. Love in the eternal, infinitely powerful, just Being, to a created Being, is the most eligible; and that which the eternal Being glories in, and implies that if he who bees can, pursuant to infinite Justice, imploy his infinite Power, for the Benefit of created inferior Beings, he will do it. That Attribute makes his Power, and his Justice, to those who deserve Assistance, amiable: and if the Circumstances of the created inferior Being, make it possible

poſſible for the infinitely powerful, juſt Being to love the Creature, or that it is poſſible for the Creature to become amiable, the Creature deſpairs not, but ſtill lives in hopes of the Change of himſelf, and of the love of him who bees. But if it is impoſſible, from his Circumſtances, and the Juſtice of the infinite perfect Being, to love the inferior Being in the Circumſtances he is in, and to imploy his infinite Power for his Benefit, and that the inferior Being cannot, or will not change his Circumſtances, that produces Deſpair, and all its Conſequences, againſt the eternal Being, though he loved, and would have employ'd his Power, as far as it was compatible with his Juſtice, for the Benefit of that created Being; and obliges that which bees to employ his Juſtice in driving that created Being from the Enjoyment of his Preſence, and the Society of thoſe who are Objects of his Love, in Vengeance *&c.*

As there are three Perſons in this Eſſence, infinite Power is jointly common to each. If one, by the Covenant took upon him to demand, and allow infinite Juſtice, and one took upon him, by infinite Love, to perform infinite Juſtice in Man, and all its Conſequences, and one

took upon him to assist Man, as far as infinite Justice and infinite Love could allow, to make infinite Justice and infinite Love take effect, and to separate Man from all things obnoxious to either or both, and qualify him to be acceptable, to receive the communicated Benefits of infinite Justice confer'd by infinite Love, by rendring or returning what was on his part sincere, though not infinite, nor perfect, Love, Thankfulness, and their Consequences: How could the most extravagant, rational, fallen Creature desire more? These are the Benefits of Christianity.

Can a Man who has rebell'd and deserted, be made a temporal Slave, and a Prince, from whom he had deserted, redeem him, and the redeemed love the Redeemer for Redemption and Liberty? much more if he give him a good Estate. And can any one refuse to love the Person who has redeemed him from eternal Slavery, and requires no more for that, than Love, and for that Love also gives him eternal Happiness? Would it be unjust to exclude such as do not love him, and return them to their old State?

If God could in Justice have taken in Man untry'd, or fallen wicked Men without

out redeeming, and reclaiming them, there had been no occaſion for this Syſtem, for their Tryal: He might have created them all at once, and taken them in at firſt, or *&c.* which was not done. And the reaſon is given, *Luke* xvi. 10. *He that is faithful in that which is leaſt, is faithful alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous* Mammon, *who will commit to your Truſt the true Riches? And if ye have not been faithful in that which is another's Man's, who ſhall give you that which is your own?* &c.

The *Holy Ghoſt*, by *Moſes*, hath given us the Hiſtory before the Flood, *viz.* of the Creation, of the Formation, of the Diſtribution of Rule, Property *&c.* of the firſt State of Man, of his Tempter, Temptation, and his Fall; of his Repentance, of the Promiſe, of the hieroglyphical Manifeſtation, and of the Inſtitution of Chriſtianity, and of the Parties who followed the *Aleim*, ſo of the Line of *Chriſt*, and of the Apoſtates.

I have ſhewed that Chriſtianity had its Inſtitution by a conditional Covenant and Oath between the *Rubbim*, before

this World was created; that one *Rub* engaged for Men, if the first fell, to become Surety for the Person he should choose to inhabit, and for his Brethren who came into the Terms, to communicate Power to him for his performing Obedience, atoning for them *&c.* and for their performing such Services as should entitle them to the Benefits of that Atonement *&c.* and another *Rub* engaged to influence, persuade the Soul the Mind of that Person, by outward and inward Means, to qualify himself for the Undertaking voluntarily; first to reject the Baits of *Satan*, to perform perfect Obedience, to give up himself for a Sacrifice, and others to relinquish *Satan*, to separate themselves from all things offensive, and to qualify themselves to accept the Benefits. And I have shewed that the Consequence of that Covenant, Christianity, was the Condition, the Motive for which this World was created, though the Manner was not revealed till after Man's Fall, therefore *Moses* calls the Creators *Aleim*; and that they might not be mistaken, and supposed to be Agents employ'd by others, he says they were *in chief*, and afterwards joins *Jehovah* with them.

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As I have ſhewed it even appears to us, that the State of Men with reſpect to God's Manifeſtations at each Period of Time from the State of *Adam* downward, has been, all things conſidered, nearly equal, ſo as *Jehovah* is the ſame and no Reſpecter of Perſons: doubtleſs the ſeveral Species of intelligent Creatures, for Example, Angels and Men, have been put upon an equal Foot. If ſome of the Angels could arrive at the Happineſs of Fruition, and others could commit Crimes for which, in Juſtice, they are doomed to Hell and eternal Puniſhment; doubtleſs if ſome Men can by any means, come at Fruition, others muſt be in a Capacity, by ſome Actions in their Power to deſerve eternal Puniſhment: or elſe the Angels were upon a worſe foot than Man. Many Texts in Scripture, not yet produced, clear this, and many other Points, to this and other ſuch Purpoſes, which would fill a Volume.

The Wiſdom, Benignity, nay Love of the *Rubbim*, in contriving the Salvation of Man by the Method of Chriſtianity, before this Syſtem and Men were created, and their Condeſcenſion in executing their Parts of it, even to the ſtricteſt

Point of Juſtice and the Degree of Facility, of Certainty, each Man thereby has of acquiring Happineſs by this way, rather than by a ſtate of unnerring perfect Obedience, even in his immediate Duty to God, which perhaps was chiefly, if not wholly *Adam*'s Caſe, makes the Crime, and conſequently the Puniſhment of the Man who rejects it, infinitely beyond what any Man could deſerve, if he were upon the Foot of unerring Obedience, for committing all the human Crimes, he poſſibly could in thouſands of Years; nay certainly, beyond what he could deſerve for deſerting his Creators; and equal to the Crime of the Angels, which made them Devils; and his Puniſhment equal to that, which the Devils are to ſuffer for oppoſing it; and conſequently the Man, who not only rejects it for himſelf, but labours to make others reject and oppoſe it, is guilty of greater Crimes, and muſt deſerve greater Puniſhment than all the Men in the World would have ſuffered, if they had been upon the Foot of unerring Obedience, for all the human Crimes they could have committed; nay is guilty of a greater Crime, than the Devils were: hence the Devils are repreſented but as

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Tormentors to them, nay those who evade Christianity, by instituting *Succedaneums*, instead of that only curing, healing Medicine, I'm afraid, come as near the Opposers as false Friends do to real Enemies; hence *Psal* ix. 17. *The Wicked shall be turned into Hell, and all the Nations that forget the* Aleim. 1 Cor. vi. 22. *If any Man love not the Lord* Jesus Christ, *let him be* Anathema Maranatha.

Moses's History is worded pursuant to the Conditions of the Covenant; he says, the *Aleim* created, that is gave temporary Being to the Atoms, the Substance of the Names, (Heavens) and the Earth. I have explained how those of the Names were put into the Form they have at present, made a Machine of three Parts or Conditions; and how those of the Earth were put into a Form nearly like the present, and were at the Flood dissolved, and replaced into the present Form; *And so let us make Man after our Image, according to our Similitudes.* That the Body of Man, and other Creatures, Vegetables &c, were formed out of the created Matter, by the immediate Power of the *Aleim*, and that the mechanical Rule over the moving Orbs,

Earth, Waters, all Bodies, Vegetables &c. was vested in Light and Spirit, two of the Names; and that the *Aleim* infused a Soul of Lives into Man, and made him an Image, as above, of themselves; and beside what I have said, had שעיף the Irradiation of the Mind, to view and compare, not only things in sight, but by Ideas at distance of Time, Place &c.

As the Creature Man was not placed in a State of' nor with Powers for, any Degree of Vision, but to take his Knowledge of invisible Persons and Things from borrowed Similitudes, every thing he was to know, believe, or do, was at proper Times according to his first, and successive Circumstances, or States, to be represented to him in those Manners.

The Foundation of' Christianity was exhibited by the Names of the Creators, by *Aleim*, which they are to be, *Psal.* xlviii. 14. for ever and ever. And the Oeconomy or Parts of the respective Persons in that Covenant so far as concerns the Redemption of Man, and his State of Glory and Happiness hereafter by Vision, partaking of their Light &c. was exhibited in the Creation and Formation of this System, of the Names, representing

ing the Unity of their Essence by one Substance, the Nature of each of their Offices, by the three Conditions, their Concurrence in each Action, by these acting jointly, by calling them the Names, and using those Names each for the Person it represented, by exhibiting the Order of their Manifestation; the Light from the Fire, the Spirit from the Fire and the Light; by placing the Planets, Stars *&c.* round about their Throne.

But as Man at first had no need of a Redeemer, I have supposed *Adam* was not informed of the Terms of the Covenant, before his Tryal and Fall. If he were, he was sensibly under an Obligation to the *Aleim*, for the provisional Care they had taken of him; but it appears, by the poor Refuge he attempted, which could be no more than emblematical, and by the Answers he made, he had no such Hopes or very faint ones. And as the first State was to make Man consider the Works and Emblems, and to learn from them to understand, admire, love and desire a nearer Enjoyment of his Creators and Formers, as soon as he was created, the Heavens were the most beautiful Object which presented to him, he had a visible Idea of a material, ruling

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Subſtance in three Conditions, called by three Names, two of them here jointly, with a third at diſtance; which were conſtituted Rulers, Agents to operate mechanically upon his Body, and all other things, immediately or mediately for his Benefit, in this Syſtem; which were made Diſtributers of all material Bleſſings, Light, Food, Drink, power of Motion *&c.* If the Scene ſhould change of Benevolence to the Juſt and Unjuſt, of temporal Rewards by fruitful Seaſons, of Puniſhments by Droughts, Storms, Lightnings *&c.* upon Occaſion. So he had a Precept to ſet apart every ſeventh Day to ſtudy thoſe Works of the Formers, their Conditions, Operations *&c.* to acquire Ideas of that inviſible Eſſence, and of the three Perſons in it, which created them and him, and ruled not only in the Formation of this, but when they pleaſe to interpoſe, and in the Spiritual Syſtem, to which the Soul was more immediately allied. The Sabbath was the original Terms, and keeping it the means of Purification in this firſt State, ſo beſides its being one of the ten Precepts, *Exod.* xxxi. 16. it is called ברית and אות, and was ſpecially renewed, and neglecting it produced the Cauſe of their Pollution,

tion, Idolatry, and becauſe they were to be the Object, which would be put in Oppoſition to his Creators, to tempt him; and ultimately to acquire Ideas of them, becauſe they were to be, as above, ſerviceable to him, in the State it was foreſeen he would be in, ſo be Types of, and Evidences of, the Light, which was Life, of the coming of him, who would come to redeem him. And the Spirit, which moves all uſeful Things in their proper Courſes, ſeparates all Things noxious, or offenſive, and drives them off, of him who would come to move and ſanctify him, and of what they would do in another State hereafter.

Man was ſoon after placed in a Garden, or Tract of Land, where there was plenty of Food. But the chief End of Man was then to ſecure Support in a State of Happineſs hereafter, ſo, as *Pareus* on *Gen.* p. 629. " The earthly Paradiſe " was a Figure or Symbol of the heavenly " Grace, Life, and Happineſs." So each Tree repreſented ſome Action, or *&c.* as אלה the Oath *&c.* זית the Olive *&c.* ſo *the* ערב *Willow*, which was an Emblem of the mixt Perſon, as *Pſal.* cxix. 122. *Mix with thy Servant for good.* Jer. xxx. 21. *And their* אדיר *illuſtrious One ſhall*

shall be מבנו *of them, and their Ruler shall proceed from the Midst of them, and I will cause him to come near, and he shall approach unto me*; כי מי הוא זה ערב, *but who is he that mixeth his Heart to appaoach unto me, saith Jehovah.* 2 Kings xviii. 23. So *Marius de Calas. Rab.* חג ערבה — ערב "The Feast of the "Willow, the eighth Day of the Feast of "Tabernacles, at which the *Jews* carry "about Branches of the Willow, and "other Trees, and Handfuls of their "Leaves." These and others were Emblems of Things, which were not so clearly exhibited in their Sacrifices, of the Realities they held by the Hand of Faith, the Expectation whereof was the cause of their Rejoicing. So it was planted with emblematical Trees, ranged in proper Orders, with a Spring, four streaming Rivers *&c.* by Substitutes of them, to give him sensible Ideas, not only of the Conditions, Situations, Motions, Powers *&c.* of this visible Machine, and of what was intended to be convey'd by every Part of, and Action in it: But, as appears, of many Things, which he had then the greatest Necessity to know, and had Directions to observe, upon which his apparent Happiness or Misery depend-

ed,

ed, *viz.* concerning the Tree of Lives, which he might eat, and the Tree of Good and Evil which he might not Eat; He had the Choice of Life and Death in the two Trees. The Center of this Place ſupply'd the Place of the Temple while no Sacrifice was wanting; I ſuppoſe there were Diviſions in it, as there was in the Tabernacle and Temple, and it ſeems as if the moſt Holy was at the Center, and that the *Heathens* had ſuch Diſtinctions in their Gardens. Whether the *Jews* had ſuch on their Mountains, or in their *Places of Prayer*, appears not; but it appears they had ſuch Trees. And the Fruit of the Tree of Lives, the Meat, and the Juice was the Sacrament, an Earneſt, by Eating, which was the Support, gave Pleaſure to his Senſes, Strength to his Frame *&c.* there, Of that eternal Support, Pleaſure, *&c.* he ſhould have had, if he had worthily eat of this, from his Surety in Heaven. But if he tranſgreſſed, he might retain the Ideas taken from thoſe Things, and apply them alſo to Things, which were neceſſary for him to know, in order to lay hold of proper Helps to retrieve his Miſtake. During this State, his Wife was formed, and beſides the natural Inſtincts for Propagation, and the

the Examples they had from the Brutes, they had Precepts concerning those Affairs.

The *Aleim* possess all that is good, the Devil or Body of fall'n Angels, nothing but Pride, Malice, and Deceit; can offer nothing to seduce Man, but what was given by the *Aleim* to Man, for his Good, and is never otherwise, but when misapplied, by the Deceptions he puts upon them.

The Devil, *Satan* entered into a brute Creature at first, suggested that the *Aleim* dealt not fairly with Man, set up the Names and the Powers in them, seduced the Woman, who had not a sufficient Stock of proper Ideas to outweigh his Temptations, persuaded her to prefer, and choose the Names for *Aleim*, to eat of the Tree of Good and Evil, acknowledge the Powers in the Names superior to those in the true *Aleim*; and she persuaded her Husband to join in her Fate, whereby they and their Posterity became Rebels against *Jehovah Aleim*, Captives to *Satan*, Subjects to Sin: *Satan* was sentenced to eternal Misery, they to temporal Death, *&c.*

When Man fell, he lost, so wanted, four Things, 1st. Knowledge to direct him: Knowing

Knowing there was a God was of no Benefit to him; knowing his Terms with him, was of no use, when he had broken them. He knew not what State he was in, so knew not how to go on, or to get out, so knew not what was to come, had no *Data* to reason upon, no Evidence to compare, none who were wise to consult, so wanted a Revelation of his State. When he had that and knew his State. 2*dly*, He wanted some to perform that Duty he should have performed, some Means to avert the Wrath, to make Satisfaction for him to the deserted, offended Deity. 3*dly*, Strength to rescue him from, and protect, or defend him against his Enemies; Laws, Directions, Doctrine to govern him, Rods to terrify, or punish him, Rewards to encourage him, Meat to support him in the War, Assistance to destroy his Enemies, and to recover his Inheritance. 4*thly*, Holiness, to qualify him for Admission into the divine Favour and Presence.

Christ and the Holy Ghost had covenanted to supply his Want in the 1st, by Christ joined with the Light, being anointed by the Holy Ghost, so a Seer, a Prophet. Christ to supply the 2d, by his being Priest, Sacrifice, and Intercessor.

Christ

Christ to supply the 3*d*, by being King. The Holy Ghost, or Christ by him communicatively, to supply the 4*th*, by his being an Assistant, a Comforter, so reforming his Mind &c.

Those who know not the *Aleim* seem to think it incredible, that they, for the Benefit of Man, should commit these three Offices; first, typically to Men, then really to a Man joined to one of them; that a Man, a Brother, a Prophet, should foretel Events, perform Miracles, give Laws, &c. That a Man, a Brother, a Priest, could placate *Jehovah*, give Satisfaction, for the Offences of all, who would accept of it. That a Man, a Brother, a King should rule, raise the Dead, judge all Mankind, not according to the strict Rules of Justice, but according to those of Mercy, with the same Affection, as far as Justice could allow, as one Brother could rule, and judge another. First exhibited typically by Influence, and Institution from the *Aleim*, that it might appear credible to those who lived, before it was performed really by Man with a Person of the *Aleim*, of the Essence in him, by Jesus Christ. And these Species of Communion with Man, was to shew the Value and Capacity of himself;

ſelf; was an Earneſt, an Evidence to convince Believers that they were to have and enjoy a real Communication with their *Aleim* hereafter.

Where Pride hath entered, 'tis hard to plead guilty. When that is allowed, 'tis hard to own that a Man hath no Share in ſaying himſelf, ſo and ſo only; hard to be believed, that believing only, entitules a Man to take the Benefit; ſo by reaſon of theſe Difficulties, and for attributing what is due to the *Aleim*, Faith is made the Part of Man.

But to be more particular, we muſt firſt know what is revealed of what was covenanted, and what was predicted, before we can know what was performed or completed. After this Sentence the *Aleim* firſt gave a ſufficient Hint to reclaim Man, a ſhort Declaration of that conditional Proviſion, which the *Aleim* had in Covenant among themſelves, made for Men (that if thoſe Creatures who had belonged to an elder Syſtem, as above, and had fallen, and were ejected, would tempt, and ſeduce Men) of the Means they had appointed, of that Seed, that Perſon who ſhould vanquiſh, execute the Sentence upon Satan. The Declaration was ſtrongly and ſufficiently expreſs'd, but the Manner was not explain'd. The next Exhibition de-

ſcribed the Manner, he who was to bruiſe the Head of the Serpent, was in part to be mortal, and ſuffer, elſe he could not have performed all Righteouſneſs, preached, and ſuffered, or Satan could not have bruiſed his Heel; but he was alſo in part to be more than mortal, or created, who could conquer Satan, make all his Deſigns abortive, ſeize the Scepter, and poſſeſs the Kingdom, give Man a ſecond Choice, retrieve, ſuch as were willing to return to the true *Aleim*, out of the Subjection and Captivity of thoſe ſentenced Apoſtates, Satan; who ſhould make them fit for what was originally deſigned for them, who ſhould raiſe them from the Subjection and Priſon of Death, and put them into Poſſeſſion of what they had forfeited, eternal Life; who ſhould put thoſe who ſhould reject him, and thoſe Terms, with Satan, to partake of his Fate.

Satan had uſed all means but Force, in which he had been foil'd above, to induce Man to obey him. The *Aleim* have uſed all other juſt Methods to induce Man to obey them. In a compound free Agent, the Body may be a Captive, but the Mind not a Subject without his own Conſent, ſo the Heart is required. The *Aleim* were not to retrieve Man by Decree, Predeſtination, or Compulſion; or re-

retrieve ſome ſo, and let the reſt remain: None of thoſe Methods have the leaſt appearance of Juſtice, ſo could not anſwer the end. Retrieved Man was not to be a Slave, to labour for the *Aleim* to ſupport them, but to be ſupported by them; if it were fit to expreſs it, a Companion, a Friend, one who was to enjoy, and be a Witneſs, and a Partaker of their Wiſdom, Goodneſs, *&c.* The *Aleim* could not in Juſtice pardon Man till he were willing to return, till he ſhould renew the Tryal, withſtand all the Temptations *Satan* could make, and by refuſing, vanquiſh *Satan*, free themſelves from Captivity, and give a ſufficient Proof of their Allegiance, Love *&c.* Nor then, till they had ſatisfy'd Juſtice, ſuffer'd Puniſhment for the Treaſon, the Deſertion of their *Aleim*; and finally freed themſelves from that Puniſhment: Nor *de novo* make him a Subject, and a Friend without his own Conſent, and proper Diſpoſitious, of which fallen Man could not perform one Article. The Surety who had vanquiſhed *Satan* by force above, diſguiſed himſelf, put on Man, ſo outwitted the Deceiver, drew him out to a ſecond Engagement with Man, refuſed the Glory of this World, as his Type

Moses had done, vanquish'd *Satan*, proved his Conquest by ejecting the Devils out of the Bodies of Men, and many other ways made amends for Man's Defection, by infinitely perfect Obedience; made Satisfaction for the Crimes of Man, by suffering infinite Wrath in Soul and Body, even to Death; gave Demonstration that he paid the Debt, by raising his own Body, as an Earnest of raising those of all Mankind. By this Redemption *&c.* one might think, he had offered an irresistable Motive, may I call it, a Temptation, to make Men voluntarily renounce *Satan*, have Enmity with him, and such as continue his Subjects, his Seed, and to love their Redeemers, and all who are come in, or possibly may come in, which is as *Ezek.* xviii. 31. et al. *to make them a new Heart and a new Spirit.* Yet though *Michael* has prevailed over *Satan* twice, in Heaven, and upon Earth, and here has redeemed the Captives, yet he takes none but those which the *Holy Ghost* by his Assistance, by suggesting that Consideration, induces to come over voluntarily. To make free Agents happy by Force, is inconsistent: For though *Christ* has done his part, it has no effect, but the contrary, where a Man will not come in. The *Holy Ghost*,

Ghost, a Party in this Covenant, assisted and operated extraordinarily after *Christ*'s Ascension, to counterbalance the Opposition of the Devil, of the *Jews*, and Heathens, of all the World; and since that Species of Operation ceas'd, still countermines the Suggestions of *Satan* against Believers, by suggesting Inducements to to resist, and overcome him.

Every Idea of the Actions of the *Aleim*, of Spirit, is taken from sensible Actions. The Action is truly express'd, but the Idea is to be rectified; as, the *Aleim* walking in the Garden in the cool of the Day, as a Prince that had planted a Settlement, and placed Tenants in it, to see how they husbanded themselves and it *&c.*

Upon Man's Repentance, the *Aleim* were pleas'd to exhibit to Man, supernaturally, an Appearance of Hieroglyphical Figures of Creatures, and to enter into them, call'd *Cherubim*, winged, as *Psal.* xci. 4. and upon Occasion, a Voice *&c.* issuing from them, (*Ezek.* i. 11. *Thus were their Faces, and their Wings were stretched upward*, their Persons and their shadowing Powers were distinct,)and by them to exhibit to Man what was done above in making a Covenant to redeem Man, and by them, and by the Appearance of the Fire, and

the Sword, of what was to be done upon Earth by the Parties and by Man, which were to keep the Way to the Tree, which bears the Fruit, which whosoever eats, hath Lives eternal Life. And though there was Fire by, or with the *Cherubim*, yet *Ezek.* i. 28. there was also Mercy to Men, there was the Emblem of the Purifier, the Rainbow, above, round about the Person, who was above: So *Rev.* iv. 3.——The Covenant was exhibited in the *Cherubim*, express'd in *Aleim*, the rest, as *Gen.* xv. *&c.* were but Confirmations, so *Gal.* iii. 17.——*Covenant which was confirm'd* (to *Abraham*) *before of God in* Christ, *the Law which was Four Hundred and Thirty Years after, cannot disannul, so that the Promise should be of none Effect.* These Figures gave a further Idea of their Essence, of their Persons, and their respective Parts in the Covenant, and of the Man that was to be taken into the Essence, and join'd with one of them, that was after the Union, to be a Prophet to instruct and exhort Mankind; and as the Oracle after the Law was settled, was to give concise Answers upon emergent Occasions, if not at first, soon after, would constitute Men, each from time to time,

to

to execute the Office of emblematical Prophet, for his Part to give Exhortations, Demonſtrations; as the *Holy Ghoſt* was by them to preach, foretel Events, record the Scriptures *&c.* to thoſe who had not Acceſs to the Oracle, which were only thoſe who were Types, by anointing them with the Emblem-Oil. By the Figure of the Prieſt, that Perſon, that was after the Union, to be Prieſt, and who would conſtitute Perſons, each ſucceſſively, to be an emblematical Prieſt, by anointing them with Oil *&c.* by the Flame, and Sword *&c.* inſtituted the Emblem of ſlaying and ſacrificing by Fire. That the Man was to be the Sacrifice, and who would appoint Creatures which ſhould, ſucceſſively, be emblematical Sacrifices; and by the Figure of the Man, and the Blood and Incenſe before the Faces, that was to be the Interceſſor, and who ſhould conſtitute the Prieſt for the time to be Interceſſor. By the Figure above, of the Perſon that then ruled, and was to rule in the Church till the Union, and in that after his Reſurrection, and who ſhould conſtitute Perſons, each ſucceſſively, to be an emblematical King, by anointing them with the ſaid Emblem of Oil. It appears not only by the Fi-

gures, but by the whole Procefs, that the Perfon in the Figure, by the Covenant, call'd the Father, was to demand, take, and allow Satisfaction for Sin; that the Perfon, by the Covenant, call'd the Son of Man, Son of *David*, &c. who ruled in the Church before his Union, joined with the Man, who was to be, and was begotten by the Effence, and fo called the Son of the Effence, and born of the Woman, who was one of the Line of *David*, fo the Beloved, the Holy One, the Anointed, fo in one Perfon, the Son in the Figure of Man; who was to be Prophet, Prieft, and King; and that the Perfon call'd the Holy Spirit was by his Influence, alfo tipyfy'd by Oil, to infpire the Prophets, to fanctify the Manhood of Chrift, and Believers, fo as after Redemption to qualify them for another State. There was doubtlefs a Voice iffued from thefe Figures which directed Men to imitate the Figures, which were therefore called 2 *Par*. iii. 10. *Two Cherubim* מעשה ציצים *the Work*, (the Root צעה; צעים plural *Jer*. xlviii. 12. are *Tranfmigatores*, Carriers away of Captives; doubled, in a double Senfe; in the better Senfe, leading them in the way to the Tree of Lives; fo *Exod*. xxvi. 1.

1. מעשה חשב the Work of the Counſellor, whether it be among themſelves or to Men. The Manner is deſcribed by their being Oracles, *Acts* vii. 38. *who received the living Oracles.)* And ordered Man to make two Tabernacles, one for them, and for the Reſidence that was with or in them; another for the Prieſt, and the Emblems, the Candleſtick *&c.* becauſe we find they were imitated by all Mankind downwards, and that the Voice attended the Images. Whether Directions for the Inſtitutions came from the Original or the Images, is not material, but they came from one of them, and it continued in the Images; that Preſence became an Oracle, gave Directions, Reſponſes *&c.* executed the Offices of Chriſt, 1ſt. that of Prophet, to conſtitute one to teach and inſtruct Men, to ſettle the typical Apparatus, Officers and Services: To anoint the Tabernacle and every thing relating to the Prieſthood, (a very few excepted) with Oil. 2d. That of Prieſt to conſtitute the Firſt-born of each Line, by anointing them with Oil, the Emblem, *&c.* to act in his ſtead emblematically, till he came. To ſacrifice Creatures inſtead of his Body, to ſprinkle every thing with their Blood; to exhibit

bit and sprinkle the Blood before the Faces of those Images and the Presence that was in them, and to fume the Incense, and be emblematical Intercessor; which all Mankind imitated, except the Aaronical Priesthood, who brought the Service to one Chief Priest, and one Place, and which Christ was really to perform, when that ceased. So the Sword and the Fire was turned from Man upon the Type, the Creature; and the Intercessor expiated by its Blood, before the Faces of these Figures *&c.* 3d, That of King, to give Laws to conquer the Adversaries, to retrieve the Captives *&c.* to support, and reward faithful Subjects; to punish Rebels and Criminals. Yet neither those hieroglyphical Figures, nor traditional Words could describe and ascertain which was the Essence of the three Persons, whether that above, or that in this System; till *Moses* gave a History in Writing of the Creation, and Proof of it by Miracles, so strongly as to bind the Heathens, but they misapplied both the Figures, and the Services, and lower down, the Words to the Substance of the Names. As 'tis proved that these Hieroglyphical Figures had, so 'tis certain that all the Emblems and Services had, their Rise from the

the Covenant before the World, and were manifested in and near *Paradise*. I shall prove below that the *Cherubim* and all the Apparatus were instituted; 'tis sufficient for the present, that *Moses* has shewed the Institutions of the chief Things, and that all Believers pursued these Institutions down, 'till he renewed them; the lesser things are dependant, so the whole is proved, by finding each Part occasionally mentioned, as Gardens, sacred Rivers, Purifications by Water, sacred Trees *&c.* so the Images, the Oracle, Prophets, Booths, Tabernacles, Priests of the First-born, Habits, anointing with Oil, appointed Times, convoking by sound of Horns *&c.* Altars, Sacrifices, Feasts, Dances, Creatures appointed, Firstlings, so Gifts, Pairs of clean Creatures, a Ram, that a Lamb was the usual Sacrifice: A Command and an Attempt to offer a First-born, so a Human Sacrifice, so in general Terms, Sacrifices, Burnt-Offerings, Meat and Drink Offerings, Service of Beasts, so Kings, Crowns, Scepters, Kingdoms *&c.* which were all termed sacred, holy, as they were Types of him *&c.* who was to be really just, holy *&c.* so among the Heathens and Apostates. And though 'tis certain that these Re-

pre-

presentations in Figures by Sacrifices &c. were criminal among the Heathens, where they were misapplied: Yet they are now of use to confirm the Proof of the original Institution, and it appears, that *Moses* had the same Vision, that he imitated it, that the Figures he made, and put into the *Sanctum Sanctorum* were attended by an Oracle, and that he renewed all the emblematical Things, Offices and Services; and that his Writings are but a Transcript, an Explanation of what was couched under these Hieroglyphical Representations, and of the Institutions by the Oracle in them, with some Rules to prevent abuses: So what was necessary for building the Temple was exhibited to *David*, and by him to *Solomon*, and at the proper time, when all these things were lost or misunderstood, the Wrath and Sword of the Father, for Man's following *Satan*, was thence turned upon the Surety *Christ*, in his Sufferings, for our Redemption, which we now exhibit by his Appointment, in Bread and Wine. And the stupendous Benignity of his performing all Righteousness for us, of those Sufferings, of his supporting us, and of his Intercession for us was by the Assistance of the Holy Ghost to turn the Heart of Man to the *Aleim*, to

to *Christ*, and to his Brethren. That he has subjected all Things, that he still supports us, that he exhibits his Blood, and fumes the Incense of his Merits, Intercession *&c.* before the real Faces for us, and that he will turn the Wrath and Sword upon *Satan*, Unbelievers *&c.* to all Eternity, and carry his Followers with him to the Mansions, those forfeited and rejected.

Besides the supernatural Exhibition, the Figures, the Cherubim, and doubtless what belonged to them, were set up; because they are occasionally mentioned by the well-known Names of the Faces of *Jehovah* and *Adamah*, upon *Cain*'s Expulsion.

The Incarnation, a Person of the Essence joined to the Humanity, was exhibited in the Cherubim, so *Ezek.* x. 8. *And there appeared to the use of the Cherubim, the Exemplar of a Hand* (the Power) *of the Man, under their Wings.* These Figures exhibited the joint Person Christ, who was to be born, in his first Station, so the Prophet was exhibited in the Cherubim, a Man joined with a Person of the Essence.

Whether all the three Offices were in one Man at first, as at last; whether the First-

First-born of *Adam*'s Sons, or *&c.* had the Gift of Prophecy, or the Oracle supplied that, is not material. One of the Parts of the Office of a Prophet was to direct Priests, Kings and People, and to reprove Priests, Kings, or People, when any of them erred; so such Direction or Reproof was fitter and better known, when the Prophet was not Priest or King. There were Prophets before the Flood, occasionally mentioned, as *Enoch*, *Noah*, &c. So after the Flood, as *Abraham*, &c. before *Moses*.

The Prophets and their Actions, mentioned by *Moses*, which were before him, or which are occasionally mentioned by others after him, prove little more than that they were several before the Flood; and the *Patriarchs*, and some few others afterwards, of whose Predictions some are recorded, till *Moses* who was like the great Prophet, was raised up. *Eccles. Antediluv.* 13. Gen. vi, 5. *The Spirit of God is said to strive with Men, which Word* דון *throughout the whole Scripture signifies the Office of the Church or preaching, by which we are pleaded with, reproved, discern Good from Evil*—— So Christ was preached by Emblems, in Sacrifices *&c.*

What

What was done by the Prophets from the Beginning, is very ſhortly hinted, becauſe every Thing, which a Prophet did, was to be revived, and writ at length by *Moſes*, &c.

Whether ſoon after the ſecond Eſtabliſhment of the Prieſthood, the Prophets were of the firſt or choſen Line till the Flood, as they appear to have been after the Flood till *Moſes*, when the Prieſthood was alſo to be taken from the Firſt, or choſen Line, and conferr'd upon *Levi*'s Pribe, of which *Moſes* was one, is not certain, but ſeveral were.

A Prophet was a compleat Officer, he perſonated and acted Typically, ſometimes by the Direction of the Perſon who was to be in Chriſt, ſometimes by that of the Holy Ghoſt; was a travelling Oracle, had a typical Preſence of Chriſt and of the Holy Ghoſt, ſo acted ſometimes as typical Prophet, ſometimes as typical Prieſt, ſometimes as typical King, as I think ſeveral of the *Patriarchs* did; hence *Moſes* was call'd *Vice-Aleim*; ſeveral others, each a Perſon of the *Aleim*.

As a Perſon of the Eſſence was to inhabit the Man Chriſt, and the Holy Ghoſt was in ſome Caſes to influence the Manhood, while in the Station of a Prophet,

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so the typical Prophet was sometimes influenced by the one, sometimes by the other, and acted the œconomical Part of but one at once; so every Prophet was in some Sense like *Moses*, so like Christ, and every one bore witness of him by being a Prophet.

The manner of constituting those of the three Offices was, as 'tis supposed, by pouring Oil upon them, and the same Word is for constituting a Prophet, as that for the other two. But I think conferring what Oil typifically signified, the Power of the Holy Ghost sepernaturally, by touching with a Mantle, or by laying on of Hands, or *&c.* was constituting them.

The Prophet's Business was very extensive, to make the Representations of the Persons, the Tabernacle, the Utensils, and to consecrate them. In defect of a Priest, by Appointment, in some Parts to officiate. In defect of a King, to lead to War, to Judge, *&c.* to relate Things past, to predict Things to come, to publish Laws, to record what was directed to be recorded Hieroglyphically, or in writing by Letters; to preach what was directed to be preached, what only concerned that Time, and was not drected to be recorded, to anoint, to constitute Priests,

Priests, and Kings, to deliver special Messages to Kings, Priests or People: And as the Act of the Prophet was to fix every Thing, so he was to prove his Commission, by shewing that he was possest of divine Power, was a Type of the true Prophet, a Seer, could see backward what was past, and foresee, see forward what was to come, controul Nature, or *&c.* And sometimes each was to appoint the Prophet that was to succeed him.

The Prophet had no Directions recorded Hieroglyphically, nor by Writing; yet his Declarations by Word, or Writing, were to be obey'd by every one, because he had them from Christ, or the Holy Ghost. We have no direct Instance that any Prophet disobey'd the Directions of Christ, or of the Spirit; *Jonah* pleaded a Reason why he fled, the old Prophet was tried and deceived, so punished by untimely Death. Indeed *Moses* for a false Step, was denied entry into *Canaan.*

The Miracles they perform'd, and the Completions of Predictions, were not only the Evidence for the Communication between the Essence and each Prophet, but that the Essence was to be in Christ with his Attributes of Knowledge, of Power *&c.* and that the Holy Ghost

was to assist the Humanity. The Prophet was not only to preach Christ, but to be a Figure of him; the immediate Intercourse between the Essence and the Prophet in all its various Manners, by Dreams, by Vision, by Speech, by directing them in Speaking, and Writing; whence Laws *&c.* was a Prediction of that Communication by real Presence which was of the Essence in Christ; and the Assistance of the Holy Ghost, in what was his œconomical Part, was so like the Original, that no Knowledge but the Confession of the Persons, Revelation and the Declaration of the Original, could distinguish. As the Original is come, and has perform'd his Part, we neither have, nor want any such Figures now.

All the Miracles that *Noah* and others, though not mention'd, doubtless perform'd, all that *Moses* and all the Prophets perform'd, besides demonstrating *Jehovah*'s Rule over created Agents and Things, contain'd a Second, nay, indeed the most material Evidence, to shew that they were but Types, and all their Declarations, that they were but Witnesses, that another greater Prophet should arise, who should do infinite-

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ly greater Works than thoſe, in every Branch of the Office.

The Obedience Believers paid to the Directions of each of the Prophets, not only in temporal Things, but even in ſpiritual Affairs, upon the Authority of each of their Miracles, and the Succeſs the People had in their temporal Affairs, when they followed the Directions of the Prophets, even before the great things each of them predicted were completed, is an Evidence that they expected future Directions, in higher Matters, from one to come, and were ready if he came, in their Time to ſubmit to him.

As the Prophets predicted many Things concerning the *Heathens*, which ſucceſſively came to paſs, that made the *Heathens* ſometimes ſend to enquire about the Miracles *&c.* before they were writ, and deſirous to get and preſerve the Scriptures: And all the *Jewiſh* Records, Pedigrees *&c.* Chriſt's only excepted, were of no uſe to them, ſo only the Scriptures are preſerv'd.

Jehovah was zealous to ſupport the ſupernatural, nay, almoſt incredible part of Faith, that a Perſon of the Eſſence ſhould dwell in Man; ſo his Hand was always ready to ſupport this typical Au-

thority; the Affront or Disobedience to a Prophet was frequently revenged or punished by the immediate Power of the Essence in him, nay frequently, with immediate Death; whereby their Line or Issue forward was not only cut off, but it was a Type of the eternal Death of those who should disobey, or contemn him he represented.

It was Death or Dispossession for Kings or People to disobey; the World was dissolved, the Kings and People destroyed at the Flood, for contemning the Preaching, and Predictions of *Noah*. *Egypt* was almost destroy'd for not obeying *Moses*. Besides the Plagues, Smitings, for disobeying *Moses*, the most of the 600,000 who came up out of *Egypt*, fell in the Wilderness for their Crimes: *Miriam* was smitten with Leprosy for speaking against him; *Saul* for disobeying, lost his Kingdom. The Captains and Men, for offering to seize *Elijah*, were burnt by Fire from Heaven. The very Children, for scoffing at *Elisha*, were torn by Bears. The Hand, *Jeroboam* stretched out to command them to seize the Man of the *Aleim*, was dried up. These and many more, were typical Warnings of

of what they are to expect who disobey or contemn the great Prophet.

We have little Account of the Reception of any before *Moses*, *Exod.* iv. 31. where the *Israelites* worshipped, and not much after. As soon as it was known that the Spirit, which was upon *Elijah*, rested upon *Elisha*, 2 Kings ii. 15. *The Sons of the Prophets —— bowed themselves to the Ground before him.*

The ordinary Prophets who had not the Government, as *Moses* and some others had, generally wore coarse Habits, lived upon simple Diet, and made no great outward Appearance, were allowed to take small Gifts in the Execution of their Office, sometimes were supported by Miracles; in some Cases, when Religion was in danger, or when offered by Heathens, they refused to take Gifts. *John*, who made such an Appearance, baptized Christ, was shew'd from Heaven that he was the Christ, and shewed him to Men, so as great a Prophet as *Moses*. Christ, while a Prophet, had not where to lay his Head, received the Entertainment his Hearers or Disciples offered him, and ordered his Preachers to do so: sometimes supplied his and their Necessities by Miracles.

Christ was made a Prophet by the Influence of the Holy Ghost, preparatory for his being Priest and King; this was part of the Covenant and Oath of the Holy Ghost.

The Heathens false Prophets pretended their Deity, their Light, their Spirit, conveyed their Wills *&c.* to them, by all the Methods, by which *Jehovah* conveyed his Will, or the Knowledge of things past, to come, or *&c.* to the true Prophets, by Oracle, by Dreams, Vision, Speech *&c.* and imitated, as far as they could, the true Prophets in their Actions *&c.* which is Demonstration that Oracles, Prophets, and all those Methods were in being, and practised before the Dispersion at *Babel.*

As it is clear, that while the Essence was united to a Man upon Earth, and the Holy Ghost supernaturally inspired the Apostles *&c.* Christ suffered Satan, the infernal Spirits, to dwell in Men, and by some of their Mouths to predict *&c.* as far as it was in their Power to know: I think, it may be reasonably supposed, while there was an Oracle, and Prophets, before Christ came, the Devils might be permitted to do what they could among the Apostates, the Heathers in those Points;

Points: and as, when the divine Oracle had long ceased, and Prophecy also ceased with the Apostles, or *&c.* there was no further pretence to Oracles, Prophets, or *&c.* among the Heathens: It almost amounts to Evidence, that there had been something of that nature, and that it was no longer permitted; whether this be not one of the Castings out of Satan, described under various Names in the *Revelations*, may be considered. See *Pincerus de Divinatione.* Nay at first hand, the History of the Devil's Actions in the Classicks.

After the Incarnation was exhibited, tho' the three Offices of Prophet, Priest, and King, were to be in one Person, the Divinity could not appear in the Person of the Priest, but by the Types fixed to his Body, and other ways. That of Priest was exhibited in a proper View, not joint with the Essence, not with Emblems of Power; but of an Officer in pure Garments, with something to attone, to satisfy Justice, and with something that was grateful, to please, in the Place and Posture of a Supplicant, of an Intercessor; that what he offered might be acceptable.

The Officer, and Office of Priest, or rather Intercessor, was exhibited in the

Appearance below the *Cherubim*, in the Figure of a Man clothed with white, clean Garments, the Emblem of his being a Petitioner, and innocent, so just; which the Man typically appointed afterwards, represented, by sprinkling the Blood, and fuming the Incense before the Faces, *&c.* The Sword must be used before the Intercessor could have Blood to sprinkle; and the Flame, before the Sacrifice could be offered, and the Man be made just, and fit to approach, and before he could take Fire from the Altar to fume the Incense.

'Tis certain that the Priesthood was not fixed in *Adam*, but in the First-born: after in the First-born of the chosen Line. I think the Priesthood began in *Cain*, because of *Eve*'s Speech, and because the Criminal could not be an Intercessor for himself, because Christ's Atonement went backward, for his Parents; and I think *Cain* forfeited by bringing an improper Sacrifice, and that it was not transferred to *Abel*, who brought a proper one; and that after *Cain*'s Forfeiture, there was no First-born, who could exercise it, 'till *Seth* had a Son. The Access to the Name *Jehovah* had been shut for want of a Person who was qualified, by the Institution

to

to interceed, 'till *Seth*'s Son, *Enos* was at leaſt, at years of Diſcretion, recorded *Gen.* iv. 26.——Then was made an Opening to Invocation by the Name of *Jehovah*. *Eve* thought, and expreſſed by the Name of her Firſt-born that he had been the Man and *Jehovah*: *Seth* by this Name, that his was a fallen Man. At the proper Age, or *&c.* *Enos* began to exerciſe the Function, and ſo it continued in the Firſt-born, becauſe it was exerciſed by *Abraham*, *Iſaac*, and *Jacob*, and when *Reuben* forfeited, as *Joſeph* opened the Womb, I ſuppoſe in him, whence his Brethren's Envy, his Father's Grief for his loſs, and all the high Predictions by his Father of him *&c.* Whether the Firſt-born Son of every Mother was a Prieſt, and the Family a Church, or Inferiors ſerved the Chief, till a new Head was ſet up; it ſeems that it was executed by them downward, 'till they came into the Wilderneſs, and at firſt there, and *Exod.* xxiv. 5. by young Men.——'till *Moſes* conſtituted *Aaron*; whether every Firſt-born exerciſed it, as aforeſaid, for that Family, or when they multiplied ſo as too be to many for one, how it was divided, whether by the Prieſt, by Oracle, by

by Prophets, or when they settled new Colonies appears not.

As *Moses* was not himself a First-born, as far as we know, because *Aaron* was elder, he executed some parts of the Office of Priest, as a Prophet, 'till *Aaron* was consecrated.

The Manner or Form of instituting them is not mentioned at first, nor *Exod.* xiii. 1. at the Renewal of the First-born, because 'tis expressed at large in *Moses*'s Institution of *Aaron*; the chief Parts were purifying them by Water, vesting them with emblematical Robes, and institued Ornaments, offering Sacrifices, anointing them with a Composition of Oil and Aromaticks, and filling their Hands with something proper for Sacrifice: One of those which is translated Ornament, was the *Urim* and *Thummim*, which were to be upon his Breast when he consulted the Oracle; and was a travelling Oracle, had the Typical Presence, I think of Christ as King, and to be consulted in the Field in War. Whatever the High-Priest had typically, Christ when Priest, was to have really.

There is no swearing of an Oath mentioned in the Institution of the typical Priests, neither before *Moses*, nor in the Re-

Renewal: they could not really attone, or *&c.* but the real Prieſt or Interceſſor, *Heb.* vii. 20. was not conſtituted without the Oath of the Covenant, and was conſtituted by it, *Pſal.* cx. 4. referred to *Heb.* vii. 7, 21. *Jehovah hath ſworn, and will not repent: thou art a Prieſt for ever after the Order of* Melchizedek; vii. 3. *Who was made like the Son of God; and was by the ſame Oath made Son,* Heb. iv. 14. *A great High-Prieſt, Jeſus the Son of God,* vii. 28. But the Word of the Oath which was ſince the Law, the Son who is conſecrated for evermore. See below, the typical *Aleim,* the Kings were alſo Sons by their Oath; the Oath which was firſt in Heaven; ſo at renewing the Covenant, at publiſhing the Law, the Oath is ſuppoſed to be renewed then alſo; ſo the Oath to *David*; ſo, as above, *Hebr.* vii. 28. after the Law.

The Prieſt typically perſonated the compound Perſon Chriſt offering his Body; the Eſſence, in him, giving him Strength to undergo the Wrath, ſo as to make Atonement for the Sins of Men, and his Blood to waſh Believers from their Pollutions: and, I think, the Holy Ghoſt who aſſiſted the Humanity, to direct the Diſ-

Disposition of his Mind so as that Offering might be in obedience to the divine Covenant, for the Glory of the Essence who was in him, and supported him, and in love to his Brethren, Mankind.

The Office of the Priest, while it was in the First-born, is only hieroglyphically exhibited, and to be collected from what is written of their Actions when changed and renewed; the written Law was a Rule, he had no Power to do any thing beyond that, or to omit any thing directed in it, except directed by the Oracle, or a Prophet. In general, was lighting the Lamps, burning Incense, and placing Bread on the Table in the holy Place, the Emblem of Christ's Body and the Essence in it; purifying the People, offering Sacrifices which were appointed, with their Appurtenances, or which were voluntary, and allowed for himself, and the People; keeping the Fire burning on the Altar, so attoning by Sacrifice, interceeding before the Faces with the Offering, or sprinkling of Blood, and fuming Incense, and at his return, blessing the People as a Type of the true Intercessor: to determine about Doubts in the typical Law. The Substance was fixed by the Covenant,

and

and nothing left to Man, but in relation to the Fitness of Sacrifices, to clean or unclean; to the Affair of Leprosy, and in many such Cases without Appeal, because though he had not the Gift of Prophecy, if it were difficult, he was to consult the Oracle in the *Cherubim*, and at the Request of the King, to consult the Irradiator above the *Cherubim*, or in War, in the Field, the *Urim* and *Thummim*. It appears, by *Moses*'s Transcript, that there was nothing left to the Will or Direction of the Priest, but that he himself was directed in every thing, and in civil Matters was subject to the King: So *Abiathar*, who anointed *Adonijah* without Directions, was expelled. When there were inferior Priests, each was but his Deputy, and were to supply what he could not do as directed, and to do some things then, which, I think, the chief Priest did not, as convoking by sounding of Tubes, Horns *&c.* so in marching, in War *&c.*

The Exercise of the Office of Priest, or the Priesthood, so the Sword, and the Fire, is occasionally mentioned, by mentioning the Sacrifices of *Cain* and *Abel*, by all the Sacrifices after, down to *Moses*, by building Altars, invoking *Jehovah*

vah &c. The Sword or Knife, first by the First-born, after by the Levitical Priest, who it appears was put in to break the Line, because Christ was first of the Chief, or when *David* was chosen, of the Elect Line, and must have been the chiefest, if not the Chief Priest, who by the Change was the Prosecutor, at the time when he was to offer himself. The Fire first, and at the Renewal, from the *Cherubim*, was after kept upon the Altar. These preserved the emblematical Performance till the Object came.

Whether the First-born, who exercised the Priest's Office at first, kept their Possessions, and had the Perquisites of the Altar, appears not: we find the Patriarchs who exercised it for their own Families held Lands upon Sufferance, in strange Countries.

The Chief Priest *&c.* had Houses and Parts of the Offerings, Sacrifices *&c.* assigned under the Law.

The Reverence they who believed, paid to the Person and Actions of the High Priest, was doubtless very great: But there is no appearance of his having any Authority, nor of exercising it. Those Stories of their Power, I have shewed were stupid Forgeries. Indeed

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at the laſt, when the *Romans* put in whited Walls, they were for having People ſmitten who ſpoke againſt them, and ſurely the *Romans* gave them ſome Power, ſome Rule; or elſe none would have been ſeen in their Company.

As the Prieſt who perſonated Chriſt, could not offer his own Body, as St. *Paul* ſays of the Eſſence, *Heb.* viii. 3.---*wherefore it was neceſſary that this Perſon ſhould have ſomewhat alſo to offer.* The firſt occaſional Mention we have of an Offering, was that of *Cain*, and that of *Abel*, the one not accepted, the other acceptable; which was a Firſt-ling Lamb, or Kid, a Type of the Firſt-born. Afterwards there is occaſional mention that they were to be of clean Animals, after that all that opened the Matrix, being Males; after the Renewal, that it was to be without Blemiſh, perfect *&c.*

As the Prieſts had not the Power of Miracles, as Prophets had, nor abſolute Power, and the ſtrength of their Subjects, as Kings had, to revenge Affronts or overcome thoſe who oppoſed them, or pretended typically, or really to make themſelves holy, or to ſave themſelves, or others, any other way; *Jehovah* who was as zealous for ſupporting the Authority of this typical Office, as of the other two,

took

took that into their own hand. When *Corah* &c. oppoſed the typical Inſtitution in making *Aaron* High Prieſt, and ſaid the People were holy, the Earth opened and ſwallowed them up, and the Fire from *Jehovah* conſumed thoſe who offered Incenſe with unhallowed Fire; and the Plague deſtroyed many of thoſe who murmured at it; and *Jehovah* confirmed the Office in *Aaron* by the Miracle of making his Rod bud, bloſſom and bring forth Fruit: So there were numbers of Inſtances of Puniſhments of Kings and People for applying, or ſuffering theſe typical Services to be offered to the falſe *Aleim*, ſo for any, but the High Prieſt, who preſumed to intrude upon the Office: *Saul* inter al. was deprived of his Kingdom for offering Sacrifice; *Uzziah* the King, for attempting to offer Incenſe was ſmitten with Leproſy, and deprived of the Rule; ſo the *Romans* deſtroyed Millions of the apoſtate *Jews* for oppoſing Chriſt, and ſaying the People needed not his Atonement, the typical Sacrifices, or *&c.* were ſufficient.

When Chriſt ſaid, *Mat.* xxiii. *The Scribes and the Phariſees ſit in* Moſes's *Seat, all therefore whatſoever they bid you obſerve, that obſerve and do* &c. He ſpoke

ſpoke of thoſe who in that Seat, read *Moſes*'s Writings, and if they had followed them, they would have followed him. The *Jews* were not then ſo wicked as to talk from that Seat out of their own Heads, or cite heathen Books there, and charge the Holy Spirit with directing them. Some of them had rejected the Eſſence in Chriſt and the Holy Spirit, yet they were ſo honeſt as to own, that they were ſo wicked, that the Deity had no Correſpondence with them then; and it was true as far as I ſee; except that with *John* the Baptiſt's Father, and thoſe who ſpoke of Chriſt; and that one Impulſe upon *Caiaphas*, who ſaid that *it was expedient that one Man ſhould die for the People, and that the whole Nation periſh not.* They then fathered all their Errors upon pretended, but indeed forged Traditions.

The antient Heathens, the falſe Prieſts to their falſe *Aleim*, performed, I think I may ſay, almoſt every individual Article in the Inſtitution, and Exerciſe of the Prieſthood. And though among the modern Heathens, ſome Abuſes had by Ignorance and Miſtakes, crept in; yet in the main, they retain'd many of them, and ſomething aiming at thoſe they miſ-

took; which is Demonstration that all those Institutions, and typical Actions were in being, and practised before the Dispersion at *Babel*.

The Rule of Christ was first typically given to *Adam*, but forfeited, and regranted upon new Terms to *Cain*; and I think, after *Cains* forfeiture, there was no Exercise of the Right of First-born, till *Seth*'s Son, *Enos*. Indeed as *Cain* must offer his own Sacrifice first, and he could not offer *Abel*'s after Forfeiture, though 'tis likely he did it before that was pronounced, nor *Abel* offer his own without appointment; by the Words *Gen.* iv. 6. between *Jehovah* and *Cain*, and *Gen.* iv. 25. by the Words of *Eve*, one may suppose there was some Transfer of the Birth-right to *Abel*, and so to *Seth*; but it will not hold: for the Word Seed, when the eldest was excluded, might produce another First-born, without having any Tranfer to himself, as *Seth* did *Enos*.

The Office of King was exhibited, by the Appearance of a Man above the *Cherubim*, in Clouds, with Glory, or Irradiation about his Head, the Signal of the Essence and of the Power of acting in every Place, and ruling every thing by that

that Presence, giving Orders, Decrees &c. by that Power confirming them all along, in punishing the Disobedience to Prophet, Priest, or King. He appeared thus as Executor of the Covenant; and lastly as King; was placed above the other two, and himself in the Representation of making the Covenant, and above himself, in his two other Offices, and is described as above, *Psal.* cxxxv. 5. cxxxviii. 2. &c. of which hereafter.

And in Revelations, the three exhibited in making the Covenant, are represented as resigning their Authority to him. Every King imitated the Irradiation by a Crown with Rays. While *Moses* performed the Miracles, he as Deputy exercised this irradiating Power; and when he delivered the Law, he had a Degree of this Appearance upon his Face: so *Elijah*, *Elishah* &c. had the Exercise of the Power of Irradiation.

Whether *Cain*, till his Forfeiture, and after him, *Enos*, acted as King: How Men were governed at first, whether as the *Israelites* afterwards, by Directions communicated to their Priests, from the King, the Irradiator above the *Cherubim*, or by the *Urim* and *Thummim*, is not clearly expressed: but it appears occasi-

onally that before the Flood, there were *Aleim* Kings.

Whether, as we see after the Flood, *Gen.* xxxvi, that some of the Sons of *Esau* were אלופים Heads of Thousands, before there was a King: Whether when Men first exceeded that Number, when Men came to multiply, as 'tis express'd, the first of the Line took upon him the Title of King, and that it went down with the Line, and that they subdivided, as above, is likely, because some of the Heathens retain'd that till low down, and had their King and Priest in the same Person.

When the first Kingdom was set up, when each had Right to divide, or separate, and set up a new Kingdom, appears not; that might be determined by the Oracle, or Prophets, as it was afterwards: But 'tis likely that those who set up a Kingdom, set up the *Cherubim*, the Faces; so *Nimrod*, who set up for himself, usurp'd a Kingdom, and set up false *Aleim*, hunted the Faces of *Jehovah*, the typical Faces of the true *Aleim*, of the true Prophet, true Priest, and true King; so the Line of Christ who set them up.

If

If the Settlement or Appointment of a King had not been from God, but it had been left to an Election by Votes, the Candidates would have made Bargains, to let the Electors have done what they would; ſo in this Inſtance, when Idolatry was ſet up, or when it prevail'd among the *Iſraelites*, they choſe idolatrous Kings *&c.* When the Kings were Idolaters, they made ſuch great Men, nay made ſuch as caſt the Scales, Prophets, Prieſts, or *&c.* ſo ſtoning belong'd to the People, becauſe they were to ſuffer if Idolatry, Blaſpheming, *&c.* was ſuffered, much more if tolerated.

The manner of conſtituting a King was pouring ſimple Oil upon his Head, term'd anointing him, ſetting a Crown upon his Head, the Emblem of Irradiation, with other *Inſignia:* the other typical Acknowledgments, as the ſame Worſhip as was paid to *Jehovah* &c. are too many to be inſerted, in a general Head, and muſt follow in Courſe.

The anointing, or what that typified, the Influx of the Holy Spirit, operated upon ſeveral of the believing Kings, made them Prophets *&c.* ſo upon the Manhood of Chriſt, not only while he was Prophet for that End, but while Prieſt,

to that End, And so as that Influence goes with the Soul, nay the whole Humanity after Resurrection, so into Heaven, finally operates upon him, even while he is Intercessor, and King: So that we are to be interceeded for, ruled and judged, by one who has the Disposition, the Effect of the Oil upon him; nay even the Holy Spirit joins in Intercession with *Christ*, with Groans, which are not to be utter'd.

Such Kings as believed, and had not the supernatural Gifts of the Holy Ghost, such as Prophets *&c.* after anointing, had their Minds influenced in an uncommon Degree, beyond that, given by the Holy Ghost to fallen Man, who believed before *Christ* came, and after those supernatural Powers given to settle his Church ceased, was to be given to all believing Christians in Degrees, to qualify those Kings for their Office, as 1 *Sam.* 10. to *Saul.* And 'tis likely Courage *&c.* from *Christ*, as in the Cases of those called Judges, who were his Deputies *&c.*

As the Person of the Essence took an Oath to perform his, and the Man's Part of the Covenant, to redeem Man, which could not be perform'd by one in any other Capacity, but that of being pos-

poſſeſſed of the Irradiation *&c.* ſo the Types of him, who was one of the great *Aleim*, each King took an Oath, ſo they made themſelves typical *Aleim*, and each a typical Son of the Moſt High, ſo Judges *&c.* And by that Oath, each who were Believers were to go before and lead their Subjects in War, each to ſubmit to Wounds or Death, to protect or deliver his Subjects, to conquer Unbelievers, thoſe who were Types of the falſe *Aleim*, and thoſe who were Subjects to them, ſo Enemies. As the true King was to do, and really did, to *Satan* who had enſlaved many of his Subjects: And each believing King likewiſe ſwore to rule, and govern, and lead his Subjects in the right Way, as he, who, he typified was to do, and really did, and does.

As ſoon as the *Cherubim* were ſet up, and theſe three typical Offices were inſtituted by the Oracle, the typical Rule given to *Adam* having been forfeited; the pretended Right of Equality by Nature, of Men's conducting themſelves by Reaſon, by the Light of Nature, in their Sentiments about the Deity, in their Manner of Worſhip, of ſaving themſelves, and all other pretended Methods of knowing, thinking or acting contrary to this

Eſtabliſhment, were totally ſet aſide and ſuperſeded.

The King had ſpecial Directions, a verbal Law from the Prophets, and in Writing by *Moſes* &c. And in doubtful points in the political Law, he had right to conſult the Oracle; ſo determine; where thoſe interfered not, he was abſolute, as if the Eſſence had been in him: So they were to worſhip and obey him, and it was Death to curſe him.

The Power of a King, which generally was to ſubſiſt in the Strength of his faithful Subjects, was abſolute, to exhibit typically the abſolute Power that was to be, and was, and is in *Chriſt*, who was to make all created Things ſubject to him. Diſobeying or reſiſting the Power of a temporal King was puniſhed with temporal Death, a Type of the eternal Puniſhment, for diſobeying or reſiſting the eternal King; nay in Rebellion or Treaſon, the Perſon was not only cut off, but his Sons as, 2 *Kings* xix. 26. in *Naboth*'s pretended Treaſon. So *Eſther* ix. 25, in *Haman*'s Treaſon, nay the leaſt Affront, even ſpeaking Evil of the King or Ruler, was ſeverely puniſhed.

There are Kings occaſionally mention'd before the Flood, not much to their Honour,

nour, under the Names of *Aleim*, rather than that of *Malchim*, becauſe it expreſſes that they were under Oaths to the chief *Aleim*, and to their Subjects, becauſe if they went wrong, and led their Subjects wrong by the abſolute Power they were entruſted with, it infinitely aggravated their Crimes.

The Cauſe aſſigned for deſtroying the Earth *&c.* was that the Kings, the *Aleim*, thoſe who had that typical Power, and had ſworn to preſerve Order, which calling them Kings would not have expreſſed, had broke through it, and made and ſuffered their Subjects to do ſo, which was the higheſt Cauſe, and the greateſt Proof the Wickedneſs of Men which could be aſſigned; and following them, did not excuſe their Subjects, becauſe all except *Noah* and his Family, and a Stock of Animals, even the Brute Creatures, ſuffered in the Deſtruction, as was ordered in the Caſe of the *Amalekites*.

We have Inſtances that ſome of the *Patriarchs*, each, exerciſed the three Offices of Prophet, Prieſt, and King.

When *Jehovah Aleim* ſent *Moſes* to fetch the Children of *Iſrael* out of *Egypt*, there might be Prophets, and were Prieſts

Priests among them; but there could be no King because they were Slaves to the King of *Egypt*. There wanted no personal Power in *Moses* to deliver them, or in *Joshua*, to put them into Possession. And though they had both Inspiration and Communication with the Oracle, nay *Moses* Face to Face, yet they were but typical Agents: The immediate Power of the *Aleim* delivered and put them into Possession, and nothing less could have done it. Indeed *Moses* was called, *Exod.* iv. 16. as *Aleim* to *Aaron*, so *Exod.* vii. 1. *Jehovah* gave *Moses* for *Aleim* to *Pharaoh*, and *Aaron* for *Moses*'s Prophet, to inflict, take off the Plagues, *&c.* So *Moses* is called King.

When יהוה דבר *the Essence existing, the secret Person who was to be manifested*, became King of *Israel*, he published the Law and renewed the Covenant to possess them of the Land, and keep them in Possession, upon Condition: And the People covenanted to obey the Injunctions, and submit to the Penalties of Death, of Banishment, by Captivity, or *&c.*

When the *Israelites* were in Possession, considering the force of the Nations who were their Neighbours, and the Remain-

der

der of the *Canaanites* who were among them, and the Temptations they had to worſhip the Heavens, the Names; It was neceſſary that they ſhould be immediately governed by the inviſible King; That they ſhould, when they obeyed and proſpered, aſcribe all Protection *&c.* to *Jehovah*; and when they rebelled and ſuffered, that they might own that the Puniſhment by unfruitful Seaſons, or by the Hands of their fellow Rebels, came from him. Though there were Princes of each Tribe before, and to the laſt, *Jehovah* adminſtred, ſometimes by Prophets, as other Kings in many Caſes, by Judges *&c.* To this alluded the Apoſtles ſitting upon twelve Thrones, judging the twelve Tribes of *Iſrael.*

When the *Iſraelites* rejected *Jehovah* from being King, we find each of the Nations had had Succeſſions of Kings, and we have ſome ſhort Accounts of their Actions. We find not their Office deſcribed, till the Hints we have by *Samuel*; he told the People the Manner of the Kingdom, and wrote it in a Book; but what that contained, more than the Hints, is loſt. The King, the People petitioned for, was to be like the Kings of other Nations, to judge them, and go out

out before them and fight their Battles; which, though one would think they knew not what they meant, is a true Description of the Person, the King was to represent; he, the Deputy they petitioned for, in Emergencies of War &c. was to consult, and be directed by the Oracle, or Prophets; with relation to Judgment, to execute the political Laws which were made; we read not that the Kings made any new Laws, but that each was to write and carry the Law with them, and study it continually, and act pursuant to those, and to the Covenant, or Oath, which at their Inauguration they made with *Jehovah*, and with the People. These typical Conditions, Qualifications, Informations, Instructions, Directions, cutting off a *Berith*, and Oath, however these typical Officers performed, was a Prediction that a Person would come so qualified, with such Information and Assistance; who should study the Intent of the Law in all its Branches; and with such Power, that he should observe and fulfil what was typified in each Office, nay even by the People, keep the Covenant and Oath of which these were but Types, go out before the People, fight their Battles alone, conquer and punish

his

his Enemies, judge, rule, and reward his Subjects.

When *Saul* was appointed, he covenanted to protect them, to expose himself to Wounds and Death in their Defence; and the People were to submit to his Orders, supposing they opposed not the Laws of his Principal, so to his Injunctions or Penalties, or Punishments even to Death *&c.* Whether, though *David* fled, Banishment was inflicted by the temporal Kings, I find not. This Obedience was due to *Saul*, as he was not of the Line, as he was Representative of the Principal, and not otherwise. He forfeited, and *David*, the next, was of the Line; though he was not the next, or First born of the Line, was elected, and the promised Seed fixed in his Line and his Name, and his Sons Name, and their Kingdoms are frequently used as Types.

When the Administration was in the divine Hand, or executed by a Prophet, a Judge, or by a believing King, Christ's Power of Irradiation was frequently exercised, and sometimes absolutely without the Assistance of Subjects, sometimes with a little of their joint Assistance, subdued

ſubdued Kings, vanquiſhed Kings and Kingdoms, deſtroyed all who oppoſed.

Every Action related in the *Hebrew* Scriptures, whether of the Actions of the *Alein*, or of, or between Believers, or Unbelievers, or in the Time of the *Iſraelites*, between them, or between them and Foreigners, what concerned the Worſhip of the falſe Objects excepted, nay ſome of them included, was to ſupport the typical Power of Prophet, Prieſt, and King; and to trace them down to Chriſt.

The Deſcriptions of what each of them typified, and to be taken of Chriſt, in the *Pſalms*, *Canticles*, and ſome parts of the Prophets, I ſhall offer as Perſons or Things, ſome exiſting and done; and ſome not then exiſting or done, but to exiſt, and to be done.

There is ſomething obſervable, that after the Kings of *Iſrael* and *Judah* ceaſed, the Kingdom of almoſt the whole World was firſt put into one Hand, then into another; the reſt predicted *Dan.* ii. and each ſeemed to have been a more perfect Image of the univerſal Rule of Chriſt: and his Rule is laſtly deſcribed in the ſame ſort of Words.

This Inſtitution of King, and every Article that belonged to it, had been known

known and practised before the Heathens went off, or before *Nimrod*; because they applied them to what they made their Original, and to the Type; Material Light was their King, and they of each Kingdom held their mortal King, the Representative of it, as sacred: as the *Jews* did their Kings afterwards. Nay submitted to them absolutely, rested in each King, and made him the Type of the Light, who should have been the Type of Christ; 'till they had by the Confusion of Tongues lost their Knowledge; and about that Time it appears by Scripture, that each of several Kings thought himself the real Person, that was to come, one of the *Cherubim*, אל the Irradiator. In their Confusion, several Countries set up, or formed themselves into Commonwealths; and in some Places among the *Greeks*, the Name of King was abominable; so among the *Romans*, who I think were called. *Ezek.* vii. 24. the worst of the Nations: and those who after that Loss kept or recovered the Title of King, Emperor *&c.* would be called Sons of the Sun, Sons of *Jupiter &c.* and claimed the typical Obedience, and Service to real Worship, to Madness; as the

the *Hebrew* Word הל *for Man*, is used from the beginning.

'Tis of great Moment to shew that קום, the same Word that is used (to raise up) that Prophet, who was to be like *Moses*; which the Apostates allow to be a Promise of the Messiah, is used for raising up that Person, not only in his other two Offices of Priest and King; but for most of the other Appellations of that Person, with זרע Seed of *David*, and Son of *Jehovah*, 2 *Sam.* vii. 12. 1 *Par.* xvii, 11. including בן Son of *David*, 2 *Sam*, vii, 14. 1 *Par.* xvii. 13. cited *Psal*, lxxxix. 26. *&c. Heb.* i. 5. This Seed is mentioned *Gen.* xvii. 19. *Psal.* xviii. 50. xxii. 30. lxix. 36. lxxxix. 29, 36. cxii. 2. *Isa.* vi. 13. liii. 12. lxi. 9. lxv. 9, 23, *Ezek.* xx. 5. *Mal.* ii. 15. *John* vii. 41. *Acts* vii. 5. xiii. 23. *Rom.* i, 3. iv. 16. ix. 8, 29. *Gal.* iii. 16, 19, 2 *Tim*, ii. 8. *Rev.* xii. 17. so *Numb.* xxiv. 17. שבט *a Sceptre. Ezek.* xxxiv. 29. מטע לשם *a Plant to the Name. Jer.* xxiii. 4. *Zach.* xi. 16. רעה *a Shepherd*; *Ezek.* xxxiv. 23. Shepherd, *David. Mich.* v. 4. Seven Shepherds. *Deut.* xviii. 15, 18. *Amos* ii. 11. נביא cited *John* i. 45. *Acts* iii. 22. and vii. 17. 1 *Kings* vi. 12. *Psal.* cxix. 28. *Isa.* xl. 8.

דבר

דבר the ſecret Perſon to be revealed, cited *John* i. 1. *&c. Gen.* vi. 18. ix. 9, 11, 17. xvii. 7, 19, 21. *Exod.* vi. 4. *Levit.* xxvi. 9. *Deut.* viii. 18. *Ezek.* xvi. 62. ברית the Purifier, with the Deſcription, *Gen.* xvii. 21. the Subſtance of *Iſaac whom* Sarah *ſhall bear unto thee*—— referred to frequently in the New Teſtament, *Jer.* xxxii. 14. את דבר הטוב the Subſtance of the Secret Perſon to be Reveal'd, the good. *Ezek.* xvi. 60. ברית עולם the Purifier of Ages. 1 *Sam.* ii. 35. כהן the Interceſſor. *Jer.* xxiiii. 5. צמח צדיק a Branch (a Shoot) the Juſtifier; and he ſhall reign King, cited *Luke* i. 78. *Numb.* xxiii. 24. כלביא *as a great Lyon.* Jer. xxx. 9. *and ſhall ſerve*—— את דוד מלכם the Subſtance of the Loving One, their King. *Dan.* ii. 39, 44. מלכו his King. *Pſal.* xii. 6. יהוה *Jehovah.* *Amos* ix. 11. סכת דויד the Tabernacle of him who ſhall make others love and be beloved, cited *Acts* xv. 16.

So this Perſon, under ſeveral Epithets and Effects is promiſed under the Word נתן from תנה *Gen.* xvii. 2. *I will put my Purifier between me and between thee.* xvii. 5. *The Father of a Multitude of Nations have I made thee.* Lev. xxi. 17. *I will ſet my Face againſt you.* Numb. xxv. 12. *Behold I give unto him the Subſtance of my*

Purifier. 1 Sam. ii. 10. *And he shall give Strength unto his King, and exalt the Horn of his Anointed,* Psal. lxxxix. 28. *Yea I will make him* בכור *the First-begotten.* Cant. viii. 1. *O that thou wert as my Brother.* Isa. ix. 6. *To us a Child is born, unto us a Son is given.* xlii. 6. *and I will give thee for a Purifier of the People,* ver. 8. *and my Glory will I not give to another* (to any later than he) xliii. 4. *I will give Man for thee.* xlix. 6. *I have given thee for a Light to the* Gentiles. v. 8. *for a Purifier.* l. 6. *I gave my Body to the Smiters.* liii. 9. *The very Wicked shall give him a Burial.* lv. 4. *Behold an Institutor of the People I have given him.* lxi. 3. *to give unto them Glory.* Ezek. xi. 19. xxxvi. 26, 28. *I will give them one Heart, and I will put a new Spirit within them,* &c. Mich. v. 2. *So will he give (him) them, at the appointed Time, she that beareth shall bear him.* Hag. ii. 10. *In this Place will I give Peace.*

Abel began right, and the Line of *Seth, Enoch, &c.* pursued in the Offices of Prophets and Priests to the Time of *Noah*; but the Deviations of *Cain* and his Posterity produced that terrible Clade of the Flood, whereby the Race of Man was reduced again to one Family.

Though

Though the Kingdom belonged to the Line of Christ, unless otherwise appointed; or at least, the chief, to the eldest of that Line, and the inferiour to the eldest of the inferiour Lines, as appears by the eldest of the first Line making War, making Covenants of Peace, sentencing to death, as *Jacob* for Theft, as *Judah* for Adultery, pardoning *&c.* and Kings are but occasionally named before the Flood; *Nimrod* set up or usurped a Kingdom; and as several such afterwards did, returned to the first Crime, set up a false Object of Worship, founded the Heathen Religion, built a Temple *&c.* which occasioned the Dispersion.

It was necessary that we should know the Descent of Christ; so it was necessary that we should know the Occasion of setting aside several who were in the Line, by which many Points are opened, as *Cain*'s Sacrifice, *Esau*'s selling his Birthright, *Reuben*'s being born King and Priest, and his Forfeiture.

The Line of the Seed and the Variations are particularly described, and the Promises were renewed by that Word, and further explained by ברית the Purifier *&c.* *Abraham* the Heir of that Line, was separated; the Promise was

renewed to him; the Land, the Type of Rest, was promised to his Seed, by an emblematical Exhibition of the Covenant; after, Christ appeared to him, and assumed human Shape under the most expressive Denomination, King of Righteousness and of Peace, who as Prophet blessed *Abraham*, as Priest brought forth Bread and Wine, received Tythes of *Abraham* &c. Under the Figure of Circumcision, 'tis promised *Gen.* xvii. 13. that the *Berith* should be in their Flesh. *Jehovah* appeared to him in three Persons, promised him a Son by his Wife *&c.* And the peculiar Care in the Preservation of the Persons who were the Conduits of that inestimable Treasure, is most evidently manifested, 'till his Race was afflicted, and the *Aleim*, by *Moses*, redeem'd them by Miracles from *Pharaoh*, who was a King of false Worshippers, who is made a Resemblance of Satan; and their Slavery in *Egypt*, of that false Worship, as 2 *Sam.* vii. 23. *And what one Nation on Earth is like thy People, like Israel, whom the* Aleim *they went to redeem to themselves for a People, and to give them the Name, and to do for them great Things, and surprizing in thy Land before thy People which thou redeemest to thee from Ægypt,*

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the Gentiles and their Aleim. Whether this implies that some of the *Israelites* had been subject to the *Egyptian Aleim* is not material; and as the first Typical Deliverance was only Exhibited Hieroglyphically, and could not easily be refer'd to in Writing, and was to be re-exhibited or renew'd in Writing, and was fully described by it here, though only in a Type, every thing that was instituted at the first Manifestation of the Deliverance from Satan, as dwelling in Booths, at the Feast of Tabernacles, when the general Atonement was made at first; though they cover'd themselves under the Trees in Paradise which no doubt they knew were sacred Emblems, yet when they were expelled before they had time to plant such Trees, and the Trees, to grow; whether it had been a Memorial of that Action, or an Institution, they could only gather Boughs and cover themselves with them; they could have little or nothing else to dwell under, but Booths of Boughs; but 'tis plain it was by precept, because the Materials, the Boughs, were emblematical for the Occasion, whence 'tis call'd the Feast of Tabernacles. Indeed the Institution is express'd, as that of the Sabbath *&c.* As when I brought you forth of *Egypt*, I made you

dwell in Tabernacles, so when they had no musical Instruments, but Straws, Reeds, or Horns, and in memory of that Time and Action; which was the Institution of Musick, and which was improved by Instruments of Wood, Brass *&c.* Between the Death of *Abel* and the Birth of *Enos*, 'tis worded as if it was instituted in consideration of this which was but a second Type of the general Redemption, as if every thing was to begin from this new *Æra;* and so 'tis carry'd on particularly through the Law, and the Psalms; so the real Deliverance by Christ was to be a new *Æra*, *Jer.* xvi. 14. 15. more clearly xxiii. 7, 8. after describing Christ's Coming, he says, *Therefore behold the Days come, saith* Jehovah, *that they shall no more say* Jehovah *liveth which brought up the Children of* Israel *out of the Land of* Egypt; *but* Jehovah *liveth which* &c. both the first typical Redemption and that of *Egypt*, were to be laid aside.

The Knowledge by the Emblems in the Names and Substitutes in Paradise, this hieroglyphical Exhibition, and the Oracle, with Prophets and some supernatural Appearances and Directions by these Persons, was the sole Evidence

Be-

Believers had till the Flood, and after that, till the falling away of many at *Babel*, worſhipping the Names, and becoming Heathens, and that the Patriarchs had, till the *Aleim* by the hand of *Moſes* gave new Evidence by Miracles, reformed the Abuſes, and reſtored the Originals by writing.

The Evidence of theſe things, even of that eſtabliſhed Evidence in the Names, which was made ſo by Revelation, comes to us by writing; nay even that of the ſupernatural hieroglyphical Appearances alſo comes the ſame way; and the Figures were retain'd after writing, as the עדות the Inſtitutions, the ſureſt way to preſerve this Knowledge; and were moſt particularly and emphatically exhibited in a new Viſion, and deſcribed when the Figures were loſt, when the Knowledge of theſe things, and the *Hebrew* Language, were almoſt loſt. And though ſome of the minute things, which it appears the Ancients underſtood, by their univerſal Practice, are not, nor were neceſſary to be deſcribed in the Accounts *Moſes* &c. give us of what was before their Times; theſe were ſufficient for the People at the reſpective Times, and 'tis ſufficient for us, that he and others give us full accounts

of them in the Renewal, occasionally, in the Gospel *&c.*

By the Institution and by the Renewal, or the *Jewish* Religion, the Father was to be revenged by Fire and Sword, and appeas'd; so among the Heathens, the Fire was to eat, and devour the Victim; *Scacc. Myroth.* v. 1. p. 83. *Jamblic. de myster. in Cap. de ratione Sacrif.* "Our Fire, says he, imitates the Action of the divine Fire, destroys whatever is Matter in the Sacrifice, purifies what is brought to it, and frees it from the Chains of Matter; and from the Purity of its Nature qualifies for Communion with the Gods." And the Addresses of the *Jews* and ours, are ultimately to the Father; but the *Aleim* in Images and Words, were to both, not only plural, but even to the Heathens the Light and the Spirit, were what the Scripture then term'd their Idols, their Favourite, their beneficient Objects, in their *Aleim.*

As two of the Names were to sustain and supply the Life of Man, so two of those they represented, were to act in the retrieving of him, or of his spiritual Life, or Happiness. Previous to the Satisfaction by Blood, the Persons who were to be Representatives of Christ in his three Of-

Offices of Prophet, Priest, and King, were to be clean, or washed with Water, and emblematically sanctified, and every thing they used in those Functions, by Oil, as I have shewed in the Introd. to *Moses'* —— *Sine Princ.* Oil was the Emblem, the Sacrament of that complex Virtue, of Wisdom, Justice, and Mercy, call'd Holiness: which pursuant to the Terms of the Covenant, was by Christ and the Holy Ghost to retrieve fallen Man; and when authentickly pour'd upon any Person, constituted him a typical Representative of Christ, in one of the Offices which he was to execute; as Prophet unmix'd, or by pouring what it signified upon him; as Priest with a Mixture of Aromaticks; and so upon the *Apparatus* which belong'd to that Office; as King unmix'd. The Persons who, by their Offices, were Types, took their Names, so he his Name, so Christians their Names, from this typical Institution of being anointed by Oil, or what it was a Sacrament of. How simple soever they might have several of the original Emblems at Paradise, no doubt they had Oil and Aromaticks in Abundance and Perfection. *Clem. Alex.* p. 129. " in a mystic Sense the Oil is the Lord himself, from

from whom Mercy comes to us. *Schacc. Myroth.* 2. p. 224. The Antients all acknowledged something of Divinity in Oil, beyond all the Fruits of the Earth and of Trees. *ibid.* 3. p. 567.——*Eusebius Demonst. Evang, Lib. Cap.* 15. p. 103. Therefore the Holy Spirit, under a proper and suitable Type, which by way of Accommodation, he calls the Oil of God, confers the Power of this supream, and genuine divine Essence, which is worth every Thing, performs every Thing that is good, and conveys to us all that is beautiful."

Christianity took its Name from a typical Institution, from an emblematical Institution, from an Emblem instituted: The Emblem in *Hebrew* was, שמן Oil; the Action was anointing. The Person, as 2 *Sam.* iii. 39. was משוח anointed; the Thing was, *Jer.* xxii. 14. משוח anointed, painted: those who anointed or constituted are, *Judg.* ix. 15. משחים; the Word constantly used in this case is משיח, rendred anointed. 1 *Par.* xvi. 22. משיחי. But I have shewed where the *Vau* in the Participle passive is changed into a *Jod*, the Word expresses the Effect of the Participle, as here, of being anointed, that is, when

when the Design of anointing is effected; as in the Verb, to *constitute, ordain, inaugurate*; he who should effect the Design of anointing, being anointed in the Type, so with what the Type represents. *Pug. Fid.* p. 513. *Isa.* xxviii. 5.——*Jonathan the Son of Uziel has thus translated it in his Targum——at that Time shall the Messiah of the Lord of Hosts be a Diadem of Joy, and a Crown of rejoycing to the remnant of his People.* Observe Reader, and take good Notice of it, that when *Isaiah* has *Jehovah*, i. e. the *Tetragrammaton*, or four-letter-name, as it is called in *Greek*, and for which the *Jews* read אדני *Adonai* of three Syllables, this Translator (who made his Translation from *Hebrew* into *Chaldee* before the Coming of our Lord Jesus Christ) puts it משיחא, that is, the *Messiah* &c. 527. Holy *Job* reflecting on the obstinate and damnable Sin of the first Man; and how impossible it was for him to appease the Anger of his Creator, calls for the *Messiah* the Mediator of God and Man, *who should lay his Hand upon them both* &c."

The Person who had been emblematically exhibited, at his coming, in the *Greek*, was called Μεσσιας, Messiah, Χριστος, Christ; and his Followers were called

called Χριστιανοι, Christians; and the State they were in, now called Christianity. So the Types of this Person were really anointed with the emblematical Substance of Oil. The real Person was not anointed with Oil, but with that real Substance, and Effect, which the Oil typify'd, and therewith in a lower degree, by the Holy Ghost anointed his Followers. As the Types doubtless had their Rise all together, so this was carry'd off at the Dispersion through the whole Heathen World, of which hereafter; the Patriarchs not only had it, but the Apostates and their Spawn the Mahometans. This Fluid, though used for a Type by sacred Hands to make Persons *&c.* emblematically sacred, was useful in many respects to Man; more especially in hot Countries; because it was not liable to be soured or corrupted by Heat; nay poured upon the Surfaces of other Liquors, preserves them; because its constituent Parts would not easily evaporate *&c.* so was not prohibited in common Use, any more than the Emblem of Water was, except with such Mixtures as appropriated it. It appears the Heathens had such a high Opinion of this as a sacred Type or further, that they used it alone, and mix'd, beyond the Institution,

ſtitution, as much as they did thoſe of Water and Blood even to a degree of Madneſs, which does not abate but heighten the Value of the Inſtitution. We have no occaſion to ſhew the Meaning of the Words, or the Deſign of them, in any other Language: they all agree in theſe.

As I have in many Inſtances brought to light the Method which the *Alcim*, firſt and before Letters, us'd of conveying the Articles in Religion hieroglyphically and emblematically, I muſt endeavour to trace this.

As there were Trees in Paradiſe which exhibited the Parts of each of the *Alcim*, ſo there might be Trees which exhibited what ſhould then, or while Man continued in Innocence, have been the part of Man, and upon his Incapacity was ultimately the Part of Chriſt, and of the Holy Ghoſt, by the Species of the Tree, by their Fruit, as Wine, Oil, Odours *&c.*

This שמן Oil, whether it be a Root, or the Neuter of שם (*Lip. Catena in Exod.* cap. xxx. p. 700. ſpeaking of Ointment and anointing, ſays —*to whom the Lord gives even his own Name that they ſhould be called Gods*—) is the Juice or Fatneſs

Fatness of a Fruit which grows upon a Tree called זית, supposed to come from the Root זה or זוה *to shine*, translated the Olive; and so the Oil is called Oil-olive, and 'tis called יצהר from its Brightness, Limpidity, and Capacity of sending out Light, from צהר Mid-day, or the two Lights of Morning and Evening; the Branches, and the Stem of the Tree, and the whole Tree, and the Root, are also used emblematically. So we must begin at the Fruit, so at the Top, and trace it downward, as we find the Parts in the Succession; we find *Gen.* ii. 9. that the *Aleim* made כל עץ נחמד למראה *Every Tree desireable for the Instrument of Vision*, what it was they coveted to see or know needs no explaining; 'tis a Term universally used for this Species of Emblems, which were constituted to shew the Originals. And we find that *Adam* knew the Emblematical Uses of them, for when they had offended, they *Gen.* iii. 8. hid, covered themselves from the Faces of *Jehovah*, *in the middle of the Garden.*

As I have shewed that many of these hieroglyphical Representations were in use in Paradise, and that *Adam*'s Son, Grandson *&c.* had the Oracle in the Che-

Cherubim for their Guide; and that such were doubtless confirm'd and explain'd by that Oracle, were in use before writing, as of אלה *the Oak*, &c. explain'd above; and are continued without further Directions, or without renewing of the Precepts; after the writing of the Law we find this was an emblematical Institution of that sort, mentioned *Neh.* vii. 15. They were to live under Booths cover'd with Boughs of the emblematical Tree, as of זית *the Olive, and Boughs of the Tree* שמן *Oil* &c. Whether this second be an Explication of the first, or because the Prophets used these two Denominations, or they were two Species of Trees, which each bore Oil, besides, that of the wild Olive, mentioned *Rom.* xi. 24. so that the two Names of Trees, or the two Names of Oil, related to the two anointings of Christ by the Power of the Essence in him, and by the Holy Ghost, may deserve further Consideration. And it appears *Levit.* xxiii. 40. that they were commanded to take the Fruit and Branches of several of these sorts of Trees, to rejoice before *Jehovah* at the Feast of Tabernacles, and by the Confession of the Apostates, *Millii Talm. Babyl. Cod. Succa.* p, 157. and

most

moſt of the Book is writ to miſlead us about theſe, even the Gentiles uſed them to the laſt, *Martin Lex. Ireſione*, a Branch of an Olive Tree, adorned with Wool, and all Sorts of the Fruits of the Earth hanging to it. A Boy whoſe both Parents were living, carried this about, and placed it before the Door of *Apollo*'s Temple, at the Feaſt of the *Pyanepſii*, according to *Suidas*, whom conſult; He brings it from *Erion* or Wool. *Caſaubon in Annal. Baron. ex* 16. *Anno* 34. *Num.* 5. ſays, *It was a Cuſtom among the Antients for certain Perſons to carry Olive Branches at the Proceſſion in ſome of their Feaſts, who were therefore called* Thallaphori, *or Olive-branch-Bearers.* Chryſoſtom alſo makes mention of them in his third Diſcourſe on *Anna*, when he ranks them with thoſe who preſided at their Games and Plays. Sometimes they tied up a Handful of the Fruits and Leaves of different Trees, which they carried in their Hands: Such was that which the *Athenians* called *Ireſione*, and the *Jews Hoſannah*; for which Reaſon *Joſephus* calls it *Ireſione*; for in the Tenth Chapter of his Third Book, where he gives this Reaſon of its being made of Myrtle, Willow, a Branch of the Palm and Pench Tree. *God*, ſays he, *commanded the* Jews *to keep the*

the Feast of Tabernacles for eight Days at their Metropolis: *that is, to offer Burnt-Sacrifices, and Sacrifices of Thanksgiving, carrying in their Hands the* Ire-sione *made of Myrtle, Willow, and the* Phœnician *Herb, to which was added the Peach Tree (Persea.)* So at their Altars, *Saubert* of Sacrifices, *p.* 245. *Seneca's Hercules Furens, Act* 3. *Sc.* 4.

Bedew th' Altar, let the rich Juice abound;
A Crown of Poplar Leaves our Head surround.
Beneath the peace-ful Olive's sacred Shade
Securely sit —— ——

With many more such —— so p. 354. crown'd their Altars with Boughs.

We find *Gen.* viii. 11. at the Abatement of the Flood, that the Dove (an emblematical Agent, as *Mat.* iii. 16. *&c.* the Figure in which the Holy Ghost lighted upon Christ, when the Voice from Heaven proclaimed him,) brought a Branch of Olive in his Mouth, by which *Noah* knew that it was a Message of Peace; so he who it represented, was *Melchisalem* King of Peace, for *Gal.* v. 22. *The Fruit of the Spirit is Love, Joy, Peace* &c. So among the Heathen, *Curtius Hortor.* p. 113. ——" that is Mercy (*in*

the Giver, so in the Petitioner) for the Olive is the Symbol or Sign of those who petition for Peace and humble themselves; who carry an Olive Branch in their Hands as supplicating for Pardon. The *Athenians*, as we learn from *Demosthenes*, used to appoach the Judge of the *Mulcts* and *Punishments*, covered with Dirt, and an Olive Branch in their Hands. When *Artaxerxes Ochus* besiged *Sidon*, five Hundred of the chief of the City went forth to meet him begging Peace, with Olive Branches in their Hands. When *Xerxes* was marching against the *Athenians*, *Timon* and *Androbulus* having the first Time they consulted the Oracle, received an unfavourable Answer, have recourse to it again, carrying Olive Branches in their Hands." With many more, *p.* So *Virgil Æneid, Lib.* 7.

Then to the Royal Court Anchises *Son,*
An hundred choice Embassadors dispatched
With Olive Garlands crown'd, and in their Hands
Rich Presents bearing, for kind Peace *to sue.*

Lib. 8. — *And holds out in his Hand*
A Branch of peaceful Olive. —

Lib. 11. *And now the Embassadors of King* Latinus,

With

With Olive Branches *wrapt about with Wool,*
Advanced, this Grace *requesting.*

Charter. Imag. Dor. p. 210. " And Embassadors being sent for Peace, — they carried an Olive Branch, holding it up, to shew they came as Friends." So *Virgil*, and many more. *Adr. Coquius on the Plants mentioned in Scripture*, p. 136. " The Olive was the Emblem of Peace among all Nations, whence Embassadors, when they sued for Peace, carried an Olive Branch, as *Livy* informs us, 1. 9. *Dec.* 3." So many more to this and most of the other emblematical Uses. *Mart. Lex.* " An Olive Branch wrapt about with Wool—— Supplication; for those who came to make Supplication carried it in their Hands. *Sophocles*, in his *Oedipus*, calls them Supplication or Prayer---Branches."

We find that the Priest's Garments were anointed with Oil and a Mixture of Aromaticks, which would send forth Odour dissolved in a Fluid, as those burnt upon the Altar of Incense, and in the *Sanctum Sanctorum* did, when dissolved in Fire. *Gen.* xxvii. 27. *Isaac* smell'd the Smell of *Esau*'s Raiment. So were those of *Aaron* &c. so were those of the Priests of the Heathens. We find that things separated for Repre-

ſentations were anointed before writing, *Gen.* xxviii. 18. That *Jacob*, as a Prieſt, poured Oil, ſo anointed the Heads of the Figure, and that it was approved by the *Aleim*, *Gen.* xxxi. 13. *I am the* Aleim *of* Bethel *where thou anointedſt the* מצבה—— (in which I have ſhewed the Figure of Chriſt was) repeated, *Gen.* cxxv. 14. —— ſo in the Tabernacle and Temple; ſo among the Heathens, *Clem. Alex. Strom. Lib.* 7. *p.* 512. " Worſhipping, as it is ſaid, every Tree and oiled Stone. *Eſchenbach* of the Anointings uſed by the Heathens, *p.* 383. Now we will conſider the Statues of the Gods anointed with Oil and Shining; for as we ſaid before, they did not think that thoſe Gods, whoſe Images the Statues were, took immediate Poſſeſſion of them; but they muſt firſt be anointed, to conſecrate them, and then, after Conſecration, they were looked on as Gods. How well this agrees with what *Arnobius* ſays of himſelf before his Converſion, may appear by what follows: I ſaluted, ſaith he, a Stone, beſmeared and dawbed with the Juice of the Olive, as if ſome Power were preſent there; I ſpoke to it, and begg'd Bleſſings of the ſenſeleſs Block, *&c.*——*Minutius Felix, on Idols*, to his Brother: It is not like a good Man,

Brother

Brother *Marcus*, to abandon ſuch a Friend, thy conſtant Companion at home and abroad, to the Blindneſs of the common Ignorance, and ſuffer him to ſtumble againſt Stones in ſo bright a Day; to worſhip figured Stones, anointed and crowned. So *Lucian* alſo in his *Council of the Gods*, which St. *Benedict* tranſlates, but now every Stone and every Altar propheſies, which is anointed with Oil and crowned, and which a Juggler attends."

As I have ſhewed that Creatures, and other Trees were, ſo I am to ſhew that this Tree was an Emblem of the Eſſence; a Branch of it, of a Branch of the Eſſence; two Branches of it, of two Branches of the Eſſence; and its Fruit, of the Fruit of the Eſſence. So though no created, much leſs inanimate thing, is ſufficient for this, I muſt ſhew ſome ſort of Reſemblance.

The Epithets of Good, Evil *&c.* applied to Trees, Plants *&c.* are not to be taken, that any were not formed to anſwer their Ends, ſome for Fruit, ſome for other Uſes, ſome to employ Men in cultivating, others in deſtroying them; but emblematically, as they are made Repreſentations of the Actions *&c.* of the *Aleim*, ſo of their planting, culti-

vating, pruning ſome, cutting off, rooting, burning others.

The Light and Spirit act upon the good and bad Trees, and mechanically give Rain, and force Nouriſhment into them, differently in degree, in different Climates, and in ſome proportion to the Soil, or Matter in different Places, or Places differently ſupply'd.

The Matter or Contexture of the Seed makes it capable of taking this or that ſort of Matter, each in proper Proportion, for the ſeveral Parts of the Tree, and of forming theſe or thoſe Sorts of Veſſels to receive and retain, from the Mixture of all Sorts of Matter in the Earth, theſe or thoſe Species of Matter, fit for the Fruit, and reject the improper by Leaves, Perſpiration *&c.* for Food or other Uſes, and to form each into ſuch a Species of Fruit, as will, in a proper Climate, be fit for preſent Food, for keeping till Winter be over, or longer, or the Juice to be extracted, as Oil, Wine, or *&c.* or from the Juices of the Tree, as Gum, Turpentine *&c.* or the Bark, as Cinnamon, *&c.* ſo the Light and the Spirit can make the Fruit of the good Tree good, but cannot make the Fruit of the bad Tree good: Nor can manuring, watering or pruning

pruning by Man, change them, unless in some few sorts, (of which this is made an Instance the Graft be cut off the bad Root, and graffed into the good Stem, *Rom.* xi. 16. *And if the Root be holy, so are the Branches.*

The Trees were made Emblems where they could grow, those for the Law, where and while it lasted; some of the Gums which would keep, seem to have been fetched from far, to *Judea.* The Heathens used such of those Trees as they had, where they had them: and others which they had not, or would not grow there, they changed for those which they had and used those for the others.

Of all the Trees the Olive is pitched upon as an Emblem, which extracts the fattest parts out of the Earth from the leanest, and where there is a sufficient proportion of the Shemosh, collects them into Fruit, which yields Oil: So *Deut.* viii. 8. *A Land of Olive Oil*; so 2. *Reg.* xviii. 32. *Until I come to take you away to a Land like your own Land, a Land of* זית יצהר *Olive Oil,* by its having the Mid-day, or perhaps the Light near the Line, so pure, that it bears the Name of יצהר mid-day Light which was chosen emblematically, for the Priest to supply the Lamps to give

Light, in the outer Tabernacle and Temple, the Type of Christ, taken from this System: So *Jer.* ii. 31. see ye דבר יהוה *the secret One to be revealed, the* Jehovah, *have I been* מדבר *a Wilderness to Israel? or* ארץ *a Land* מאפל *of hard concreted Parts* (a barren stony Land) יה *the Essence?* The Idea is to be gathered from the Descriptions of the Olive Tree, *Judg.* ix. 8. *And they said unto the Olive-tree, reign thou over us--------should I leave my Fatness wherewith by me they glorify the* Aleim *and Men, and go up and down for other Trees?* The Oil glorifies the *Aleim* in their Holiness, as well as Men. The *Aleim* in this View were not to exercise their Justice or Power against Men, but be benign to them, and that is what we glorify them for, and what they glory in. *Job.* xv. 32. *His Branch shall be cut off----and shall cast off his Flower as the Olive.* Psal. lii. 10. *But I* (Christ) *like a green Olive-tree in the House of the* Aleim. *I hope in* חסד אלהים *the merciful one of the everlasting* Aleim, עד *the Institutor &c.* In the first Court, which is constantly called אהל and בית *&c.* where notwithstanding their pretended, but false Construction of אשר which is *Venus,* (was) the אלה often mention'd, as *Jos.* xxiv. 26.

26. under which *Joshua* set a great Stone, so this and other sacred emblematical Trees, were planted in Imitation of those, under which *Adam* and *Eve* hid themselves. Whether their emblematical Trees, *inter al.* those mentioned, were also on the Tops of Mountains, where their Altars were, in imitation of Paradise, or in their *Proseuchæ*, or Places of Worship, or only in the Court of the Tabernacle, or Temple, or in all; which seems to have been the Case, *Saubert de Sacrif.* p. 380. there are many Examples. *Psal.* xcii. 13. *Those that be planted in the Courts of Jehovah, shall flourish in the Courts of our Aleim; they shall bring forth Fruit in old Age, they shall be fat and green.* cxxviii. 3. *Thy Children like Olive Plants round about thy Table*; שלחן is used for the Table in the Sanctuary, whose the Bread there was, and who these Children are will appear. *Isa.* xvii. 6. *Yet gleaning Grapes shall be left in it, as the shaking of an Olive-tree, two or three Berries in the top of the uppermost* אמיר *Bough, four or five in the outmost fruitful Branches thereof, saith* Jehovah *the* Aleim *of* Israel; *&c.* *Isa.* xxiv. 12. *As the shaking of an Olive-tree, as the gleaning of Grapes, when the Vintage is done.* Jer. xi. 16. *Jehovah, who called*

called thy Name, a green Olive Tree, fair and of goodly Fruit; with the Noise of a great Shout he has kindled Fire upon it, and the Branches of it are broken. For Jehovah of Hosts who planted אותך *thy coming (the Sign of thee) has pronounced Evil against thee, for the Evil of the House of Israel,* &c.------19. *I was like a Lamb brought, led, to the Slaughter, and I knew not that they had devised devices against me; saying, Let us destroy the Tree with the Fruit thereof, and let us cut him off from the Land of the Living, that his Name be no more remember'd.* Here the Essence and the Branch of the Line of Christ united, by the Interchange of the second Person to be Son of Man, and Jesus the Son of *Jehovah*; so the inferior, smaller Branches, the Church, graffed in; *Hos.* xiv. 6. *He shall blossom as the Lilly, cast forth his Roots as in* Libanus. *His Branches shall spread, and his* הוד *Glory be like that of the Olive Tree, and his Smell as Lebanon's.* Zach. 4. 11. *What are those two Olive Trees?---What are those two Slips of Olive? And he said, they are the two Sons of Oil,* היצהר, [the mid-day Light] העמדים *the Supporters* על אדון *of that*

that which is ruled, the whole Earth. This Idea is taken from the Support of the Light and Spirit in the Earth, and every earthly Thing, of which hereafter. *James* iii. 12. *Can the Fig-tree bear Olive-berries* (Holineſs?) Rom. xi. 17. *And if ſome of the Branches be broken off, and thou being a wild Olive-Tree* (the Heathens graffed upon the falſe *Aleim*, the Names,) *were graffed in* (to the Eſſence) *for them* (as the Parable of the Shoots into the Vine, Chriſt) *and with them partakeſt of the Root and Fatneſs of the Olive-tree, boaſt not againſt the Branches; but if thou boaſt, thou beareſt not the Root, but the Root beareth thee.*--24. *For if thou wert cut out of the Olive-tree which is wild by nature, and wert graffed contrary to nature into the good Olive-tree.*———Cutting off, and graffing, here, is Repentance, and Faith in Chriſt; and this ſpiritual Tree forms the Riches of the Fruit, not from the Species of the Grafts, but of the Root and Stem. This is a Leſſon for Heathens, for Naturaliſts; an Apoſtle charges his Maſters with acting unnaturally in the Salvation of the Heathen by Faith. *Rev.* xi, 3. *I will give Power unto my two Witneſſes---Theſe are the two Olive Trees, and the two Candleſticks,*

dlesticks, standing before (the Faces of) *the God of the Earth.*

The Substance of the *Cherubim*, Mercy-Seat *&c.* ordered by *Moses*, was Gold, an Emblem of Majesty or Royalty; of one piece, for many Reasons; anointed, I think, by anointing the Ark; and because all such emblematical Figures were, by anointing, made sacred; and could not have been made of that Size, in those Figures, of the Olive Tree: But as we find that in most of the Repetitions, or repeated Exhibitions, the latter were plainer, illustrated or shewed the Design, more than the first, or the old ones; so *Solomon*, 1 *Reg.* vi. 23. 2 *Par.* iii. 10. made *Cherubim* vastly large, and as above, of Oil-wood, 1 *Reg.* vi. 31. *And for the entring of the Oracle he made Doors of Olive-tree, the Lintel and Side-Posts; so also made he for the Door of the Temple, Posts of Olive-tree; the two Doors were also of Olive-tree; and he carved upon them Carvings of Cherubims and Palm-Trees, and* פטורי צצים *openings of Flowers, and overlaid them with Gold, and spread Gold upon the Cherubims and upon the Palm-trees.-- So also made he for the Door of the Temple, Posts of Olive-tree.* The making of the Posts, Lintels and Doors of Olive-tree, alluded to some Institution at the first, renewed

newed in *Egypt*; where they sprinkled the Blood of the Lamb, hinted at in the Scriptures: and they and the Ceremony about them, are frequently mentioned among the Heathens and Rabbies. Christ has made his Claim to the Door. And the *Cherubim*, or what they represented, are called *Isa.* x. 27. פני שמן *The Visages*, the Persons *of the Oil*, for whose sake the Yoke was taken off the *Israelites*. I wonder those who are for making the *Cherubim* Angels, and worshipping Angels, could never see to produce this Text. These Species of Trees had first been planted in Paradise, afterwards at the Places of Worship; and those for common use raised in Olive-Yards, Vineyards *&c.* But there are Promises, *Isa.* xli. 19. that the Oil-tree *&c. should grow in the Wilderness*; which with relation to us, and those in Climates distant from the Line, is not emblematically, but really accomplished; when one of the Olive-trees mentioned *Zach.* iv. was born, the Proclamation was, *Luke* ii. 14. *Glory to God in the highest, on Earth Peace, and Good-will towards Men*: Ephes. ii. 14. *For he is our Peace.*

The Root of the Olive, the Oil-tree, is the Essence; the three Trees or Branches, the *Aleim*; one of them with the Line of

of, and the top Branch, taken in, and ultimately Believers, are graffed upon this Branch in the Obligation or Dispensation through Christ by the Holy Ghost, perhaps exhibited *Ezek.* vi. 13. by אלה עבתה the Oak, the complicated Tree, so anointed with the Oil, the Quintessence of the Fruit, the Fatness, the Riches, the Benignity, the Benevolence, the Love of the Essence towards Man in the Covenant by that Dispensation. *Prov.* v. 3. the Quality is express'd, though to a bad purpose, *softer than Oil.* As the Olive-tree produced the Fruit which gave typical Holiness, so *Jehovah* gave the Fruit which gave real, and at least to us, communicative Holiness. The Holy Ghost sanctified the Seed, the Humanity; the Stock of *David* brought forth the Essence, and the Humanity, the one Tree or Branch of the Olive, and anointed the Humanity: This Branch is Peace, Joy. The Fruit of the Essence was communicating Strength to the Humanity to perform its Task, is emblematical, real and communicated Strength and Holiness. The Blood made clean, the Works made just, the Oil holy; this Branch which separated us, made us clean, made Peace, anoints us with Strength, Power *&c.*

&c. through the other Branch: the Holy Ghoſt anoints, ſanctifies, makes us holy; ſo the Fatneſs, the Richneſs of the Eſſence, is to us Peace, Strength, Holineſs, Joy. So amongſt the Heathens, *Paſchal of Crowns*, p. 391. " The Olive is ſacred to *Minerva*, and to *Jupiter* alſo, 394. The Olive is ſacred to *Apollo*---to *Hercules*;" of which there is here and elſewhere innumerable Inſtances.

There is a Deficiency in this, as there is in all Emblems; this Emblem has its Fatneſs from without; the Eſſence has the Subſtance of the Fruit, and Virtue to produce the Fruit, all Fatneſs, all Riches, in its ſelf. This Oil is primarily an Emblem of קדשה Separation; ſo the *Aleim* are קדשים ſeparated ones from the natural Acts of Juſtice to fallen Man, to the Terms of the Covenant, Benignity, Love: Beſides the ſupernatural Donations by Inſpiration *&c.* the real Belief of this, by the Co-operation of the Holy Ghoſt, infuſes the ſame Diſpoſition into Man, ſeparates him from the Wickedneſs of the Devil, from the natural or habitual Vices in fallen Man, from all Acts of ſevere Juſtice or Rigour, makes him love the *Aleim* and their Creatures, act benevolently *&c.*

The

The Word קדש is a Noun, a proper Name, as from Condition, Office or Action; as אלהים-------מלך or *&c.* perhaps 'tis essential, conditional, communicated, and so imputative: 'tis masc. and in its application to vile Persons masc. and fem. We have no Word for it in other Languages which expresses those Persons who have Holiness in themselves, so 'tis almost always abused in the Translation, made a Property, an Adjective, as *Mar. de Calas.* " Separated from common to divine Use, consecrated, sacred, holy, pure, clean:" which cannot be applied to a Power, in *English* Separateness. *Jehovah* has made himself קדש; the *Aleim* have made themselves as *Josh.* xxiv. 19. קדשים; in *Dan.* iv. 5, 6. *&c.* קדישין *separate ones:* as *Gen.* ii. 3. יקדש *he (did separate), did sanctify, the Sabbath*; so they were made separate ones, in the highest sense, from regarding things above, to regard us and our State below; typically, and in a manner to dwell below; so above, separated themselves from another Court, another Throne, other Laws, other Methods of Proceeding, other Offices; to separate other Persons, other things; to redeem Man, to separate them for another State, for themselves: As קדש is any thing separated to lower Uses, typically;

cally; so *Levit.* xxvii. 28. חרם *a sacred one of sacred ones to Jehovah:* So the Essence in the Humanity of Christ may be said to be separated from his State to Man's State; and the Humanity to Poverty, to Ignominy, to Death, to become the King of Glory: so the Holy Ghost to offer Assistance to all, and to be grieved and rejected by the Obstinate; so Holiness is that gracious Disposition in the *Aleim* to redeem, and procure proper Returns, so the like Disposition in Men. But as the Office of the Holy Spirit, by the Covenant, was to sanctify the Manhood, Jesus קדוש the Sanctified, and Believers; He is more immediately called קדיש the Sanctifier, the Spirit: so קדש is his Name of Office, and רוח an assumed Idea of his Person, taken from the material Spirit in the Names, which is of the same Substance as Fire and Light; so *Psal.* li. 13. רוח קדשך *the Spirit thy holy one.* Indeed when this Disposition is communicated to us, it is a Quality, Holiness: So those Men, or those Things separated from base, common, or low Actions or Uses, to the highest, their Office or Nature is capable of, or who or which separates other Persons or Things to the same ends, emblematically or really, the Person is construed a Saint, the Thing ho-

ly. The Word is abused for the Prostitution of Whores to *Venus*, for *Sodomites*, for mixing Seed, *Deut.* xxii. 9. by the Word כלא, by those who served the false *Aleim*, and thought those Services such; where the Word is applied to Men who were to separate themselves from common, low or base Actions, to be fit for Actions of a higher nature, as divine Service; which was the Preparation for a State hereafter above; as War against the Enemies of the true *Aleim* &c. 'Tis translated, prepare yourselves, but the Idea is the same: where 'tis applied to Creatures cut off, or things devoted for Sacrifice, by the Oil, by the Altar, anointing *&c.* it became קדש, part was consumed, part to the Priest and his Family: where 'tis applied to a Person חרם *cut off*, he and his Substance was קדוש, separated to *Jehovah*. By the anointing of the Holy Ghost, which was poured without measure upon Christ, though he was to have no Oil, no Mercy, while he was a Sin-offering, yet the Oil was to be in him, and transferred to the Use of the Intercessor and his Relations, by which he was anointed, so sanctified, instituted in his Manhood to love God, to do his Will, to love Man so as to make Satisfaction for them

them *&c.* in his three Offices; by ſending the Holy Ghoſt ſoon, after he ſeparated the Apoſtles *&c.* in an extraordinary manner to work Miracles *&c.* to preach, to write, to publiſh the Goſpel; ſince and ſtill, the Holy Ghoſt worketh in us, in an ordinary manner, to love the *Aleim* for, and to lay hold of, the Satisfaction, to incline each Man to do his Will, and love other Men. And Love is mutual to him that ſeeth the Heart, and therefore acceptable.

I muſt ſhew that the Olive-tree is the Type of the Eſſence, and the Oil the Type of קדש Separation, Holineſs, originally in the Eſſence, and communicatively in Man: In terms of Affection, as to one intended to be eſpouſed, *Ezek.* xvi. 9. *I waſhed thee with Water,-------and I anointed thee with Oil*; as a ſeparate Place of Judgment, *Jer.* xvii. 12. *The Throne of the glorified one, of the elevated one, who from the firſt was appointed the Agent* (or means) *of our Holineſs.* Pſ. xlvii. 9. *He ſitteth on the Throne of his Holineſs.* As a ſeparated Habitation, *Deut.* xxvi. 15. *Look down from the Habitation of thy Holineſs, from the Names.* 2 Chron. xxx. 27. *to the Habitation of thy Holineſs, to the Names.* Pſ. lxviii. 36. *Thou art to be feared,* O Aleim

from thy Holy Places. Isa. lxiii. 15. *Look down from the Names and behold from the Habitations of thy Holiness, and of thy Glory. Where is thy Zeal, and thy Strength, the sounding of thy Bowels, and* רחמיך *thy Mercies towards me? Are they restrained?* He claims it Isa. xxiii. 18, Jer. ii. 3. Zach. xiv. 20. *Holiness to Jehovah.* The Earth opened and swallowed *Corah* and his Company, for saying, *Numb.* xvi. 3. *all the Congregation are holy, every one of them.* Josh. xxiv. 19. *for the* Aleim *are holy ones, He is a jealous God.* 1 Sam. ii. 2. *none sanctified like Jehovah,* vi. 20.----Numb. viii. 17. *I sanctified the First-born of Man and Beast for myself.* (By which I think it appears, the First-born of Men were anointed, and those of clean Beasts were sacrificed &c.) *Exod.* xxix. 36. *and thou shalt anoint him to sanctify him.* Numb. xxxv. 25. *which was anointed with the Oil of Holiness.* Psal. xxiii. 5. *Thou anointest* (makest fat) *my Head with Oil.* lxxxix. 19. *Then thou spakest in Vision----with my holy Oil have I anointed him.* Dan. ix. 24. *To anoint the holy One of the holy Ones.* Exod. xxxi. 13. Levit. xx. 8. xxi. 15, 23. xxii. 9. *For I am Jehovah who sanctify you.* Ezek. xx. 12. *I am Jehovah who sanctify them.* There are three sancti-

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fied Persons in *Jehovah.* Isa. vi. 3. *The holy One, the holy One, the holy One, Jehovah.* The Manner, *Rev.* iv. 8. *The holy One, the holy One, the holy One,* thrice repeated, *the Lord, the* θεος, *the Almighty, who was, and is, and is to come.* Isa. v. 15. *And the mighty Man shall be humbled* &c. *but I Jehovah of Hosts shall be exalted in Judgment, the Irradiator, the sanctified one shall be the Sanctifier in Justice.* Exod. xxix. 43. *will be separated in my Glory.* Amos iv. 2. *Adoni Jehovah has sworn by his Holiness.* Isa. xxx. 15. *For thus saith Adoni Jehovah, the Sanctifier of Israel.* Ezek. xxxix. 7. *And the Name of my Sanctifier will I cause to be known in the Midst of my People Israel; and I will not pollute the very name of my Sanctifier any more; and the Gentiles shall know that I Jehovah am the Sanctifier in Israel.* Dan. viii. 13. *I heard one sanctified speaking, and another sanctified said unto him that spake, how long shall be the Vision!----And he said unto me, untill ---the Sanctifier be justified.* The Establishment of this Method to redeem Man and executing it, is the sole Motive which induces Man to return and approach the *Aleim.* *Psal.* cxxx. 4. *There is Forgiveness with thee, therefore shalt thou be feared.* The Sum of all is, *Levit.* xi.

44, 45. xx. 26. *Ye shall sanctify yourselves, and ye shall be holy, for I Jehovah am sanctified, and* אבדל *I will separate you from other People, to be mine.* Prov. ix. 10. xxx. 3. *Wisdom and the Knowledge of the Holy Ones.* Psal. xxviii. 2. *When I lift up my Hands to the secret Place of thy Holiness.* cxxxiv. 2. *Lift up your Hands to* קדש *the Sanctifier.* cl. 1. *Hallelujah, praise the Irradiator in his holy One.* lxxvii. 14. *Aleim in the Sanctifier thy way.* Isa. xxxv. 8. *And the Name shall be an high way, and a Path; and the way of the holy One shall it be called. The Unclean shall not pass in it. And he shall be a Leader of the Way to them; the Simple shall not wander.* So the Sacrifices by the same Name, *Deut.* xii. 26.7. קדשיך *thy holy Things which thou hast, and thy Vows shalt thou take, and bring to the Place which Jehovah shall chuse.*

The *Jod* in the second Order, is not used for Christ, who as a Man was קדוש sanctified; though 'tis for a Man who devoted things המקדיש, except in *Daniel*, where 'tis generally, I think, universally us'd: But 'tis in many other Words, as צדוק justified, צדיק he who made others just; so חסיד he who procur'd Mercy for others, I think the Word has no Participle Passive;

Passive; so from ברור purified, ברית the Purifier of others.

By Faith Man attributes this Oil this Holiness to *Jehovah. Numb.* xxii. 12. *Deut.* xxxii. 51. *Because ye believed me not to sanctify me in the Eyes of the Children of Israel.* By this they, as the Olive-tree said, *Jud.* ix. 9. *Glorify the Aleim and Men.* Ps. xcvi. 9. *Worship Jehovah in the Beauty of the holy One.* Isa. lx. 9. *To the Name of* Jehovah *thy* Aleim, *and to the sanctified of* Israel, *for* פארך *He is thy Glory.* See the whole Chapter. *Jer.* li. 15. *For* Israel *is not deserted, nor* Judah *of his* Aleim, Jehovah *of Hosts: For their Land is consecrated by* (or is full of) *the Atonement for Sin from* (or by) *the Sanctified of* Israel. So of the Completion, *Mark* i. 24. *Luke* iv. 34. *The holy One of God.* Luke i. 35. *Therefore that holy Thing which shall be born* &c. John x. 36. *Say ye of him whom the Father hath sanctified.* Acts x. 38. *Anointed* Jesus *of* Nazareth *with the Holy Ghost.* iii. 14. *Ye denied the holy one.* So communicatively, *John* xvii. 17. *Sanctify them through thy Truth: Thy* ὁ λογος *Word is Truth.* 19. *And for their Sakes I sanctify myself that they also may be sanctified through the Truth.* Rom. v. 5. *Love of God is shed abroad in our Hearts by the*

holy Ghost. xiv. 17. *Kingdom of God is---- Joy in the Holy Ghost.* xv. 16. *Being sanctified by the Holy Ghost.* 1 Cor. i. 2. *That are sanctified in Christ Jesus.* 30.----*made unto us----Sanctification.* 1 Thes. iv. 3.---- *Will of God, even your Sanctification.* v. 23. *The very God of Peace sanctify you wholly.* Thes. ii. 13. 1 Pet. i. 2. *Through Sanctification of the Spirit.* Heb. ii. 11. *He that sanctifieth and they who are sanctified, are all of one.* x. 9. *I come to do thy Will, O God. By the which Will we are sanctified through the offering of the Body of Jesus Christ once for all.* Ver. 14. *For by one offering he hath perfected for ever them that are sanctified.----*16. *I will put my Laws into their Hearts, and in their Minds will I write them.* 19. *Having therefore, Brethren, boldness to enter---*20. *by a new and living Way, which he hath consecrated for us.* xii. 10. *might be Partakers of his Holiness.* xiii. 11. *For the Bodies of those Beasts----are burnt without the Camp.* 12. *Wherefore Jesus also, that he might sanctify the People with his own Blood, suffer'd without the Gate.* 1 John ii. 20. *Ye have an Unction from the holy One.* Jude 1. *So them that are sanctified by God the Father.* I think all the Precepts in what Terms soever say no other than

than *Be holy.* 1 Pet. i. 15, 16. *But as he which hath called you is holy, so be ye holy in all manner of Conversation, because it is written* (Levit. xi. 44. xix. 2. xx. 7.) *Be ye holy, for I am holy:* So under other Words, as purified *&c.*

The Apostates to Heathenism imitated this, *Isa.* lxvi. 17. *They that sanctify themselves——in the Gardens——eating Swine's Flesh. Clem. Alex. Stram.* 7. p. 512. "But they adore every Tree and every fat (anointed) Stone, and as if bewitched by their Jugglers, reverence yellow Wool, Salt, and Torches, and Leeks or Squills, and Brimstone, with certain impure Expiations. 513. *Diphilus* in the Comedy makes a very proper Jest of them.

Fam'd Prætus' Daughters, and their antient Sire,
Each with a Squill and Torch in solemn Form
He lustrated: Nor did he fail to join
Hot Sulphur, and Bitumen, and the Stream
Of high resounding Ocean. But O Air!
By all these fuming Clouds I thee invoke,
Here let Anticyra empty all her Stores of Hellebore, &c. *.

Here

* The next Words cited by Mr. *H.* in *Latin*, *ut cimicem hunc fieri faciam mihi fucum*, which in the *Greek* are, ὡς κοριν κεφηνα ποιησω we do not understand.

Menander too laughs at them in the same Strain.——*were your disease*
No whim, but real, then indeed you might
Seek for a real Cure. But now forsooth
For fancied Ills; a fancied Spell may serve.
Let but the Dames then with the sacred Stream
Lustrate you round, and with unsparing Hand
Throw in the Salt and Lentill; this, be sure,
Will heal all Maladies. No Harm dare touch
The Man thus charm'd, *thus conscious all is well.*

Besides the vast use of Oil in Food, and the use of it in the Divine Institutions alone and mixed with Aromaticks, so made Ointments, and in Ointments for common use; the Actions of Washing and Anointing with Oil was iu practice among *Jews* and *Gentiles* in hot Countries, and is so still; which they thought refreshed the Head, Face, or Parts, and prevented the Heat from having its further Effects upon them, and made their Faces shine, look pleasant to others, and was used at Entertainments: so it cleansed and suppled their Bodies and Limbs, and made them

them ſtronger, or at leaſt more pliable; and they thought, by Pervaſion, imparted ſome inward Benefit, Eaſe or Pleaſure. So *Deut.* xxviii. 40. *But thou ſhalt not anoint thyſelf with Oil.* 2 Sam. xiv. 2. *Anoint not thyſelf with Oil, but be as a Woman that hath mourned a long time for the Dead.* Pſal. civ. 15. *Oil to make his Face to ſhine.* Mich. vi. 15. *Shall not anoint thyſelf with the Oil.* Luke vii. 46. *My Head with Oil thou didſt not anoint, but this Woman hath anointed my Feet with Ointment.* They alſo uſed it as a Medicine for Bruiſes, Wounds, and Sores. *Iſa.* i. 6. *From the Sole of the Foot even unto the Head, there is no Soundneſs in it; but Wounds and Bruiſes, and putrifying Sores: they have not been cloſed, neither bound up, neither mollified with Oil.* Luke x. 34. *Bound up his Wounds, pouring in Oil and Wine.* The Prieſt was by divine Appointment to uſe it upon Lepers, ſurely not as a Medicine, but as a Type of what it ſignified, which was attended with the miraculous Power of Healing, in the Senſe of what it ſignified and not ſacramentally. The Apoſtles, *Mark* vi. 13. and the Elders, *James* v. 14. anointed the Sick with Oil, an Emblem of miraculouſly

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conferring what it typified, and made it effectual by their Prayers, and it healed many, and it ceased with the Miracles. Neither the Apostles nor the Elders had any Power to institute a Sacrament; nor did Christ institute any but those which were instituted at the first Revelation to fallen Man.

Though eating Blood was for good Reasons forbidden, the use of Oil for Food or Anointing was not forbidden, except when mixed with other things, which were also emblematical. And the Believers, besides its instituted Use, and medicinal Use, had some further View in using it every one for himself; which perhaps will be cleared, and might be, that they longed for what it typified, and would be communicated to all Believers: nay, the Heathens as they did in the eating of, and besmearing themselves *&c.* with Blood, by an unwarrantable Desire of partaking the Benefits they expected from it. Besides the Uses of Oil in the Institution which they carried off, or for any medicinal Effect, each run to Excesses in the use of Oil in anointing *&c.* even to Madness, doubtless upon the same Expectation, as indeed they themselves say, to make themselves like the

the Gods: *Schac Myroth.* 1. c. 3. p. 356. *Hom. Odyss.*

When she had wash'd him, and with fat Oil anointed
And with a comely Robe and Tunic clad him;
He from the Bath *ascended, in Form full like*
Th' immortal Gods, and by sage Nestor *took again*
His Seat.

They knew whence this Oil was to come, as appears by their using the Types, *Ibid. Myroth.* c. 40. p. 387. *Athen. lib.* 15. c. 13. --- *Casaub.* says, *the* Athenians, *the Inventors of every Thing that is good, and which contributes to the Benefit of Life, held Ointments in the highest Estimation; and constantly anoint themselves with some so excellent, that they which* Alexis *describes are nothing to them,*

For not like plain Antiquity he took
The precious Unguents from the marble Box;
But four sweet-scented Doves let loose,
By Jove, *not all the same, but dripping each*

With

With it's particular Ointment. They on Wing,
Flutter'd with restless Whirl, and all bedewed
Our Robes, and Carpets, that o'erspread the Ground.
Nor envy me, ye Græcian *Princes, whilst I shine*
Ting'd with as great Variety of hues
As Iris' *self can boast* *.

As the Old Testament shews that the Apostates, so Heathens, used Oil, *Ezek.* xvi. 18. *Didst set my Oil before them*, so ascribe it to the Names. Hos. ii. 5. *For she said I will go after my Lovers that give me----mine Oil.* So the New shews when all these were to cease; *Revel.* xviii. 10 *Alas, alas! that great City* Babylon *---And the Merchants of the Earth shall weep and mourn over her, for no Man buyeth her Merchandise any more; the Merchandise of---Oil* &c.

As the Waters of the Pool of *Bethesda* moved by the Angel, performed the

* Per deum amici qualis voluptas, nonne magis falokonia, ad vestes inquinandas forinsecus, ut et manibus liceret; quemmadmodum nos nunc facimus, unguento sumpto ungi totum corpus, magisque caput. For which let the Learned consult the Original.

only

only remaining Miracle among the Apostate *Jews*, before the first coming of Christ; so this of Oil warmed by the Light performs the only remaining Miracle which is left among the Apostate Christians. The Heathen Physicians say it had extraordinary Effects in Medicine, outward and inward, cited in *Cocquii Phytolog. Sacra. de Plantis S. Scrip.* p. 144. 146. *&c.* which we hear nothing of now. *Franc. Valesius* of the S. Philosophy, to which is added *Levinus Lemnius* of the S. Plants, p. 15. "Oil applied inwardly softens and lubricates the belly; sweetens the sharp humours, blunts poisons that are newly taken; incites to vomiting, by which what is hurtful and pernicious is for the most part thrown off; and by its smoothing quality prevents poisons from entering the Veins and becoming mortal, with much more. *Casalius de veter. Sac. Christ. Ritib.* p. 198. *Hieron. in the Life of Hilarion*, says *Hilarion* saved the Life of a Son-in-Law and Daughter of *Constantia*, a holy Matron, by anointing them with Oil, *&c.* The Countrymen and Shepherds all had recourse to *Hilarion* when bit by venemous Creatures and Serpents; who certainly recovered by the holy Oil being applied to their Wounds."

Note

Note, The Climate liquated the Oil, there it had light in it. This hath been thus far rejected as a *Romish* Forgery, as the Touch of a King for the Evil is.

The People who are now employed to catch and kill Serpents for Food, for such as want to partake of their Nature; have known by Tradition, or found by Experience, that when they are bit, and the Poison has operated to within a point of Death, that Olive Oil, warmed by Light, as 'tis in the hot Countries, applied outwardly by anointing the Part bitten, either extracts the Poison, or pervades the Skin and Vessels, expels or kills the Poison, and restores the Person to his former Health; *toties quoties*. Our Doctors would have this to be a Discovery made now by chance, as the modern Heathens, after the Confusion of Tongues, made every thing that had been lost; and as our present Heathens, since our Confusion of Tongues, have made all their pretended Discoveries. I do not find that they will be pleased to try the Experiment before the Society, and attest and assert it in their Transactions, and shew us how it does this naturally; so I must relate it upon the best Authority I have, Hearsay from sundry.

A Man and his Wife who lived near *Bath*, and were by Profeſſion Viper-Catchers, came lately to this Town; and the Man offered, if a certain number of Fellows of the Royal Society *&c.* would give him-----a-piece, he would ſubmit to be bit by a Viper, and ſhew them how and with what he could cure himſelf. The Experiment was made at the Buffler's Head Tavern in *Bloomſbury*. They made a Viper bite his Arm in about the middle, between the Elbow and the Hand; ſome time after his Wife rubb'd the part bitten with ſimple Olive Oil warm'd, no Harm enſued,-----days after. Others who had not ſeen, and would not believe, agreed to give him---- more, to ſuffer the Experiment to be repeated. They made two freſh Vipers bite him, one in the Arm nearer the Hand, and the other in the Thumb; and delayed the Application of the Oil ſo long, till the Man began to be extremely ſick, to vomit and purge violently, and be in danger of Convulſions; his Wife rubbed the Parts bitten with Oil warmed, as aforeſaid. The Symptoms ceaſed not immediately, ſo they gave him ſome hot Medicines and put him to bed. The next Morning the Symptoms were off and he recovered, but

his Arm was turned green; I suppose they pretend their Medicines contributed to the Cure.

I have since seen a D. D. of *Oxford*, who saw the Experiment tried upon a Woman there. A Physician provided the Viper and the Oil, made the Viper bite her in the Thumb; in a few Minutes her Arm swelled, and she was sick almost to death. Upon rubbing the part with simple Olive Oil, in a short time she recovered, and the Swelling abated without any further Inconvenience.

I am almost certain that they put a great quantity of Salt into Olive Oil, under Pretence of preserving it. The Watchmakers are forced to free it from the Salt, to make it fit for their use. And if its Operation in these Cures be natural, and it were so freed, I doubt not but it would act quicker, if not more effectually.

It was decreed that Oil should cure the Bite of the old Serpent, and expel his Poison; and every Type was chosen with all possible Propriety. The Scriptures give the Attribute of Physicians to all three, more particularly to Christ: so the Heathens to one of their *Aleim*: And it would be happy for the Royal Society, and for

for the Societies of Propagation of what they call Chriſtianity, if they would conſult the תראפים the Healers, follow their Preſcription, and make the Experiment upon themſelves; after that, they would make all their other Experiments with another View, and ſee thoſe they have made in a new Light, and aſſiſt others to ſee them in that Light. And the Knowledge each of the Societies pretend to diſperſe, would be of another ſort; and ſuch of them as pretend to cure Diſeaſes of Body or Soul, if they were cured, would not, in doing their Offices infuſe the Poiſon, and infect their Patients with that which kills Body and Soul eternally.

As Evil is ſaid, *Pſal.* cix. 18. to enter like Oil into the Bones; and as we perceive that each of ſome Oils which ſmell, touching any part of the outſide, pervades the whole Frame of Man, and retains its Smell in the Urine; and as Oil is the ſofteſt of any Fluid, and by Interpoſition prevents hard Bodies from fretting each other, and has that ſuppling, ſheathing Quality, with the Particles compoſing the Fluid of Oil-Olive, which, as far as we can gueſs at its natural Effects, preents the Operation of the acid wounding Quality, with the Particles of the

Poison of Vipers *&c.* and restores the proper Texture to the Fluids of an Animal, into which those Particles by biting have been infused, and kills the Poison of the Serpent, which was diffused thro' the whole Body, takes off the Anguish, the Tendency to Death, supples the Parts, and restores to him his Faculties, and Abilities for the Enjoyment of this Life, makes the Fluids fit for the Light to act upon, so as to support the Frame; so Love pervades the whole Soul of Man, takes out the Rancour and Enmity infus'd into his Nature, and when he is redeemed and the Attainder taken off, prevents Separation from God, which is Death; restores his native Faculties to him, separates him from all Poison, or all Poison from him, sanctifies and qualifies him for the Society of the *Aleim*, the Support and Enjoyment of eternal Light *&c.*

If Oil had effected any other real Benefit to the Body of Man in the common Use outwardly, besides preventing the naked Parts of the Skin from being parched by Heat, and killing Poison, or suppling Wounds; 'tis likely, as 'twas so much used it would have been discovered, the Use continued, and applied to those who wanted its help.

Washing

Washing with Water was another, perhaps the first typically sacred Institution, and was to be used before the Persons ordered to be of any of the three Offices were anointed, so constituted, and though every one had been washed, particularly, the Priest was to be washed immediately before his Institution; and it was, and is, a proper Type of cleansing from outward Pollutions, and is retained in the Institution of Christianity; but it cannot penetrate the Pores, and reach to, and operate upon all the inward Parts, like Oil, nor kill Poison, but inwardly assists its Operation: and tho' this and the other typical Uses of it were described doubtless at first, because the Heathens carried them off with them, as well as in the renewal; and its common Uses were not prohibited, yet both the apostate *Israelites* and Heathens carried the Use of it, as I have said, of Blood and of Oil to Madness, expecting by their unappointed Uses of it, that Benefit which was typified by the appointed Use of it: and this in common Washing, Bathing, *&c.* preceded the common Use of Oil in anointing; and the later Heathens used Friction *&c.* so whether the supposed Effect of giving Strength or Alacrity was from Bathing, from Friction, or from Anointing, was

not easy, if it was real for them to distinguish.

Oil was to confer different Gifts to different sorts of Officers or Persons, to fit each Officer, or Person for his respective Station; was only used alone for Kings.

If Oil represented Separation, Holiness, it must be separating what was amiss in the Person or Thing, and restoring him, or it, to what were the Perfections in him or it, or what he or it, was designed for, then pouring Oil upon a Person or Thing, was emblematically separating *&c.*

Oil was used in constituting Types. But there was no Malignity in Christ, and as what it typified, Love, was *ex officio* infused into him by the Holy Ghost, that constituted him, as far as belonged to that Virtue, fitted him for the Execution of his three Offices.

What is said in *Psal.* civ. 15. *Oil making his Face to shine*, and is there applied to Christ, when the Humanity was *David* the loving, the constant Lover of *Jehovah*, and was sure of being beloved in the highest degree, he might well be said to have

what

what is typified by the ſhining of his Face.

The three that bore witneſs of him, were this Oil, the Influx of the Spirit tranſpoſed, becauſe many had the Gift of Oil firſt, and the Water, and the Blood: when the Blood had redeemed, and by preaching that had taken effect, and the Perſon accepted of it, the extraordinary Efflux of the Spirit in various Gifts, was frequently conferred. But even that was, notwithſtanding the Impudence of thoſe who pretend to have the Spirit, which directs them to reject outward Means, not to continue, unleſs they ſubmitted to be emblematically or ſacramentally cleanſed by Water from inſtituted Hands.

Oil under the two Names of שמן and יצהר typifies the ſanctifying Power of the Holy Ghoſt, pour'd into the Humanity of Chriſt, and the Power or Strength conferr'd to the Humanity by the Eſſence in him, both expreſſed *Luke* i. 35. Where, as the Holy Ghoſt is the third Perſon, ſo, he that was to build the Tabernacle of *David* for himſelf to dwell in, as appears by many Predictions, was the ſecond Perſon expreſſed by the Words, δυναμις υψιςȣ So one to ſanctify, the other, to give

Courage and Ability, to resist Attempts, to enable him to overcome Satan, to perform all Righteousness; to prove who he was, to offer himself, to undergo his Sufferings, to endure the Vengeance for Sin, to raise his Body, and finally to rule as King. *Rev.* v. 12. So, in the Types to anoint Prophet, Priest and King; the two Sons of Oil, each pour'd into the Humanity, the Lamps, in the Candlestick. *Moses* with the Oil put sacred Fire, or that Light which comes out from the Fire with Power to the Lamps: So there was not only that Light which rules; but Oil that joins with it, that it acts in; so, there was typical Light and typical Oil in the Lamps: *Rev.* i. 16. So Oil without Light cures not the Bite of the Serpent. These are the two Olive-Branches that *Zech.* iv. 12. emptied the Gold from upon themselves into the Humanity. So *Phil.* ii. 7. *but emptied out himself.* So *Mat.* iii. 11. *He shall baptize you with the Holy Ghost and with the Fire,* (which gives Light.) So *Isa.* xlii. 3. *Mat.* xii. 20. *smoaking Flax shall he not quench.* So *Acts* ii. 2. Besides *the rushing, mighty Wind,* Light, in appearance of Fire, sat upon each of the Apostles; that Fire which was

was in the Bush and burnt it not. *Jer.* xxiii. קדש *the Holy One of Israel.* Isa. x. 17. אור *the Light of Israel.* lx. 19. אור עולם *the Light eternal.* Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost and with* δυναμει *Dunamis* (which must be a Person as the Holy Ghost is) *for God was with him.* Indeed Name and Power are used as synonimous. *Acts* iv. 7. *Rom.* ix. 17. *Eph.* i. 21. *By what Power or by what Name have ye done this?* 'Tis called the Power of the Lord. *Luke* v. 17. *The Power of the Lord was to heal them.* 1 Cor. i. 24. χριστον θεου δυναμιν καὶ θεου σοφιαν *Christ the Power of God, and Wisdom of God.* So v. 4. And a great Man will needs have שמן of the Root of שם. So *Rom.* i. 3. *Concerning his Son made of the Seed of David according to the Flesh, declared to be the Son of God* εν δυναμει *with the powerful One, according to the Spirit of Holiness by the Resurrection from the Dead, even Jesus Christ our Lord.* Ver. 20. His *eternal* δυναμις *Dunamis and Godhead.* Heb. i. 3. *By the Word of his* δυναμεως *sat down on the right hand of the Majesty on high.* Matt. xxvi. 64. *Hereafter shall ye see the Son of Man sitting on the right hand* της δυναμεως *of Power. Ibid.*

Mark

Mark xiv. 62. Luke xxii. 69. της δυναμεως τυ θευ, *the Power of God.* The *Jews* allow'd that these Declarations were a Challenge of being a Person who had Power in the Essence, and of the Seat on the right hand of one or more Persons who also had Power in the Essence, and gave Judgment upon it; and the Apostles use this and θεος synonimously. *Mark* xvi. 19. *And sat on the right hand of God.* Acts vii. 55. *and Jesus,* 56. *and the Son of Man standing on the right hand of God. Ibid.* Heb. x. 12. 1 Pet. iii. 22. So *Rom.* viii. 34. *Eph.* i. 20. *Col.* iii. 1. *Heb.* viii. 1. *On the right hand of the Throne* μεγαλωσυνης *of the Majesty in the Heavens.* xii. 2. *And is set down on the right hand of the Throne of God.* As several *Hebrew* Words, for Power *&c.* such as גבר——חיל——עז——כח are sometimes joined with other personal Names, more particularly with the second Person, as גבריאל——אל הגבור——פלא——אלאדני——אלשדי. So, sometimes they are used alone, for personal Names, as *Isa.* lx. 16. אביר *the mighty one of Jacob* .i. 24. *The mighcy one of Israel.* So, such *Greek* Words, for Power *&c.* are used, for Persons who had Power after the *Hebrew* manner. As *Rev.* xv. 8. *Luke* i. 35. (as above) *The Holy Ghost shall come upon thee,*

and

and δυναμις υψιστε *shall over-shadow thee.* Rom. viii. 38. *Nor Angels---*αρχαι *Archai* ——— δυναμεις *Dunameis.* 1 *Cor.* xii. 29. *Are all* δυναμεις? 1 Pet. iii. 22. *Angels* and εξουσιων *Exousiai*, and δυναμεων. Col. ii. 15. αρχας and εξουσιας. So here, as the Holy Ghost is a Person, who was to anoint Jesus with Holiness; the Word construed Power, must stand for a Person, the Powerful One, who was to anoint him with Power; and this Influence of Power from him, who *Luke* x. 19. *gave the Seventy Authority to tread on Serpents and Scorpions, and over all the Power of the Enemy*; who had *Matt.* xxviii. 18. *all* εξουσια *Authority committed to him*, and communicated of his Power to his Apostles. *Luke* ix. 1. *Gave Power and Authority to the twelve Disciples over all Devils, and to cure Diseases.* xxiv. 49. *And behold I send the Promise of my Father upon you*, (which was *Rom.* xx. 19. to have the Power of Signs and Wonders and the Power of the Spirit of God.) 1 *Cor.* ii. 4. v. 4. 2 *Cor.* xii. 9. *Col.* i. 11, 29. 1 *Thes.* i. 5.) *But tarry ye in the City of Jerusalem 'till ye be endowed with* δυναμιν *from on high.* Acts i. 8. *But ye shall receive* δυναμιν *after that the Holy Ghost is come upon you.* 1 John ii. 27. *But the anointing that ye have received*

of

of him abideth in you &c. 2 Tim. i. 7. *For God hath not given us the Spirit of Fear, but of Power, and of Love, and of a sound Mind.* And he still communicates some degree of this Power to Believers, to enable them to withstand the Enemy, to act *&c.* This is predicted, *Isa.* xl. 29. *He giveth,* כח *Power, to the Faint, and to them that have no Might he giveth Strength.*

As I have mentioned above, it was just for the *Aleim* to undo, what the Devils attempted to do, to the Prejudice of Man, and by the same Manner as they attempted to do it. The Devils possessed the Bodies of Men some time before, and while the Essence dwelt in Christ upon Earth; and the Devils not only inclined their Minds to act irregularly, but they gave the utmost Power they had to those Bodies: as *Matth.* viii. *Luke* viii. *Mark* v. 2. *Immediately there met him, out of the Tombs, a Man with an unclean Spirit, who had his dwelling among the Tombs; and no Man could bind him, no not with Chains, because that he had been often bound with Fetters and Chains, and the Chains had been plucked asunder by him, and the Fetters broken in pieces; neither could any Man tame him;*

him. And always Night and Day he was in the Mountains, and in the Tombs, crying and cutting himself with Stones. But when he saw Jesus he ran and worshipped him, &c. The Essence gave the Humanity Power not only to cast them out, make them acknowledge and obey him, but to loose all Men who are willing out of their Bonds, and revenge all the Affronts which have been put upon them both to all Eternity. Because, as I have hinted, that these Devils confessed Christ, the Freethinkers were forced to put Advertisements in the News, that *Ratcliff* (after he was dead, who never thought of any of those Matters while he was alive, only a little before he died read to the 20th or 30th Chap. of *Genesis*, and said, he found *Moses* a clever Fellow; if he had known of him a little sooner, he would have read him thro':) and *Newton* (who neither mention'd God nor Devil in his first Impression, 'till his Colleague put in a Parcel of idle Stories) said these were not spiritual Beings distinct from Men, but Diseases in Men; so none of the Clergy durst, or cared to make any use of these Texts ever since, so never offer'd to fight against these wicked Spirits, Principalities, Powers, *&c.*

The

The first sacred Use made of Oil was to anoint Persons, who were to be Types of the Messiah, indeed to pour Oil upon their Heads; and so I think משח to constitute them each in their Office, as this was to typify the Influence of the Holy Ghost pour'd upon Christ, one would think it seem'd needless to anoint a Prophet, who was to have that pour'd upon him, which Oil typified, except it should be said that it was to confer the Spirit. And indeed, if משח signify to *constitute*, there will be but slender Evidence, that Prophets were anointed with Oil. They are distinguished 1 *Par.* xvi. 22. *Psal.* cv. 15. *Touch not mine Anointed, and do my Prophets no harm. Elijah* was commanded 1 *Reg.* xix. 16. to משח *Elisha.* But it does not appear that he anointed him, but that upon what he did the Holy Ghost was poured upon him. So *Isaiah* says lxi. 1. משח *Jehovah me*, but nothing but that he had the real *Divine Influx* appears. *Jer.* i, 5. *I have separated thee a Prophet.* Whether the second Person acted as a Prophet to the Church before his Incarnation, and so the Prophets were his Deputies, as well as Types, has not been sufficiently clear'd: Indeed I think the Prophets had an Influx from the second

ſecond Perſon, as well as from the third, becauſe the Phraſes in the Scriptures, ſuch as the Word *Jehovah* came to, ſpake to *&c.* aſſert it. Thus *Chriſt* 1 *Pet.* iii. 19. *preached to the Spirits* now *in Priſon, which were ſometimes diſobedient in the Days of* Noah. Becauſe the Prophets were frequently directed by the ſecond Perſon: becauſe *Jehovah* put part of the Spirit that was upon *Moſes* upon the lxx Magiſtrates: becauſe he executed kingly Acts in Miracles, deliver'd the Laws, the Typical Terms of Satisfaction, Prieſtly Acts in Sacrifice, Interceſſion, *&c.* When *Joſhua* had the Spirit, *Moſes* was to put part of his מהוד upon him, that all the People might be obedient to him; nay *Nathan* abſolved, which the High-Prieſt never did; Prophets anointed, conſecrated, and conſtituted both the Emblems, Prieſts, and Kings, as well as executed the Prophetical Office. And I think both theſe Influxes were upon thoſe who were Judges in *Iſrael*; and that the Kings were anointed with the Typical Influence of the ſecond Perſon, becauſe though the Holy Ghoſt was to pour infinite Influence upon the Humanity of Chriſt as Prophet, and perhaps in relation to his ſacrificing of himſelf as Prieſt, yet not ſo after his Re-

ſurrection

surrection as King. For though he was born King of the *Jews*, yet the Manhood did not enter upon his real Kingdom till after his Resurrection. Of his Kingdom in order. *Pug. Fid.* p. 234.----" *Touch not mine anointed.* They are says *R. Beracha, Abraham, Isaac* and *Jacob*; for that they were anointed with spiritual Oil, that is, with the prophetic Spirit, nobody will deny. 294.----They are the prophetic Women, says *R. Judah* in the Name of *R. Isaac*; it is written, *Gen.* xxvii. 40. *It was told Rebeccah.* Who told her? Did not *Esau* say it in his Heart, as at v. 41. *and Esau said in his heart.* Why truly the Holy Spirit told it her." *Isa.* v. 1. *by the Horn of the Son of Oil,* by the Power of the Holy Ghost. *Pug. Fid.* p. 247. *Abrabanel's (Evasion)* " He teacheth us two Reasons why God commanded that anointing, First, As a Sign of the divine Choice. Secondly, To qualify the Person anointed for the divine Influx; for by that anointing the divine Providence attended the Persons anointed *&c.*" But to leave the forced Confessions of these Impostors, and come to the Text, *Deut.* xviii. 15. Jehovah *thy* Aleim *will raise up unto thee a Prophet from the midst of thee, of thy Brethren,*

Brethren, like unto me; unto him shall ye hearken. Ibid. ver. 18, 19. cited *John* i. 45. *Acts* iii. 22. vii. 37. *Deut.* xxxiv. 10. *And there arose not a Prophet since in* Israel *like unto* Moses. *Hos.* xii. 13. *And by a Prophet* Jehovah *brought* Israel *out of* Egypt, *and by a Prophet was he preserved.* Mal. iv. 4, 5. *Remember ye the Law of* Moses *my Servant, which I commanded unto him in* Horeb *for all* Israel, *with the Statutes and Judgments. Behold, I will send you* El-jah *the Prophet, before the coming of the great and dreadful Day of Jehovah*; when those Statutes and Judgments were to be really performed. This Prophet was to communicate the Spirit that was upon him as *Moses* did; predicted *Joel* ii. 28. *Your Sons and Daughters shall prophesy* &c. *Acts* ii. 2, 17, 18. *Matt.* xiii. 57. *A Prophet is not without Honour save in his own Country.* Mark vi. 4. Luke iv. 24. John iv. 44. Matt. xiv. 5. xxi. 26. Mark xi. 32. Luke xx. 6. *For they be perswaded that* John *was a Prophet.* Matt. xxi. 11. *This is Jesus the Prophet of* Nazareth *of* Galilee. Ver. 46. *They feared the Multitude, because they took him for a Prophet.* Mark vi. 15. *Others said, that it is a Prophet, or as one of the Prophets.* Luke i. 76. *Thou Child shalt be called the*

Prophet of the Highest. Luke vii. 16. *A great Prophet is risen up.* xxiv. 19. *Jesus of* Nazareth, *which was a Prophet mighty* &c. *John* i. 21, 25. *Art thou that Prophet?* ver. 45. *Him of whom the Prophets did write.* John iv. 19. *I perceive that thou art a Prophet.* vi. 14. *This is of a truth that Prophet.* vii. 40. *This is the Prophet.* viii. 52, 53. *The Prophets are dead, whom makest thou thyself?* ix. 17. *He said he is a Prophet.* The Soldiers attempted to prove him. *Mat.* xxvi. 68. *Prophesy unto us, thou Christ, who is he that smote thee?* The Actions of this Prophet, in that and his other Offices, were the Subject of all other Prophets before and after him. *Acts* ii. 30. *Therefore* (David) *being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ, to sit on his Throne* &c. Luke i. 70. *As he spake by the Mouth of his holy Prophets, which have been since the World began.* So by *Enoch, Noah,* and all who prophesied before writing. So *Acts* iii. 18. *But those things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.* So these things were foretold by *Enoch* &c. *Acts* xxviii.

23. *Perswading them concerning Jesus, both out of the Law of* Moses, *and out of the Prophets, from Morning till Evening*: There were always false Prophets, as *Mat.* vii. 15. *&c.* The Heathens pretended to have Prophets, and they pretended, as appears in the Old Testament, to have Visions, Dreams *&c.* And under the New, as *Acts* xiii. 6. *Jude* 8. *Rev.* xvi. 13. xix. 20. xx. 10. so were to rise up, *Mat.* xxiv. 11, 24. *&c.* and many were gone out, 1 *John* iv. 1.

The real Prophets were to have, and had an end, when what concern'd Christ was predicted, fulfilled, published, and recorded. The Pretenders to Prophecy, the false ones, will always have something of their own which is false by their own Demonstration, to every one that has common Sense. 1. That each of them is sent, is false; because all the Prophets agree in one Relation, Doctrine *&c.* and aver none were to have any Direction to preach any other. And because not one of them understands what any one Prophet has said, much less what any one of such as themselves have said, or will say; so not one of them can agree with any one Prophet, or with any one

of themselves past or to come. I might proceed to several other Demonstrations, but this for the present is sufficient.

The Word נביא, Prophet signifies one who was inspir'd by, or had Access to, and Communication from the holy Spirit; and was vested with Power from the second Person to work Miracles, and was a special Messenger sent to reveal what was past, to predict things to come, to teach, direct, or reprove, to anoint Kings, Priests *&c.* They were allowed to take the Rewards of Divination, to supply their Necessities. *Elisha* refused and forbad his Servant to take any thing in the Circumstances the *Israelites* were then in; and from a Heathen, left the Miracle should be depreciated, and it should be said it was done for Reward; and for disobeying and taking a Reward, *Gehazi* was smitten with Leprosy. Extraordinarily to give Laws, to teach, nay, even upon occasion, to perform some Branches of the Office of Priest and of King; there was to be some Semblance between *Moses* and the great Prophet: *Moses* was *Vice-Aleim*, acted not only under the Holy Ghost, but under Christ; as such, *Moses* gave Laws, constituted

ſtituted emblematical Officers, taught, conſecrated, veſted, ſacrificed. *Deut.* xxxiii. 5. led and ruled the People as King, appointed political Officers, *&c.* *Moſes*, Exod. xix. 9. was to be believed for their Generations; and he predicted another whoſe firſt Office was to be the Prophet, who was to be like him, in being, as he was, one of their Brethren; as he was, greater than other Prophets, ſo in the State or Circumſtances of Time and Things, ſo in Actions, as far as thoſe of that Prophet were imitable, or as a Type could be like the Original. *Moſes* allowed himſelf to be but a Type a Schoolmaſter for the time, without any Reſervation, ſuperſeded all the Laws he had republiſhed, all the Offices he had reinſtituted, referred all the Evidence of his Miſſion, all the Power he had exerciſed in delivering and leading them, all the typical Terms of Salvation he had re-inſtituted, all the Confidence they had in them or him for the time, to another, when he ſhould come; to him, to his Deliverance, to his Direction, to his Terms of Salvation; referred all the final Hopes and Expectation of thoſe alive, or who were to live before he came, to him, and all

who ſhould live when he ſhould come; and thenceforward to the Mouth of that Prophet, *Deut.* xviii. 15. *And* Jehovah *thy* Aleim *will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; unto him ye ſhall hearken. According to all that thou deſiredſt of* Jehovah *thy* Aleim *in* Horeb, *in the Day of the Aſſembly, ſaying, let me not hear again the Voice of* Jehovah *my* Aleim; *neither let me ſee this great Fire any more, that I die not. And* Jehovah *ſaid unto me, they have well ſpoken that which they have ſpoken. I will raiſe them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my Words, which he ſhall ſpeak in my Name, I will require it of him.* *Moſes* ſhews the Difference, and Chriſt frequently refers to, and explains them. The Words which the Humanity of Chriſt ſpoke, were the Words of *Jehovah* in him: *John* i. 45. *We have found him of whom* Moſes *in the Law, and the Prophets did write,* Jeſus *of* Nazareth, *the Son of* Joſeph. The whole cited *Acts* iii. 21.

21. and vii. 35, &c. *Moses* was like Christ in typical Circumstances, Doctrine &c. *Moses*'s Name from משה was predictive, given by his new Mother from an Accident of his Condition, and her Action, as the other predictive Names of great Men were most of them given by each of their real Mothers from some Accident. And as many of the Prophets had Names descriptive of Christ, some expressive, as אליהו &c. *Moses* was passive drawn, delivered from the Cruelty of *Pharaoh*, a Type of Satan, and the Waters of the River of *Egypt*, a Type of the false Worship, or false Doctrine; and was made active, the Drawer, the Deliverer, the Leader of *Israel* out of *Egypt*. Though in the first Instance of exerting himself, he was rejected; *Exod.* ii. 14. *Who made thee a Prince and a Judge over us?* Yet, I think, *Exod.* iv. 1. they paid typical Incurvation to him, as they did the real to Christ while a Prophet. *Acts* vii. 35. *This* Moses, *whom they refused, saying, who made thee a Ruler and a Judge? the same did God send to be a Ruler and Deliverer by the hands of the Angel* &c. So was like Christ; the Difference was, the Agent was without *Moses*, within Christ, and *Moses*'s Name among many other expressive ones

in the Title of the Psalms is used, *Psal.* xc. למשה for, to Christ. So in Disposition, *Numb.* xii. 3. *Now the Man* Moses *was very meek above all the Men which were upon the face of the Earth.* Matt. xi. 29. *For I am meek,* xxi. 5. *Thy King cometh to thee, meek. Moses* was born and sent at a time when the Church was in Slavery to Heathens, almost seduced, and in danger of being lost, So was Christ. *Moses* was sent by God, Christ by and with God. *Pharaoh* sought the Life of *Moses*, *Herod* the Life of Christ; *Moses* fled from *Egypt*, Christ to *Egypt*; *Moses*, Heb. xi. 24. *refused to be called the Son of* Pharaoh's *Daughter*, and have the Kingdom upon condition to be an Idolater; chusing the Reproach for Christ *&c.* Christ not only the Kingdom of the *Jews*, but all the Kingdoms of the World upon the same Condition, chusing the Glory that was before him. *Acts* vii. 35. *This* Moses *whom they*, Exod. ii. 14. *refused, did God send.* The Essence came in Christ whom the *Jews* refused. 2 *Tim.* iii. 8. *Jannes* and *Jambres* withstood *Moses*, the Scribes, Pharisees, and Sadducees withstood Christ; *Moses* had *Aaron* a Priest to introduce him, Christ had *John* a Priest, and as predicted, a Prophet, to usher him; *Moses* had a Rod to act

act with, Christ a Sceptre the Irradiation, *Moses* was sent to preach Deliverance to Captives, the Slaves the *Israelites*, was to overcome *Satan* in his Prophets, Priests, King, and People, and in the Agents he had set up for *Aleim* by his Power in Miracles *&c.* to make those typical Devils confess his Power, pray they might not be destroyed; Christ was sent not only to the *Israelites*, who were Slaves to the *Romans*, who were Idolaters *&c.* but to all Mankind, who were Slaves to *Satan*, and by his Power was to make the real Devils confess him, and pray they might not be immediately confined in Torments; *Moses* worked Miracles before the *Israelites* and *Egyptians*, to whom they were Slaves, was great in the sight of all the People, executed Judgment upon the *Aleim* of the *Egyptians*, and made their Worshippers acknowledge his Power, inclined the *Israelites* to leave the Enemy and follow him, *Hos.* xii. 13. Christ work'd Miracles before the *Jews*, and the *Romans* to whom they were Slaves; was much greater in the sight of all Men, made Men repent, leave Idolatry, follow him, conquer'd the Devils, made them not only obey, but confess him. As *Exod.* x. 7. Some of the *Egyptians* confess'd *Moses*, so some of the Priests

Priests &c. confess'd Christ. *Exod.* x. 1. There were opportunities given to *Moses* to shew his Power, so to Christ; as upon the Man born blind &c. Every Thing and Action renew'd by *Moses* was a Typical Institution of what was to be exhibited in the Manifestation of, was to be in, or be accomplished by, Christ. *Moses* instituted or renewed the Pascal Lamb (whose Blood was to protect them from the Destroyer, to redeem them, and carry them out of Slavery) as a Type of the ensuing Deliverer and Deliverance; Christ instituted a Memorial of the real Deliverance; *Moses* by the Death of the First-born deliver'd the *Israelites*, Christ by the Death of the First-born deliver'd the Christians, *Exod.* xii. 23. As *Moses*'s Disciples were to be deliver'd from the Destroyer by the Blood of a Lamb, so were Christ's. As none of *Moses*'s Miracles took effect till the last, so none of Christ's; *when the Son of Man shall be lifted up, then ye shall know that I am.* As the *Egyptians*, who would not sprinkle the Blood of the Lamb, had their First-born destroyed; so the *Jews*, who had been God's First-born, who would not exhibit this Memorial (though the Execution was respited a few Years at Christ's

Christ's Request,) were in almost infinite Numbers destroy'd; or, as *Moses* destroy'd the obstinate *Egyptians* in the *Red-Sea* *Exod.* xiv. 30. They (the Church) believed *Jehovah* and his Servant *Moses*, Christ after that Forbearance destroy'd the obstinate *Jews* in a Sea of Blood, which made many believe Christ; *Moses*'s Followers were to ascribe the Deliverance to *Jehovah*, so Christ's. As *Moses*'s Followers the *Israelites*, when they had escaped, and their Enemies were sunk, *Exod.* xv. 1, sung the Song of *Moses*; so Christ's Followers, when they were delivered, and their Enemies sunk, *Rev.* xv. 3. *And they sing the Song of* Moses *the Servant of God, and the Song of the Lamb, saying.* ——As *Moses*'s Typical Deliverance produced a new Commencement of the Year, and a new *Æra*, so Christ's real Deliverance. *Exod.* xiii. 2. *Moses* separated, sanctified the First-born of Man, which opened the Womb, and of Beast, to *Jehovah*; and *Exod.* xxii. 29. those and the chief Fruits, before the Law was renewed upon the old Foundation, and beside the ordinary Sacrifices, those clean, *Numb.* xviii. 17. *Deut.* xv. 19. to be sacrificed and eaten. But *Numb.* iii. 13. viii. 17.

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applies that Separation of the *Levites* instead of the First-born, to the new Type of smiting the First-born of *Egypt*, and delivering them; so Christ, the First-born, was sanctified from the Womb, born without Pollution, and his first and chief Fruits were separated and sanctified for the real Deliverance, Sanctification, Justification *&c.* *Moses* applied the Sabbath, the Day of Rest, which had been instituted to commemorate the finishing of the Formation of this System in six Days, on the seventh Day, *Deut.* v. 15. to this Deliverance from *Egypt*; Christ the first Day, to the real Deliverance compleated on that Day by his Resurrection. *Moses*'s Deliverance was made the typical Cause or Consideration of Obedience to his Law, Christ's real Deliverance the real Consideration of Obedience to him. *Deut.* iv. No Manifestation like that to *Moses*, no Deliverance like that of *Moses*, 'till the grand Manifestation, the real Deliverance by Christ. The second Person in a Species of Presence went with *Moses*, he in his real Essence was in Christ. The Voice from Heaven, the emblematical Glory appeared to testify for *Moses*; the Voice from Heaven, the real Glory, the Dove *&c.*

&c. for Christ. *Exod.* xxxiii. 14. The פנ Faces, a Person of *Jehovah*, went with *Moses*, was in Christ. *Isa.* lxiii. 11. *Jehovah* went along with *Moses*, he was in Christ. The Holy Ghost was upon *Moses* in a great degree, upon Christ without Measure. *Moses* fed the People in the Wilderness, with typical Directions from God, Christ by himself, Apostles *&c.* fed Men about forty Years with the true Directions from God in him. *Moses* gave the typical Bread, the Manna, which came down from these Names, Christ gave the real Bread, Bread which came down from the real Names. *Moses* gave them Water in the Wilderness out of the Rock, Christ, *Joel* iii. 18. gave Men the Water of Lives out of the Rock, *Jehovah* in him, the Rock upon which he was to build, and did build his Church. *Exod.* xviii. *Moses* taught the People the Laws and Statutes, enquired of the *Aleim* in difficult Cases, and appointed Judicial Officers upon the original Settlement, before any but the Passover were renewed; so Christ taught the Laws of his Kingdom, appointed Officers *&c.* before the new Law by his Death *&c.* took effect. *Exod.* xx. when the Decalogue was published, before the *Berith* was cut off, and the Law renewed,

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Jehovah speaks to *Moses*, and he to the People, of Altars and Sacrifices, as things established, and only limits the Forms of their Altars. So xxii. 20. so ver. 29. of First-Fruits, First-born *&c.* So Christ of his Sacrifice, First-Fruits, Altar *&c.* as things decreed before he was cut off. *Moses* was forty Days in the Mount, Christ forty Days in the Wilderness. The Law was, *Acts* vii. 53. by the Disposition of Angels, *Gal.* iii. 19. It was ordained *by Angels in the Hand of a Mediator*, in the Bush and upon the Mount: they are referred to *Psalm* civ. 4. *And his Ministers a flaming Fire*, explained *Hebrew Writings Perfect.* The Gospel was delivered by the Essence in the Man, predicted *Gen.* xlix. 10. *Deut.* xxxiii. 21. *Psal.* lx. 7. cviii. 8. *Isa.* xxxiii. 22. cited *James* iv. 12. *Moses*'s Face shone irradiated Light, we suppose in the Mount, because it did when he came down; Christ was transfigured in the Mount, his Face irradiated, as the Light of the Sun, and even his Raiment was as white as Light. *Moses*'s Face shone, but was veiled while he spoke to, or delivered the Laws to the Children of *Israel*; the Faces in Christ shone, but was veiled by his Flesh, while he was delivering his

Laws.

Laws. *Jehovah*, by *Moses*, only renewed or pronounced anew the typical Law, and denounced Captivity *&c.* to the *Jews*, if they disobeyed; *Jehovah* in Christ pronounced publish'd the real Law, and not only predicted or denounced, but, executed their Destruction and Dispersion, for refusing to obey: as predicted by *Moses*. As the Substance of *Moses*'s Law was typically cutting off the בר־יח the Purifier, and sacrificing it, and sprinkling the People with the Blood, repeated and illustrated in various manners, to make the *Israelites* as *Deut.* vi. 5. love *Jehovah* their *Aleim*, for redeeming them as *Levit.* xix. 18. to love their Neighbours as themselves, couched under the Type of the Redemption from *Egypt*, so *Mat.* v. 17. He was not come to destroy the Law, or the Prophets, but to fulfil: the Substance of Christ's Law was by his real Sacrifice or Purification to make Men as *Mat.* xxii. 57, *&c.* love the *Aleim*, for that real Deliverance, and their Neighbours, in Gratitude and Compliance to that Design. *Mat.* vii. 12. *For this is the Law and the Prophets.* *Moses* instituted or renew'd the Jubile, a Type of breaking the Bonds of their Captivity of Slavery, Sin, Death, by the

the Sound of the Names, through the Power of the Ram, of their Deliverance by Sacrifice, Atonement *&c.* Christ gave a real Jubile, in the Gospel, to all who will accept of it: As *Moses* gave Precepts to his Disciples, to keep, to observe, to meditate upon, to make Emblematical Memorials, of what was couched under, the typical Things and Actions in his Law, to talk of them, to teach their Children *&c.* to defend the Evidence of his Mission and Authority, to oppose and demolish all Footsteps of the Doctrines or Practices of the Heathens and of those who offered to introduce them: so, Christ gave Precepts to his immediate Disciples, and by them to others, to observe, to keep in Memory, what was compleated by him in real Actions, to preserve and maintain the Evidence and Authority of both, to oppose and demolish the Doctrines of the apostate Jews, and all Footsteps of the Heathens, Epicureans, and Imaginers, now call'd Freethinkers, and all Heresies which should ever be hatched. The Method prescribed by *Moses*, to take the Benefit of this Redemption, was by Faith; and its Effects, in the Heart; *Deut.* xxx. 11, 12, 13, 14. so by Christ, *John* viii.

viii. 24. *For if ye believe not that I am* (that it is my Property my Right to bee) *ye shall die in your Sins.* Jude 3. *Earnestly contend for the Faith.* So *Rom.* x. 6, 7, 8. *&c.* in other Words. *Levit.* xi. 44. xix. 1. xx. 7, 26. *Ye shall be holy, for I Jehovah your Aleim am holy.* So 1 Pet. i. 16. ——*Be ye holy, for I am holy. Moses* built the Tabernacle, מועד, the Emblem of the Body of Christ, wherein the Types of the Essence of Christ were placed: The Essence built the Body of Christ, where he essentially dwelt. *Exod.* xl. 34. the typical Glory filled *Moses*'s Tabernacle; the real Glory, Christ. *Levit.* i. 1. *Jehovah* in the *S. S.* spoke to *Moses* with the typical Presence in the Tabernacle of מועד: *Jehovah* spoke from Heaven to the real Presence in the true Tabernacle of מועד *Jehovah* spake by the typical Presence in *Moses* to the People. *Jehovah* in the real Tabernacle, the Body of Christ, spoke not only to *Moses* and to *Elias*, but to Jews and Gentiles. As *Jacob* had twelve Sons, so the eldest of each Tribe was a Chief, a Leader under *Moses*; as *Exod.* i. 5. the Family of *Jacob*, the Church, who went into *Egypt*, were seventy; so *Exod.* xxiv. 1. seventy Elders were appointed to go up into the Mount; and *Numb.* xi. 16.

Moses was to appoint seventy, and part of his Spirit was to be put upon them. So Christ chose twelve Apostles; and *Luke* x. 1. seventy Disciples, gave them Power &c. *Moses* made all the rest of the Tabernacle, and all the *Apparatus*, filled the Laver with Water, prepared the Ointment and Incense, established a new Priesthood, appointed a Chief-Priest and Assistants, sacrificed for them, consecrated, vested, and anointed them, published and taught the Law. Christ was constituted Priest and Sacrifice, by the Oath of the Covenant, renewed to *David:* he was baptized by *John*, constituted others. 1 Cor. xii. 28. *And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers* &c. *Ephes.* iv. 11. *And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers.* *Numb.* xvi. Those who rejected *Moses*'s Method of Sanctification, and said the People were holy, went down into the typical Pit; so must those, who reject Christ's Method, into the real Pit. The Idolatry of such as own'd *Aleim*, though false ones, pardoned by *Moses*'s Law upon Repentance, but such as would be saved by their own Methods, had no Terms: so, in Christ's. *Deut.* xxx. *Moses* preach-

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ed that Repentance, even in Captivity, should be accepted: so Christ. *Numb.* xiv. Those who believed *Jehovah* by *Moses*, and were ready to fight those who opposed their Entrance into the Land, entered and enjoyed: Those who would not believe *Moses*, would enter by their own Power, were slain by the Enemy or died in the Wilderness. So those who believe *Jehovah* in Christ, and join against the Enemy, only enter; and those who will attempt to enter without him, fail. The People sometimes blessed, sometimes were ready to stone *Moses*; so they were to Christ. It was typical temporal Death under two or three Witnesses, *Deut.* xix. 15. *Heb.* x. 28. *to despise* Moses's *Law*. It was, is, and will be eternal Death to despise Christ's. Many were cut off from the People, that is, slain by the hand of the *Aleim*, for approaching to the typical Exhibitions, unclean, or *&c.* 2 *Par.* xxx. 18, 19, 20. many sick for that Offence, and at the Prayer of *Hezekiah*, healed. So 1 *Cor.* xi. 30. for approaching the Memorial without a due Sense of the Benefit, or Thankfulness——*For this cause many are weak and sickly among you, and many sleep.* Exod. xxxii. 11. *Moses* offered something, interceded, and obtained Pardon for the

Idolatry of the *Jews*, ver. 32. *Yet now, if thou wilt, forgive their Sin: and if not, blot me, I pray thee, out of thy Book which thou hast written.* Christ offered himself, interceded, and obtained Pardon, for the Idolatry *&c.* of all the World. *Numb.* xii. 13. *Moses* interceded for his Opposers, and obtained Pardon: Christ for his Opposers, obtained Pardon for some and Respite for others. *Numb.* xii. 7. *Jehovah* bore witness of *Moses, that he was faithful in all his House*; that he was more than an ordinary Prophet or Seer, *Exod.* xxxiii. 11. *And Jehovah spake unto* Moses *face to face, as a Man speaketh to his Friend*; Numb. xii. 8. *With him will I speak mouth to mouth; even apparently, and not in dark Speeches.* Deut. xxxiv. 10. *And there arose not a Prophet since in* Israel *like unto* Moses, *whom* Jehovah *knew face to face* &c. This was the nearest *Jehovah* could approach to a Man, without being united to him. In the Old Testament, the Holy Ghost by *Moses*, and all the Prophets, describe Christ to be compound of the Essence and Man: in the New, the Three bear witness of that; the Father by a Voice from Heaven, the Holy Ghost by *John*, the Descent of the Dove, and all the inspired Writers, the Essence in Christ

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by Omnipotence in Miracles, Omniscience in Actions, by Confession *&c.* The most earnest Desire of *Moses*, and the highest Honour that ever was allowed to Man before Christ's coming, was to *Moses*; *Numb.* xii. 8. *And the Similitude of* Jehovah *shall be behold:* so *Exod.* xxxiii. 23. *Moses* had a Glimpse of the Glory, of the Essence, in his אחרית latter or new State. Christ had seen it above, and shewed it to the World. *John* i. 18. *No Man hath seen God at any time, the only begotten Son which is in the Bosom of the Father, he hath declared him.* Deut. xxxiv. *Moses* died before they entered into the Kingdom; so, Christ compleated his prophetick and priestly Office, as far as his Sacrifice by Death, before he and his Followers entred upon the Kingdom. The *Israelites* were said to be baptized to *Moses* in the Sea and in the Cloud: The World was, or was to be baptized to Christ: The Law was called the Law of *Moses* down till Christ: The *Jews*, said, *John* ix. 28. *We are* Moses's *Disciples.* The new State is called by Christ's Name, and we are all, or should be his Disciples, Christians; *Moses* conducted the Children of *Israel* from *Egypt* to the Borders of *Canaan*, beyond *Jordan*, the Type of the true *Ca-*

naan. When *Moses* the Prophet, and *Aaron* the Priest, died, the Spirit of the Prophet was to rest upon *Joshua* (called *Jesus*, *Acts* vii. 45. *Heb.* iv. 8.) as King, who (as *Moses* had led them out) was to lead them into the Possession of *Canaan.* In the first part, the People did nothing, only their Minds were convicted, and they were ready to follow their Leader. In the second, though they join'd in Battle against those who offer'd to obstruct their Passage or Entrance into *Canaan*, yet it appears by the whole History, and those Rehearsals of the Actions which were intended for Application to the real Deliverance and real Possession, of which below, that the grand Article was to believe and to attribute the Success to their *Aleim*; to declare that it was not their Sword, nor their Bow, which gave them the Victory. This is largely recorded; and confessing this typically, was a typical Condition of their Tenure. Christians are to make the same Confession: they are delivered by the true משה without any Act of theirs, but, believing and following: they are in their Passage to join in battle against the Adversaries: but as *Numb.* xiii. 17. הושע had his Name changed to be also an expressive Type: It is the true יהושע, the Essence

Essence, the Saviour, who is to put them into Possession: so 1 *John* iv. 2. *Every Spirit that confesseth that* (this) *Jesus* (this Essence the Saviour, this) *Christ* (this Anointer) *is come in the Flesh, is of God*: and this is our Tenure. Hence it appears, that the Devils were forced by Christ to confess this, so it can be of no advantage to them. When some other Points are clear'd, these may be further clear'd; and many more Instances may be added, and almost every Action may be suited to the most minute Circumstance.

The Aromaticks are to be considered, as appendant to the Oil, in all things that concern'd the Priest, and what any ways related to the Priesthood; and as the Oil was, they were Types of Christ's spiritual Actions. It is observable, that great Charge was given *Exod.* xxx. 24. that the בשמים those Species of Aromaticks, should be mixed with the Oil, and made into an Oil, so as to make it an inseparable Consistence for Ointment, after the Art of Confectioning. 'Tis evident that Oil-Olive is separated by the Air, from any other sort of Fluid, but is insinuated into the Pores of any Solid, except Ice or such as are concreted Fluids, and can hardly be separated. These Aromaticks, Gums, *&c.* were between the

two, and the meaning is, that they were to be pour'd with the Oil, and not to be diffused in Odour without the Oil, because it was the Principal, that which made their Odour acceptable.

The Species of Aromaticks, called סמים, had no Olive Oil mixed with them, and differed from the בשמים; they would not send out their Odour without Fire, so were to be offered by Fire, upon the Altar of Incense in the Tabernacle, and upon the Censer within the *Sanctum Sanctorum*, and in some Instances upon Censers abroad; and must be included, because they belonged to the Priesthood: A Charge is also given about them, *Exod.* xxx. 34. they were to be made a Substance which would enflame and send out Fume, by the Art of Confectioning. ממלח salted, as the Idea of Salt is to fix, make consistent, so durable; whether this was made by a mixture of Salt which was also added to all Offerings, or fixed by Art, may be disputed: Which soever of the spiritual Actions of Christ these were Types, whether of Prayer, or Intercession, or Perseverance in all; that, it represented was of infinite force with the Father, *Levit.* xvi. 13. this prevented the

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High Priest's Death when he went into the *Sanctum Sanctorum. Numb.* xvi. 47. this made Atonement and put a stop to the Plague. *Revel,* viii. 3, This was added to the Prayers of the Saints, to make them acceptable.

The Person of the High Priest was to be without Imperfection, adorned with the Holiness of *Jehovah*, with all Perfection, with Oil, Perfumes *&c.* The Creatures sacrificed were to be clean, free from ill-natur'd or dirty Actions, and such as had some typical Perfections in them, and were benign and beneficial to Man; and the things added, those of the chief Use or Delight to Man; Christ did not only offer a human Body and Blood, or Life; like one, whom the Devil, to delude or evade this, perswaded to be sacrificed, to throw himself into *Ætna*, or *&c*, but all that was his, to attone, strengthen, sanctify and justify, all the Virtues that were in him, Light, Wisdom, Justice, Holiness, Strength, Perseverance; the Confessions, Prayers, Praises, and all the other Actions, which he by those Virtues in him performed; all the Effects of the Power of the Essence in him, and of the Influence of the Holy Ghost, so all his Merits: He, as the

the chief Firstling, First-born, the chief Fruits, the Fragrancy of all the chief Aromaticks, all which Adamah, Heaven, Earth, and Waters could produce, and much more, which were upon him by the Ointment, and which were burnt upon the Altar of Incense, all sanctified with the celestial Disposition of Oil, to make them acceptable to the *Aleim*; and for the benefit of himself, as Intercessor and King, which he claim'd in the *Sanctum Sanctorum*, and be communicated to his younger Brethren, all Mankind. He, typified by the various Species and manners of Perfumes, Gifts and Sacrifices, voluntarily perform'd all good Works, then suffer'd the Sword and Wrath of the Father, by being slain, by being roasted or burnt by Fire, offer'd himself and them, all really, so justified himself and the *Aleim*, and justified and qualified to be sanctified, all that came in, and to them, all things that were created in this System. So *Levit.* xxvi. 31. *I will not smell the Savour of your sweet Odours.* Ezek. xx. 41. *I will accept you with your Savour of Rest, when* &c. *Amos* v. 21. *I will not smell your Holy-days*, (or Thank-offerings). Psal. xlv. 8. *All thy Garments smell of Myrrh, Aloes and Cassia*;

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out of the Palaces of Elephants-Teeth, or Horn. Cant. i. 3. *Because of the Savour of thy Oils, the good sorts, Oil pouring out is thy Name; therefore do the Virgins love thee.* 13. *A Bundle of Myrrh is my Beloved unto me;——as a Cluster of Camphire* (Cypress.) iii. 6. *Who is this that cometh out of the Wilderness like a Pillar of Smoak, perfumed with Myrrh and Frankincense, with all Powders of the Merchant?* v. 13. *His Cheeks as a Bed of Spices, as Towers of Perfumes: his Lips are like Lillies, dropping sweet smelling Myrrh.* Ephes. v. 2. *And hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.* Communicated: *Cant.* i. 12. *While the King sitteth at his Table, my Spikenard sendeth forth the Smell thereof.* Mat. xiv. 3. *And there came a Woman having an Alabaster-Box of Ointment of Spikenard, very precious; and she broke the Box, and poured it on his Head.* John xii. 3. *And the House was filled with the Odour of the Ointment.* Cant. iv. 6. *I will get me to the Mountain of Myrrh, and to the Hill* לבונה *Frankincense.* ver. 10. *How fair is thy Love, my Sister, my Spouse! How much better is thy Love than Wine! and the Smell of thy Oils above all the Aromaticks!--and the Smell of their Garments*

as

as the Smell of Lebanon, (the Place of Frankincense.) 13. *Thy Plants are an Orchard of Pomegranates, with pleasant Fruits, Camphire* (Cypress) *with Spikenard, Spikenard and Saffron, Calamus and Cinnamon, with all Trees of Frankincense, Myrrh and Aloes, with all the chief Spices.* v, 1. *I am come into my Garden, my Sister, my Spouse; I have gathered my Myrrh with my Spice, I have eaten my Honey-comb with my Honey, I have drunk my Wine with my Milk* &c. which explains *Isa.* vii. 15. *Cant.* v. 5. *I rose up to open to my Beloved, and my Hands dropped with Myrrh, and my Fingers with sweet-smelling Myrrh.* Hos. xiv. 6. *His Beauty shall be as the Olive-Tree, and his Smell as Lebanon.* 2 Cor. ii. 15. *We are unto God a sweet Savour of Christ.* Phil. iv. 18. *sent an Odour of a sweet Smell.* Prov. xxvii. 9. *Ointment and Perfume rejoice the Heart.* Mat. ii, 11.---*and fell down and worshipped him: and when they had opened their Treasures, they presented unto him Gifts; Gold, and Frankincense, and Myrrh.*

Ointments and Odours were in use among those who worshipped the false *Aleim*, and so also were in use before the Heathens separated at *Babel*; and were

Types

Types of what they expected, as well as they were, to Believers. *Prov.* vii. 17. *I have perfumed my Bed.* Isa. lvii. 9. *And thou wentest to the King with Ointment, and did'st increase thy Perfumes.* Amos vi. 6. *and anoint themselves with the chief Ointments.* So when all these were to cease, *Rev.* xviii. 10. *Alas, alas, that great City of* Babylon:——*and the Merchants of the Earth shall weep and mourn over her, for no Man buyeth her Merchandize any more: the Merchandize of——and Cinnamon, and Odours, and Ointments, and Frankincense.* I need not cite Authorities to prove, that the Heathens sanctified their Priests and every thing belonging to their Priesthood, those who went to War, and many other Persons and Things, by Ointment: Their Books, nay voluminous Abstracts out of them, are in every one's hand.

The Clergy, who have written of these things, have made the *Jewish* High-Priest in his Habits, emblematical Ornaments, Appointments, and with his Perfumes *&c.* the Figure of a Christian High-Priest *&c.* in one or more Churches; and the Habits, Ornaments, Ointments, Perfumes *&c.* Emblems, of the Perfections in the Christian High-Priest; the inferiour Priests and Le-

vites

vites, Figures of the inferiour Orders in the Church, and their Ornaments, Types of Perfection in the Clergy. The antient *Jews*, a parcel of Brutes, but a Church, so an Emblem of the Christian Church; I must strip them of these imaginary Honours. The second Person was in some sort Intercessor for the *Israelites* before his Incarnation; and the First-born, and after *Aaron* and his Sons, and extraordinarily *Moses*, were his Deputies, so Types, the typical כהן Intercessor.

The Person, who, as the Word expresses, had access to the typical Presence, as the real One had, and hath to the real Presence, was to be anointed with Oil mixed with the choicest, or most grateful of such Aromaticks as Land or Water could produce, called בשמים that is such as would dissolve in, and mix with Oil, make an Ointment; and such as were volatile or free, as the Air could diffuse in Odours without the Assistance or Force of Fire, by the help of Light and Spirit; Myrrh, Cinnamon, sweet Calamus, and Cassia. They were, *Exod.* xxx. 26. to anoint with this the Tabernacle מועד——which was a Type of the Humanity of Christ: and the Ark העדת ----Whether that included the

the Cherubim, may be disputed, because they were to have more than the Influx, a Species of Presence in them. Indeed the Ark, when anointed, made them holy by touching it, much more as the Cover of it and they were of one Piece, though they and the Ark seem to have been for different Uses. The Cherubim with the Wrath, Sword *&c.* as one may say, contained the *Rubbim's* part of the Covenant, and the Ark contain'd Man's part of the Covenant; yet they were both to the same end, to keep the Way to the Tree of Lives. *Jacob* anointed either the human or all the Heads. In the Comparison, *Ezek.* xxviii. 14. the Cherub mention'd, is join'd with anointed or constituted. And the Heathens anointed all their Images. But *Jacob* only used Oil to make the Type like the Original. It seems proper that the same Benignity which was in the Originals, should be typically in what was constituted their Emblem; or in the Actions of that Presence which dwelt in them. And that the Smell, the Odour, the Benignity of the *Aleim*, should be made sensible and grateful to the Intercessor, reciprocally, as those of the Priest, the Intercessor, were

to

to them. Both which were to have their Influence upon Men, by the Assistance of the Holy Ghost; so that the Smell of the Odours of the Priest might be communicated to Men; so they were to anoint, as Exod. xxx. 27. *the Table and all his Vessels, and the Candlestick and his Vessels, and the Altar of Incense, and the Altar of Burnt-Offering with all his Vessels, and the Laver and his Foot. And thou shalt sanctify them, that they may be holy.* By which the Ground they stood upon, the Bread of the Faces, the Incense, the Water, the Sacrifices &c. or any of them which were not holy, or which were pronounced holy, became in this sense typically holy, and partook of the Odour of the Oil with these Aromaticks. *ver.* 30. *And thou shalt anoint* Aaron *and his Sons, and consecrate them, that they may minister unto me in the Priest's Office.* This was not to be imitated or put upon other Men, on penalty of being cut off: and it was, and is eternal Death for any one to pretend to put upon himself that Smell which is acceptable to the *Aleim*, but the Person the High-Priest represented. The Oil sent forth Light to the Priest supplying the Lamps; *Exod.* xxx. 7. *making it good.* Nothing

thing was done to make the Oil holy; it made all Persons and things holy. The Blood attoned, but this made holy; 'tis called 2 *Reg.* xx. 13. שמן הטוב *The Oil which makes good.* The Blood was sprinkled upon all then; but the Oil poured, perhaps upon some Prophets, and with Aromaticks upon the Tabernacle, its *Apparatus*, and Chief-Priests, upon most of the Sacrifices, upon the Lepers, and alone upon the Kings; till he who the Prophet, Priest, and King, outer Tabernacle and Sacrifice *&c.* represented, was anointed with the Holy Ghost, and with Power: and redeemed Man by his Blood, and conferr'd it by the Holy Ghost upon his Followers. Christ refers all Holiness up to the Oil, or to the Ointment of Oil with Aromaticks; as in *Mat.* xxiii. 17. The Temple sanctifieth the Gold, the Altar the Gifts: Oil was a Substitute of that Benignity then in the *Aleim*, as well as a Type of that which was in the Person of the Essence, which was to be in Christ; and of that which was to be infused by the Holy Ghost into Christ: This Oil in Christ was that Benignity in the Essence, and the Charity, Love of God and his Brethren in the Humanity. *Martin. Lex.* " The Oil of Gladness-----The Oil which Christ was anointed with, was not

material but spiritual, sacerdotal Holiness; Prophetic Wisdom; Regal Power; and thence Glory and Joyfulness. The Unction is that gracious Act by which these Blessings were plentifully poured out on Christ, to adorn the Humanity which was united to the Deity, and to procure the Business of our Salvation. *Lip. Caten.* on *Exod.* 669. *Psal.* 44.---This is spoken to Christ. *Therefore was thou anointed that thou might anoint others. Thou was anointed with the Oil of Gladness above thy Fellows*, that is more than thy Apostles; for thou hadst the fountain, they received out of the Streams." Christ in the Types of him, was both anointed with holy Oil, and holy Ointment. The Types were to have Oil or Ointment to make them acceptable: He was to have the Disposition the Oil typify'd, to perform the Actions the Aromaticks typified; so all the Sacrifices typifying Christ's Merits *&c.* were to have Oil put upon them; were to be offer'd and accepted according to that Disposition. But the Sin-Offering was not to have Oil upon it, because the Person it represented in that Action was to be dealt with, not after the Disposition in the Essence, exhibited by Oil mercifully, but rigorously, to bear the Burthen of the Father's strict Justice, of his Vengeance upon

upon the Sinner; when this was finished, the Essence and Influence, with the Soul, withdrew from the Body of *Christ*. This one Specimen is enough to shew that there was a Necessity to exhibit the Types in various Manners, to make them intelligible. There was to be no Oil nor Frankincense added to the Offering for Jealousy, because if guilty, she was to be severely punished, and become nauseous; so some had Frankincense, others none: And *Levit.* xiv. 10. in cleansing the Leper, there was to be Oil mingled with his Meat-Offering, and a Log of Oil to be put upon him; and after he had been sprinkled with Water mixed with Blood; and the right Ear, Thumb, and great Toe, touched with Blood: *ver.* 26. *And the Priest shall pour of the Oil into the Palm of his own left Hand; and the Priest shall sprinkle with his right Finger, some of the Oil that is in his left Hand, seven times before* Jehovah. *And the Priest shall put of the Oil that is in his Hand upon the Tip of the right Ear of him that is to be cleansed, and upon the Thumb of his right Hand, and upon the great Toe of his right Foot, upon the place of the Blood of the Trespass-Offering; and the rest of the Oil that is in the Priest's Hand, he shall put upon the Head of him*

that is to be cleansed. The Man that is to be cleansed, must have all his Faculties touch'd with real Blood and real Oil.

There were several preparatory Types and Actions before and after the anointing of the Chief-Priest, which were needless at the anointing of a King; *Exod.* xxix. the Sacrifices for him and his Sons were to be brought and ready. He was to be washed by the Prophet with Water. The emblematical Garments and Ornaments, Types of what was to be really in or with Christ, were to be put upon him by the *Vice-Aleim* Moses: and he was to take the anointing Oil, and pour it upon his Head, and anoint or constitute him. He was to gird them with Girdles, and put on the Bonnets, and fill their Hands: and they were to put their Hands upon the Heads of the Sacrifices, which were in order to be slain and sacrificed. And *Moses* was to put the Blood upon the right Ear, Thumb, and Toe of *Aaron* and his Sons; and put the Offerings into their hands, and wave them. And after the Sacrifices were waved and burnt, to sprinkle the Blood, and the anointing or constituting Oil upon *Aaron* and his Garments, upon his Sons and their Garments; and those were to sanctify him and his Garments *&c.* for Chief-

Priests,

Priests, and them or their Garments for inferior Priests or Assistants. (as the Chief acted several Parts, so he was to have Garments *&c.* to express what was to be upon Christ, and what he was to communicate by each part; so *Levit.* xvi. 4. when he slew the Bull, and enter'd the *Sanct. Sanct.* he only had his white Linen Garments upon him.) The Remainder of the Sacrifices, with Offerings, were to be divided; *Moses* was to have the Breast of the Ram for his part, and wave it; and *Aaron* and his Sons were to boil and eat the Flesh and the Bread, and what remained was to be burnt; and they were to abide seven Days, the time of their Consecration, at the Door of the Tabernacle; *Levit.* viii. *executed.* I might describe the Actions of the Priest, and shew the Similitude between them and Christ's the real Priest; particularly, that as the Priest did every thing, so Christ has done every thing which relates to Atonement *&c.* But that and many such would swell this beyond the Patience of my Readers, and may be done by others; I must add a few Texts and proceed to the Emblems, which in course should have been first.

There are many Predictions of the priestly Office of Christ, as well as Evi-

dences of the Completion, *Deut.* xxxiii. 8. *Let thy Thummim and thy Urim be with thy Holy One*; put Plural, as the Lamps were, seven, infinite, though one Candlestick, one Light. *Gen.* xiv. 18. *And* Melchizedeck *King of* Salem *brought forth Bread and Wine: and he was Priest of the most high God:* cited *Heb.* vii. 1. 1 *Sam.* ii. 35. *And I will raise me up a faithful Priest, that shall do according to that which is in my Heart; and I will build him a sure House, and he shall walk before mine anointed for ever.* 2 Par. vi. 41. *Let thy Priests,* O Jehovah Aleim, *be clothed with Salvation.* Psal. xvi. the whole.——*Their Sorrows shall be multiplied, that give Gifts to another; their Drink-Offerings of Blood will I not offer, nor take up their Names in my Lips.* (I will neither act as Priest nor Intercessor for them) *Psal.* xx. the whole,---*Remember all thy Offerings, accept thy Burnt-Sacrifice, Selah,* &c. *Psal.* cx. 4. Jehovah *hath sworn, and will not repent, thou art a Priest for ever after the order of Melchizedeck.* Heb. v. vi. vii. 10, 21. Psal. cxxxii. 9. *Let thy Priests be clothed with Righteousness.* V. 16. *I will also clothe her Priests with Salvation.* Isa. lxi. 6. *But ye shall be named the Priests of Jehovah. Ver.* 10. *I will greatly rejoice in Jehovah;*

hovah; my Body shall be joyful in my Fœderator: for He has clothed me with the Garments of Salvation, He has covered me with the robe of Righteousness as a Bridegroom. יכהן *He will interceed for Glory; and as a Bride* תעדה *thou wilt institute her with her Ornaments. Hos.* iv. 4. *This People are they which strive with the Intercessor.* Zach. iii. the Priesthood and Kingdom promised to the expressive Name of יהושע (said to be, *Hag.* i. 1. בן יהוצדק) by עמדים------- *Mal.* ii. 7. *The Priest's Lips should preserve Knowledge, and they should seek the Law at his Mouth: for he the Messenger* Jehovah *of Hosts.* It was declared or predicted, 2 *Par.* xv. 3. that the *Israelites* had been, or were to be without כהן מורה *a teaching Priest:* and predicted, *Hos.* iii. 4. that they should be a long time without such a one, described by the Emblems; and a Promise is imply'd that such a one should come; *Acts* xxiii. 4. *Revilest thou God's High-Priest?* Hebr. ii. 17. *That he might be a merciful and faithful High-Priest.* iii. 1. *Consider the Apostle and High-Priest of our Profession.* iv. 14. *We have a great High-Priest, that is passed into the Heavens.* 15. *We have not an High-Priest which cannot be touched with the feeling of our Infirmities.* Heb. v. 1. *For every High-Priest---*

and no Man taketh this Honour to himself, but he that is called of God, as was Aaron: *so also* Christ *glorified not himself, to be made an High-Priest; but he that said unto him, thou art my Son, to-day have I begotten thee.* As he saith also in another place, *Thou art a Priest for ever after the Order of* Melchizedeck: *ver.* 10. *called of God an High-Priest after the Order of* Melchizedeck. vi. 20. *Whither the Forerunner is for us enter'd, even Jesus, made an High-Priest for ever, after the Order of* Melchizedeck. *Heb.* vii. 12. *For the Priesthood being changed, there is made of necessity a Change also of the Law.* Psal. lx. 7. Judah *is my* מחקקי *Law-giver.* Heb. vii. 14. *Our Lord sprung out of* Judah; *of which Tribe* Moses *spake nothing concerning Priesthood.* Ver. 21. *For those Priests were made without an Oath: but this with an Oath, by him that said unto him, the Lord sware and will not repent; thou art a Priest* &c. Ver. 24. *But this, because he continueth ever, hath an unchangeable Priesthood.* Ver. 26. *For such an High-Priest became us, who is holy——who needeth not daily, as other High Priests, to offer up Sacrifices* &c. *For the Law maketh Men High-Priests which have Infirmity; but the Word of the Oath which was since the*

Law,

Law, the Son, who is perfected for evermore. viii. 1.——*We have such an High-Priest, who is set on the right hand of the Throne of the Majesty in the Heavens* &c. 3. *For every High-Priest is ordained to offer Gifts and Sacrifices, wherefore it is of necessity that this Person have something also to offer.* ix. 11. *But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us* &c. x. 21. *And having an High-Priest over the House of God: let us draw near* &c. xiii. 11, 12. *For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High-Priest for Sin, are burnt without the Camp. Wherefore Jesus also, that he might sanctify the People with his own Blood, suffered without the Gate.* 1 Pet. ii. 5. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ,* ---9.---*a royal Priesthood.* Rev. i. 6. v. 10. *Made us*-----*Priests unto God.* xx. 6. *But they shall be Priests of God, and of Christ.* When the Heads of Families had

abused

abuſed the typical Office of Prieſt, the Levitical Law, *Gal.* iii. 16. *was added becauſe of* their *Tranſgreſſions, 'till the Seed ſhould come, to whom the Promiſe was made*; and was void then: And when the Intent of the Law was perverted, the Prophets and Prieſts made by divine Appointment, ceaſed, and when even the Prieſthood, if it were reſtored after the Captivity, was bought and ſold, and ſo the Fulneſs of Time was come, Chriſt, who was the eldeſt of the ſettled Line, as *Abraham* &c. were, was to be real Prophet and Prieſt to all the World.

We find the Root עד in ſeveral parts of Speech, joined with the Parts of the Apparatus of, and with the Tabernacle, or at leaſt with the outward Part, which I think is to appoint, inſtitute, conſtitute by Authority, Cuſtom, or *&c.* The Tranſlators, who followed not the Idea, but the Perſons, Things *&c.* in the ſecondary or conſequential Significations, have given it a vaſt number of Conſtructions, vaſtly wide in Idea, and the Lexicographers have divided the Root עד to עדה to עוד to יעד to מועד to עדד to עדה ſuit the Conſtructions, which even thoſe and many more ſuch will not do. As

Active

Active and Passive they make it a Witness. 'Tis of *Jehovah*, an Appointer, an Institutor; Of Men, an Agent. *Isa.* viii. 2. עדים Plural Masculine, appointed to give Testimony; passive, any thing appointed to be a Monument, an Institution, Law, Rule, Person, or Thing instituted, typical of Persons, Things, or Actions to come. In Time of periodical Seasons, Feasts, or Periods, when any Institution was to be performed; 'tis used so for the appointed Time adverbially *untill* &c. In the *Sanct. S.* of the Covenant in Heaven, as it had been and was to be exhibited there; of the outer Tabernacle, called מועד of the Humanity of Christ, and what was to dwell in it; the Place where things were to be appointed; and so of other Emblems: Of Apparel or Ornaments, such as distinguished the High-Priest, exhibited who he represented; the Inferiors from the People, the King from other Magistrates, the *Israelites* from the Unbelievers, as the ציצת on the Sleeve of their Garments, their Philactery *&c.* so a Virgin, a Bride, Wife, Widow, Clean from Unclean, Excommunicated *&c.* Of Meetings; of those who had Leaders, were convoked, or met by Institution or Ap-

or Appointment, upon their solemn Days *&c.* Remarkably of Bees, by which it appears they have some Leader, or Instinct, which directs some of them to rise, swarm, or collect themselves into a new an appointed Congregation; so 'tis used for the Cities apointed for Refuge, each and all distinguished by the Context. Tho' the *Jod* be oftener prefixed in this Sense then in others, I think it will come under one of several Alterations of Words by that Letter, not yet settled. I take עדן to be of the Root, and that the Letter *Nun* is added by Rule. The doubling of the Verb עדד expresses in a stronger manner that which is appointed. The Word עד is frequently construed as a Verb, to appoint *&c.* and joined with Words of nearly the same Signification, as Statutes *&c.* and put in Opposition to Words of opposite Significations in the several Parts of Speech, Plural Masculine *Isa.* lxiv. 6. and frequently Plural Feminine, and cannot be according to the Genius of the Language construed otherwise, except in a few Instances in *Daniel*, which are construed after the *Chaldee* manner: and in the Constructions of this Word, which are the most opposite or contradictory to this Idea, there

there are other Words used in the Sense they use this, which perfectly express those Ideas, as to meet *Jehovah* &c. Besides that, many of the Constructions as they stand are not Sense, which this Construction will not only make so, but will conform a vast number of Passages to the general Design of the *Hebrew* Scriptures, which requires a Volume to explain them.

The LXX, the Rabbies of the apostate *Jews*, and the Christian Ecclesiasticks, have had the Management of the Translations, and the Handling of the Scriptures: the LXX *&c.* have confounded the Roots for their Names, construed a Word in one place one thing, in another place another thing, to evade the Meaning; most of the Rabbies would have their Institutions to be taken from the Heathens to be sufficient in themselves, and have no Reference to the divine Institutions, which were at the beginning, nor to what was to be afterwards, and to supersede them; our Ecclesiasticks have on each side said these things referred to the Manifestation of Christ, at present to the Manifestation of a Creature or two; but have conformed them on each side to magnify themselves, one in Power, Rule, Dispensations, Pardons

dons *&c.* the other in their own Holiness: Now in making what concerns the Person, the Offices, the Satisfaction of Christ, a matter of Speculation; so in substituting Morality. These are no Witnesses for these Reasons in these Points on either or any side, because the first two are Enemies, and the latter two or more, are Parties; I, who have no Interest in any side, who go out of the way, must endeavour to shew what Relation they had to Christ יהוה *Jehovah* in אדם Man, so to Christianity without Distinction.

I think the types of any sort were not of any Persons or Things in the Christian Church; but of Persons, Things, Actions *&c.* which were for their Benefit. The Types were Exhibitions of what the Trinity had done, or were to do, jointly or separately, or one of them in the Man Christ, of the Essence and Actions of the Trinity above, and of Christ and the Holy Ghost below, and of Christ above at the respective Times, and in each of their œconomical Offices, 'till the extraordinary Gifts of the Holy Ghost ceased; that was the Substance of every thing in the Types: Every thing after that, are Resemblances, or Memorials of what was in, done, or directed by them, of the Completions of the

the Types. The Predictions of the Prophets not only describe what was contained in the Types by Words, but extend farther, and though they made use of things which had been, or were in being, to give Ideas of what was to be beyond or after the Completion of the Types, were to be in the new Names and new Earth, in the State of Christianity, the things they used were not Types, but barely intended, and not sufficient to give perfect or adequate Ideas.

We find by Practice before, and at the Renewal by *Moses* in writing, who acted as Prophet, or as *Aleim* to *Aaron*, in making the Apparatus, erecting the Tabernacle, in consecrating them, and in vesting and consecrating him; that the first Act was to make an Ark of Wood, included in and covered or lidded with Gold, in which the golden Pot that had Manna, *Aaron*'s Rod that budded, shooted, flowered, and brought forth Fruit, Almonds, and the Tables of the *Berith*, the Terms of Purification, were to be put. And it was to be, as aforesaid, covered with a massy Plate of Gold, crown'd *&c.* and with Gold of the same Piece at each end, to form the Figures of the Cherubim. The next

next was to imitate the Figures of the *Rubbim*, in which a Species of Presence of them resided; called 2 *Par.* iii. 10. נשאי as above, *Carriers away of Captives*, before whom stood the golden Censer. And these were to be the only Inhabitants of that holy Place; except once a year at a Revolution or Period of things, the High Intercessor entered to sprinkle Blood, fume Incense *&c.* before these Faces, that their Eyes might regard the Blood, and that the Fume of the Incense might appease the Wrath of their Noses with a Savour of Peace, Rest. The Apostates, and almost all the Christians have follow'd them, and made the עדש קדשים the Figures of the *Cherubim*, Angels, some Evangelists, or *&c.* All Christians say that the Covering of the Ark, the כפר was an Emblem of Christ. It was of one entire Piece of Gold with the Substance of the *Cherubim*, to shew that the Basis the *Rubbim* stood in or upon at making the Covenant was the same one unparted Part of their Essence, the Essence of Christ. Why they exclude the Body of the Ark, which had the hidden Manna, the dry Rod that flowered *&c.* and the Terms of Purification in it, which Christ in his Body performed,

performed, I know not. *Philo*, cited in *Glory or Gravity*, I suppose has taken the Word δυνάμεις out of the New Testament, where 'tis applied to the Powerful Ones, and calls the *Cherubim* the *Powerful Ones of God.* Apostate Jews follow the Makers of the Calf, reject two of them. *Psal.* cvi. 19. *They made a Calf.* ——20. *thus they changed their Glory* (the Manifestation of the Covenant of the joint Persons of Christ in the *Cherubim* of Glory, not only theirs, but that of the Essence) *into the Similitude of an Ox that eateth Grass,* 21. *They forgat their Saviour.* So I know not, as above, why the Christians, as the apostate Jews taught them, make the *Cherubim* Angels, or as some would have them, Evangelists or any thing of a Piece, and of the same Essence with Christ, and make the Essence of the *Aleim* dwell potentially and actively in those Figures of Angels, Evangelists *&c.* and the Priest sprinkle the Blood, and fume the Incense *&c*, before these Faces in the *Sanct. Sanct.* which St. *Paul* makes Christ do to what these Faces represented above. Nor know I why they make the *Sanct. Sanct.* an Emblem of the Christian Church, which I suppose has induced one Church to worship Angels, though what

was, and was done there, was a Representation of what was and was done in the Heavens, and *inter al.* of what Christ did, was to do, and is doing before the Faces in the Heavens.

The next they made was the Table of Wood overlaid with Gold, and crowned with a double Crown of Gold, its Vessels *&c.* of Gold. Then the Candlestick of one piece of Gold, with seven Branches, to hold seven Lamps, and to each Branch three Cups like the Shells of Almonds, and one Sphere, and one opening Flower, with Snuffers, Vessels *&c.* of Gold. Then the Incense Altar of Wood, overlaid with pure Gold, horned, crowned *&c.* with Gold, for the Inhabitant of אהל מועד the Tabernacle, the Agent which was constituted, notwithstanding that the Bread set on this Table was to be the Bread of the Faces; these seven Lamps to give Light to them through or over the Veil, and the Incense to be a sweet Perfume to them. The Apostates pretend, that, and these are only an Emblem of this World, the Bread of the Food in it, the seven Lamps and their Light of those and that in this Machine, and the Perfume of those in this, while they had the Original. Indeed the

Ideas

Ideas are the ſame, but this was to exhibit what the other could not in many Inſtances, as will appear preſently.

Next they were to erect a Tabernacle, Houſe, or Temple, for theſe Inhabitants, the Houſe divided by a Veil into two Parts, the קדש קדשים and the קדש and included by an Area or Court fenced by Hangings, in which they placed the Altar of Burnt-Offerings, and the Prieſt that was typically appointed, was to execute an Office of three Parts, one in each Diviſion in a reverſe Order, firſt in the outer Tabernacle, ſecond in the Court, third in the *Sanct. Sanct.* The Explanation of this has been aimed at, but could not be carried through without an Explanation of the *Cherubim*. The Heathens had בתים רבים a plural Temple to their *Rubbim*. The Word בית in its primitive Signification, is not only a Houſe, as it is a Building, but a Family, at feweſt of two and their Iſſue. The Tabernacle and Temple were each in two Diviſions, in two typical Dwellings, one for the celeſtial Family, that in Heaven brought down in a Species of Reſidence, another of one of them in their only begotten Son, which was to be eſſential and real upon Earth, ſo his Children are called his Houſe. Indeed what was called בית

the Tabernacle and Temple were so 2 *Sam.* vii. 11. *that Jehovah shall make a House for thee.---and* 13. *He shall build a House for my Name.* Psal. xxvi. 1. לדוד---ver. 8. *Jehovah I have loved* מעון *the Habitation* ביתך *of thy House, and* מקום *the Place* משכן *of the Dwelling* כבודך *of thy Glory.* Psal. xc. 1. אדני מעון *the Habitation thou art* אל *the Irradiator.*

It appears, as I have shewed *Exod.* xvi. 33. *&c.* that the Faces of *Jehovah* and the Faces of העדת are synonimous, and *Exod.* xxv. 15, to 22. it appears that the *Cherubim* and the Presence in them, was העדת and *Levit.* xxiv. 3. that the Veil was the Veil of it.

These Figures of the *Cherubim*, with the Presence in them, and the Appearance above them, upon the Ark with the Law *&c.* and the golden Censer, and the Priest when there, stood in the *Sanct. Sanct.* and were to be covered and veiled to above the height of a Man, divided from the קדש the Holy one. This was an Exhibition, bringing what had been done, was then, and was to be done in Heaven, to Sense upon Earth, of the Throne of Mercy *&c.* already explained; and none might enter into it but the High-Priest, and he but once a Year, properly habited, with Incense

cense to fume, out of the golden Censer, before the Faces, and Blood to sprinkle before the Faces, and upon the כפר: and *Levit.* xvi. there was to be no Man in the Tabernacle of Appointment while the Priest was making Atonement, to shew that he was risen and ascended thither.

Next after the Explanation of what was really done above, and exhibited below, we must explain what was really to be done below, and to be exhibited above; who the Person was, typified by the outward Tabernacle and Priest, what he was to do in the Tabernacle, before what he was to do and suffer in the Court; and lastly, what he was to do in this Office in the *Sanct. Sanct.* in Heaven.

The Table and Bread of the Faces, the Candlestick, the Lamps upon it, and the Oil they were fed with, and the Light issuing, the Incense-Altar, and the Incense to be burned upon it, and the Fumes which arose from it, and the Priest when there stood in the קדש and were covered and divided and veiled, not only from the *Sanct. Sanct.* but *Exod.* xl. 28. at the Entry from the Court. They were Emblems of what was to be in the covered Part, the Tabernacle, the Body of Christ while it was

alive in this World. The Person who was to come from Heaven, and really dwell upon Earth, the celestial Bread, and the Light upon the seven Lamps, and who had the Oil, the Influx of the Holy Ghost which supplied the Lamps, and the Incense the sweet Savour of his Merits. In the Tabernacle there was but a Veil between the *Sanct. Sanct.* where the Exhibition of the Trinity and the Manhood in several Offices was, and the Tabernacle of מועד of the Appointment, the Figure of the Humanity, in which the second Person, the Light, was first as a Prophet, after as a Priest to dwell; so, that there was some sort of Communication between the one and the other through or over the Veil; as the real Light, while on Earth, had with those in Heaven. And the Tabernacle was not called by a feminine Name, but קדש the Holy One; and none but the Prophet, the High-Priest, or his Assistant was to act in this, as Christ should act with what these represented: So all that were within this Tabernacle, were Types of what was to be in, or done in his Body. *Moses* as a Prophet made the Table and the Bread, and set the Bread in order upon the Table, before the Faces; but he was not to eat of the Bread: the

Priests

Priests &c. were to eat the old, and replenish the Table with new Bread. The Priest, in a particular Habit, was to supply the Table with ground, baked, so offer'd Bread, and Incense; to supply the Candlestick with Oil, and keep the Lamps burning, to give Light to himself and the Priest in waiting, so over the Veil; to offer Incense, Prayers, Praises &c. Whether the King, when he by the Priest consulted the Oracle, was permitted to enter into the outer Tabernacle with the Priest; and whether *Solomon*, when he made his Speech at the Dedication, was permitted to enter it, or only the outer Court, may be considered.

As this has many Names, we must bring a few Instances of some of them. *First*, of the Re-institution. *Exod.* xxv. 8. *And let them make me a Sanctuary, that I may dwell among them.* 9. *According to all that I shew thee, after the Pattern of the Tabernacle,---so shall ye make it.* 40. *And look that thou make them after the Pattern, which was shewed thee in the Mount.* 1 Par. xxviii. 11. *Then* David *gave to* Solomon *his Son, the Pattern of the Porch, and of the Houses thereof.* 12. *And the Pattern of all that he had by the Spirit.* 19. *All this,* said *David,* Jehovah

made me understand in writing, by his Hand upon me; even all the Works of this Pattern. Heb. viii. 5. *who serve unto the Example and Shadow of heavenly things:— See thou make all things according to the Pattern shewed to thee in the Mount.* Rev. xiii. 6. *His Name, and his Tabernacle, and them that dwell in Heaven.* xv. 5.— *The Temple of the Tabernacle of the Testimony in Heaven, was opened.* Exod. xxix. 43. *And there I will appoint to the Children of* Israel; *and he is sanctified by my Glory: and I will sanctify the Tabernacle* מועד— xl. 34. *Then a Cloud covered the Tent of the Appointment, and the Glory of* Jehovah *filled the Tabernacle.* Numb. ix. 15. *And on the day that the Tabernacle was rear'd up, the Cloud cover'd the Tabernacle, namely the Tent of the Appointment; and at Even there was upon the Tabernacle as it were the Appearance of Fire.* I have cited some Texts about this in *Glory and Gravity*, p. 160. *et al.* to which I refer. Something typical and real was promised by this Word, *Levit.* xxvi. 11. *I will set my Tabernacle among you.* Psal. xix. 4. *In them hath he set a Tabernacle for the Light.* xxvi. 1. Jehovah, *I have loved the Habitation, thy House, and the place of the Tabernacle of thy Honour.* Psal. lxi 4. *I*

will

will abide in thy Tabernacle for ever, I will trust in the covert of thy Wings. Isa. xxxiii. 20. *A quiet Habitation, a Tabernacle that shall not be taken down.* Ezek. xxxvii. 26. *I will set* את־מקדשי *my Sanctuary (my Sanctifier) in the midst of them for evermore, and my Tabernacle shall also be with them——And the Heathens shall know that I* Jehovah *do sanctify* Israel, *when my Sanctuary shall be in the midst of them for evermore.* Psal. lxxviii. 60. *The Tabernacle of* Shiloh, *the Tent he placed for Man.* lxviii. 24.——*the Goings of my Irradiator, my King, in the Sanctuary.* Isa. viii. 14. *And he shall be for a Sanctuary.* This is the place were Institution was given. *Numb.* xvii. 4. *And thou shalt deposite them* (the Rods) *in the Tent, the Appointment, to the Faces of the Institutions, which I will institute to you there.* Every Act of Worship, of Sacrifice &c. was to be done to the Faces of this; that is, to the Faces of Christ, which this represented. *Levit.* xvii. 4. *and bringeth it not to the Door of the Tabernacle——shall be cut off.* Deut. xii. 5. *But unto the place which* Jehovah *your* Aleim *shall choose-----to put his Name there, even unto his Habitation shall ye seek, and thither thou shalt come* &c. *Levit.* xix. 30.

30. xxvi. 2. *and reverence my Sanctuary.* Deut. xii. 11. *to cause his Name to dwell there.* Hence 'tis said, *Numb.* xxxv. 34. *For I,* Jehovah, *dwell among the Children of* Israel. 2 *Sam.* vii. 6. 1 Par. xvii. 5. ----*Whereas I have not dwelt in an House since---but have made myself walk in a Tabernacle, in an Habitation:* the Type of what he was to dwell in. *Exod.* xv. 17. *In the* מכון---Jehovah, *which thou hast made for thee to dwell in, the* מקדש *the Holy One, O* אדני *my Lord, which thy hands have* כוננו *formed* (forming) 1 Par. vi. 32. *And they ministred to the Faces of the Tabernacle, the Institution.* Ver. 48. משכן בית האלהים. The Habitation of the Family, the *Alcim.* *Psal.* xv. 1. *A Song to the Beloved, Jehovah who* יגור *shall sojourn in thy Tabernacle, shall dwell in thy conceived one, thy Holy one.* So Ps. xxvi. *To David* ver. 8. cited above. lxi. 1. *To David* ver. 4. *Thou hast been a shelter for me, and a strong Tower from the Enemy:* אגורה *I will sojourn in thy Tabernacle for ever; I will trust under the Covert of thy Wings,* Selah. Gr. *He that hath Ears to hear, let him hear.* lxxviii. 60. *And forsook the Tabernacle of Shiloh, the Tent he dwelt in* אדם *in Man.* Ver. 67, 68.

More-

Moreover he refused the Tabernacle of Joseph, (who had the Priesthood and a Tabernacle) *and chose not the Tribe of* Ephraim, *but chose the Tribe of* Judah &c. Revel. xxi. 3. *And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God with Men, and he will dwell with them* &c. *Isa.* xvi. 5. *In Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle the Beloved one, judging* &c. *Ezek.* xxvii. 24. *And* David *my Servant King over them----and my Servant* David *shall be* נשיא *their Prince for ever.* Amos ix. 11. *In that Day I will raise up* את סכת דויד *the Substance of the Tabernacle the Beloved one, which was fallen down, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the Days of Old.* Zach. xi. 8. *And the House of* David *like the Aleim, like the Angel Jehovah before them* The Root of סכה is divided as usual into סך---סוך---סכך---סבכת מסך--סכסך, translated Tabernacle, Covering *&c.* In the Sense in question, what this Covering called דויד *&c.* meaned. The Idea is taken from the sensible Idea then in practice; of Founders, of casting Images of Gold *&c.* to represent the Dwellings of the Heathen Deities; as *Amos* v. 26.

26. They as at this Day made a Figure, an Image of any Substance that would not melt by the Heat with melted Metal, and covered it with something that would melt and run; and included it within a Mould of Matter which would stand the Heat with melted Metal. Made an Aperture, melted, and let that which would melt, run out; and left a Space, or made a Mould correspondent to that Figure, but too wide for the inward Figure; and poured the melted Metal into the Vacuity, so covered the Figure, and afterwards pick'd out the Core, so they were called Covers: called, *Acts* xix. 24. ναους Shrines; 26. would have had them called θεοι. So the Case was a Tabernacle, a Temple, and the Hollow *the Beth* of the Deity, who they supposed dwelt in it; so the same as מקדש--משכן &c. So they have used נסך *Deut.* xxxii. 38. for *Libamina*, Offerings of the Cover pour'd out: Flesh and Blood was the Covering of the Essence. The Blood which could be poured, was a Wax, or even Metal by Fire could be the *Libamen.* And the Body is said, by הערה to be *construed* pour'd out. Amos ix. 11. is cited typically, *Acts* vii. 46. *really*, xv. 16. applied to Christ, *Heb.* viii. 2. *A Minister of the Sanctuary, and of the true Tabernacle*

which

which the Lord pitched, and not Man. The Myſtery of the firſt building this Tabernacle, this Houſe; the *Jehoſhua*, the Son of *Jehozedeck*, is attributed in *Zechariah*, I think, to the Holy Ghoſt, by the deſcriptive Name *Zerubabel*, to be the High-Prieſt; who was to have firſt filthy Garments. So this Tabernacle, this Garment, the firſt Building, was to be really put off, to be broken down, and have Breaches made in it; and was to be rear'd up, or rebuilt, and repair'd by the Perſon whoſe Name was צמח *The Branch*, the Shoot; a Term uſed for the Horn of *David*, and many other things, upon which the Flower mentioned below grew. This Perſon made up his Garment, really changed it, put upon him pure white Garments, and a real Mitre; his Tabernacle, his Houſe, repaired the Breaches, made it immortal, gave it the Name of *David*, crowned it with various ſorts of Crowns, put upon it *ſeven Eyes*, put in it *ſeven Lamps*, put *two Olive Branches*, one in it, one upon it; with twice ſeven *Infuſoria of Oil*, &c. And it was to be augmented; the Members of Chriſt, Believers, were in ſome Manner to be join'd to it; ſo that the Houſe of *David* and the Houſe of the *Aleim*

were

were to be alike. As the Name דוד *David*, was pitched upon as a proper Name, given to the Patriarch, as other proper Names had been given to other great Men; that he might be by that Name, a descriptive Type, to be used for Christ; which is the original Sense of the Root, whether loving or beloved; or 'tis the several relations it stands for between Men and Women, which are apply'd between Christ and the other two *Aleim*, and the Spouse; or a Vase; or other expressive Significations of the Word, in every Branch of the Root, will, when the Formation of Words is a little further regulated, deserve a critical Dissertation. *Zach.* vi. 12. *Behold a Person whose Name is the Branch even He shall* יצמח *shoot forth* מתחתיו *in lieu of him, and build the Substance of the Temple of Jehovah. Even he shall build the very Temple of Jehovah; and He shall bear the Glory, and shall sit and rule upon his Throne; and He shall be a Priest upon his Throne; and the Counsel of Peace shall be between them two.* Mal. iii. 1.----*And the Lorded One whom ye seek, shall suddenly come to his Palace; even the Agent, the Purifier whom ye delight in.*---Heb. viii. 2. *A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched*

pitched and not Man. Isa. iv. 5. *Upon all the Glory shall be a Covering.* The first Tabernacle, Priest &c. was to be sprinkled with Blood, anointed with Oil &c. which was to typify that true Tabernacle, the Body and Soul, the Humanity, the Son of *Jehovah*, in which that Person of *Jehovah* who was to be the Son of Man should dwell, and so was to be anointed with his essential Presence, with his Righteousness &c. and infusively with the Influence of the Holy Ghost without measure. And in his outer Part, He, the Essence, the bodily Presence, with that Influence, by his Soul and Body was to prove who he was, was to teach Mankind, perform what was typified by Bread, Oil, Light, Incense, perfect Obedience, Righteousness, Holiness, Love, offer Praises, Prayers &c. and was to become that Bread which will supply Men before the Faces &c. as a Temple at last for the Essence in Man, and when the Veil was rent, and the two Tabernacles made one, for Man in the Essence, shewing the Things in Heaven on the Earth. As *Moses*, a Prophet, erected this Tabernacle, and the Essence first conversed with him in it, so when the Essence put on the Tabernacle of the Flesh, that Person acted first as a

Prophet

Prophet, so *John* i. 14. *And the secret Person who* (had dwelt typically in Veils was to be revealed) *was made Flesh and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father* &c. John ii. 21. *But he spake of the Temple of his Body.* Heb. ix. 6.---*The Priest went always into the first Tabernacle,----but into the second went the High-Priest alone once every year*---8.---*the Way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a Figure for the Time then present---until the Time of Reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this Building---by his own Blood* (by offering up this Tabernacle and rebuilding it) *entered in once into the holy Place.*---So *Col.* ii. 9. *For in him dwelleth all the Fulness of the Godhead bodily.* 1 Pet. ii. 5. *Ye also as living Stones are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.* So this Person by the Name of *Jehovah*, says *Ezek.* vii. 22. *they shall prophane* את־צפוני *the Substance of me cover'd. For the Burglers shall enter into it and defile it*

ver. 24. *The worst of the Heathens.* So *Dan.* xi. 31. *shall pollute the sanctuary of Strength.* The Tabernacle was laid aside when the Temple was built. The *Assyrians* destroyed the first typical Temple; and the *Romans* destroyed as far as it was in their power, the real Temple, though the Inhabitants, as often predicted, rebuilt it; and the *Romans* afterwards destroyed what they called the second Temple, which is never to be rebuilt. This Violation of this Tabernacle is spoken of in many Places plainly. *Psal.* xxvii. the whole, ver. v. *For in the time of Trouble he shall hide me in his Pavilion, in the Secret of his Tabernacle shall he hide me, he shall set me up upon a Rock*——Rev. xi. 19. *And the Temple of God was opened in Heaven, and there was seen in his Temple the Ark of his Testament.* xiii. 6. *And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.* xv. 5. *And behold the Temple of the Tabernacle of the Testimony in Heaven was opened.* xxi. 3. *And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with Men, and he will dwell with them*——22. *And I saw no Temple therein, for the Lord God almighty and the Lamb, are*

the Temple of it, and the City had no need of the Sun, —— *for the Glory of God did lighten it, and the Lamb the Light thereof.* What this Tabernacle typified was understood by *Solomon*, when he says, 1 *Kings* viii. 27. *But will the* Aleim *indeed dwell on Earth?* That this Tabernacle of *David*, so frequently mentioned, was the Body of Christ, was even understood by the Fathers, from the Predictions in the Translations, as *Euseb. Demonst. Evangel.* p. 346, 347. upon *Psal.* cxxxii.— "Till he find out a Place for the Lord, and a Tabernacle for the God of *Jacob*; that is, till he should learn from the Lord himself where Christ should be born. — He is therefore heard, and the Oracle returns for Answer, that *Bethlehem* was appointed for *that Place for the Lord, and the Tabernacle of the God of* Jacob. The Holy Spirit having proclaimed this by himself; makes Answer to himself, *behold we heard of it at* Ephratha. Now *Ephratha* is the same as *Bethlehem*; as appears from *Genesis*, where it is said of Rachel, *and they buried her in the Way to* Ephratha, *that is* Bethlehem, and in the Prophesy above, *and thou* Bethlehem *the House of* Ephratha. *Behold*, says he, *we have heard of it*; but it is certain that by *it* we are to under-

understand the Birth of Christ, and the Habitation of the God of *Jacob*; and what was the Habitation of the God of *Jacob*, but the Body of Christ himself which was born at *Bethlehem*, in which as in the Tabernacle of the only Son the Divinity dwelt? But further it is not barely said to be *the Tabernacle of God*, but, with the Addition, *of the God of Jacob*; because what dwelt in it was no other than that God who appeared to *Jacob* in the Form and Shape of a Man, *&c.*" The last Verse of this Psalm says *upon himself shall* נזרו *his Crown* יציץ *flourish*. These Words describe Irradiation, which was typified by the Hair of the Head most clearly in *Samson* and other *Nazarites*, from whom he took that Name. His Irradiation was not to be cut, 'till he had done his Work, and then it was to flower again; of which Flower one of the greatest Institutions next below.

Lest these should not be sufficient, the known Representations of this Person in his two Natures, with other Descriptions of his Power, *&c.* were inwrought or graved in the Curtains or Lining of the Walls of this House. Inwrought, *Exod.* xxvi 1. on the Curtains, and ver. 31. on the Veil, Cherubim; whether all, or

which of them these determine not, but 'tis determined elsewhere, 1 *Reg.* vi. 18. *And the Cedar of the House within,* מקלעת פקעים *was carved with Gourds, and* פטורי ציצים *and openings of Flowers.* Ver. 29. *All the Walls of the House round about he carved with engravings of the figures of Cherubims and Palm-Trees, and openings of Flowers, within and without.* Ver. 32, So were the Doors for the entring of the Oracle, with graving of Cherubim and Palm-Trees, and Openings of Flowers. 35, So were the Doors of the Temple, and they, the Floor *&c.* were covered with Gold. vii. 36, On the molten Sea, Cherubims, Lions, and Palm-Trees, 2 *Par.* iii. 5, *&c.* Palm-Trees, 14. wrought Cherubim in the Veil. But *Ezekiel*, who clears what was not fully described here, or in the *Sanctum* of the Temple, tells us plainly, which of them this Tabernacle, which was to be upon Earth, and what was in it, typified. When he had made the Cherubim (whose Business then, as I have shewed, was to carry Men Captives to their Country) leave the old Temple, he gives you this one, this double Cherub in his new Temple, who really was to effect what they all did typically, was the real Light, as in *Ezek.*

Ezek. xli. the Altar of Wood was שלחן the Table לפני to the Faces of *Jehovah*, so the real Bread, so the real Altar and Incense. Chap xl. 16. *and upon each* אל *Post Palm-Trees.* 22. *And the Palm-Tree after the Measure of the Gate that looketh towards the East.*-----26. *And it had Palm-Trees, one on this side, and another on that side, upon the Posts thereof.* Ib. ver. 31, and ver. 34. Chap. xli. 18. *And it was made with Cherubim and Palm-Trees, so that a Palm-Tree was between a Cherub and a Cherub, and every Cherub had two Faces, so that the Face of a Man was toward the Palm-Tree on one side, and the Face of a young Lion toward the Palm-tree on the other side, made thro' all the House round about, from the Ground unto above the Door, Cherubim and Palm-Trees made, and on the Wall of the Temple.* 25. So on the Doors. Though all Writers have given us the Representation of the Cherubim graved in the Figures of two Boys, and these two, the Lion and the Man apart; yet to evade this Description, which gives us the Lion and the Man united, and apart or without the Bull and the Eagle, which is the chief Article of the

Christian Faith, *Herm. Witzii. Ægypt.* p. 156. from those Devils the *German* Writers, and even ours, have called *Eruditi, The Learned,* confesses that the Exhibition I have engraved is true, and that the Lion and the Man were united; but as they would suggest, not separated from the rest.

" VII. *Ezekiel* carries us further, who, describing the Cherubim in his Temple, tells us distinctly how many Faces they had, and what they were, *viz.* two, the one a Man's, the other a Lyon's Face. *Ezek.* xli. 20, 21. *And it was made with Cherubims and Palm-Trees; a Palm-Tree between two Cherubims; and each Cherub had two faces. So that the face of a Man was toward the Palm-Tree on the one side, and the face of a young Lyon toward the Palm-Tree on the other side.* We can't however certainly infer there were no more than two faces elsewhere because each cherub is said to have had but two here; for the *Learned* observe that the Cherubim are described as they appear when painted in plano on a wall, which might suppress two of the faces. This was only a half Sculpture or in Profile, where much, which could not project, must lye concealed, which would appear distinctly and clearly in a Statue, which

which lyes open to the View on every side." As the Business of the *Rubbim* is expressed by צעצעים explained by the Actions of Men, *Jer.* xlviii. 12. By the Actions of the *Chaldeans*, who came from their own Country to *Judea*, and carried home the *Israelites* Captives with them; so by the false *Aleim*, or their Worshippers, under the Idea of a Wife, who captivated others besides her Husband, and so was a Captive to Satan. *Jer.* ii. 20. *And thou saidest, I will not serve, when upon every high Hill, and under every green Tree,* את צעה זנה a real Leader into Captivity, a very *Meritrix*, or Idolatress; which was the Cause of their being carried into Captivity. So in the only two remaining Texts where the Word is used, the real Business of this compound or double Cherub, the Lion and the Man, described in this Tabernacle in *Ezekiel*'s Temple, is clearly expressed. *Isa.* li. 14. צעה *the Redeemer, or Carryer away of Captives from this Country to his own, hastens to be loosed, and he shall not die in the Pit, nor shall his Bread fail.* lxiii. 1. *Who is He that cometh from* Adum, *with dyed Garments from* Bosrah, *this that is glorious in his Apparel? He who is come from another*

Country, to carry away Captives home with him ברב כחו *in the greatness of his Power?* מדבר *I that manifest the Mystery* (secret affair) *in Righteousness; the great one to save* &c.

As we have settled the coupled Cherub, we must endeavour to shew what was meant by the Palm-Trees, which were opposite to each Face of each Cherub, and so one on each side of each Cherub round about the House, by the Usage and Description of it. *Levit.* xxiii. 40. *Neh.* viii. 15. Among the other emblematical Branches, they were to take כפת התמרים *the Curvity of the Palm-Trees.* Exod. xv. 27.---*where were twelve Wells of Water, and threescore and ten Palm-Trees.*----Psal xcii. 13. צדיק *just as a Palm-Tree* פרח *shall flourish.* Cant. vii. 7. קומתך *This thy Rising up is liken'd to a Palm-Tree* ---Ver. 8. *I said I will go up into the Palm-Tree, I will take hold of the Boughs thereof. Jer.* x. 5. (speaking of Images) *like a Palm-Tree* מקשה *stiff* (that which by standing upright could support a great Weight, mentally had Courage and Strength to endure.) *John* xii. 13. *Took Branches of Palm-Trees, and went forth to meet him,*

and

and cried, Hosanna, (save us.) *Rev.* vii. 9.---*Stood before the Throne, and before the Lamb, clothed with white Robes and Palms in their Hands,---saying, Salvation to our God, which sitteth upon the Throne, and also to the Lamb.* Whether the Fruit upon this Tree be exhibited by the Tree which they tell me excells all others for Support of Life, I am not certain. There also seems to be some Idea taken from the Uniformity in these Species of Trees, that each has one upright Stem, and always one number of Branches, by casting the lowest Set of Branches, when a new Set is produced at the Top, so Peers. As every Type of Performance in Christ had reference to the Benefit of Believers; and as most of the Antients make the Branch an Emblem of Victory; those used before Christ upon Earth, might be so, though they cried save us, for his Victory was their Salvation; and those above, by holding it, ascribed both.

There remains another Exhibition in this Temple, which seems to be very expressive of the Person of Christ. 1 *Kings* vi. 18. The Figures of a Species of Gourds, supposed to be orbicular, and full of Seed, *and* פמורי צצים *open'd Flowers.* Referred

ferred to Psal. lxxiv. 6. *and now they break down* פתוחיה *the engraved Works of it altogether with Axes and Hammers.* What these referred to, predicted *Zach.* iii. 9. *Behold I* מפתח *will engrave* (or open) *the engraving on it.* The first Word is used for the First-born, the Opener of the Womb, we must insert the Uses of the second. 'Tis first used *Exod.* xxviii. 36. for that which was to be placed upon *Aaron*'s Head or Turbant, *and thou shalt make a Flower of pure Gold, and* פתחת *grave upon it the Engravings of a Seal,* קדש ליהוה *The Holy One to* Jehovah. *And thou shalt put it on a blue Lace, and it shall be upon* המצנפת *the Mitre; upon the fore front of the Mitre shall it be. And it shall be upon* Aaron's *forehead, that* Aaron *may bear the Iniquity of the holy things which the Children of* Israel *shall hallow in all their holy Gifts: and it shall always be upon his forehead that they may be accepted to the faces of* Jehovah. xxxix. 39. *Levit.* viii. 9. נזר is added, so it is called the Crown, the holy One. *Psal.* cxxxii. 18. *And upon himself shall his Crown flourish.* Next *Numb.* xvii. 8. for the Flowering of *Aaron*'s Rod, which confirmed the Priesthood; so *Numb.* xv. 38, 39. *that they make them* ציצת *a Flower upon the Sleeves of their*

their Garments---And let them put on the Flower of the Sleeve a ribband of blue, and it shall be to you לציצת *a Flower, (to represent Irradiation) that ye may look upon it, and remember all the Commandments of* Jehovah, *and do them, and that ye seek not after your own Heart and your own Eyes, after which ye use to go a whoring, that ye may remember, and do all my Commandments, and be holy unto your* Aleim &c. 'Tis used for things which shoot out and spread in form of Irradiation. *Ezek.* viii. 3. for the Hair of a Man's Head, as *Samson*'s, as aforesaid, was of the Strength in the Irradiation of the Essence in Christ. So *Cant.* ii. 9. מציץ מן החרכים flowering, irradiating himself out of the Roastings, Burnings (the Wrath.)

Joseph. in *Antiq. Judaic.* Lib. vii. p. 85, 260, 263. Says, there were two *Cherubim* in the *Sanct. Sanct.* but will not own that he knew their Figures, takes no notice of those graved in the Temple. p. 261. owns there were Lions, Bulls, Eagles, and Palms on the Cistern, mentions not the Man. Of the Rabbies, some aver they had none, some that they had; but none tell the Truth. The Arch Apostate *Philo* has taken as much pains to evade the Tabernacle being a Type of the Body of Christ,

Christ, as he did to evade the Meaning of the *Cherubim*; and by so doing has shewed what was intended by this, as he did what was intended by those. Christ has explained this himself, when he said, *John* ii. 19. referred to *Matt.* xxvi. 61. *Jesus answered and said, Destroy this Temple, and in three days I will raise it up---- but he spake of the Temple of his Body*: so I need not spend any Time in dissecting such a Scoundrel as *Philo* was.

He that was typified by the Table, Candlestick, and Altar, was not only thro' the Body to perform what was typified by the Bread, Oil, Incense, for himself and us; so that it might pass through or over the Veil to the Faces: but to communicate that Bread, that Influence of the Spirit and Light, and that grateful Odour of the Perfumes to us. The Inhabitants of the קדש typified all that was to be in or done to or by Christ. The Table שלח (that which was sent) in it was part of Gold and part of Wood of *Adamah*, was called the Table of the Faces, *&c. Levit.* xxiv. 5. 6, 7, 8, 9. we have the typical Direction about לחם the Bread (that got by War.) The Bread from Heaven was the Acquisition of the War in Heaven for Man, the Word is the Offer, and Faith is the

the Hand by which we take this Bread. It was ground, baked with Fire (they say made up with Oil, and a Handful of it burnt, but I find no Evidence.) It was set upon the Table, and had Frankincense put upon it. It was called the Bread of the Faces, the Bread of the *Aleim*, that which engaged them to be *Aleim*, and that which in Action supported them, and by which they performed their Engagements, 'till the seven Days were compleated, when the Priest (Christ) was to feed on that Bread, and 'till he by his own Institution and Sufferings, and Resurrection, became תמד daily Bread for Believers in this World, and the new Bread of Lives, *John* vi. 51. Living Bread, the hidden Manna, the Bread which came down from Heaven, so no Blood was sprinkled upon this. Enemies to be slain or taken or what they had, are *Numb.* xiv. 9. & *al.* term'd Bread. The Word ערך is used in a different Sense from עד It signifies to dispose the Order, or Rank, or Value of any two or more Persons or Things; which presupposes that the Order, Rank, Value of Things, typical or real, were known with regard to Place only, divided by a Veil from the Essence of the three Persons; and first, or next, preferable to all other

other Emblems, so of Persons or Things. 'Tis apply'd to Christ, in *David*'s Speech, when the Promise was made, that Christ should come of *David*'s Line, 2 *Sam.* xxiii. 25. *Because the everlasting* ברית *Purifier has he appointed me preferable to all things and sure.* So 'tis applied to the Table, to the Bread. *Exod.* xl. 4. *And thou shalt bring in the Table, and set in order the Order thereof upon it.* ver. 23. *And he set the Bread in order upon it.* Levit. xxiv. 5, 6, 7, 8, 9. as above at large. Mention'd 1 *Par.* ix. 32. and xxiii. 29. So *Psal.* xxiii. 5. *Thou prepareſt a Table before me, in the Presence of mine Enemies.* cxxviii. 2. *Thy Children, like Olive-Plants round about thy Table.* Ezek. xli. 22. *The Altar of Wood.---And he said unto me, this the Table that to the Faces of* Jehovah. xliv. 15, 16. So it was to become a Table and Bread for the Sons of צדק the Just One (Christians.) So in the next World, *Rev.* vii. 17. *The Lamb, in the midst of the Throne, shall feed them.* The Heathens and Apostates placed a Table and Bread before the Faces of their *Aleim. Isa.* lxv. 11.---*that prepare a Table to that Troop.* Ezek. xxiii. 41.-----*and a Table prepared before it.* Hos. ii. 5. *For she said I will go after my Lovers that give*

give my Bread.------So in the Bible of the Heathens, the *Classicks* &c.

The burning of Oil called צהר in Lamps to give Light, no doubt was very ancient; and though there be no mention of its emblematical Use for that purpose, except supernaturally, *Gen.* xv. 27. that one passed between the Parts of the Sacrifice, before its Institution or Renewal. *Exod.* xxiv. 2. xxvii. 20. it was then used to feed the seven Lamps in the seven Branches, as an Emblem of the fatness of the Essence to send forth Light in the outer Tabernacle, and afterwards in the outer Temple. The Idea of the Candlestick and Lamps, was the same as those in this System, offered to give a higher Idea of that Light which was to dwell in a Tabernacle, of which that Tabernacle was also to give an Idea, whatever was in the Roof of the Tabernacle: They say the Roof or Ceiling of the Temple was studded with precious Stones, to imitate the Stars, which are used to represent the Saints; so the Fire in this Oil was to send forth Light, first to be exhibited before the Faces in the *S. S.* next to give Light in that Tabernacle, so in what it represented; and ultimately for the Stars, the Saints. And no doubt it was used for that end, from the beginning of the other Institutions;

because

because we find it was universally used among the Heathens, for this and the other Uses in the several Institutions; with such Vessels to keep it, to pour it out, to distribute it *&c.* as are described in the Renewal.

So the next typical Exhibition of Oil in the Renewal, as well as the next Action in that it represented really, was to give Light, (*Exod.* iii. 3. the Light proceeding from Fire, supported by Spirit, was an Exhibition of, and is called *Aleim.*) As Gold is the Emblem of Majesty, so of that in the Essence, the Candlestick was one piece of Gold, so the Lamps and Utensils were all of Gold, and there was no Blood sprinkled upon it. *Exod.* xxv. 37. *And thou shalt make the seven Lamps thereof, and they shalt light the Lamps thereof, that they may give Light in the face of it.* Numb. viii. 2. *When thou lightest the Lamps, the seven Lamps shall give Light* על מול *over against the face of the Candlestick (perhaps in the front) and this work of the Candlestick was* ------*according to the Pattern which the Lord shewed Moses.* Exod. xl. 25. *He lighted the Lamps* הנרות *to the faces of* Jehovah, *as* Jehovah *Commanded* Moses. The word ערך to place things in order, is also applied to the Lamps; as *Exod.* xxvii. 20. *That they bring thee pure Oil Olive beaten*

for

for the Instrument of Light, to cause the Lamp to burn dayly in the Tabernacle of the Institution without the Veil which is over the Institution. Aaron *and his Sons shall order it from the Evening to the Morning to the faces of* Jehovah *&c. Ibid. Levit.* xxiv. 1, 2, 3. *Heb.* ix. 1. *Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary; for there was a Tabernacle made, the first wherein was the Candlestick and the Shew-bread, which is called the Holy------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. Psal.* cxxxii. 17. *There will I cause a Horn* (Light) *to arise to* David: *set in order a Lamp for mine anointed.* Isa. v. 1. 2 Chron. iv. 20. *The Candlesticks with their Lamps, that they should burn after the manner to the faces* הדביר *of the Oracle of pure Gold. Solomon*'s making ten more Candlesticks, so in all 70 or 77 Lamps, alters not the Idea. Whether it be considered as of Christ's coming into the World, or of his Actions, or both; or whether he be first considered as acting the part of a Prophet, or in all his Offices. *Exod.* xl. 4. *And thou shalt bring in the Candlestick, and light the Lamps thereof.*

When *Moses* the Prophet had disposed the Lamps in order, and lighted them, and sanctified the Priest, and he had offered; *Moses* was not to re-light the Lamps, fume the Incense, or *&c.* the Priest was to re-light the Lamps when they were extinguished, and fume Incense while he was trimming and re-lighting them, *Exod.* xxx. 7. *when* היטיבו *he maketh good.* Whether the Lamps were supplied with Oil to burn from Evening till Day-light, or only to answer the time of Service, and then went out; as 1 *Sam.* iii. 3. is not very material. In this Action, the three Names, and the Three in the Essence, acted jointly; the Oil, the Influence of the Holy Ghost, to assist, to sustain; the Fire to send forth the Light; the Light to go forth, and the Spirit to supply and assist in sending out the Light. This Oil, in Christ the Candlestick, was in suffering by the Wrath of Fire, to give Light to the Man and the *Alcim*; so his roasted, baked Body, for Meat, and his spiritual Actions for sweet Odours. This היכל was veil'd, not only between it and the *Sanct. Sanct.* but at the Entrance next the Altar. None but the Priest was to see what was in this Tabernacle, or what was done in it, any more

more than any one could ſee what was in, or what was done in him whom it repreſented. *Clem. Alex.* p. 410. " The Candleſtick alſo contains another Myſtery, a Symbol of Chriſt, not by its Figure only; but as he ſends forth his manifold Lights, in ſundry manners on thoſe who believe in him." The Tabernacle in which this was placed, was a Type of the Humanity of Chriſt, in it was to be, as *Iſa.* xi. 2 *The Spirit of* Jehovah *ſhall reſt upon him, the Spirit of Wiſdom* &c. The Humanity, Jeſus, was the Receptacle into which the two pour'd the Eſſence in Strength, the Holy Ghoſt his Influence Oil, (of which in its place) to which theſe were to give Light and Strength. The Idea of one Candleſtick of one entire Maſs of Gold, and ſeven Lamps, was taken the ſame as that in this Syſtem, where the one Light reſts upon the ſeven Orbs; ſo the ſeven Eyes and the ſeven Spirits that operate one upon each, referred to *Pſal.* xix. 4. to שמש *the Light he placed a Tabernacle in them.* This Light was predicted, *Iſa.* xxx. 26. to be *ſeven-fold, as the Light of ſeven Days.* This was the בית־אל of *Jacob*, of the apoſtate *Jews* and Heathens; and the בית שמש of the *Canaanites*, and of the

Egyptians. The Candlestick, seven Lamps with Oil, the Influx of the Holy Ghost, and Light, the Essence of Christ in them, dwelled in this Tabernacle. Their seven Lights and seven Spirits, that Table and Bread, that Altar and Incense, the fulness of Holiness, of Light, of Support, of acceptable Savour *&c.* the extraordinary Gifts, and the Holiness which sanctified him and us, the Light which was his Life, and is ours; communicated, *Acts* ii. 2. by Spirit and Light, the Bread of the Faces, the good Works which was his Bread in this World, and is ours both in this World and the next, the Incense, the Perfume of his spiritual Actions, and which perfumes us and ours; and the Vessels, the Instruments of holding and distributing these Benefits to us, were the Apparatus of this Tabernacle. So these were Types of what was to be hereafter in the Church triumphant, when the real Names, by that divine Influence typified by Oil, shall send forth that real Light which is real Life out of the Tabernacle not made with Hands. *Isa.* lx. 19. *Rev.* xxi. 23.---xxii. 5. *And there shall be no Night, there, and they shall need no Candle, neither Light of the Sun; for the Lord God giveth them Light:*

and

and they shall reign for ever and ever. So 2 *Sam.* xxii. 29. *Because thou art* ניר *my Lamp,* Jehovah; *and* Jehovah *will lighten my Darkness.* Psal. xviii. 28. *Thou wilt light my Lamp* Jehovah. *Psal.* cxix. 105. *A Lamp to my Feet* דברך *thy secret one which is to be revealed; and a Light to my Paths.* Isa. lxii. 1. *till the Righteousness thereof go forth as brightness, and the Salvation thereof burn as* לפיד *a Lamp.* Dan. x. 6. *And his Eyes like Lamps of Fire.* Zach. iii. 9. *Upon one Stone* (concrete) *seven Eyes.* Mat. xvi. 22. *The Light* [Lamp] *of the Body is the Eye.* Zach. iv. 2. *And behold a Candlestick all of it gold——And its seven Lamps upon it.* Ver. 10. *They are the seven Eyes of* Jehovah *running to and fro through the whole Earth.* Matt. v. 15. *Neither do Men light a Candle and put it under a Bushel: but on a Candlestick, and it giveth Light unto all that are in the House.* These by being in the Candlestick *&c.* in Christ, ascribe the whole Administration to him. Seven also expresses sufficient, perfect, not only in the Possession, but in the Usage of them; as the Light has in this World, to which the seven Spirits continually tend and act: seven Eyes, infinite Wisdom, Rule *&c.* seven Spirits, infinite Power of Action; the

Evidence and Means of, as we may say, considering, ordering, and executing his Designs in this World; so Providence &c. Hence all the Allusions, as seeing through the whole Earth, doing the Will of *Jehovah* in material, as the Light and Spirit do in the Redemption and Sanctification, the Will of *Jehovah* in the spiritual Kingdom. And exhibiting this in the Tabernacle, which was a Figure of the Humanity, was a Type of that Person of the Divinity called דבר the secret One to be revealed: so called the Light which was to dwell in him, and the Oil of the Holy Ghost, poured into his Lamp; so that translated a Stone, is a Concrete of Humanity with the Divinity. The Idea taken from such as *Jacob's* Stone, in which the Residence really was; whence the Heathens had their Images of Stone, in which they supposed there was a Residence: so in the Stone or Rock *Jehovah*, referred to 1 *Pet.* ii. 4. *a living Stone.* 6——*Behold I lay in* Sion *a chief Corner-Stone, elect, precious; and he that believeth on him, shall not be confounded.* As the seven Planets, nay the fixed Stars also are term'd Eyes in this System. Thence the Cherubim were full of Eyes, hence this Concrete had seven Eyes; so 1 *Pet.* ii. 5. the Christians were called living Stones,

Ye also, as living Stones, are built up a spiritual House, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ. The Idea taken from the outer Tabernacle or Temple, the Candlestick &c. this is also kept up in the next World. *Rev.* i. 4. *From the seven Spirits that are before his Throne.* i. 16. *he had in his right hand seven Stars.* iii. 1. *saith he that hath the seven Spirits of God, and the seven Stars.* iv. 5. *seven Lamps of Fire burning before the Throne, which are the seven Spirits of God.* v. 6. *stood a Lamb, as it had been slain, having seven Horns and seven Eyes; which are the seven Spirits of God, sent forth into all the Earth.* xi. 4. *These are---the two Candlesticks which stand* ἐνωπιον *in the Faces of the Lord of the Earth. Ver.* 19. *And the Temple of God was opened in Heaven* &c. The Words שמש -----אור &c. are cited in *Moses*——fine Prin. *p.* 209. &c.

The Jews cry, *Jer.* vii. 4. היכל *The Temple of Jehovah, the Temple of Jehovah, the Temple of Jehovah these.* The Prophet shews they deceived themselves, these were to cease, as another Prophet shews the *Cherubim* and Presence were to depart, but what they typified was to succeed: the first, the real Temple instead of

מועד that Tabernacle instituted, even here upon Earth, and afterward both that and the *Cherubim* in Heaven.

The Habitation in, and the Communications of the Perfections of the Essence to the Humanity of Christ, exhibited in the Types, have been communicated through him to his mystical Body the Church, by a Species of Presence, at first extraordinarily, now ordinarily, by which they are not typically, but really Temples of Christ, and of the Holy Ghost, by the Manna, the דבר as the Manna is called, the Bread of the Faces, the Bread that came down from Heaven, that support by the Candlestick, and the Oil, the seven Eyes, and the seven Spirits of *Jehovah*, that Light inwardly that assists to understand the Word outwardly. The Holy Ghost gives Oil, and he Light to the Lamps, and the Candlesticks, the Churches; so to each Person. I must add the Substance of the rest, tho' they must come in particularly next, to have it in one view. By the golden Altar and Incense offering and perfuming, as *Heb.* xiii. 15. our Love, Prayers, Praises, *&c.* By the Ointment with which he was anointed, sanctifying us; by the Habits, instituted Ornaments *&c.* with which he was clothed and adorned, clothing us; by the

the Altar, upon which he suffered and offered his Body, as *Rom.* xv. 16. xii. 1. offering our Bodies as a living Sacrifice: all which are made an Earnest by Faith, in eating his Body and Blood, of those things in a higher Degree hereafter, of the cœlestial Food, Light, Pleasure, *&c.*

The *Aleim* dwelled typically in Emblems among Believers, to represent them as in Heaven, from the making of the Covenant, before this System was formed, and forward, as if they had a Holy of Holies, a Place on purpose, or separated themselves from their Properties, or common Method of acting, and acted upon the Foundation of the Covenant. The Essence, that Person which was to be in Christ by Covenant, as exhibited in Glory above the *Cherubim*, became King of this System; that if there should be occasion, as it happened, he might be Prophet and Priest, and dwelt potentially among Men, before he came essentially into his Body the Flesh. Some would have it that he executed the Office of Prophet and Priest before he assumed that of King, which may be true in Degree, nay, in the Manner he was to reign over the Minds of Men. But none of the Antients, except Prophet, Priest, or King, could

could be an Emblem of him in the Flesh, or in that Tabernacle rebuilt, of the Actions of his Manhood here or in Heaven. Christ after his Resurrection dwelt in Believers, and will to the End. The Holy Ghost potentially in the Prophets before Christ came, and without Measure in Christ, after Christ's Ascension, descended and dwelled potentially more generally, and more conspicuously in Believers, 'till the Church was established, and the cursed Jews who opposed it, were destroyed or dispersed, and extraordinary Gifts ceased; and both are to dwell potentially in and among Believers 'till the End, and the three essentially among them afterwards: and though every Believer may be hereafter a Member of the mystical Body of Christ, *Adam* as well as *John* the Divine, yet Christ resides otherwise in Christians since he came, than he did among the Antients.

The Person of the Essence that was to be and was in Christ, in his temporal, national, emblematical, spiritual, and corporeal Statues and Judgments, ruled himself and others by strict Justice, in opposing Satan and wicked Men, and protecting Believers. When Satan had dwelt in a Creature to destroy, he dwelt first in an emblematical Presence, and after in a Man,

Man, to ſave; before, or when Satan ſet up falſe Prophets, he ſet up true ones; before, or when, or ſoon after Satan ſet up falſe Prieſts, he ſet up true ones; before, or when Satan ſet up impious Kings, he ſet up the fitteſt of the eldeſt Line, to deſtroy them; when the Wickedneſs of the World, of *Sodom*, of *Canaan*, &c. was full, he deſtroyed them; when Satan's Subjects offered this or that Attribute to the Names, if decent, it was attributed or offered to *Jehovah Aleim*; when the *Egyptians* attempted to deſtroy the believing *Iſraelites*, he by Miracles, by Judgments ſhewed himſelf Ruler of the *Aleim* of the *Egyptians*, and delivered his People; when his own People offended, or doubted his Power, he puniſhed them by Peſtilence, wore them out in the Wilderneſs, afterwards by Famine, by Captivity, *&c.* ſo other Nations by Sword, *&c.* After his coming, when Satan poſſeſſed the common People, and tormented them, he dwelled in one Man, overcame them, diſpoſſeſſed them, cured the People, and redeemed all that were willing to leave Satan, and come to, and confide in him. The Power of the Holy Ghoſt was exerted in the Prophets, *&c.* before Chriſt came, and without meaſure in Chriſt, after

ter in all Believers, 'till Satan's Power was retrenched: since, the Holy Ghost acts by proposing, *&c.* and Satan is not permitted, so not able to act otherwise.

As Christ and the Holy Ghost dwelled in each Church, and communicated to them Oil, Light, and Spirit, first typically, then really; so each is called a golden or golded Candlestick, and the Angel of each Church was an active Irradiation from him, as I have explained Angels in *Hebrew Writings Perfect*, p. 450. So *Prov.* xx. 27. the Soul of Christ, and of each good Man, is the Lamp of *Jehovah*, that into which he puts Oil, a Light; so he walked among these Candlesticks, *&c.* and the seven Stars were in the Hand, that is, in the Power of Christ, and he could take any one or all away. 1 *Reg.* xi. 36. *And unto his Son will I give one Tribe, that David my Servant may have a Lamp always before me in Jerusalem*, &c.-----xv. 4. *Nevertheless, for* David's *sake did* Jehovah *his* Aleim *give him a Lamp* (Candle) *in Jerusalem, to set up his Son after him, and to establish* Jerusalem. *Job* xxix. 3. *When his Lamp shined upon my Head, and when by his Light I walked through Darkness.* Psal. xix.

xix. 8. cxix. 105. Prov. vi. 23. *For the Commandment is a Lamp, and the Law Light.* Rev. i. 12. *I saw seven golden Candlesticks, and in the midst of the seven Candlesticks, like unto the Son of Man*-----16. *And he had in his right hand seven Stars*---*and his Countenance was as the Sun shineth in his Strength.*----20. *The Mystery of the seven Stars which thou sawest in my right hand, and the seven golden Candlesticks. The seven Stars are the Angels of the seven Churches, and the seven Candlesticks which thou sawest are the seven Churches.* ii. 1. *He that holdeth the seven Stars in his right hand, who walketh in the midst of the seven golden Candlesticks.* iii. 1. *He that hath the seven Spirits of God, and the seven Stars.* We must have this communicated Oil in our Lamps. *Matt.* v. 14. *Ye are the Light of the World.*---*Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven*; and *Matt.* xxv. Being Virgins, having no other Spouse, and having this Oil, giving Light in our Lamps, is the Condition of being admitted to the Marriage of the Bridegroom.

The Heathens set Lamps before their *Aleim*, *Deut.* iv. 28. *which neither see*----

not

nor smell. Psal. cxv. 5. *They have Mouths, but they speak not, Eyes have they, but they see not,* &c. As *Baruck* or Epist. of *Jer.* vi. 19. *They light them Candles, yea more than for themselves whereof they cannot see one. Wisdom* xiii. 2.------*or the Lights of Heaven to be the Gods which govern the World. Martin. Lexic.* on the Word *Candela, Casaub.*---" The Father of Poets calls Pieces of Wood burning in Vessels (or on Hearths) to give Light, Lamps. *Odyss.* 6. where *Eustathius* remarks, that the Custom continues still among the Country People. *Virgil* in Imitation of *Homer*,

-----by Night
She burns the sweet scented Cedar for Light.

The Poet elsewhere calls *raised Hearths* in rich Men's Houses, (where they lighted pieces of Wood or Torches to their Idols) βωμοι *Bomoi*, Altars, *Odyss.* xi. we now call those *Candles* which are made of *Wicks* dipped in *Tallow. Columell. Book* II. *cap.* 22. The antient Custom allows People even at the Feasts, to bake Bread, cut Torches, make Candles, dress their Vineyards, *&c.*"

The same Manner of Expressions as are used for supplying the Lamps with Oil,

Oil, by the 14 *Infusoria*, seven from each of the two Olive-Trees, and for the Action of anointing, pouring the Oil, are used for giving what it typified, the Influx from the Essence, the Spirit of Prophecy, &c. upon the Humanity of Christ, the Apostles, &c. and that common Assistance that sanctifies Believers, as when the Lamps were lighted, wherever there is Light, the Spirit presses in. *Zach.* iv. 2. יצק ; *And behold a Candlestick all of it Gold. And a Bowl upon the Top of it. And its seven Lamps upon it. Seven and seven, Infusoria, Pipes, to the Lamps which are upon the Top of it. And two Olives by (or upon it) one upon the right side of the Bowl, and the other upon its left side.---- Then He answered and said unto me, saying, This is* דבר Jehovah אל Zerubbabel, *saying, not by might, nor by power, but by my Spirit, says* Jehovah *of Hosts.* Ver. 11. *And I answered and said unto him, What are these two Olive-Trees on the right hand of the Candlestick, and on the left. And I answered a second time and said unto him, What are those two Slips of Olive which thro' two golden Pipes pour out of themselves into the Gold* (Sc. Candlestick) [or, *that pour the Gold out of themselves,*

The

The Emblem of Majesty out of themselves into the Humanity; and so Mr. *H.* has taken it.]-----*And he said they are the two Sons of Oil*, &c. referred to Phil. ii. 5. *Who being in the form of God, thought it not robbery to be equal with God, but emptied out himself.* Isa. xliv. 3. *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring*, ib. xxxii. 15. ערה *until the Spirit be poured upon us from on high.* Ezek. xxxix. 29. שפך, *For I have poured out my Spirit upon the House of* Israel, *saith* Jehovah Aleim. *Joel* ii. 28. *And it shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, your young Men shall see Visions; and also upon the Servants, and upon the Handmaids in those Days, will I pour out my Spirit.* Zach. 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*, &c. Acts ii. 17. *But this is that which was spoken by the Prophet* Joel, as above. x. 45. *And they of the Circumcision which believed were astonished, as many as came with* Peter,

ter, *because that on the Gentiles also was poured out the Gift of the Holy Ghost.*

Though סמים the sweet Incense be frequently included in the Words Odours, Savours, *&c.* there are a few Texts where they are distinguished. As Frankincense seems the chief, I think 'tis plain, the Tree לבנה which they translate Poplar, was the Tree which produced לבונה *Thus* Frankincense, or Incense, and that it was one of the sacred Trees, because it appears, *Hos.* iv. 13. that they sacrificed on the Tops of Mountains and Hills under it, and אלון frequently אלה, and that burning the Incense, which is sometimes a general Name, had been an Emblem to make Atonement by Intercession, or *&c.* and that its Smell with the Sacrifices had been termed acceptable: And as the general Idea of the Word is that which is white, the Intercessor was to be clothed with white Linnen, *Psalm* li. 9. *I shall be whiter than Snow.* Eccl. ix. 8. *Let thy Garments be always white, and let thy Head lack no Ointment.* Isa. i. 18. *Shall be as white as Snow. Dan.* xi. 35. *to make them white,* xii. 10. *shall purify themselves and be white.* The Tower of *Babel* was built of לבנים Bricks. And they burned Incense, *Isa.* xv. 3. *on Altars of* לבנים *Bricks.* The

Odour which *Jehovah* smelled from the Sacrifice of *Noah*, *Gen.* viii. 21. which procured Rest, was doubtless from the Ointment upon the Altar, or from the Oil and Frankincense upon the Sacrifice. 'Tis very likely the use of Censers of Brass, and offering Incense upon them by the First-born, had been chiefly in use, because after the Renewal how it should be offered, in which there is no mention of brazen Censers, *Levit.* x. 1. *Nadab* and *Abihu*, and *Numb.* xvi. 18. *Korah*, *Dathan*, and *Abiram*, used them against *Aaron*; and because *Aaron*, viii. 46. to make an Atonement also used them. *Deut.* xxxiii. 10. *They shall put Incense before thee.* Psal. lxvi. 15. *I will offer unto thee the burnt Sacrifices of Fatlings* (Marrow) *with the Incense of Rams.* cxli. 2. *Let my Prayers be directed before thee as Incense.* Isa. lx. 6. *The Multitude of Camels shall cover thee: the Dromedaries of* Midian *and* Ephah: *all they from* Sheba *shall come: they shall bring Gold and Incense, and they shall shew forth the Praises of Jehovah.* Jer. xvii. 26. *And they shall come from——bringing----and Incense, and bringing Sacrifices of Praise.* Mal. i. 11. *In every Place Incense shall be offered unto my Name.* Isa. xliii. 23. Christ reasoning with the Jews, *I have not caused thee*

to

to serve with an Offering, nor wearied thee with Incense. Luke i. 10. *Praying without at the time of Incense.* Rev. v. 8. *Vials full of Incense.* viii. 3. *Given unto him much Incense.* 4. *And the smoke of the Incense with the Prayers of the Saints ascended up before God.* When the End of Sacrifice was misapplied, so that of Incense, they were both abominable. *Isa.* i. 13. *Incense is an Abomination unto me.* lxvi. 3. *He that burneth Incense, as if he blessed an Idol.* Jer. vii. 20. *To what purpose cometh there to me Incense from* Sheba, *and the sweet Cane from a far Country?* &c.

As no Man was to presume to use the Ointment, so to have the Odour of it issuing from him, but the High-Priest; so no Man was to offer this Incense, and send out this Fume, but he, or his Deputy; *Luke* i. 9, 10. At the time of offering Incense, the People prayed without (so at Sacrifices, *&c.*) For what? not that their Prayers might be acceptable: but that what the Priest offered, what the Odour of the Incense represented, might be acceptable: so what the Sacrifices represented, might be acceptable. This was praying in Faith of the Promise, so the other without any Promise, without either Faith or Hope. So *Rev.* viii. 3, 4. the Prayers of the Saints would neither

ther ascend to God, nor be acceptable, but with the Fume of the Incense.

This was offered to the false *Aleim*, and was typical of what their Worshippers expected, as well as it was to Believers, before and after the Separation at *Babel*. *Deut*. iv. 21. *Which neither see——nor smell.* Psa. cxv.6. *Noses have they but they smell not.* 1. Reg. iii. 8. *only-----and burnt Incense in high Places.* xii. 33. (Jeroboam)----*offered upon the Altar,——and burnt Incense.* xiii. 1. *And* Jeroboam *stood by the Altar to burn Incense.* 2 Kings xviii. 4. —— *And brake in pieces the brazen Serpent,---- did burn Incense unto it.* 2 Par. xxv. 14. *Amaziah*——burned Incense to the *Aleim* of *Seir*. xxviii. 3. Ahaz——*burnt Incense in the Valley of the Son of* Hinnom. 25. *And----he made high Places to burn Incense unto other Aleim.* xxxiv. 25. *And have burned Incense unto other Aleim.* Jer. vii. 9. *Will ye- ---and burn Incense unto Baal.* xi. 12.-----*Cry unto the* Aleim *to whom they offer Incense.* 17. *In offering Incense to Baal.* xviii. 15. *They have burnt Incense to Vanity.* xxxii. 29.------*With the Houses upon whose Roofs they have offered Incense unto other Aleim.* xliv. 15. *Their Wives had burned Incense unto other Gods.* 17. *To burn Incense unto the Frame of Heaven.* 18. ib.

ib. xlviii. 35.----*I will cause to cease in* Moab-----*and him that burneth Incense to his Aleim.* Ezek. vi. 13. *The Place where they did offer sweet Savour to their Idols.* viii. 11. *A thick Cloud of Incense went up.* xvi. 18. *Set-----my Incense before them.* xx. 28. *There also they made their sweet Savour.* xxxiii. 41. *And satest upon a stately Bed, and a Table prepared before it, whereupon thou hast set mine Incense.* Dan. ii. 46.------*And commanded that they should offer an Oblation and sweet Odours unto him* (Daniel) whether this was right or wrong is a Question.) Hos. ii. 13. *I will visit upon her the Days of* Baalim, *wherein she burnt Incense to them.* iv. 13. *And burn Incense upon the Hills, under Oaks, and Poplars, and Elms.* xi. ii. *They sacrificed unto* Baalim, *and burned Incense unto graven Images.* Revel. viii. 10. as above.

The latest Writers of the apostate Jews say, they had no *Cherubim*, so no Faces to burn the סמים before. Indeed the Faces were inconsistent with their Scheme. I must observe, that as the Word שמים proves all the pretended Religions which have been or are in the World, to be false, and the Christian Religion true: so the Word סמים which signifies those Species of Aromaticks which were made Types of the virtual Ac-

tions in Christ, which were to be communicated to Believers, and were to make them acceptable to the *Aleim*. As this was sacred to all the Heathen World, they in their Language of their own forming, called *Chaldee*, as appears by *Marius Concord. H.* and other Lexicons, could not have the Constructions of these Words from the *Chaldees*, with whom they had been Slaves, but proves that these Apostates have maliciously changed the Signification of these Words, the first from plural to singular, and the second to be, as it really is to them, *deadly Poison*. And as the *Arabians* if they had kept what they had, or the *Mahometans* had taken their Notions from Antiquity, nay, from any People then in Being, except the apostate Jews, would have had a Trinity, either of the Essence, or the Shadow; and as they have no Notion of that, 'tis the highest Demonstration, that the apostate Jews forged their Scheme; so 'tis another Demonstration, that they formed the *Alcoran*, and so what they call the *Arabick*, because these Perfumes were the Product of *Arabia*, and were most sacred among the *Arabs*, and could not come to them any more than any of the rest of the Articles of their Creed, from any

any other hand, beeauſe סמים in their religious Language is alſo *Poiſon.*

I ſhall inſert a couple of Inſtances, to prove to whom they offered their Incenſe, burnt Perfumes, *&c.* becauſe that alſo confirms the Philoſophy in the Bible. *Euſeb. Præpar. Evang.* p. 200. in *Hecate*'s Direction about making her Image, *Gr.*—— *trad.* " Which mix to the Light of the encreaſing Morn, with Storax, Myrrh and Frankincenſe of *Arabia.*

Scac. Myroth. v. 2. p. 61. *Sophocles,*

Bring me with Care Perfumes of all Fruits,
That to Phœbus I may Prayers addreſs
To free me from theſe Terrors."

Amongſt many things in Authors, without citing their Authorities, concerning the Effects of Oil and theſe Aromaticks, I ſhall cite theſe; *Lip. Caten.* in *Exod.* p. 702. " *Galbanum*——the Smoke of it drives away Serpents. Mix it with Oil, and it keeps out the Poiſon of the Serpent : and eaten by them, mixt with Oil, kills Serpents."

The Incenſe Altar of Wood, covered with pure Gold, horned, crowned, *&c.* the Mixtures of the chief Aromaticks to be

burned on this Altar, have been described, and it has been shewed that they typified the complicated spiritual Perfections and Actions which Christ had and performed; and were to be offered by Fire daily, while the Priest was making good the Lamps in the Morning, and lighting the Lamps in the Evening, while Christ was in the Tabernacle of his Body, or at his Death.. The Act of offering Incense is expressed, *Deut.* xxxiii. 10. *They shall put Incense* באפך *to thy Nose*, the Nose through which the *Napesh* admits and remits Breath, sometimes gently, sometimes furiously, and has the Sense of Smelling, is the Hirroglyphical Emblem of Wrath; and the Power of the Fume of Incense is expressed by its being able to prevent the Effect of Wrath, and to please the Person who had been offended by some Smell which was nauseous; in an opposite Sense, *Cant.* vii. 8. *The Smell of thy* (the Spouse's) *Nose is like the Smell of Apples.* And to mention the Efficacy of what was to be done in this Tabernacle, some of the Blood of a Sin-Offering of an anointed Priest, *Levit.* iv. 6, 7. was to be sprinkled before the Faces of *Jehovah* in this Tabernacle, before the Veil, and some of it put upon the Horns of this Incense-Altar: and *Exod.* xxx. 10. the Priest was

to

to atone with part of the Blood of the Sin-offering upon the Horns of it once a-year: so *Levit.* iv. 18.

As the words ערך expresses, the Table, Candlestick, and Incense Altar, were placed in order next the Veil before the typical Faces, and the Presence here. When the Veil was rent, the two Tabernacles were but one; and as was predicted, *Ezek.* ch. x. by the Return of the Cherubim, both returned to Heaven. And the Idea first planted in and taken from this System, is kept up there, as *Rev.* vii. 17. *The Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Water.* ii. 7. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.* ver. 17. *To eat of the hidden Manna.* Ibid. i. 4. *And from the seven Spirits which are before the Throne.* iv. 5. *Seven Lamps of Fire burning before the Throne, which are the seven Spirits of God.* viii. 3. *Incense, that he should offer it with the Prayers of all Saints, upon the golden Altar that was before the Throne.* xiii. 6. *And he opened his Mouth in Blasphemy against God, to blaspheme his Name and his Tabernacle, and them that dwell in Heaven.* xv. 5. *And behold the Temple of the Tabernacle of the Testimony*

Testimony in Heaven was opened &c. This Altar was made of Wood, covered with Gold; it was sanctified by Oil and Blood: some of the Blood of the Sin-offering was to make atonement on the Horns of this once a-year, and some of the rest before the Faces upon the Covering of the Ark; this was to sanctify the Prayers, Praises, *&c.* of the Humanity, and make the Odours of them ascend by Fire to before the Faces.

The Institution or Renewal, then was, *Exod.* xxx. 34. *To take sweet Spices, Stacte, and Onicha, and Galbanum; these sweet Spices, with pure Frankincense, of each a like weight,* purified with Salt, not to be imitated, most holy. xxxi. 11. *and sweet Incense for the Holy-Place. Exod.* xxx. 8. To burn Incense upon the Altar of Incense, in the outer Tabernacle perpetually every Day while the Priest was trimming the Lamps; and to burn no strange Incense. And once a-year, *Levit.* xvi. 12. the chief Priest in the holy Linnen was to take a Censer with burning Coals of Fire from the Altar, and his hands full of sweet Incense, and put the Incense upon the Fire (I think on a Censer that stood there) before *Jehovah*; that the

the Cloud of the Incenſe might cover the Mercy-ſeat, *&c.*

Without, near the Door of this Tabernacle, which was divided by a Veil from the קדש קדשים and from this Court, *Moſes* ſet up the Altar of Sacrifice, the Sea, the Lavers *&c.* and a Fence about them all, which none but the Prieſts or Levites, who aſſiſted the High-Prieſt, might enter, except thoſe who fled to the Altar, and the King's Officers, who fetched away the Criminals; thoſe who laid their Hands on the Heads of the Sacrifices, and thoſe who waved their Offering; and a Perſon with his Offering which ſome diſpute. Altars of this ſort, or for this Uſe, had been made by order, of *Adamah*, Turf, of Stones not hewed or altered by Tools. This was made of Braſs, and was anointed and ſprinkled with Blood: Then ſanctified the Sacrifice. The Fire was the Wrath of the Father, Chriſt the Sacrifice. What was the Altar? This was of Wood and Braſs, (as the Serpent was) the other Altars of Gold. If Majeſty be expreſſed by Gold, though נחש is *Serpent*, *Augur*, *&c.* this was the ſtate of Revenge on one ſide; of Humiliation, of Suffering on the other ſide. The Altar of Wood, *Ezek.* xli. 22. was שלחן the Table לפני to the

the Faces of *Jehovah*. The Divines make these Altars *&c.* Figures of things in the Christian Church. Without this Court, or at the Door where the great Altar of Sacrifice, the Sea, Laver *&c.* stood, *Levit.* iv. 15. the Elders were to lay their Hands upon the Head of the Bullock; and the Priest was to wash and habit himself properly, and slay the Emblem of the Victim of the Tabernacle, the Flesh, in which, *Heb.* ix. 2. the Table, Candlestick, and Incense-Altar was; *Heb.* ix. 11. and *Levit.* iv. 17. to sprinkle of the Blood seven times in that Tabernacle, before the Veil before *Jehovah*; and put of it upon the Horns of the Incense Altar, and pour the rest at the bottom of the Altar of Burnt-offering, at the Door of the said Tabernacle. And *Levit.* iv. 8, 19. to burn the Fat *&c.* upon that Altar, and burn the Body of the Creature, as *Exod.* xxix. 14. *Levit.* iv. 12, 20. without the Camp, as a Sin-offering, all comprehended under the word Sacrifice. Christ, by his Soul and Body, was voluntarily to suffer the Wrath due for Sin; and he in his Body was voluntarily to be offered, slain, sacrificed, to redeem all that lay their hands, their Sins upon him, and his Soul and Body, was to be redeemed by his Blood imputatively;

putatively; but all thoſe who lay their Sins upon him effectually: ſo *Heb.* xiii. 12. *Jeſus------ſuffered without the Gate.* When this part was finiſhed, the Prieſt was to act his third and laſt part, was in the higheſt part of his Office, was to be dreſs'd in white Linnen, was to enter with Fire from the Altar, Incenſe and Blood, into the *Sanct. Sanct.* once a-year, to fume the Incenſe, ſprinkle the Blood ſeven times, interceed *&c.* before the Faces of theſe Figures, and the Preſence in them: return and bleſs the People. When the Veil between this Tabernacle and the קדש קדשים, was rent; the Inhabitant of this Tabernacle, this Body, was to rebuild it in three days, and raiſe it up in a new Habit in white and incorruptible, fitted for entring into the *S. S.* (Hoſ. vi. 2. *In the third day he will raiſe us up.* Matt. xxvi. 61. *I am able to deſtroy the Temple of God, and to build it in three days.* Mark xiv. 58. xv. 29. John ii. 19. *deſtroy this Temple, and in three days I will raiſe it up.* Matt. xxvii. 63. *After three days I will riſe again.* Mark viii. 32. *And after three days riſe again.* Luke xiii. 32. *And the third day I ſhall be perfected.)* not into that Place where the Figures and the emblematical Preſence and Appearance

was

was veiled, which was a Representation of that now in the Heavens; nor again into the mortal Flesh, where, as he often witnessed, the Essence was in him, with him; but the Gates were opened, and he entered into the Essence, the holy Persons in the high, in the highest Heavens; there to act his intercessorial Part, there to present the Offerings of his Soul, the Incense of his Body, the Blood, before their and his Faces: send forth the Holy Ghost, interceed, rule *&c.* of which hereafter, 'till all that relates to the Covenant concerning Man be compleated.

The Apostates would make Sacrifice to be only taken from the Heathens; others, that they were Quit-rents to acknowledge the Blessings they received from the Land they enjoy'd: so to prevent Dearths and other Calamities *&c.* The *Jews* were, *Deut.* xxvi. each to bring a Basket of Fruit, and acknowledge what state their Fathers were in; that *Jehovah Aleim* gave the Land and Fruits to them *&c.* that was their Rent. Things sacrificed were Types of him, by whom they were to have another *Canaan*, and his Fruits there: so some Divines would make their Vows, *&c*, Bargains with the *Aleim*, that if he would do this

this or that, they would dedicate, burn a Creature, or *&c.* before him, give such things to the Priest *&c.* A Lay-man, nay the chief Priest, had not any Right to offer any thing but emblematically for Christ, and as an Emblem of Christ.

Though *Cain* err'd, *Abel* begun right: at the end of days he brought מבכרת the Firstling of his Cattle for himself. *Isaac* says, where is השה the Lamb for an Offering. The first Institution or Renewal in *Egypt* by *Moses*, before the Law and Priesthood of *Aaron*, was *Exod.* xii. the Priesthood of the First-born, the sacrificing of Firstlings; so the Pascal Lamb, which seems to refer to the original Institution, where every Chief of the Family kill'd and offer'd the Sacrifice for the Family; and that the Substance or Design of Sacrifice was in that one, because the Lamb is not only made an Emblem of Christ in his suffering through the old and new Testament; but the Lamb in this Institution, 1 *Cor.* v. 7. *For even Christ, our Passover, is sacrificed* (slain) *for us.* Exod. xii. 46. *Numb.* ix. 12. is referred to *John* xix. 36. *A Bone of him shall not be broken.* So *Exod.* xii. 14. *And this day* (what was exhibited and done in that day) *shall be*

unto

unto you לזכרון *for a Memorial* (of a Male, to exhibit a Memorial of the Sufferings and Death of Christ, and the Food which you are to have thereby till he come) *and you shall keep it* חג *a Feast to* Jehovah (at the end of the Earth's Circuit, and with dancing in Circles) *throughout your Generations,* (perhaps to describe the Number of Circuits till he was to come) חקה *an Ordinance for ever* shall you חג *circuit it.* More generally, *Numb.* ix. 3. *At his appointed Season, according to all the* חקתיו *rites of it, and according to all* משפטיו *the Ceremonies of it.* 13. *But the Man that is clean, and is not in a Journey, and forbeareth to keep the Passover; even the same shall be cut off from his People, because 'tis* קרבן *the Conflict of* Jehovah; *he did not* הקריב *join in the Conflict in his appointed Season: that Man shall bear his Sin.* The Statutes and Judgments which are so often proposed for a Memorial, inculcated to the *Israelites* to be observed, remembred, fed upon mentally; upon which their Happiness or Misery, Life or Death, temporal or eternal *depended,* are typically comprehended under the Affair of this day; and the rest of the same sort, which were but Additions to it, and in Substance were all to be compleated

pleated by Christ in this World; the sprinkling of the Blood and fuming the Incense, and what belonged to his regal Power in the next. And by the Law the Firstlings were set apart for *Jehovah*, of which below. And because 'tis said, *Jer.* vii. 21. *Put your Burnt-offerings unto your Sacrifices, and eat Flesh: for I spake not unto your Fathers, nor commanded them in the day I brought them out of* Egypt, *על דברי concerning the Secrets which are to be revealed עולה of the Burnt-offering and זבח Sacrifice, But* &c. Which refers backward to the first Atonement, and forward to the last Atonement. I think the first Lamb was a Passover, a sacramental Atonement for each House, though perhaps there might be a general Atonement at the Feast of Tabernacles, when they could have little better than Booths to lodge or live in: yet the Observation was not from the Circumstances they were in, because the Booths were appointed to be made of the Branches of particular emblematical Trees, and though these, and all the other typical Observations are at the Renewal seemingly put upon the foot of the Redemption out of *Egypt*, 'tis certain their Institution was coeval with the rest, because the Heathens

of all Nations had them; and the Wrath and Sword would have destroyed the Priest, the Eldest or First-born of each Family, if this had not been slain or sacrificed in his stead, and the Blood stricken upon the Side-posts, and upper Door-posts of each House, *&c.* Thence we find the Door-posts sacred among the Heathens, and it has been said, though not explain'd, that they referr'd to the Cross. The Word שקף to look, to respect, *&c.* a מ prefix'd, and a *Vau* to make it a Participle Passive המשקוף is put for the Lintel of the Door-post, where the Blood was sprinkled, the thing to be looked upon, respected in the same manner as the Faces of the *Cherubim* in the *Sanct. Sanct.* were to regard the כפר upon which the Priest was to sprinkle the Blood there. Indeed in the Law, *Levit.* v. 9. part of the Blood of the Sin-Offering was to be sprinkled on the Side of the Altar, and the rest poured out at the Bottom of the Altar: and *Levit.* xvi. 14. part sprinkled on the כפר Mercy-Seat before the Faces; then upon the Horns of the Altar, *&c.* so the real Blood on the Sides of the Cross, and at the Foot, to be exhibited before the real Faces. The Flesh of the Pascal Lamb, which had been deprived of the Blood, Life, by the Sword,

Sword, was to be roasted with Fire, to suffer the Sword and the Wrath of Fire, before it was fit for Meat, and the remainder was to be burnt. *Exod.* xxiii. 18. *Thou shalt not offer the Blood of thy Sacrifice with leaven'd Bread, neither shall the Fat of my Sacrifice remain until the Morning.* xxxiv. 25. *Thou shalt not offer the Blood of my Sacrifice with Leaven; neither shall the Sacrifice of the Feast of Passover, be left until the Morning.* By these Negatives three Affirmatives appear; that the Passover was a Sacrifice, because the Fat was burnt, so offer'd; and that the Blood was offer'd by dashing it upon the Door-posts, and that the Blood of other Sacrifices, was offer'd by spilling part at the Foot of the Altar, and sprinkling the rest as order'd, *&c.*

Hence it appears that the wording of the Renewal of the Passover in *Egypt*, is not defective, in not inserting things established, practiced, and so known as burning the Fat, not eating of the Blood, *&c.* which were renewed in the Body of the Law; nor that there is any Omission even in some other Institutions, which had not been misunderstood, but were regularly perform'd, and continued downward, though they were not renewed even in the

Body of the Law. Though לחם hath been construed Bread, and Flesh, unless מצות include Blood, or its Substitute Wine: though the Blood was sacrificed, the Participation of the Drink-offering is not mentioned in the Transcript, *Exod.* xii. any more than burning the Fat; though *Abel* burn'd it, or *&c.* And though burning the Fat and offering the Blood be occasionally mentioned, as above, *Exod.* xxiii. 18. xxxiv. 25. what had not been neglected or corrupted, needed no Renewal: and though Wine hath no Reference in its Name to Christ's Blood, save that it is called the Blood of the Grape of the Vine, by the Allusions, *Gen.* xlix. 11 --- *binding his Foal unto the Vine, and his Ass's Colt unto the choice Vine. He washed his Garments in Wine, and his Clothes in the Blood of Grapes.* Deut xxxii. 14. *And thou didst drink the pure Blood of the Grape.* Of the Wrath of God taking Vengeance on the Vine, *Isa.* lxiii. 2. *Wherefore art thou red in thine Apparel, and thy Garments like him that treadeth the Wine-Fat? I have trodden the Wine-Press alone, and of the People there was none with me.*---- Rev. xix. 13. *And he was clothed with a Vesture dipt in Blood.* xiv. 20. *And the Wine-*

Wine-Press was trodden without the City, and Blood came out of the Wine-Press. xix. 15. *And he treadeth the Wine-Press of the Fierceness of the Wrath of Almighty God.* John xv. 1, 5. *I am the true Vine.* And though the Wine, and the Quantity of it, *Exod.* xxix. 40. by יין, and *Numb.* xxviii. 7. by שכר, be appointed for a Drink-offering; 'tis not that I find divided between *Jehovah* and the Priest or the People; whether they drank part of the Wine appointed for Libations, or that was all spilt, and they drank other devoted Wine, is scarce worth disputing. There were several sorts of Sacrifices, and of things brought before the Tabernacle, of which they eat and drank to this end; the Distribution of the Sacrifices and other devoted things, to the *Aleim*, to the Priests, to the *Levites* and People, are worthy consideration. The Restriction of those who were unclean, of the High Priest from the Wine, when he entered into the holy Place, *&c.* are to be consider'd. The times when, and the Places where these things were to be eaten *&c.* are but Circumstances, though all emblematical.

It seems, by 1 *Sam.* i. *&c.* that they divided the parts of the Sacrifices which

were to be eaten, and the devoted Bread and Wine, into Portions: but it seems as if the Lamb was proportioned, so the Wine of the Passover was all in one Cup, proportion'd to the Family or Number join'd; though the Rabbies say it was in four Cups. The Zeal of all other Nations to offer Blood, and from some Mistake in Tradition, to eat Blood, and to offer Wine and drink of it; and their having a Cup in their Feast the same as in the Passover, are Proofs that the Passover and the Cup were in use when they went off; and was practised by all the World, as the sprinkling of the Blood and other Circumstances were;—which proves there was no occasion for *Moses* to shew that the Cup of Wine was a part of the Passover, or that he needed be strictly particular in the Renewal, however essential; as of giving Thanks, of singing a Hymn to express its Design, or *&c.* Enforcing the Observation of this, in consideration of their Deliverance out of *Egypt*, does not so much as insinuate that this was not a Branch of the grand Institution of the Cherubim *&c.* at first; because, though *Moses*, in the Affair of observing the seventh Day, the Sabbath, has not only given us a full account, *Genes.* 1st and 2d,

of

of its Institution; and refers to and renews it upon the first Consideration. *Exod.* xxxi. 17. *For in six days* Jehovah *made Heaven and Earth, and on the seventh day he rested and was refreshed.* Yet as he enforces the Observation of all the rest, by the secundary Type of that Deliverance; so he does the Sabbath, *Deut.* v. 14. *But the seventh day is the Sabbath of* Jehovah *thy* Aleim.----15. *And remember that thou was a Servant in the Land of* Egypt, *and that* Jehovah *thy* Aleim *brought thee out thence, through a mighty hand and by a stretched out arm; therefore* Jehovah *thy* Aleim *commanded thee to keep the Sabbath Day.* I need say nothing to prove this, but that Christ was shadowed from Man's Fall, in all the Types; and that St. *Paul* calls Christ our Passover; nay, the Apostates make *Isaac* eat it. *Pirke R. Eliezer per H. Vorstium.* cap. xxxiii. p. 77. "The Night of the Passover was come.-----*Gen.* xxvii. 13. *He went and fetched two young Kids.*----but one was for the Passover, the other for dainty Meat to eat."---It appears beyond dispute, that the Deliverances in and from *Egypt*, were but secondary Types; because, when all Types of him who was to come were void, it *Jer. ch.* xvi. and xxiii. *et al.* was to be re-

remembred no more; and a Memorial of the real Passover was instituted. So of *Canaan*, Acts vii. 45. *brought in with Jesus into the Possession of the Gentiles.* This Sacrifice, &c. was transferred, *Deut.* xvi. from their private Houses, to the Houses near the Place where the Tabernacle or Temple should stand; who slew it after, whether First-born, or any one, or as 2 *Par.* xxx. 17. the *Levites.* xxxv. 11. *Ezra* vi. 20. Though they had Burnt-Offerings from the Beginning; by a Firstling to exhibit the Sacrifice of the First-born; by shedding the Blood, to exhibit Christ's Blood; burning, of the Wrath he endured; ascending in Vapour (as the Jews say) streight up into the Names, of his ascending into the true Names. Whether each Species of Sacrifice and of Offering, or of the Additions, were appointed at the Beginning, of which several are mentioned before *Moses*, some before the Affair of the Calf, and some not 'till after, or some might be added to illustrate the Branches comprehended in the one Sacrifice of Christ, matters not, as Sin-Offering, to make Atonement for Sin; the Vow, a Type of the Oath of the Divinity for Man; the Free-will-Offering,

of

of offering himself freely; Peace-Offering, of his offering to make Peace; the chief Fruits, of him who was to be chief of all born of Women, and was to produce the First-fruits of Righteousness, *&c.* in Man, and to be the First-fruits from the Dead: so of Meat-Offering, Drink-Offering, Bread and Drink, which he was to produce. Every thing in Sacrifice was typical, the chief Fruits of the Ground, as well as the Firstlings of Beasts were Types of the chief or first Fruits by birth, of good Works in Action, in suffering, Resurrection, Ascension, of the First-born, were the chief Fruits of אדמה of Man, and were to be our Support, as well as his Body and Blood, as *Rom.* xi. 16. *For if the First-fruits be holy, the Lump is also holy.* If First-fruits had reference to the Crop of each Species, that would make them Realities, and not Types; and the Firstlings might as well be for the rest of the Beasts, and so neither would have any Relation to Christ, or to Men. The Crimes of Men appear to have made them nauseous to the *Aleim*; that tho' the Sacrifice by the Blood, Life, atoned, preserved the Life, there was Oil added to sanctify all the Sacrifices, except the Sin-Offering and the Jealousy-Offering, and Incense

was

was added, which seems to have been in practice in *Noah*'s time, to give a sweet and acceptable Smell, and Salt to give Taste.

As things which were imperfect, unclean, ill-favour'd, ill-coloured, *&c.* were Emblems of Vice, of Depravity, represented as odious: so things which were perfect, clean, odorous, bright, *&c.* were Emblems of Virtue, and represented as acceptable.

The Flesh of the Lamb was to be eaten with Bread unleaven'd, and bak'd with Fire, and with bitter Herbs, and leavened Bread was to be put away out of their Houses for fourteen Days. I might give a critical Dissertation of the emblematical Meaning of leavened and unleavened, but St. *Paul* has given the Meaning, 1 *Cor.* v. 7——*Purge out therefore the old Leaven, that ye may be a new Lump: ye are unleavened, for even Christ our Passover is sacrificed* (slain) *for us, therefore let us keep the Feast* (Holy-day) (which, by the bye, is an apostolical Institution at least for keeping that Holyday) *not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened* Bread *of Sincerity and Truth.* When the eldest Son sacrificed, 'tis likely the

the younger, *&c.* eat of the Sacrifice; and 'tis likely some when unclean, *&c.* When they eat the Passover in *Egypt*, they were all to be sanctified and eat: and it was intended that all Mankind should eat of the Sacrifice. And as they had Bread with the Passover, so it appears, *Matt.* xxvi. 27, *&c.* that they had a *Cup* with Wine; and it appears, 1 *Cor.* x. 21. that the Heathens retained the Form of this Institution. Christ as a Prophet kept this Institution, and says, *Luke* xxii. 15. *I have heartily desired to eat this Passover with you before I suffer.* And I think the Institution of the Sacrament of his Body and Blood was the last Act of his Prophetical Office, as the eating of it the first Act of his Priestly Office. In the Sense above, the *Israelites* were, *Exod.* xix. 6. *a Kingdom of Priests.* Christ was King, and every one could bring Offerings to his typical Priest: and the Christians were 1 *Pet.* ii. 9. *Rev.* i. 6. *a royal Priesthood*, because they were anointed, had all right to offer; and their Priest was King.

When the *Levites*, chiefly for the one Reason assign'd above, were chosen instead of the eldest of each Line; though *Elijah*, who was an *Israelite*, and a Prophet,

phet, sacrificed on high Places, and not at *Jerusalem*; and the Sacrifices for the whole Nation were to be made daily, weekly *&c.* at one place, it was impracticable for the People to attend and eat; or even, at the Feasts, when they did attend, without an immense number of Sacrifices, and immense numbers of proper Places and other Conveniencies; so part was reserved for the Priests; so the High Priest, who was himself a Type, and the Inferiors were fed by the parts of the Type; so that their Bodies were formed of that Substance, and the rest was burned. The Priest and the Males eat of some sorts of Sacrifice, when clean *&c.* and they and their Females other sorts, which would be tedious to separate.

It appears by *Numb.* xviii. *Deut.* xv. *&c.* that the Blood of the Male perfect Firstlings of Cow, Sheep, and Goat, was to be sprinkled upon the Altar, and their Fat burn'd: and the Flesh was the Priest's, so the fatness of the choice Oil, Wine, Wheat, First-fruits *&c.* offer'd, as 'tis likely it had been done when the First-born were Priests; then in proportion to their Families, now in proportion to a Nation, was to be eaten by the Priest and his Family; so what all these represented,

was

was to be rejoin'd to the Soul of Christ, after the Sacrifice of his Body and Blood. In other places, as *Deut.* xiv. 27. xii. *&c.* that the Priest was to have the part, which attributed what was intended to Christ; and the Remainder of the Firstlings which were clean, perfect, *&c.* a great part of the Tithes of the voluntary Offerings of each particular Person, Vows, Free-will-offerings, Thanksgivings, Peace-offerings, Heave-offerings; *viz.* the Flesh, Bread, Oil, Wine, was to be eaten before the Tabernacle or Temple; or their Value in other things, by the Person his Family, the Levites that were within each of their Gates *&c.* and the Poor if they were clean, and the Flesh to be eaten before the third Day, or to be burnt (raised up.) By which 'tis likely that the People in each Family had, by their Family Priests, sacrificed the Species of Sacrifices, and eaten of their Flesh as a Sacrament, and devoted the rest, and eaten of them in common; and when the *Israelites* could not eat of the daily, weekly, or even the Festival Sacrifices, except upon some particular Occasions, and 2 *Chron.* xxxv. 13. where they dressed the Flesh for the People, as above; They were to eat their part of the First-

Firſtlings, the Females, and thoſe of the Species not preſcribed, or the Value year by year, whether as a Memorial, or a Sacrament, or both, I ſhall not now determine. But Chriſtians, who are prepared by Faith and Thankfulneſs, have Liberty and Right to eat and drink of the Sacrament and Memorial of the true and real Sacrifice.

The Body, Blood, *&c.* of each Animal ſacrificed, was firſt inſtead of the Body of the High-Prieſt, as *Levit.* iv. 26. and ultimately inſtead of the Body of Chriſt. Hence the People firſt laid their Hands upon the Head of the High-Prieſt, and after, he or they upon the Head of the Sacrifice. The Act of ſacrificing a Creature is to be conſidered in different Views, with regard to each of the Parties concerned, and to ſome of them jointly. The Divinity of Chriſt, or his Soul, the Scape-Goat, was to go into מדבר a Place then a Secret, or not inhabited by Men. With regard to the *Aleim*, the Deſcriptions are ſo worded, as if that conſumed by Fire were the Food of the *Aleim*, as if they were ſupported in being *Aleim*, by feeding on their part of the Sacrifices, and as if they were highly delighted with the Perfections in it, or added to it, under the Ideas of Smell,

Smell, Taste, *&c.* nay, as if they were glorified by the Addition of Oil to it. 'Tis called their Meat or Support, because they had taken an Oath to perform this, and this was the Method by which they could deliver Man; so this at first typically supported them, and at last made them effectually *Aleim.* With relation to the Father, as he was to take Vengeance for Sin, this was done by his Representative Sword and Fire, *Isa.* ix. 5. *for Burning, Meat of Fire,* which to Sense, eat the Body and drank the Blood of the Sacrifice which Believers offered, taking up the volatile Parts into the Names; so the Heathens offered this to be eaten and drunken by the Fire. Hence the Questions, *Deut.* xxxii. 37.—*Where are their* Aleim—*which did eat the Fat of their Sacrifices, and drank the Wine of their Drink-Offerings?* With regard to the Essence in Christ, and his Body while a Prophet, 'tis worded as if doing what the Essence had covenanted, which he calls doing the Will of his Father, was his Meat and Drink; when a Priest, and as one taken in behalf of those who had committed the Treason, a Victim, one who for all offered himself to undergo the Wrath in Fire and Sword, to suffer,

suffer, to satisfy the Vengeance of the Offended, to attone, *&c.* he became Food for the *Aleim* by Fire. And with relation to all Believers, they were first typically, after memorially to represent this Action, to own that it was due to them, and justly inflicted upon their Surety, nay, to join in the Act of taking Vengeance, in eating of the Victim, with a Resolution thenceforward to remain faithful, though not faultless Subjects, so to partake with the Fire, and with Christ to be supported by this Food, not only in this World, but *Rev.* vii. 17. *The Lamb which is in the midst of the Throne shall feed them*; and they were to be thankful and rejoice, first, that the typical Victim was typically accepted by Fire, and that they were allowed to eat of it; and much more now, that the real Victim is really accepted, and that we are allowed to eat of that Food. So *Ezek.* xlvii. 12.——And the Fruit thereof shall be for Meat, and the Leaves thereof for Healing, *Revel.* xxii. 2.

Euseb. Præpar. Evang. p. 275. "Nay in the same part of the *Indies* is a Sort of People who kill accidental Strangers by way of Sacrifice and then eat them."

I think

I think I have ſeen in ſome of the eldeſt Hiſtories of our modern Diſcoveries of the ſavage Countries, that the Intent of this was ſo far debaſed, that when a King and his Followers catched a Traitor, or an Enemy, they killed and roaſted him; whether they had any Intent of Sacrifice in it, appeared not, but that they participated of his Fleſh, ſeemingly the King in Revenge, and the Subjects in owning it juſt, abhorring the Crime, *&c.*

This Idea of Prey by טרף *et al.* ſeems to be carried through in a double Senſe; Chriſt was taken by the Father as a Victim, a Prey; he redeemed himſelf and Followers, and took the real Adverſaries a Prey. *Numb.* xxiii. 24.——*According to this time it ſhall be ſaid of* Jacob *and* Iſrael, *what hath* אל *the Irradiator wrought? Behold, the People ſhall riſe up as a great Lion, and lift up himſelf as a young Lion; he ſhall not lie down 'till he eat of the Prey, and drink the Blood of the Slain.* So xxiv. 8, 9. *Pſal.* cxxiv. 6. *Bleſſed be* Jehovah, *who hath not given us a Prey to their Teeth.* So of the Types, *Mal.* iii. 10. *That there may be Prey in my Houſe.* So communicatively, *Pſal.* cxi. 5. *He gives Prey to them that fear him, He will be ever mindful* בריתו *of his Purity.*

When the *Israelites* offered Sacrifices, which were but Representations, to attone by them, or as the Heathens did really to feed their *Aleim*; *Jehovah* reasons with them, as *Psal.* l. 13. *Will I eat the Flesh of Bulls, or drink the Blood of Goats?* So of Incense for Smell, *&c.* Indeed the ancient Heathens knew these were not sufficient, as appears, when they were in Distress, as 2 *Reg.* iii. 27.----*Then he took his eldest Son that should have reigned in his stead, and offered him a Burnt-Offering upon the Wall.*

The Institution of these Types are so self-evident, that if there had been none, but that, the utmost Wisdom of all Men in the fallen State, had been left to represent by material Things and Actions, what they wanted, and that they should have had those spiritually, which they represented by material Things and Actions; they could never have thought of asking what is granted. If we take it even in that sensible View, whatever washing by Water represented, the Blood or Flesh of Animals, Fruits, Juices, Gums, *&c.* used in Sacrifice, were temporally for supporting or preserving the Life, or for curing the Bites or Wounds from malignant Creatures, or *&c.* was to be spiritually in and

transferred

transferred to them from Christ. The *Israelites* were by Covenant to offer the corporeal things typically appointed to shadow the real things, which they wanted spiritually, and which they hoped and believed Christ by his Sacrifice, *&c.* would really procure for them: gave a perfect Creature, that his Perfections might be communicated to them; gave its Life, to procure them Life; burned it, to procure Sufferings for their Sins; offered Bread, that they might have Support from him; Oil that they might partake of his Holiness, Love, *&c.* Incense, Perfumes, *&c.* that their Savour might be acceptable thro' him; besides the inclusion of temporal Blessings to such of them as kept the Way of the *Aleim.*

They brought the Creatures, the Types of him that was to bear their Crimes, laid their Hands, so Sins upon them, offered them to the Representative of him, who slew and offered them to him who the Fire represented, part to be burnt, and part eaten. They brought the Meat-Offerings, *&c.* the Types of his good Works who was to justify them, so both in figure of Meat; the Priest put Oil, Salt, Frankincense, *&c.* upon them, burned part, and eat the rest.

One Sacrifice was of one Species of Creatures, another of another Species, to typify this or that Article in the real Sacrifice; one was sacrificed in this manner, another in that, as *Isa.* liii. 7.----*He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb.* Jer. xi. 19. *But I was like a Lamb or an Ox that is brought to the Slaughter, and I knew not that they had devised Devices against me*, &c. Nay, even the different Parts of each, to typify the Manner in which what each typified was to be sacrificed, eaten, or *&c.* By burning the Fat and the Reins, Emblems of Pride and Concupiscence, and other carnal Affections, that the Sufferings of Christ should consume them, so that they should be erased out of the Hearts of Christian Believers. As *not a Bone of him shall be broken; they shall look upon him whom they have pierced.* One Addition, Gift, or Offering of one Species was to be made, so prepared, with this, and another of another Species otherwise prepared, was to be with that; nay, even Additions to them, of Salt to all, of Oil and of Frankincense to some, and some without Oil or Frankincense; to shew typically

pically what was to be really added to each Article in the Sacrifice. Nay, even of the Parts which were to be burned, ſome were to be burnt in one Place, ſome in another. As *Exod.* xxix. 14. *Levit.* viii. 17. ix. 11, 16, 17. *Heb.* xiii. 11. The Fleſh, *&c.* of the Sin-Offering was to be burnt without the Camp, to typify Chriſt's ſuffering without the Gate. There was one Plan laid, to which both the Types and the Original were to conform. Tho' it be ſaid, all things muſt be fulfilled which were ſpoken by *Moſes*, that it might be fulfilled which was ſpoken by ſuch a Prophet, *&c.* this is ſaying, that all the various Types, and all the Hieroglyphical and various Deſcriptions by the Prophets, are together a ſtrict Revelation of that Plan which was to be accompliſhed then, and of all that was to be predicted, that was to come to paſs 'till the End: To which *Mat.* v. 18. *For verily I ſay unto you, 'till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, 'till all be fulfilled.*

The Men who by joint Contribution paid for their Shares of the national Sacrifices, and laid their Hands upon the

Head of the High-Priest, or the Man who by Appointment, or by Allowance, voluntarily brought a Creature for a typical Sacrifice, and laid his Hands upon the Head of the Creature, and the Priest slew the one or the other, burned part, *&c.* the Man did nothing more but acknowledge typically that he deserved what was done to the Creature; his contributing to bring, or bringing it, made no Satisfaction nor Atonement. The Priest, upon whose Head the People as a Body had laid their Hands, who was the Emblem of Christ, was to sacrifice that Type of him for the Nation, or for the private Person, to make it acceptable, and by the Blood of one of the publick Sacrifices to make Atonement. The Creature was of no Value, the Publick, or the private Man had no Merit or Power to make it be accepted, or to attone, but had Liberty to obey, believe, accept the Benefit, and be thankful.

Clascnii Theol. Gent. p. 28. §. 11. " And when we consider the various Sacrifices of *Moses*, those of the Heathens agree with 'em almost in every thing, *&c.*"

I have heard that some who never had Learning nor Capacity to search, nor Inclination

clination to find the fundamental Evidence for Chriſtianity, have writ large Tracts to ſhew that the Sacrament of the Body and Blood of Chriſt is only a Memorial, ſo of little or no effect. I have never ſeen a Word of any of them, nor do I intend ever to read any of them, much leſs to anſwer them in their way; that Subject would have come in courſe under my Conſideration in a little time; but as I have almoſt printed the ordinary number of Sheets I have uſed to publiſh at once, and the hot Seaſon requires a little Retirement; though ſome other Articles ſhould have come firſt in order, and though the chief Treaſure of Evidence for Chriſtianity is not yet touched; I think fit to defer them till my next Part, and throw out a few Hints which have laid long by me, upon that Head; which perhaps for the preſent may be ſufficient for thoſe who have read my Books, to evade all Objections to that grand Point.

I have hinted elſewhere, that every Creature, ſpiritual or corporeal, and each part, where compound, muſt have ſome Support from without, to ſupport his Being or Faculties; and that thoſe who are in a ſtate of Trial, have ſome ſpiritual Support offer'd.

We have no Revelation further than that it follows by Inference, that there muſt be ſome Support to thoſe ſpiritual Creatures called Angels, by ſome ſpiritual Mechaniſm, which we cannot now take in by Senſation; becauſe a Creature cannot ſupport itſelf: and that thoſe muſt, during a ſtate of Trial, have had ſome Aſſiſtance offered from the Eſſence; and that thoſe who accepted it ſtood, and that thoſe who rejected it fell.

I have mentioned this Support, which is conveyed under the Idea of Meat, of Bread obtained by War, at *pag.* 29. *&c.* We have no Evidence other than as above, whether this Aſſiſtance was offered by that Perſon of the Eſſence who offers his Aſſiſtance, this Species of Support to Man, for which he is called the Irradiator; but it ſeems by the Texts below, that this is that Bread which thoſe Angels who fell forfeited.

While Man was in a ſtate of Innocency and of Trial, there was no Occaſion for any typical Exhibition of Fire and Sword, of ſlaying and roaſting, or burning brute Creatures to repreſent the Manner of the Suffering in War; that the Meat which was to afford this Support, muſt undergo before it could be eaten, and be effectual

fectual to him. The ſimple Fruit of a Tree without any Preparation, was ſufficient to be inſtituted a corporeal Sacrament of that ſpiritual Food which would be conveyed by eating it, and give Lives, Immortality *&c.* to innocent Man.

All that Man had a poſſibility of keeping at firſt, when he was in Paradiſe, or of obtaining afterwards, was not worth taking, except eternal Life, and what attends it; and nothing could make him eaſy, but ſome ſenſible Means of obtaining it. The ſacramental Act of eating was the firſt emblematical Action; as Meat ſupplies Life inſtituted in the Fruit of the Tree of Lives, which contained the Meat and the Juice; eating of the Tree of Lives, if he had tried it, though only a Sacrament, was to have given him Lives: it was perverted by Satan, to eat of the Tree of Good and Evil, to give, and effectually gave Deaths. Man forfeited the Method of obtaining or recovering Lives there; ſo that emblematical Sacrament became ineffectual, but the real Tree and real Fruit ſtill remained.

The Grant of Lives was made to perfect Fleſh and Blood, with an uncorrupted Soul, to be ſecured by eating of a Type; Man tainted his Blood and Soul, and

and forfeited; Eternal Life, and what attends it, is by a Covenant ſince, and now a Grant to the Man Chriſt upon new Conditions, which have been performed by him; and theſe Lives *&c.* are tranſferrible or communicable from him to us, and not to be otherwiſe acquired by us. Chriſt by offering conveys, and Man by eating his Fleſh and Blood takes this Food, this Support, which by the Aſſiſtance of the Holy Ghoſt rectifies our Minds and Actions here, ſo as to entitle us to the Inheritance and the Love of the *Aleim*.

Though the State of Man was changed, and many Things were to be performed by that Perſon of the Eſſence who took Fleſh upon him, to ſet Man right before he could do it; ſo that the Means and Manner appointed could no longer be exhibited by a Tree, or the Fruit of it, without exhibiting him who was Agent and Patient, and the Manner in which it was to be obtained and given: yet the real Giver of this Support, in many Inſtances, retains the Name of the firſt Emblem, the Tree; and this Support of the firſt Emblem, the Fruit, to the laſt.

Chriſt is deſcribed to be what was typically exhibited by the Tree of Lives, not only

only by Name, but by his Fruit: this Fruit was one of the ſacred Emblems; they were to take, *Levit.* xxiii. 40. פרי עץ הדר. *Deut.* xxxiii. 14. *For the precious Fruits thruſt forth by the Shemoſh.* Exod. xxii. 29. *Thou ſhalt not delay to offer the firſt of thy ripe Fruits* (Fulneſs.) *Pſal.* lviii. 11. *Verily there is Fruit of the Righteous.* Cant. ii. 3. *His Fruit was ſweet to my Taſte.* iv. 16. *Eat his pleaſant Fruits.* Jer. xi. 19. *Let us deſtroy the Tree with its Bread, and cut him off from the Land of the living, that his Name be no more* יזכר *commemorated.* Ezek, xlvii. 12. *And by the River, upon the Bank thereof, on this ſide and on that ſide, ſhall grow the whole Tree for Meat; whoſe Leaf ſhall not fade, neither ſhall the Fruit thereof be conſumed——————and the Fruit thereof ſhall be for Meat, and the Leaf thereof for Medicine.* Revel. ii. 7. *He that hath a Ear, let him hear what the Spirit ſaith unto the Churches; to him that overcometh will I give to eat of the Tree of Life, which is the midſt of the Paradiſe of God.* Rev. xxii. 2. *In the Midſt of the Street of it, and of either ſide of the River* was there *the Tree of Life, which bare twelve* manner of *Fruits, and yielded her Fruit every Month: and the Leaves of the*

Tree

Tree were for the healing of the Nations. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life.*

When those Lives, and that Support of which the Fruit of the Tree of Lives was the sacred Pledge, the Sacrament, were forfeited, and the Type ineffectual; and there were Debts secured, to be paid before Man could be put *in statu quo*, as 'tis easier to continue Life than to restore it; (the real Fruit and the real Tree still remained) a new hieroglyphical Exhibition called עד what had been made an Institution, an Appointment, was produced by the *Aleim* of the Method to keep the Way to the Tree of Lives, so to be imitated by Men, of what the *Aleim* had engaged to do, and of what Men, on their Part, were to do, with many lesser Institutions, Branches in the Execution of it; of which some were each called by the same Name, and several others were each called by the Name זכר a Memorial. And another typical Species of Food, to be prepared as above, instead of that of the Fruit of the typical Tree, was instituted; and eating of it was to have the same Effect, till the real Tree and his Fruit came. The Flesh of the Sacrifice,

Sacrifice, the Bread offered with it, or exhibited; as the Bread with the Paſcal Lamb פסח that which lamed *Jehovah*, with the other Sacrifices, and the Bread of the Faces, and the Wine offered with them, or exhibited inſtead of the Blood, which was prohibited, were made new Emblems, and after they were offered by the *Aleim*, of that real Bread Chriſt was to bring down from Heaven with him, and has ſince brought: and eating and drinking of thoſe typical Emblems with Faith and Thankfulneſs, conveyed the Effect of the true Bread; thoſe new Lives, and that Support to Men who accepted of it in thoſe Types till Chriſt came.

This Meat is repreſented as above, in Sacrifice, as Spoil or Prey taken in War, as that of wild Beaſts taken in hunting; and was, as *Numb.* xxxi. 26. to be divided between *Jehovah* and the People. *Gen.* xlix. 9. Judah *is a Lion's Whelp, from the Prey, my Son thou art gone up.* Numb. xxiii. 24. *He ſhall not lie down until he eat of the Prey and drink the Blood of the ſlain.* Speaking of Manna, *Pſal.* lxxviii. 25. *He ſent them what was taken in hunting to their full.* cxxxv. 15. *I will bleſs her Proviſion, and ſatisfy her Poor with Bread.* Prov. xxx. 8. *Give me prey, the Bread of*

of my Appointment, referred to in the Child's Name, *Isa.* viii. 1, 3. so xxiii. 23. *Then is the Prey of a great Spoil divided*; פסחים *the Lame take the Prey.* liii. 12. *He shall divide the Spoil with the Strong*, so *Isa.* xlix. 24, 25. lxi. 1. so *Psal.* lxviii. 19. *has led Captivity Captive.*

There is now no doubt that Sacrifice was instituted as soon as *Cain* was at Age to offer; and 'tis expressed, *Gen.* iv. 4. that *Abel* at the end of the Days brought a Firstling of his Flock, of Sheep or Goats, and of its Fat, which appears to be the Pascal Lamb: Because the first Sacrifice in course was the Pascal Lamb, and it was to be killed at the End of the (*viz.* 14) Days; and other Feasts were fixed by another Account: because before the other Sacrifices were renewed, as cited above, *Exod.* xxiii. 18. *Thou shalt not offer the Blood of my Sacrifice with leavened Bread, neither shall the Fat of my Sacrifice* (Feast) *remain until the Morning.* And after, xxxiv. 25. *Thou shalt not offer the Blood of my Sacrifice with Leaven, neither shall the Sacrifice of the Feast of Passover be kept until the Morning.* Because the Blood was offered by being dashed on the Lintel and Door-Posts, and the Fat alone was burn'd,

and

and both prohibited to be eaten: Because I find no other Sacrifice, whose Bones were not to be broken or divided, and whose Fat only was burnt, but there were some other Parts burnt with the Fat: Because the Flesh, or what remain'd uneaten of it, was to be burned before Morning; so that of the Thank-offering, and that of other Sacrifices, which were to be eaten, might be kept till the third Day. And because, as *Levit.* ix. 24. *&c.* Fire descending and burning the Fat *&c.* was the supposed Act of accepting *Abel*'s Sacrifice.

Though 'tis said, *Hebr.* xii. 24. the sprinkling of the Blood of the Sacrifice of Christ, spoke better things than that of *Abel*'s; yet Christ, *Mat.* xxiii. 35. pronounces him righteous. And this Sacrifice, and the Participation of it, kept off the Destroyer till *Enos* was at Age to Sacrifice; and after almost a total Destruction, the Sacrifice of *Noah* obtain'd a gracious Promise to forbear what Men have often since deserved. Passing the short Accounts of what is related about Sacrifices *&c.* till we come to the Affair of the Children of *Israel* in *Egypt*.

It appears they had not, because when they had leave from *Pharaoh*, they durst not

not sacrifice the Creatures the *Egyptians* held sacred amongst them, for fear of being stoned. The cause of the hard Servitude of the *Israelites* was, because they would not desert *Jehovah Aleim* and join with the *Egyptians* to sacrifice to the Names. The cause of delivering the *Israelites* was, that they might sacrifice, hold a Feast *&c.* to *Jehovah*: the Sign and the Promise was, *Exod.* iii. 12. *Ye shall serve the very* Aleim *upon this Mountain.* The Message was (the Text) which has so often been asserted to be false, *Exod.* iv. 22. *My Son, my First-born* Israel:---*let my Son go that he may serve me, and if thou refuse to let him go, behold I will slay thy Son, even thy First-born.* The Charge of Falsity here, is upon the same Mistake as that of Transubstantiation; though in the reverse order. There is no *(is)* before *Israel*, but what was intended left to be understood, *Israel* was First-born of the eldest Line. The First-born of the eldest of his Son *Judah*'s Line was the Patriarch, and the First-born of the eldest of *Joseph*'s Line we suppose had the chief Right of sacrificing; and so some other First-borns: Yet the Son of the First-born was in the Loins of that Patriarch, as he is said, *Acts* ii. 30. to have been in the Loins of

of *David*; so he could go forth, as *Levi* Heb. vii. 9. *paid Tithes in* Abraham. 10. *For he was yet in the Loins of his Father.* ——The Demand was, that they might go three days Journey---to sacrifice to *Jehovah* their *Alein*.---The Reason, lest he should fall upon them with Pestilence, or with the Sword.-------The Resolution, with our Flocks, and with our Herds we must go, for we must hold a Feast to *Jehovah*.—— Exod. x. 25. *Thou must give into our Hands also Sacrifices and Burnt-offerings, that we may sacrifice unto* Jehovah *our* Alein; *our Cattle also shall go with us, there shall not an Hoof be left behind; for thereof must we take to serve* Jehovah *our* Alein, *and we know not with what we must serve* Jehovah *until we come thither.* *Exod.* xii. Slaying the Lamb, and eating of the Flesh, Bread, *&c.* the typical Passover, and dashing the *Blood*, which was prohibited to be drunk, and drinking of a Cup of the Blood of the Grape of the Vine, disabled the Destroyer from touching the First-born of the *Israelites* &c. and delivered them and the *Israelites* from the Subjection of *Pharoah*, who was made a Type of the Devil; and put them under their Leader *Moses*, who was made

a Type of Christ. And if the First-born of the *Israelites* had not offered this Sacrifice, eaten *&c.* without doubt they would have been destroyed. And the Defect of sprinkling that Blood, and eating that Flesh *&c.* suffered the Destroyer to slay all the First-born of *Egypt*, who had right to offer; and all the First-born of their Cattle which were proper for Sacrifice, to have been offered. *Hebr.* xi. 28. *Through Faith he kept the Passover and the sprinkling of Blood, lest he that destroyeth the First-born should touch them.*

Man was found guilty of the highest Treason, convicted, confessed, and was sentenced to temporal and eternal Death. Every corporeal typical Act, as of eating, drinking *&c.* was not only real and effectual to the Body of Man in the Type, and in the Thing typified, but a Memorial to the Soul. Eating and drinking was effectual to support Life to the Body, but the Memorial, the taking and digesting what was mentally exhibited to the Soul, was effectual to support its Life. The Life of the Body was to be redeemed here, and have Support here and hereafter; and the Life of the Soul was to be redeemed here, and have

have Support here and hereafter. The first was to be performed by a material Transaction, the other by a mental, a spiritual Action. The Lamb was a new Type of the Tree of Lives, of him who was the Producer of the Meat, so the additional Sacrifices: Nothing but what this exhibited could either procure a Reprieve or Pardon to secure or restore Life; nothing redeemed Life but this, and if omitted at the time appointed, without lawful Cause, or when there was such a Cause at the Month's end, or if neglected, the Omitter or Neglecter must die. The *Israelites* had a lawful Cause for omitting the outward Act in *Egypt* till that time: the *Egyptians* had none. Performing the Statutes and Judgments exhibited in the Passover, corporeally and spiritually, delivered the First-born of the *Israelites*, upon whom the People had laid their hands, from the Destroyer there and hereafter; and neglect of it suffered the Destroyer to cut off the First-born of the *Egyptians*, upon whom that People had likewise laid their Hands: what is to come of them hereafter, is not before me. When the *Israelites* were delivered out of *Egypt*, and were each at Liberty to perform this, except Uncleanness or

ſome other Cauſe, which was allowed, prevented him; the Neglect was forfeiting the benefit of Reprieve and Pardon; he was puniſhed by cutting off, temporal Death, and bearing his Sin, which was eternal Death. There is one Inſtance, 2 *Chron.* xxx. 18. where ſome who were unclean eat of it, and were healed at the Prayer of *Hezekiah.*

As when the Emblem, the Tree of Lives was void, and the Lamb ſucceeded it; the Reality continued the Name of the Tree of Lives through this World, and into the next: ſo when the Emblem, the Lamb, became void, the Reality came and inſtituted another Emblem, he retains the Name of the Lamb to the furtheſt Revelation we have of him, *Iſa.* liii. 7. *Acts* viii. 32. *He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, ſo opened he not his Mouth.* John. i. 29. *Behold the Lamb of God which taketh* (beareth) *away the Sin of the World.* 1 Pet. i. 18. *Foraſmuch as we know we were not redeemed with corruptible Things, ——but with the precious Blood of Chriſt, as of a Lamb without Blemiſh and without Spot.* Rev. v. 12. *Worthy is the Lamb that was ſlain to receive Power; —and every Creature ——ſaying, Bleſſing,*

and

and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb, for ever and ever. vii. 10. *Salvation to our God which sitteth upon the Throne and unto the Lamb.* 14.——— *And have washed their Robes, and made them white in the Blood of the Lamb* ——— 16. *And they shall hunger no more, neither thirst any more,* ———*for the Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters.* xii. 11. *And they overcame him by the Blood of the Lamb, and by the Word of their Testimony.* xiii. 8. *whose Names are written in the Book of Life of the Lamb slain from the Foundation of the World.* By Decree in the Covenant, typically by *Abel*, and so downward till the Reality voided the Types. xiv. 1. *And I looked and lo a Lamb stood on the Mount Sion.* xv. 3. *And they sing the Song of* Moses *the Servant of God, and the Song of the Lamb.* xvii. 14. *These shall make War with the Lamb; and the Lamb shall overcome them, for he is Lord of Lords* &c. xix. 7. *For the Marriage of the Lamb is come, and his Wife hath made herself ready.* xxi. 14. *The twelve Apostles of the Lamb.* 22. *For the Lord God Almighty and the Lamb are the Tem-*

ple of it——and the Lamb is the Light thereof. xxii. i. 3. *And he shewed me a pure River of Water of Life clear as Crystal, proceeding out of the Throne of God and of the Lamb.*

The First-born, so Priest, who slew and offered the Passover; his Sons, Family and Relations, as well before the Apostacy of the Gentiles at *Babel*, as after, till they were in *Egypt*, eat of the Sacrifice of the Pascal Lamb *&c.* so of the Bread, Wine *&c.* so from the time the Priesthood of the First-born was renewed, till *Aaron* was appointed: and *Aaron* and his Line chief Priests, and the Priests or Levites, who slew and sacrificed the Passover, and their Sons, Families, and Relations; and those of the other eleven Tribes, eat of the Passover. The Heathen's First-born, Priest, and People, all much in such manner, eat of their Sacrifice; had their Bread, Cup, not only drank the Wine, but drank the Blood *&c.* The Passover was sacrificed and eat in private Houses; upon whatsoever they burned the Fat and the Remains, they had each a Table whereon they eat the Pascal Lamb *&c.* When we come to Tabernacles or Temples, we find Descriptions of the Furniture. An Altar signifies a Table raised on high upon which

that

that which was ſent, was placed; the Food firſt for the Fire, and afterwards to be diſtributed for thoſe who were to partake with the Altar or the Fire, *viz.* of the Vengeance, ſo ſuffering of that Body which had endured the Sword and the Wrath in Fire, inſtead of their Bodies; and of the Support of him who enabled it. *Witzii Oecunom. Fœd.* Lib. IV. cap. vii. *de Sacrif.* ſect. 13. — "The ſacred Banquet —— which the Apoſtle refers to 1 *Cor.* x. 18. *are not they which eat of the Sacrifices Partakers of the Altar*, was the Sacrament of Communion, which they who come to God have with the Altar and true Prieſt: and the Symbol of the Communion between themſelves, of all the faithful in Chriſt, by which Chriſt and all his Benefits, and all the Gifts of each are, as in one Body, common to all. St. *Paul* 1 *Cor.* x. 16, 17, 18. hints at the Supper of the Lord being the Antitype to this Banquet. In this Manner the Grace of God, and Benefits of Chriſt were ſealed to the faithful in the Sacrifices." This appears by the Word שלח and the Utenſils upon it. *Ezek.* xli. 22, & *al.* The Tabernacle, the Emblem, of the Body of Chriſt, was, *inter al.* to have in it a Table and Veſſels, and *Levit.* xxiv. Bread of the Faces (of the *Aleim)* which was

to have Frankinsence put upon it for זכר a Memorial, an Offering made by Fire unto *Jehovah*, fresh every Sabbath from the Children of *Israel*, for ברית a Purifier of Ages, afterwards to be eaten by the Priest, and those of his Family which were clean; an Emblem of that new *Berith*, new Bread, the Flesh and Blood Christ was to put on, which was to be the Food of the *Aleim*, and afterwards to be eaten by the Priest and his Family, (since the Re-union of Jews and Gentiles by Christ, we, though of the Line of the Heathens, as Brethren, Relations, of his Family, nay, Sons of our Chief-Priest, eat at his Table, of his Sacrifice, his Bread, his Cup.) This Bread was of that moment, that *Solomon* says, he built the Temple, 2 *Par.* ii. 4. *To burn before him sweet Incense, and for the continual Shew-Bread, and for the Burnt-Offerings.* And though that for Sacrifice, and that for Odours were distinct, it also includes the Table upon which the Odours were placed for the Fire; which were to be grateful to those who were to smell them, and afterward to be distributed, communicated to others, to make them smell gratefully, as appears by the Word קטר. It seems that the

the כפר of the Ark was an emblematical Part of the Essence, upon which the Blood of the Type, which represented Christ, was to be exhibited, and the golden Center upon which the sweet Odours were to be fumed, come under the same Denomination.

This includes the other Sacrifice, and the Bread of the Faces, of which some were to be eaten by the Priests and their Families, some by the Levites, and some by other particular Persons or Families, by special Appointments.

While the *Israelites* offered no Sacrifice but the Passover, before, so at, and after the Renewal of the Law, during their Passage from *Egypt* to *Canaan*, the Type of this celestial Food, the לחם Bread of the *Aleim*, which they eat typically as well as Men, that which in War with Satan they recovered, by which they compleated the Covenant; became what they had sworn to be, *Aleim:* Which also more immediately was first the Bread of Christ, and is to be communicated to us; so becometh our Bread, Support, *&c.* This Type, I say, was given from the Names, the Type of the *Aleim*, and is called דבר that which was a Secret, and was to be revealed, and the Drink

out

out of the Rock to support them. *Deut.* viii. 3. *And he humbled thee, and suffered thee to hunger; and fed thee with Manna (which thou knewest not, neither did thy Fathers know) that he might make thee know that Man doth not live by Bread only, but by* כל־מוצא *the whole Manifestation from the Mouth of Jehovah (viz.* the Covenant, and the spiritual Meat by it,) *liveth Man. Psal.* lxxviii. 19. ——— *They say, Can the Irradiator dispose* שלחן *a Table in the Desart?* ——— *Can he give Bread also? Can he provide Flesh for his People? Exod.* xvi. 15. *This the Bread Jehovah hath given you to eat.* Psal. lxxviii. 24. *And had rained down Manna for them to eat, and had given them of the Corn of the Names;* לחם אבירים *the Bread of the strong Ones did each Man eat: Meat* שלח *(sent) to them, to enough.* Wisdom xvi. 20. *Instead whereof thou feddest thine own People with Angels* (Aleim's) *Food, and didst send them from Heaven Bread prepared without their Labour, able to content every Man's Delight, and agreeing to every Taste.* ——— John vi. 27. *Labour not for the Meat which perisheth, but for that Meat which endureth to ever-*

everlasting Life, which the Son of Man *shall give unto you: for him hath the Father sealed.* 31. *Our Fathers did eat Manna in the Desart; as it is written, He gave them Bread from Heaven to eat.* ———*Moses gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven. For the Bread of God* (which the Sword slew and the Fire devoured in the Types, and which the Wrath and the Sword fed upon in Christ, was the Son of God; 'but the Flesh and Blood which we eat and drink, is the Flesh and Blood of the Son of Man; *is he which cometh down from Heaven*; 'and of which Men eat in the Types before and after) *and giveth Life to the World: then said they unto him, Lord, evermore give us this Bread. And Jesus said unto them,* 'I *am the Bread of Life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.* 40. *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life: and I will raise him up at the last day.*———40. *Not that any Man hath seen the Father, save he which is of God, he hath seen the Father.*

ther. Verily, verily, I say unto you, he that believeth on me hath everlasting Life. I am that Bread of Life. Your Fathers did eat Manna in the Wilderness, and are dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die. I am the living Bread, which came down from Heaven: if any Man eat of this Bread, he shall live for ever: and the Bread that I will give him is my Flesh, which I will give for the Life of the World. --------- This Form of speaking was used at the typical Renewal of the Passover, those who eat the Flesh of the Lamb, were delivered from the Destroyer, had temporal Life by it, besides the spiritual Effect it had upon such of them as believed. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye shall have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live in the Father: so, he that eateth me, even he shall live*

in

in me. This is that Bread which came down from Heaven: not as your Fathers did eat Manna, and are dead: he that eateth of this Bread, shall live for ever.------62. *What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the Flesh profiteth nothing: the Words that I speak unto you, are Spirit and are Life.* This was spiritual Meat, so Meat for the Spirit, and that is Life. So *Rev.* ii. 17. *He that hath an Ear, let him hear what the Spirit saith unto the Churches, To him that overcometh will I give to eat of the hidden Manna,* &c.

Exod. xvii. 6. *I will stand before thee there upon the Rock in Horeb, and thou shall smite the Rock, and there shall come Water out of it, that the People may drink.*---------Numb. xx. 8. *And speak ye unto the Rock before their Eyes, and it shall give forth its Water.*------- 11. *And Moses lift up his Hand, and with his Rod he smote the Rock twice: and the Water came out abundantly, and the People drank.* Deut. viii. 15. *Who brought thee forth Water out of the Rock of Flint.* Neh. ix. 15. *And gavest them Bread from Heaven, for their Hunger, and broughtest forth Water for them out*

of

of the Rock, for their Thirst. Psal. lxxviii. 15. *He clave the Rocks in the Wilderness, and gave them Drink, as out of the great Depths. He brought Streams also out of the Rock, and caused Waters to run like Rivers.* cv. 41. *And satisfied them with the Bread of Heaven; he opened the Rock, and the Waters gushed out.* cxiv. 8. *Which turned the Rock into a standing Water, the Flint into a Fountain of Waters.* 1 Cor. x. 3. *And did all eat the same spiritual Meat, and did all drink the same spiritual Drink: for they drank of that spiritual Rock that went with them: and that Rock was Christ.*--------Psal. xxxvi. 8. *They shall be abundantly satisfied with the Fatness of thy House: and thou shalt make them drink of the River of thy Pleasures. For with thee is the Fountain of Life.* Isa. lv. 1. *Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy, and eat, yea, come buy Wine and Milk without Money, and without Price. Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your Soul delight itself*

itself in Fatness. John iv. 10. ---- *Thou wouldest have asked of him, and he would have given thee living Water.* ----- 14. *But whosoever shall drink of the Water I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up to everlasting Life.* ---- vii. 37. *In the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said,* (Deut. viii. 15.) *out of his Belly shall flow Rivers of living Water. (But this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)* Rev. vii. 17. *And the Lamb shall lead them unto living Fountains of Waters.* xxi. 6. *And I will give unto him that is athirst, of the Fountain of the Water of Life freely.* xxii. 1. *And he shewed me a pure River of the Water of Life, clear as Chrystal, proceeding out of the Throne of God, and of the Lamb.* 17. *And the Spirit and the Bride say, Come, and let him that heareth, say, Come, and let him that is athirst come: and whosoever will, let him take the Water of Life freely.*

This

This alſo belongs to our Sacrament, becauſe we partake of the Aſſiſtance of the Holy Spirit by the Death of Chriſt. *Moſes* and *Aaron* ſpoke unadviſedly, and ſmote the Rock to bring out Water twice, for which they were not allowed to enter *Canaan.* Becauſe John xix. 34. *one of the Soldiers with a Spear pierced his Side,* (but once) *and forthwith came there-out, Blood and Water.* As Pſal. xxii, 14. *I am poured out like Water.* Pſal. xxx. 9. *What Profit in my Blood?* 1 John v. 6. *This is he that came by Water and Blood, even Jeſus Chriſt; not by Water only, but by Water and Blood.*

In the Furniture of the Tabernacle and Temple, explained in *Ezekiel,* Exod. xxv. 23. *Thou ſhalt alſo make a Table of Shittim Wood.* ---- 29. *And thou ſhalt make the Diſhes thereof, and Spoons thereof, and Bowls thereof, to pour out withal.* 30. *Thou ſhalt ſet upon the Table the Preſence-Bread before me* תמיד *daily.* (So *Jehovah* had his daily Bread as well as Man.) The Table is called, *Levit.* xxiv. 6. *the pure Table. Numb.* iv. 7. *The Preſence-Table.* 1 Chron. xxviii. 16. *Tables* המערכת *of that which is ſet in order.* 2 Chron. xiii. 11. *And the Bread ſet in Order upon the Table.* Pſal. xxiii. 5. *Thou haſt diſpoſed to my Faces a Table.*

cxxviii.

cxxviii. 3. *Thy Children like Olive-Plants round about thy Table.* Ezek. xli. 22. *The Altar of Wood.* --- *This is the Table which is before Jehovah.* xliv. 15. *and the Priests the Levites the Sons of* צדוק *Sadoc, the justified one.* --- *They shall enter into my Sanctuary, and they shall come near to my Table to minister unto me.* When the Jews fell away, *Mal.* i. 7. *The Table of Jehovah is dispised.* 12. The Table of Jehovah *is polluted, and the Fruit thereof, even his Meat is contemptible.* Luke xxii. 30. *That ye may eat and drink at my Table.* So to the Names, *Isa.* lxv. 11. *That prepare a table to* גד *the Troup.* Ezek. xxiii. 41. *And satteſt upon a stately Bed, and a Table disposed to its Faces, whereupon thou hast set my Incense and my Oil.* 1 Cor. x. 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be Partakers of the Lord's Table, and the Table of Devils,* (the Names.) 28. *But if any Man say unto you, this is offer'd in Sacrifice unto Idols, eat not.* Psal. xxvi. 6. *I will wash my Hands in Innocency, so will I compass thine Altar, O Jehovah.* 1 Cor. ix. 13. *Do ye not know that they which minister about holy things, live* (feed) *of the things of the Temple? and they which wait at the Altar, are Partakers with the*

Altar? Heb. xiii. 10. *We have an Altar, whereof they have no Right to eat which serve the Tabernacle.*

The other Sacrifices were typical Meat, and divided into Shares between the *Aleim* and the Priests, and other Men; and to Man eating of them, was eating the emblem of Lives; and being debarred from eating of them, the Emblem of Death. So *Levit.* iii. 11. *And the Priest shall burn it upon the Altar: it is the Food of the Offering made by Fire unto Jehovah.* 16. ---- *It is the Food of the Offering made by Fire, for a sweet Savour: all the Fat is to Jehovah.* xxi. 6. *For the Offerings of Jehovah made by Fire, and the Bread of their* Aleim *do they offer.* 8. *For he offereth the Bread of thy* Aleim. 17. ---- *That hath a Blemish, he shall not come nigh to offer the Bread of his* Aleim, *he shall eat the Bread of his* Aleim, of the most holy, and of the holy, xxii. 7. ------ *And shall afterwards eat of the holy things, because it is his Food*; so the Priests, their Families, and the People, *Levit.* vi. 16, 18. vii. 19. *Deut.* xii. 27. & al. 1 *Sam.* ix. 13. ---- *Before he go to the high Place to eat: for the People will not eat until he come, because he doth bless the Sacrifice, afterwards they do eat that be bidden.*

Isa.

Isa. ix. 5. *For the whole Battle of the Warriour with confused Noise, and Garments rolled in Blood, and this shall be with Burning, and Meat of Fire. For unto us a Child is born.* ---- xxxiii. 16. *His Bread shall be given.* lv. 2. *Spend their Money in that which is no Bread.* Jer. xi. 19. *Let us destroy the Tree with his Bread.* Ezek. xliv. 7. *When ye offer my Bread, the Fat, and the Blood.* ---- xlv. 17. *And it shall be the Prince's Part to give Burnt-Offerings, and Meat-Offerings, and Drink-Offerings, in the Feasts, and in the New Moons, and in the Sabbaths, in all Solemnities of the House of Israel: He shall prepare the Sin-Offering, and the Meat-Offering, and the Burnt-Offering, and the Peace* (Thank) *Offerings, to make Reconciliation for the House of Israel.* xlvi. 12. *Now when the Prince shall prepare a voluntary Burnt-Offering.* ----- Joel i. 9. *The Meat-Offering, and Drink-Offering is cut off from the House of Jehovah;* 13. ---- *Is withholden from the House of your* Aleim. 16. *Is not the Meat cut off before our Eyes, yea, Joy and Gladness from the House of our* Aleim? ii. 14. *Who knoweth if he will return and repent, and leave a Blessing behind him, even a Meat-Offering and a Drink-Offering unto* Jehovah *your* Aleim?

Mal. i. 12. *His Meat is contemptible.— My Name is dreadful among the Heathen.* Matt. vi. 11. *Give us this Day our daily Bread.* xv. 26. *Not meet to take the Childrens Bread——— yet the Dogs eat of the Crumbs which fall from their Master's Table.* Luke xiv. 15. *Blessed is he that shall eat Bread in the Kingdom of God.* John iv. 32. *I have Meat to eat that ye know not of.* 34. *My Meat is to do the Will of him that sent me, and to finish his Work.* So with Idols, *Exod.* xxxiv. 15. *And do Sacrifice unto their* Aleim, *and call thee, and thou eat of his Sacrifice.* Numb. xxv. 2. *And they called the People unto the Sacrifice of their* Aleim: *and the People did eat and bowed down to their* Aleim. Deut. xxxii. 38. *Which did eat the Fat of their Sacrifices, and drank the Wine of their Drink-Offerings?* Isa. 6. *Even to them hast thou poured out a Drink-Offering, thou hast offered a Meat-Offering,* Isa. lxvi. 17. *They that sanctify themselves,——— in the Gardens, behind one Tree in the midst, eating Swines Flesh, and the Abomination and the Mouse.* Ezek. xvi. 18. *And thou hast set my Oil, and my Incense before them; my Meat also which I gave thee, fine Flour,*

and

and Oil, and Honey, wherewith I fed thee, thou hast even set it before them for a Savour of Rest. 1 Cor. viii. 10. *For if any Man see thee which hast Knowledge sit at Meat in the Idol's Temple, shall not the Conscience of him which is weak be emboldened to eat those things which are offered to Idols, and through thy Knowledge shall the weak Brother perish, for whom Christ died?*

So of Drink-Offerings, *Gen.* xxxv. 14. *Jacob* poured a Drink-Offering (which must be Wine.) *Exod.* xxix. 40. *One Fourth of a Hin of Wine for a Drink-Offering.* Levit. xxiii. 13. *Drink offering shall be of Wine.* Psal. xvi. 14. *Their Drink-offerings of Blood will I not offer* Cant. iii. 2. *Drink of spiced Wine.* v. 1. *Drink, yea drink abundantly, O Beloved.* Hos. ix. 4. *They shall not pour out Wine to Jehovah, neither shall they mix to him: their Sacrifices shall be unto them as the Bread of Mourners: all that eat thereof shall be polluted: for their Bread for their* (animal) *Frame shall not enter into the House of Jehovah.* 1 Cor. x. 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils,* (Names.) Isa. lvii. 6. *To them hast thou poured out a Drink-offering,* (to the Names.) lxv. 3. *That sacrificeth in Gardens,*

Gardens, and burneth Incense upon Bricks: which remain among the Graves, and lodge in the Monuments, which eat Swines Flesh, and Broth of abominable things in their Vessels. 11. *That prepare a Table to that Troop, and that furnish the Drink-Offering unto that Number.* Jer. vii. 18. *To make Cakes to the Queen* (Frame) *of Heaven, and to pour out Drink-Offerings unto other* Aleim. So xliv. 17, 18, 19, 25. Ezek. xx. 28. *And they offered there their Sacrifices, and there they presented the Provocation of their Offering: there also they made their sweet Savour, and poured out there their Drink-Offerings.* xxii. 9. *In thee they eat upon the Mountains.*

So Promises under the Word רעה *to* feed. *Isa.* xl. 11. *He shall feed his Flock.* Jer. iii. 15. *Shall feed you with Knowledge.* xxiii. 4. *And I will set up Shepherds over them, which shall feed them.* Ezek. xxxiv. 13, 14, 15, 23. *And I will set up one Shepherd over them, and he shall feed them; my Servant David, he shall feed them, and he shall be their Shepherd. And I* Jehovah *will be their* Aleim, *and my Servant David a Prince amongst them, I* Jehovah *have spoken it. And I will cut off with them a Purifier of Peace,*--------

Matt.

Matt. ii. 6. *Out of thee shall come a Governor that shall feed my People Israel.* This Food is carried through into Heaven. *Rev.* vii. 17. *For the Lamb which is in the midst of the Throne shall feed them.* ------The Conspiracy of the Jews to cut off Christ, is predicted *Psal.* xxii. 11. xxvii. 2. xxxi. 13. *Jer* xi. 15, to 20. and in the last, the Departure of the holy Flesh from them.

Some Disputes have been about the Time of eating the Passover, (which appears to have been, from *Exod.* xii. 6. the Evening Twilight; because *John* xviii. 28. the chief Jews were so busy to destroy Christ, that they had neglected eating the Passover 'till the Morning Twilight.

Luke xxii. 14. *And when the Hour was come, he* (Jesus) *sat down, and the twelve Apostles with him. And he said unto them, I have heartily desired to eat this Passover with you before I suffer. For I say unto you, I will not any more eat thereof, untill it be fulfilled in the Kingdom of God. And he took the Cup, and gave Thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.*

'Till what the typical Actions of flaying, dashing the Blood, roasting, and eating of this typical Lamb, baking, breaking, and eating this typical Bread: pouring out and drinking this typical Wine, *&c.* which was instituted as a Memorial, to exhibit, be performed upon me, 'till I suffer really what this Lamb has suffered typically; 'till I, the First-born, the Lamb slain, redeem and revenge the Blood of my Brethren, bruise the Head of Satan, rise again, 'till the Kingdom of God come, 'till I have all Power in Heaven and Earth conferred upon me, and be possessed of the Kingdom, and Intercessorial Office, by Covenant for that suffering *&c.* granted to the Beloved, and 'till you eat and drink of it in Bread and Wine.

Doubtless Jesus had regularly eaten the Passover, and 'tis likely before with some of his Disciples; the Reasons why he earnestly desired to eat this with them, and not defer the Institution of Bread and Wine, till what it represented was fulfilled, appears to me to be, to have them for Witnesses, that he typically joined with the Father, with the Sword and the Fire, so justified him in taking Vengeance upon him for the Sin of the World, in joining

joining to have the Lamb ſlain, the Blood daſhed, the Fat burned, the Fleſh roaſted, and in eating the Fleſh and the Bread, and drinking the Wine, and perſonally, though typically, underwent this, upon condition that he ſhould be ſupported by the Power of the Son of Man in him, which he brought down from Heaven, with the Direction of the Holy Ghoſt in his Sufferings, and enjoy the Kingdom with eternal Glory, *&c.* and by his Example to inſtruct the eleven who believed, to join with him in that, and afterwards, for themſelves, and in behalf of all other Believers, in the Method he ſhould appoint, in breaking the Bread and pouring out the Wine, in eating and drinking them, in hope of partaking in the Action with the Father and with the Son, of being ſprinkled with his Blood and Water, which followed the Stroke of the Spear, and of the Support which he had in performing perfect Obedience, in his Warfare with Satan, and in his Suffering, and in the Aſſiſtance of the Holy Ghoſt which he had, and was to ſend to his Followers, and in his Reward in a Degree of eternal Happineſs.

As

As *Moses*, a Prophet and Type of the Prophet Christ, instituted or renewed all the former Types of the Priesthood, Sacrifices, partaking *&c.* so Christ then, as the Prophet, before he finished, so fulfilled all the Types of that Office, and took upon him that of Priest; thereby to finish and fulfill all that was typified by the First-born, High Priest, Lamb *&c.* in that Office. Though in the Institution, the Wrath, under the Emblem of Fire, be named first, the Type could not suffer in that order. It had no Soul to be afflicted; nor any thing either present or in Expectation to support its Body, to endure a Weight of Pain: indeed handling many Sorts of young wild Creatures, makes them die for fear. So the Sword was apply'd, first, the Wrath typically, after their Fat melted or burned; and their Flesh, part roasted and eaten, and part burned or eaten by Fire. On the contrary Order, as Christ's Sufferings were not typical but real, and his Soul and Body were supported to bear an infinite Weight of Vengeance; the Wrath was inflicted first upon him while alive, and the Sword the latter; so there was no Wrath upon him after his Death, in Purgatory or Hell; nor do any who confide

fide in him, undergo any further Vengeance. While he was alive, at giving up the Ghoſt, he declared that was finiſhed: when that was done, the *Aleim* had done their part, they had typically and really, by Fire and Sword, taken Vengeance of the Security. They do not any further commemorate that Vengeance here, but in Heaven, by ſprinkling of the Blood of the real Sacrifice before the real Faces *&c.* So ſlaying of Creatures, ſprinkling the Blood, burning part, and roaſting and eating part of the Fleſh ceaſed. While we are on Earth, we are appointed to join in the War againſt Satan; and to join in that Vengeance which is already taken upon Earth for Sin, to make us Partakers with the Altar above. The Act of the *Aleim* was two-fold; on one ſide demanding perfect Obedience, and taking Vengeance for Sin; and on the other ſide, ſupporting the Humanity to conquer Satan, and perform perfect Obedience, to undergo the Wrath, ſo make Satisfaction. Though the Act of the *Aleim*, in ſupporting the Humanity of Chriſt in his Warfare, in performing Obedience, and in ſuffering, then ceaſed, and their Act in taking Vengeance be ceaſed; the Act of ſupporting the

the Body of Christ in his Members, in their Warfare, is not ceased.

After Christ had offered himself a Sacrifice, there was no farther occasion for the Types of Beasts, nor for the typical Actions of slaying and sacrificing them. He had realized those Types; the Fire and Sword were satisfied, the Fire on the Altar was extinct, so as there was no further Occasion for them as Types; there was no Occasion to eat Parts of them. The Additions which were with them, and represent that which they typified, was to be to us (as Meat and Drink) (Bread and Wine;) and that the one was broken, the other poured out, as his Body and Blood was for us; which supports our Bodies: so that Meat which came down from Heaven, was to support our Souls here, and our Souls and spiritual Bodies hereafter. And those Benefits are now sacramentally convey'd to those who eat and drink these Emblems with Faith and Thankfulness. He transferred Part of the Meat and Drink-offering, the Bread and Wine of the Passover, to a new Use: when the real Sacrifice was performed, all typical Sacrifices were to cease; and this Continuation

nuation was of the Bread and the Wine prepared for the Passover, the Supper. These were the Meat and Drink-offerings, with that Sacrifice; and all that could be materially emblematically now eaten.

As *Moses* renewed the Passover before they were delivered, blessed, gave Thanks, and instituted what was, as if already done, worded in the past Tense, as usual, to obtain, as 'tis worded, a temporal typical Deliverance: So Christ instituted or renewed the Bread and Wine to be Substitutes of what was in the same Tense, to obtain a real Deliverance; and says of these future Types, as had been said of all preceeding Types; adding the Verb substantive *(is)* only excepted. As the Sacramental Act of Eating was first instituted in the Tree of Lives, and renew'd in the Body of the Sacrifice, *&c.* it was ultimately constituted by Christ as a Memorial of his Sacrifice in Bread and Wine.

As worded by each Apostle, *Matt.* xxvi. 26. *And as they were eating, Jesus took Bread, and blessed,* (some MS'S, gave Thanks) *and brake, and gave to the Disciples, and said, Take, eat; this is my Body. And he took the Cup, and gave Thanks, and gave to them, saying, Drink, ye all of it;*

it; for this is my Blood of the New Testament which is shed for many, for the Remission of Sins. But I say unto you, I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom. And when they had sung an Hymn (Psalm,) ------ Mark xiv. 22. *And as they did eat, Jesus took Bread, and blessed, and brake, and gave to them, and said, take eat; this is my Body. And he took the Cup, and when he had given Thanks, he gave to them: and they all drank of it. And he said unto them, This is my Blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the Fruit of the Vine, until that Day that I drink it new in the Kingdom of God. And when they had sung an Hymn* (Psalm) ----- *Luke* xxii. 8. *Prepare us the Passover, that we may eat* (after eating the Passover cited above) 19. *And he took Bread, and gave Thanks, and brake, and gave unto them, saying, This is my Body which is given for you: This do for a Memorial of me. Likewise also the Cup after Supper, saying, This Cup the New Testament in my Blood, which is shed for you.* 1 Cor. xi. 23. *For I have received of the Lord, that which also I delivered unto you. That the*

Lord

Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given Thanks, he brake, and said, take, eat; this is my Body, which is broken for you: This do for a Memorial of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: this do ye, as oft as ye drink in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

The Body of the Beast sacrificed and its Blood, was called the Body and Blood of Jesus; by a Name more antient, more frequent in the Predictions, and more expressive of his Person in this Action, *viz.* ברית the Purifier; indeed at renewing the Covenant at *Horeb*; (and 'tis likely of that in the Land of *Moab*, mentioned *Deut.* xxix. 1.) the Body and Blood of one Beast was not sufficient; so sprinkling of the Blood, so often referred to, and eating of the Body and Bread, and drinking of Wine, though expressed in short as usual, by the Prophet and the intended Priests and Elders was what was done there. *Exodus* xxiv. 4. ——— *And* Moses ——— *builded an Altar* ——— *and he sent young Men of the Children of* Israel, *which offered*

offered Burnt-Offerings, and sacrificed Peace-Offerings of Oxen unto Jehovah. *And* Moses *took half of the Blood, and put in Basons; and half of the Blood he sprinkled on the Altar,* —— 8. *And* Moses *took the Blood, and sprinkled on the People; and said, Behold the Blood of* Berith, *the Purifier, which* Jehovah *hath cut off with you upon all these Words. Then went up* Moses *and* Aaron, Nadab *and* Abihu, *and seventy of the Elders of* Israel, — *and they saw the* Aleim, *and did eat and drink.* St. *Peter* refers this sprinkling to 1 *Pet*, i. 2. *Sprinkling of the Blood of Jesus Christ*; and St. *Paul* enlarges, *Heb.* ix. where he gives an entire History of that Affair. *ver.* 18. *Whereupon, neither the first was dedicated (or, purified) without Blood. For when* Moses —— *he took the Blood of Calves and of Goats, with Water, and Scarlet Wool, and Hyssop, and sprinkled both the Book and all the People.* —— So to the End of that, and even the next *Chapter*, and in it *ver.* 29. so *Ch.* xiii. 20, 21. so *Zach.* ix. 11. *As for thee also, by the Blood of thy Purifier, I have sent forth thy Prisoners out of the Pit, wherein no Water,* predicted, Isa. lxi. 1. ——— As the Types, the Brute Creatures had been called *Berith* the Purifier; so, though this was the real,

so

ſo new Purifier; yet as the old *Berith* had only a typical Effect, and this a real one, as *Hebr.* ix. 13, 14. for all Sins committed during the Types before, and the Memorials of it after; the Perſon who really purified us is called the Teſtator, and his Blood the Blood of the Teſtator, the Conditions the Teſtament, and the real Purification the Legacy: ſo the Blood is new, the Teſtament new, the Legacy new, and the Symbols or Memorials of it new. And as one of the Conditions was, that when he had conquer'd, redeem'd, and reſcued us, he ſhould rule; ſo 'tis now in his Kingdom.

Jer. xxxi. 31. *Behold, the days come, ſaith* Jehovah, *that I will cut off the real Tabernacle of* Iſrael, *ſo the real Tabernacle of* Judah; *a Purifier of Renovation, not like the Purifier which I cut off with their Fathers in the day that I took them by the Hand, to bring them out of the Land of* Egypt. —— *But this the* Berith *which I will cut off.* —— *For I will forgive their Iniquity, and I will remember their Sin no more.* Cited *Hebr.* viii. 8. —— x. 16.

As the ceremonial Purity was obtained by waſhing their Bodies and Clothes with Water, by ſprinkling them with Water and the Aſhes of a burnt Heifer, and ultimately

mately by Water and Blood; and what they and we use, some Mixture with Water, more thoroughly to cleanse, to purify, what they call'd בדית from בר to purify, and we call Sope. This Idea was nominally fixed to the Creature whose Blood was to purify by sprinkling, and whose Body was to be purified by Fire; taken from the Idea of refining Gold or Silver in the Fire: which Purity was to be communicated to others who could not endure the Fire as Gold and Silver does. So *Psal.* li. 2. *Wash me thoroughly from mine Iniquity, and cleanse me from my Sin.* 7. *Purge me with Hyssop, and I shall be clean: wash me, and I shall be whiter than Snow.* Isa. i. 25. *I will purge as* בר *the pure one thy Dross, and take away all thy Tin.* So of those who applied not to this Purifier, *Jer.* ii. 22. *For though thou wash thee with Nitre, and take thee much* Berith, *Sope*; *yet thine Iniquity is marked to my Faces.* So speaking of the *Berith*, Mal. iii. 2. *He is like a Refiner's Fire*; *and like the Fuller's* Berith, *Sope. And he shall sit as a Refiner and Purifier of Silver: and he shall purify the Sons of* Levi, (the coupled Person) *and purge them as Gold and Silver*; *that they may offer unto* Jehovah *an Offering*

in

in Righteousness. Psal. ii. 12. *Kiss* בר *the pure one lest he be angry*, &c. Dan. iii. 25. *The Similitude of* בר *the pure one of the* Aleim. vii. 13. *One like* בר *the pure one of Man came with the Clouds of Heaven.* So in that typical Speech, *Prov.* xxx. And as the Type was of Wheat, 'tis frequently called by that Name. Mark ix. 3. *And his Raiment became shining, exceeding white as Snow, so as no Fuller upon Earth could white them.* John xiii. 8. *If I wash thee not, thou hast no part in me.* So under the Terms purify, purge *&c. Rev.* i. 5. *And washed us from our Sins in his own Blood.* vii. 14. *Have washed their Robes, and made them white in the Blood of the Lamb.*

In this Institution he blessed and gave Thanks for something: there is one thing given, himself; two when divided, typically his Body and Blood through Bread and Wine; he blessed the Gift, and gave Thanks for it and the Distribution: To whom was it given or distributed? twice indefinitely to many, once to you who were Representatives; by which, I suppose, though 'tis to the whole believing World, that the *Romish* Priests keep the

Cup to themselves. All terminated in this Blessing, *Gen.* xii. 1. *Now* Jehovah *had said unto* Abraham,—— *I will bless thee,——and thou shalt be a* Blessing; *and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the Families of the Earth be blessed.* xviii. 18. xxii. 18. xxvi. 4. xxviii. 14. *Acts* iii. 25. *Gal.* iii. 8. *Gen.* xiv. 18. And my King, the righteous one, King of Peace, brought forth Bread and Wine; and he, Intercessor with the Irradiator of the most High; and he blessed him, and said, Blessed *Abraham* to the Irradiator the highest, possessor of Heaven and Earth. So *Gen.* xxvii. 29. *Let People serve thee, and Nations bow down to thee; be Lord over thy* Brethren, *and let thy Mother's Sons bow down to thee; cursed be every one that curseth thee, and blessed be that blesseth thee.* So it was the Custom to bless the Types. 1 *Sam.* ix. 13. *For the People will not eat till he* (Samuel) *come, because he doth bless the Sacrifice, and afterwards they eat.*——Psal. xxi. 6. *Thou hast set him* Blessings *for ever: thou hast gladned him with the Joy of thy Faces.* xxiv. 5. *He shall receive the* Blessing *from* Jehovah; *and*

and Righteousness from the Aleim *his Saviour.* xxxii. 1. *Blessed is he whose Transgression is forgiven, and whose Sin is covered. Blessed is the Man unto whom* Jehovah *imputeth not Iniquity,* cited *Rom.* iv. 7, 8. *Psal.* ciii. 1. *Bless* Jehovah, *O my Body: and all that is within me, the Name of his holy one. Bless* Jehovah, *O my Body, and forget not all his Retributions, who forgiveth all thine Iniquities: who healeth all thy Diseases: who redeemeth thy Life from the Pit.*——cxxviii. 5. Jehovah *shall bless thee out of* Zion. cxxxiii. 3. *As the Dew of* Hermon, *that descended upon the Mountains of* Zion, *for there* Jehovah *commanded the Blessing, even Life for evermore.* Joel ii. 14. *Who knoweth if he will return and repent, and leave a Blessing behind him; even a Meat-offering, and a Drink-offering unto* Jehovah *your* Aleim? 1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion* (or Communication) *of the Blood of Christ? The Bread which we break, is it not the Communion* (or Communication) *of the Body of Christ? for we being many, are one Bread and one Body: for we are all Partakers of that one Bread.* Behold Israel

after the Flesh: are not they which eat of the Sacrifices Partakers of the Altar? —Ephes. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us all with spiritual Blessings in heavenly things in Christ.* Gal. iii. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for it is written,* (Deut. xxi. 23.) *cursed is every one that hangeth on a Tree: That the Blessing of* Abraham *might come on the Gentiles through Jesus Christ; that we might receive the Promise of the Spirit through Faith.*

The Word which cometh nearest thanks, acknowledging the Receipt of Benefits in *Hebrew*, and is often so translated, is יד׳ה to confess; and though that be an outward Act and Tribute to God, 'tis put with those of the Mind. 1 *Par.* xvi. 4. *To record, to confess and to praise.* It was not only paid in Voice; and there are not only many Acknowledgements for this Benefit, by that Word, but a Species of Sacrifice was called by this Name. *Gen.* xlix. 8. *Thou the Thanker, whom thy Brethren shall thank; thy Hand shall be in the Neck of thine Enemies: thy Father's Children shall bow*

down

down to thee. Judah *is a Lion's Whelp;* ---------*to him shall the gathering of the People be.* 1 Par. xvi. 8. *Give Thanks unto* Jehovah, *call upon his Name.* 35. *Save us,* O Aleim *of our Salvation, and gather us together, and deliver us from the Heathen, that we may give Thanks to thy holy Name.* Psal. cvi. 47. xlii. 5. *Why art thou bowed down,* O *my Body, and art thou disquieted in me? hope thou in the* Aleim, *for I shall yet give Thanks for the Salvations of his Faces.* xi. xliii. 5. lvi. 12. *Upon me thy Vows,* Aleim: *I will render Thanks unto thee. Thou hast delivered my Body from Death: wilt not thou deliver my Foot from falling, to make myself walk to the Faces of the* Aleim *in the Light of the Livers?* xcvii. 12. *Rejoice ye Just in* Jehovah: *and give Thanks for the Memorial of his holy one.* cxlii. 7. *Bring my Body out of Prison, that I may give Thanks to thy Name: The Righteous shall compass me about; for thou shalt deal bountifully with me.* Levit. vii. 12. *He shall offer with the Sacrifice of Thanksgiving unleavened Cakes mingled with Oil,*———*and the Flesh of the Sacrifice*———*shall be eaten the same day that it is offered:* xxii. 29.

And when ye will offer a Sacrifice of Thanksgiving unto Jehovah, *offer it at your own Will: on the same day it shall be eaten up.* --------2 Par. xxix 31. *Come near and bring Sacrifices and Thank-Offerings.* xxxiii 16. *And sacrificed thereon Peace-offerings, and Thank-offerings.* Psal l. 14. *Offer unto the* Aleim *Thanksgiving, and pay thy Vows unto the Most High.* 23. *Whoso offereth Thanks, glorifieth me.* cvii. 22. *And let them sacrifice the Sacrifices of Thanksgiving, and declare his Works with singing* (the Hymn) cxvi. 17. *I will offer to thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord: I will pay my Vows unto* Jehovah.---Jonah ii. 9. *I will sacrifice unto thee with the Voice of Thanksgiving; I will pay that which I have vowed.*

To what end did he give his Body and Blood to the Wrath and to the Sword; and to what end did he dispose typically of this *Berith*, as the Apostles sometimes call it in *Greek* διαθηκη? The Legacy by this Will, Testament, which was truly made effectual by his Death, even to the same end as all the former Types, Promises *&c.* expressed for the remission of Sins;

Sins; and so for whatever is necessary to qualify us to accept and enjoy that Blessing. The Intent of *Jehovah*, being *Aleim*, is to deliver. *Dan.* iii. 29. *There is no other* אלה fœderator *who can* להצלה *deliver after this Sort.* The Manner, *Psal.* lxxix. 9. *And deliver us, and make Propitiation for our Sins.* So saying I am your *Aleim*, is saying all. *Isa.* xliii. 1. *Fear not, have not I redeemed thee?* xliv. 8. *I am* (Aleim) *fear ye not.* Mich. vii. 18. *Who is* Aleim *like unto thee that pardonest Iniquity, and passest by the Transgression?* —— *He will subdue our Iniquities: and thou wilt cast all their Sins into the Depth of the Sea. Thou wilt perform the Truth to* Jacob, *and the Mercy to* Abraham, *which thou hast sworn unto our Fathers from the Days of old.* Acts x. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive Remission of Sins.* Rom. iii. 23. —— *For all have sinned and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Jesus Christ: whom God hath foreordained to be a Propitiation, through Faith in his Blood; to declare his Righteousness for the Remission of Sins which are past.*

Heb.

Heb. ix. 21. *Moreover, he sprinkled likewise with Blood both the Tabernacle, and all the Vessels of the Ministry. And almost all Things are by the Law purged with Blood; and without shedding of Blood is no Remission. It was therefore necessary, that the Patterns of Things in the Heavens should be purified with these; but the heavenly things themselves with better Sacrifices than these*——x. 17. *And their Sins and Iniquities will I remember no more. Now, where Remission of these is, there is no more offering for Sin.* Rom. v. 12. *Wherefore, as by one Man Sin entered into the World, and Death by Sin; and so Death hath passed upon all Men, for that all have sinned.*——21. *That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord.* Jam. i. 15. *Then when Lust hath conceived, it bringeth forth Sin: and Sin, when it is finished, bringeth forth Death.* Rom. vi. 23. *For the Wages of Sin is Death: But the Gift of God is eternal Life, through Jesus Christ our Lord.* Eph. ii. 5. *Even when we were dead in Sins hath quickened us together with Christ.* Col. ii. 13. *And you being dead in your Sins hath he quickened*

ened together with him, having forgiven you all Trespasses. As Sin brings Death, so to take it away is restoring Life: so this is still the Fruit of the Tree of Lives; this was what he blessed, and for which he gave Thanks.

More expressly by his Body, Psal. xl. 6. *Sacrifice and Offering thou didst not desire, mine Ears hast thou opened: Burnt-offering and Sin offering is not required. Then said I, Lo, I come, in the Volume of the Book, it is written of me.*——— cited *Hebr.* x. 5. And the Hebraism. Ears hast thou prepared for me (the Organs of hearing, obeying;) a Body hast thou prepared for me. *Isa.* xxvi. 19. *Thy dead Men shall live, together with my dead Body shall they rise: awake and sing ye that dwell in the Dust: for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.* Cited as an Earnest, *Matt.* xxvii. 52. 1 *Cor.* x. 16. *The Bread which we break, is it not the Communion* (or Communication) *of the Body of Christ?* xi. 27. *Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*———*not discerning the Lord's Body.* Colos. i. 21.———*Yet now hath*

hath he reconciled, in the Body of his Flesh through Death, to present you.----- Heb. x. 8. *above, when he said, Sacrifice, and Offering and Burnt-Offerings and Offering for Sin thou wouldest not, neither hast Pleasure therein, (which are offered by the Law;)* (the Schoolmaster which was to lead us to Christ.) *then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the second. By the which Will we are sanctified, through the offering of the Body of Jesus Christ once for all.*---xiii. 11. *For the Bodies of those Beasts, whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp. Wherefore Jesus also that he might sanctify the People with his own Blood, suffered without the Gate.* 1 Pet. ii. 24. *Who his own self bare our Sins in his own Body on (to) the Tree; that we being dead to Sin, should live unto Righteousness, by whose Stripes we are healed.*

More expresly by his Blood, *Acts* xx. 28.-----*To feed the Church of God, which he hath purchased with his own Blood.* Rom. iii. 25. *Whom God hath foreordained to be a Propitiation, through Faith in his Blood.*--------- v. 9. *Much more then being now justified by his Blood, we shall be*

be saved from Wrath through him. 1 Cor. x. 16. *The Cup of Blessing which we bless, is it not the Communion* (or Communication) *of the Blood of Christ?* xi. 27. *Wherefore, whosoever---shall drink this Cup of the Lord unworthily, shall be guilty of the------ Blood of the Lord.* Ephes. i. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins.* ii. 13. *But now in Christ Jesus, we who are sometimes far off, are made nigh by the Blood of Christ.* Col. i. 14. *In whom we have Redemption through his Blood, even the Forgiveness of Sins.* 20. *and (having made Peace through the Blood of his Cross) by him to reconcile all things unto himself.* Hebr. ii. 14. *Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that hath the Power of Death, that is, the Devil; and deliver them who* ------ix. 7. *But into the second went the High Priest alone once every Year, not without Blood, which he offered for himself, and for the Errors of the People. The Holy Ghost this signifying, that the Way into the holiest of all, was not yet made manifest, while the first Tabernacle was as yet standing.* 12. *Neither by the Blood of*

Bulls,

Bulls, of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us. For if the Blood of Bulls and Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh, how much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the living God? 22. *And almost all Things are by the Law purged by Blood; and without shedding of Blood is no Remission.* 1 Pet. i. 19. *For as much as ye know that ye were not redeemed with--------but with the precious Blood of Christ, as of a Lamb without blemish, and without spot.* Rev. v. 9. *And hast redeemed us to God by thy Blood out of every Kindred, and Tongue, and People, and Nation.*

So under Words synonimous to Remission join'd with Sin, *Psal.* lix. 2.—*Save me from bloody Men, for lo, they lay wait for my Body; the Mighty are gathered against me; not for my Transgression, nor for my Sin, O Jehovah.* lxxxv. 2. *Thou hast forgiven the Iniquity of thy People, thou hast covered all their Sin. Selah.* Prov. xx. 9. *Who can*

can say, I have made my Heart clean, I am pure from my Sin? Isa. i. 18. *Tho' your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.* xliii. 25. *I, even I am he that blotteth out thy Transgressions, for mine own sake, and will not remember thy Sins.* xliv. 22. *I have blotted out as a thick Cloud, thy Transgressions, and as a Cloud, thy Sins: return unto me, for I have redeemed thee.* liii. 8. *For the Transgression of my People was he stricken.——When thou shalt make his Body an Offering for Sin.——because he hath poured out his Body unto Death: and he was numbred with the Transgressors, and he bare the Sin of many, and made Intercession for the Transgressors.* Jer. xxxi. 34.——*For I will forgive their Iniquity, and remember their Sin no more.* Zach. xiii. 1. *In that day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.* Luke i. 77. *To give Knowledge of Salvation unto his People, by the Remission of their Sins.* Rom. v. 10. *For if when we were Enemies, we were reconciled to God by the*

Death

Death of his Son: much more being reconciled, we shall be saved by his Life.--------*We also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement. Wherefore as by one Man Sin entered into the World, and Death by Sin: and so Death passed upon all Men, for that all have sinned*; so----------to the End. 1 Cor. xv. 3.------*How that Christ died for our Sins, according to the Scriptures.* Gal. i. 4. *Who gave himself for our Sins, that he might deliver us from this present evil World, according to the Will of God and our Father.* Ephes. ii. 1. *And you hath he quickened who were dead in Trespasses and Sins.* 5. *Even when we were dead in Sins, hath quickened us together with Christ, (by Grace ye are saved)* Col. ii. 13. *And you being dead in your Sins, and the Uncircumcision of your Flesh, hath he quickened together with him, having forgiven you all Trespasses.* Hebr. i. 3. *When he had by himself purged our Sins, sat down on the right hand of the Majesty on high.* ii. 17.--------*In all things it behoved him to be made like unto his Brethren.*------*to make Reconciliation for the*

the Sins of the People. ix. 26.-----*But now once in the End of the World, hath he appeared, to put away Sin by the Sacrifice of himself.* 28. *So Christ was once offered, to bear the Sins of many.* ------x. 3. *But in those Sacrifices there is a Memorial again made of Sins every Year.* 9. *He taketh away the first, that he may establish the second.* 12. *But this Man, after he had offered one Sacrifice for Sin, for ever sat down on the right hand of God.* 17. *And their Sins and Iniquities will I remember no more.* 26. *For if we sin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.* So Chap. vi. 4. 1 John i. 7. *And the Blood of Jesus Christ his Son cleanseth us from all Sin.* ii. 2. *And he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.* iii. 5. *And ye know that he was manifested to take away our Sins, and in him is no Sin.* v. 16. *He shall ask, and he shall give him Life for them that sin not unto Death.* 1 Pet. ii. 24. *Who his own self bare our Sins in his own Body to the Tree.* iii. 18. *For Christ also hath once suffered for Sins, the Just for the Unjust.*

So under the Effect of this Remission, Life. *Numb.* xxi. 8. *And* Jehovah *said unto Moses, Make thee a fiery Serpent, and set it upon a Pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.*——— *When he beheld the Serpent of Brass, he lived.* Isa. xlv. 22. *Look unto me, and be ye saved, all the Ends of the Earth.* John iii. 14. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him, should not perish, but have eternal Life.* Psal. xxxvi. 9. *For with thee is the Fountain of Life: and in thy Light we shall see Light.* lxix. 28. *Let them be blotted out of the Book of the Living, and not be written with the Righteous.* lxxxix. 48. *What* גבר *Man is he that liveth, and shall not see Death? He shall deliver his Body from the Hand* (Power) *of the Grave.* טלה. ciii. 4. ——— *Who redeemeth thy Life from Destruction.* cxxxiii. 3. ——— *The Blessing, even Life for ever more.* Isa. xxv. 8. *He will swallow up Death in Victory.* Psal. xlix. 7. *None of them can by any Means redeem his Brother, nor give the* Aleim *a Ransom for him.* ——— Jer. xxxi.

xxxi. 11. *For* Jehovah *hath redeemed* Jacob, *and ransomed him from the hand that was stronger than he.* Hos. xiii. 14. *I will ransom them from the Power of the Grave: I will redeem them from Death.* 1 Tim. ii. 6. *Who gave himself a Ransom for all, a Testimony in due Time.* Isa. xl. 10. *Behold* אדני xii. 11. ישעך ---------- *his Reward is with him, and Recompence for his Works to his Faces.* Ezek. i. 20. x. 17. *For the Spirit of the living Creature* (of Life) *was in the Wheels.* Mal. ii. 5. The Terms of *my Purifier was with him of Lives and Peace.* Mat. xx. 28. Mark x. 45. *For even the Son of Man came* --------- *and to give his Life a Ransom for many.* John i. 4. *In him was Life.* - - - - - vi. 33. *For the Bread of God is he which cometh down from Heaven and giveth Life unto the World.* 51. *I am the living Bread, which came down from Heaven: if any Man eat of this Bread, he shall live for ever: and the Bread which I will give is my Flesh, which I will give for the Life of the World.* 57. *So, he that eateth me, shall also live by me.* x. 15. *I lay down my Life for the Sheep.* xi. 25. *I am the Resurrection, and the Life:*

he that believeth in me, though he were dead, yet shall he live. xx. 31. -------- *And that believing ye might have Life through his Name.* 1 Cor. xv. 22. *For as in* Adam *all die, even so in Christ shall all be made alive.* 2 Cor. v. 4. *That Mortality might be swallowed up of Life.* Gal. iii. 21. *If there had been a Law given which could have given Life, verily Righteousness should have been by the Law.* But - - - - 2 Tim. i. 10. *Who hath abolished Death, and brought Life and Immortality to light by the Gospel.* 1 John v. 11. *And this is the Record, that God hath given to us eternal Life: and this Life is in his Son.* 20. *And we are in him that is true, in his Son Jesus Christ. This is the true God, and eternal Life.* Rev. iii. 5. *And I will not blot out his Name out of the* Book *of Life.* xxi. 6. *I will give unto him that is a-thirst, of the Fountain of the Waters of Life freely.* - - - - - So Amos v. 8. *And turneth the Shadow of Death into the Morning.* Matt. iv. 16. *The People which sat in Darkness, saw great Light: and to them which sat in the Region and Shadow of Death, Light is sprung up.* So Remission of Sins, and this Bread, this

Support,

Support is now the Fruit of the Tree of Lives.

Explaining the Hieroglyphical Exhibitions and Expreſſions, ſo Phrates about this Subject would ſwell it vaſtly, as they, as well as other ſynonimous Terms which might be added, are almoſt innumerable.

Joining now in the Action of the Wrath and the Sword, in taking Revenge upon the Humanity of Chriſt, and of eating his Fleſh and drinking his Blood, in baking and in breaking the Bread, and preſſing and pouring out the Wine, and in partaking of the Satisfaction, Support, and Merits, by eating and drinking the Bread and Wine; which Satisfaction was to redeem Man; the Support to enable us to act our Parts; and the Merits to purchaſe the Inheritance, as agreed by Covenant, continued from the typical Ideas exhibited in ſlaying, ſhedding the Blood, and burning of the Parts of the Creatures, and eating Part of their Fleſh, and the Meat and Drink-Offerings joined with them. Though the eating the Fleſh of the Lamb be void, eating the Bread and drinking the Wine is to continue 'till Chriſt come again, and what they mean, thence after for ever.

As Wine cheareth Man, Oil separateth him, and Bread is the Staff, Support of Life, so their Effects are described, *Psal.* civ. 15. *And Wine that shall make glad the Heart of Man; and to make his Face to shine with Oil, and Bread that shall sustain the Heart of Man. The Trees of* Jehovah *shall be saturated,* &c. And though drinking the Cup of red Wine, was an Emblem of pouring out the Wrath of *Jehovah* throughout, to those who were to drink it, and here, yet Christ calls it what it was to Men; *Psal.* cxvi. 13. *I will take the Cup of Salvation, and call upon the Name of* Jehovah. When that Cup had redeemed, what Oil does and Bread does, is evident.

The general Idea is, as that we eat and drink, and digest, supports temporal Strength and Life, that which these exhibit, if taken by the Soul, will give spiritual Strength, spiritual Life, and is what we pray for when we say, *Give us this Day our daily Bread,* in the Communication, the Participation of the Benefits of Christ, and the anointing by the Holy Ghost.

If the Bread and Wine could be by Transubstantiation, the real Flesh and Blood of Jesus

Jesus, and we could eat and drink them, they would be ineffectual. The Flesh of Jesus was not the Bread which came down from Heaven; when slaying and roasting the Creature ceased, the Flesh of the Sacrifice must cease to be eaten. But eating the Type, properly exhibits to us what that Bread conveys to the Mind; and if the Soul spiritually eat and drink, it takes Strength, Life.

We must join in the Revenge, to shew our Abhorrence of the Crimes, and the Justice of the Vengeance on the Surety, as well as in the Benefits communicated by that Bread and Wine, to those who really eat and drink them.

We join in slaying and sacrificing the Son of God. It was the Son of Man that supported, but it was the Son of God who performed all Righteousness, and suffered. The Bread is the Support given by the Son of Man to the Son of God. We join in eating the Bread, the Support given by the Son of Man, so in partaking of its Effects, the Righteousness, Redemption, *&c.* by the Son of God. So 2 *Pet.* i. 3, 4. *Partakers of the Divine Nature*, of the Son of Man, and of the Holy Ghost.

The Fathers endeavoured to express this, *Clem. Alex. p.* 111. "The Blood of Christ is two fold; *Carnal*, by which we are redeemed from Death; *spiritual*, by which we are anointed: and to drink the Blood of Jesus, is to partake of the Incorruption of the Lord, for the Power of the Spirit is the Word, as the Blood is of the Spirit.----but the Flesh, (for the Sake of which the *Word* was made Flesh is united, (by the Spirit) to the Word." This is the Feast of fat things, mentioned *Isa.* xxv. 6.

This Bread is to be considered in degree, in this Life we partake of the Bread of his Sufferings, in the Sacrifice of his Body, which redeems, and his Gift of the Holy Ghost, which separates us, and of the Bread of his Power, which daily supports us in our Warfare; and this, if taken, will qualify us to partake of his perfect Righteousness and Merits, introduce us to the eternal Support and Fruition, to what cannot be expressed, any more than his Perfections can.

As we find it was Death for a Person who was unclean to eat the Passover, this Uncleanness, or being abroad, only excused them for a Month, and then they were at their peril, to be clean and at home

home for it was Death to neglect eating it for any longer time. Thence in this last Institution, Eat ye all, Drink ye all of this. Hence those who drink not of the Cup, have no Redemption, so can have no Benefit by Support. And there was a Prohibition against eating irrregularly of the other Sacrifices. *Levit.* xxii. 15. *And they shall not prophane the holy things of the Children of Irael, which they offer unto* Jehovah: *and lade themselves with* עון *the Iniquity* אשמה *of Trespass, in their eating holy things: for I* Jehovah *do sanctify them.* Upon neglecting this Offer, or abusing it, xxvi. 25. *And I will bring a Sword upon you, that shall revenge the Quarrel of my Purifier.* So St. *Paul,* 1 *Cor.* xi. after having charged them with Irregularities, which made what they did, not eating the Lord's-Supper, says, *ver.* 26. *For as often as ye eat this Bread and drink this Cup, shew ye the Lord's Death 'till he come. Wherefore, whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation* (Judg-

ment.

ment) *to himself, not discerning the Lord's Body.* While Prophecy and supernatural Actions lasted, that of punishing for eating irregularly, nay of cutting off for eating unworthily of the Bread and Wine, was executed. *Ver.* 30. *For this Cause many are weakly and sick among you, and many sleep.* He exhorts them to judge themselves, and advises them to eat regularly. The Crime of eating unworthily is still the same, when or how this Judgment is inflicted since Prophecy ceased, or how much sorer the Punishment shall be, I shall not determine.

Besides Irregularities, as the Action was shewing the Lord's Death 'till he come, and doing it unworthily after they were enlightened, committing a wilful Sin, made them guilty of the Body and Blood of Christ; which is termed, crucifying the Son of God afresh, and putting him to an open Shame. So *Heb.* x. 26, to 31. And the Species of the Crime was in not discerning the Lord's Body, not commemorating what Analogy, there was in those Types, and the Actions performed by the several Parties upon them, to those they represented, and so to his Body, and so to themselves; so had not judged them-

themſelves, pleaded guilty, and by Faith and Thankfulneſs accepted the Atonement, the Support and Aſſiſtance, had not prepared themſelves as *Moſes* did, *Heb.* xi. 24. *By Faith Moſes——— chuſing rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon; eſteeming the Reproach of Chriſt greater Riches than the Treaſures in Egypt: for he had reſpect unto the Recompence of the Reward. By Faith he forſook Egypt, not fearing the Wrath of the King: for he endured, as ſeeing him who is inviſible. Through Faith he kept the Paſſover, and the ſprinkling of Blood, leſt he that deſtroyed the Firſt-born, ſhould touch them:* But prophaned the Emblems, by eating them as things of no great Signification, ſo having trodden under foot the Son of God, and counted the Blood of the Purifier, wherewith he was ſanctified, an unholy thing, ſo have done deſpite unto the Spirit of Grace, and ſo had their Sins ſtill upon them, with this Aggravation: ſo the Deſtroyer fell upon them, made many weak and ſickly, and cut off many.

We are qualified to participate of the Satisfaction and Support, when we allow the

the Vengeance taken upon our Surety, just, and join with the Person who was by Agreement to take Vengeance by Wrath, and by slaying, by eating the Flesh and drinking the Blood of him who stands in our stead, and in eating his Flesh and drinking the Blood: Now by the Symbols of breaking his Body, and eating it, pouring out his Blood, and drinking it, and are thankful to the *Aleim* for contriving this Method, and love them, and the Humanity, who undertook, and by the Assistance of the Holy Ghost, ordinary in writing, and extraordinary, kept himself without Spot, and by the Support of that Person in him performed it, to satisfy the Justice of the *Aleim*, and so save and support us, and when we by his Example love our Brethren.

When the Tree, the Bread, had been twice represented, and eating of the first would have had effect, if it had been try'd, and eating of the second Type, with the vast Difference or Deficiency on that Side, that the real Passover from whom the Type would have, and the Memorial had its Effect, was not offered had the Effect visibly, typically to assure the real Effect, so eating of the Tree of Lives

Lives, of the Sacrifices, of the Bread, *&c.* under that Term 'till Christ came, was effectual, and in the next is to be under the same Term, the Meat, the Support of Believers. A third Method of eating of that Tree commemoratively, to take place after the real Tree was visible, and its Fruit visible, was instituted by him who produced the real Fruit, the Tree himself of which the first and second were but Types, and in that Institution says, that whosoever eats Bread, a Substitute of his Body, and drinks of the Wine out of the Cup, Substitutes of his Blood-Vessels and Blood, the Sacraments of his sacrificed Body and Blood, commemoratively, thankfully, *&c.* after his Death, and till the next World, eats of the Tree of Lives. A poor Owl who cannot endure the Light, which is the Tree of Lives, says, Though the paschal Lamb was to be a Male and was for זכרון a Memorial of a Male, an Exhibition of Deliverance, Redemption, and Support to the Soul, that it might take and feed; though several of the other Sacrifices were each for a Memorial, or expresly had each a Memorial joined in the Bread *&c.* offered with the Sacrifices; though the Bread of the Faces was for

for a Memorial; and though the Eaters of those former Memorials received the Benefits designed by eating of them, and those who neglected to eat them were cut off, or *&c.* eating of the Sacrament of Bread and Wine is only a Memorial, (a Word as unluckily pitched upon by an Opposer, and as ignorantly, as an Idea of the Trinity was by the Opposers of that Mystery, and will never be mentioned again by Opposers any more than that is or will be) and we the Eaters of these last Sacraments are to have no other Benefit by them, and they are to have no other nor further Effect. So Christians, without whom those under the Ceremonial Law were not perfect, are of all Believers, according to his blind Notions, the most miserable, have no Method, but his Heathen Stories, utterly repugnant to the Scope of the Scriptures, his Morality, Sincerity, *&c.* to come at Support here, and eternal Life hereafter.

He reasons after his way, Those who are in Health are to expect no Benefit from Meat and Drink, because Meat and Drink will not restore one who is far gone in a Consumption, or is rotten, or will not stay or digest in a depraved Stomach;

mach; or those who are in common Diseases are to expect no Benefit from Physick and regular Diet, because Physick will not cure those who continue in the Courses which brought on their Disease: so these Sacraments shall do no good to those who receive them worthily; but on the contrary, as 'tis declared of those who receive them unworthily, 1 *Cor.* xi, 30. *For this Cause many are weak and sickly among you, and many sleep.* And lest any should eat them worthily, and try the Experiment, he not only himself eats them unworthily, but endeavours, as far as his poor Reasoning can go, to persuade all others to eat them so. This is nothing but the Artifice of the grand Rebel; 'tis not new. *Psal.* lxxviii. 19. *Can the Irradiator dispose a Table in the Desart? ——— Can he give Bread also? Can he prepare Flesh for his People?* This is only to make Soldiers desert; and hinder others from listing, saying, The King has no Kingdom, has no Provision to supply his Soldiers during the War, nor is there any in the Kingdom, if you gain it. We now want no Proof of the Assertion of the Devil by the Mouth of the Serpent: We have either the Original, or a true Copy;

Copy; who says Revelation is not true, nor the best Guide, goes farther than the Devil durst; insinuates there is no Benefit in eating of the Tree of Lives; that 'tis better to appoint our own Terms with them, or to eat of another Tree of the Devil's Appointment, depraved Reason; so to be wiser than the *Aleim*; who to shew his Sincerity, ventures to endure the highest degree of Torments *Jehovah* can inflict, to make others, nay his greatest Benefactors like himself; who though he has spent his Time hitherto in pleading for his Brethren, who exclude all outward Actions or Guides in Religion, and have no more inward Religion, nor any better Guide than he has, in asserting the Actions of the Mind to be the only Part which God requires, now in the chief admits the outward, the corporeal, and rejects the mental; now has struck off all the other Duties of the Mind but Memory; and as he has left nothing but Memory, would suffer as above, that he could execute the Design which was on foot to root up the Tree of Lives, *Jer.* ix. 19. *Let us destroy the Tree with its* לחם *Bread, and cut him off from the Land of the Living, that his Name may be no more* יזכר *commemorated.*

Man

Man is a Compoſition of a viſible and inviſible Part; and though the Soul is only capable of correſponding with God, without ſome ſenſible Appearance, and could have performed many Acts acceptable or criminal, without any joint Action of the Body; and though the chief part of each Action between him and God is ſtill performed by the Soul, yet as God has joined the Body to the Soul, and linked Men by Relation *&c.* to act in Society, God has from the Beginning joined ſome corporeal Action poſitively, or ſome Prohibition of Action negatively to Man, in every part of what he gave him in direction to purſue or avoid, with Signs or Words to the Soul to act its Part: becauſe Man receives Directions by Voice from Appearances, by Perſons inſpired, conveys them to others, and each is to ſhew his Compliance in divine Appointments to all others by Senſe, as far as Senſe goes, and is to pay ſpiritual Obedience, and reap the ſpiritual Benefit, or *e contra*, by Actions of the Soul inviſible to Men, tranſacted only between him and God: for Example, to ſeparate his Body the ſeventh Day from Labour, that he might employ it and his Soul---to eat of the Tree of Lives,

and perform some mental Act to obtain Immortality; to avoid eating of the other Tree, and some mental Act to avoid Death, *&c.*

Man, especially fallen Man, who had Support and Redemption promised, wanted such visible Institutions, Types, Signs, Memorials, to be seen or performed, as would to the several Successions keep what each was to believe, or, *&c.* of them in his Mind, and, as we may say, to put or keep the *Alcim* in mind to perform their Parts, so each for performing of which Man was to be rewarded, or for neglecting of which he was to be punished, was to be performed by both Man's Parts: so these various Exhibitions of Persons, Things, or Transactions, which were between the *Alcim* and Man, had one Part which was corporeal; so on each side making any one effectual is represented by a mental Action, by exhibiting it to the Mind, or by the Mind remembring it; on the Negative, forgetting it, blotting it out of the Mind, Book, or *&c.*

Though God needs nothing to help Memory, yet in conveying Ideas to us, Mens Sins were said to be Hieroglyphically graved upon a Rock, afterwards written

written in a Book & *al.* (which in our Sense is making Memory, a Graving, or Book of Charge) a Memorial of them to be ready when he looks at the Gravings or Writings, that they may bring the Facts into his Memory; so of Discharge, when Memorials of the Purifier, the Satisfaction, were exhibited, and they bring that to his Memory, to deface the Gravings, or blot out the Writings, is that there may no Memorials or Evidence remain, to bring the Facts any more to his Memory, to the intent he may forget, so discharge them.

As the Terms which the *Aleim* had appointed, what they on their parts were to perform, and what Men on their parts were to do, was what chiefly concerned Man to know and remember: Doubtless the *Aleim*, to make their Intents effectual, would appoint what was best to preserve Ideas of Things or Facts, past or to come; and it appears, that proper Representations were the first and best Methods, and to convey Ideas better than Words, and preserve them better than Letters; and though Words by Letters conform to those Ideas, were long after added, yet as I have observed, they did not superseed the Use of Representatives, but they were continued down, 'till

what was designed by both was completed.

It appears, that after Man's Repentance, the first Exhibition was the Fire, Sword, and *Cherubim*; and it appears, *Exod.* xxiv. that *Moses* had the Tables, and afterwards by the *Hebrew Exod.* xxv. 15, to 22. that the *Cherubim* and Presence was the עד an Institution, or the Institutor; and by *Levit.* xxiv. 3. That the Veil was the Veil of it. The Manner of instituting, and the Uses of this Institution, on the part of the *Alcim* and of Man, is described at large; and whatever was instituted to be done before this Presence, was effectual.

Under this Word are comprehended, the Tables also called the Tables of the *Berith*. The outer Tabernacle, the instituted Emblems and Ornaments, the Place instituted, the Congregations instituted, the instituted Seasons, the instituted Time, the instituted Feasts, Men or Things instituted to be Witnesses: the Usage of this Word proves that Hieroglyphicks were in use before Writing.

There was another Method which has been call'd typical, to preserve the Memory of any Person, Thing, or Fact past or to come; which had some Resemblance to the Person, Thing, or Action to be remembred

membred or tranſacted; and was to be exhibited, tranſacted or repeated before theſe Faces, at Place and Times appointed, as yearly, monthly, weekly, or daily; which was Purification by Water, bringing a perfect Creature, called a Victim, a Holocauſt, a Purifier, ſhedding its Blood, ſprinkling part of it, ſacrificing or burning part, and eating part, with Additions *&c.* as directed: and ſo each of ſeveral of them was properly called a Memorial; what they were Memorials of, is declared by their typical Names, ſuch as ſacrifice for Sin, a Sin-offering, a Peace-offering, and by what is typically aſcribed to them, as preventing Deſtruction, Atonement *&c.* and neglecting or leaving off theſe Exhibitions or Repreſentations, was the Method to have the real Atonement forgotten, and to be cut off or deſtroyed.

So the woad אות (ſomething coming,) when inſtituted a Sign (of which ſome in the literal Senſe were alſo Pledges) as the Rainbow was a Sign of the Purifier. Circumciſion, cutting off the Fore-ſkin of the Fleſh, was a Sign of the Purifier. The Blood of the Paſcal Lamb ſprinkled, was a Sign for *Jehovah* to paſs over. The Sabbath, or the Reſt, was a Sign that *Jehovah* ſanctified them, a Sign of a perpe-

tual Purifier, that *Jehovah* would be their *Aleim*, that is, would redeem them. Of *Jehovah's* Rest at the end of the Formation, so of the rest of Believers at the end of this System. A Virgin conceiving and bearing a Son, was a Sign that he should be *Emanuel* &c.

A brasen Serpent, such as the Heathens had made an Emblem of the Serpent into whom the Devil entred, who they supposed to be their *Aleim*, the Airs, made and placed by *Moses* upon a Pole, was made a Similitude of the Son of Man in the Flesh, being lifted up upon the Cross.

A Memorial is the same as a Fact recorded in writing in a Book; and the word זכר is used for such Records several times in Scripture; and when the *Aleim* have made it, it is the same as if they had writ the Writing and sign'd it: Nay the Case is much stronger here, for they have sworn they will execute it; 'tis what they have taken all Opportunities to do, and what they glory in doing. As this was of a Satisfaction for a Debt, well secured to be paid at a day agreed upon; if any one of the Debtors, duly qualify'd in any of the Manners appointed, by his own Action, external or internal, by exhibiting it to their Sense (as we must say) of

of ſeeing, hearing, ſmelling, or *&c.* put him in mind of it; or there be a Sign which he looks at and remembers it, 'tis the ſame as ſeeing the Satisfaction acknowledged; ſo of the Purchaſe, and ſecuring the Money for an Inheritance to be paid; and innumerable Inſtances, had the ſame effect.

Where a Memorial of any kind is of Satisfaction for a Debt, ſufficiently ſecured or paid, exhibiting it to the Memory, even of a juſt Man, who had not ſtudied Heathen Logic and Jeſuitical Policy inſtead of Scripture, is ſtopping Demand or Proſecution, is, as we ſay, producing an Acquittance, a Releaſe, a Diſcharge, ſo *Ceſſ. Proceſs.*

Where 'tis a Memorial of a Grant, upon good Conſideration ſecur'd or paid, 'tis a good Title; and even with an honeſt Man, who has learned to read and purſue the Directions of the *Alcim*, and who in that imitates them; without further Conteſt, producing or bringing it into his Memory by the Perſon who is Heir, and not otherwiſe diſqualified; makes him voluntarily give Poſſeſſion to that Perſon of the Eſtate granted.

The Merits and Satisfaction of the *Berith*, the Purifier, was ſo effectual with

the *Aleim*, that their seeing any of the Signs, or Man's exhibiting any of the Emblems which reminded them of it; so Man's looking at one of them obtain'd the Effect, prevented Death, restored Life; so exhibiting any of the Types, joining in the slaying, burning, sprinkling the Blood, and eating of them outwardly, and remembring, confiding in what they represented mentally inwardly; nay, observing, keeping, and remembering the Statutes, Precepts, Judgments, *&c.* prevented Death, procured Life.

The Difference between a Memorial of a Debt secured to the Satisfaction of the Creditor, or of the Value of an Inheritance secured to the Satisfaction of the Vendor; and of the Payment of the Debt, or of the Payment of the Purchase of an Inheritance; though with the *Aleim*, the same, and in Law and Equity the same, have in the Idea of Man a vast difference in favour of the latter.

The Purifier was observed, and took effect by the outward visible Sign or Type, or act transferred to the זכר the Memory on the part of the *Aleim* and of Men; and the contrary was signified by the word שכח *et al.* to forget, and so the Sacrament was called a Memorial, or what

was

was exhibited by it was to be remembred.

Gen. viii. *Noah* offered Burnt-offerings, and *Jehovah* smelled a Savour of Rest, which induced him to promise that the Earth should no more be destroyed by a Flood; and to appoint the Bow in the Cloud for אות a Token, a Sign of the *Berith.* ix. 16. *And the Bow shall be in the Cloud, and I will look upon it, that I may remember the everlasting* Berith.

Gen. xvii. 7. *And I will raise up my* Berith *between me and between thee,----- Thou shalt observe my* Berith, *thou and thy Seed.——This my* Berith, *which ye shall observe between me and you;* —— *every* זכר *Male among you shall be circumcised.----It shall be a Token of the* Berith *between me and you----My* Berith *shall be in your Flesh. ---The Uncircumcised shall be cut off from his People he hath evaded my* Berith. Rom. iv. 11. *And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had.*---As this Sign preserved *Abraham*'s Seed, so during Minority, the Parents were to suffer, as *Exod.* iv. 24. in *Moses*'s case; this Sign was a Renewal in the Law as well as all the Rest. *John* vii. 22. Moses *therefore gave unto*

you

you Circumcision, not because it was of Moses, *but of the Fathers.* To fulfil this Law, Christ was circumcised, and *Luke* ii. 22. was presented to *Jehovah* as First-born, offered a Sacrifice *&c.*

Exod. ii. 24. vi. 5. Hearing the groaning of the *Israelites*, made *Jehovah* remember the *Berith* ---- which induced him to send *Moses* and to deliver their First-born from being murder'd, and them all from Slavery.

Exod. iii. 15. Jehovah - - *the* Aleim *of* Abraham, *the* Aleim *of* Isaac, *the* Aleim *of* Jacob, *hath sent me unto you: this is my Name for ever, and this my Memorial unto all Generations.*

Man's sprinkling, and *Jehovah*'s seeing the Blood of the Pascal Lamb, *Exod.* xii. 13. *And the Blood shall be unto you for* אות *a Token, a Sign upon the Houses where you are; and when I see the Blood I will pass over you, and the Plague shall not be upon you to destroy you; - - - and this day shall be unto you for a Memorial,* as above.

Moses on the part of the *Aleim*, setting up, and the People who were bit looking at the brasen Serpent lived, *Numb.* xxi. 9. *And* Moses *made a Serpent of Brass, and put it upon a Pole; and it came to pass,*

pass, that if a Serpent had bitten any Man, when he beheld the Serpent of Brass, *he lived.* Isa. xlv. 22. *Look unto me, and be saved all the ends of the Earth, for I am* Aleim, *and none else.* John iii. 14. *And as* Moses *lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him, should not perish, but have everlasting Life.*

The Blood of the *Berith* sprinkled upon the People *&c.* and their beholding it induced *Jehovah* to renew the ceremonial Institutions, Emblems, Sacrifices *&c.* comprehended under the word Law *&c.* *Exod.* xxiv. 8. *And* Moses *took the* Blood, *and sprinkled on the People, and said,* Behold *the Blood of* Berith.

As *Jehovah* made the *Aleim* of *Abraham*, of *Isaac*, and of *Jacob*, his Name and his Memorial for ever; so he order'd, *Exod.* xxviii. ——— the Names of the Children of *Israel* to be graven on two Stones, and the Stones to be put on the Shoulders of the Ephod, Stones of Memorial unto the Children of *Israel*; and *Aaron* was to bear their Names before *Jehovah* upon his two Shoulders, for a Memorial; and twelve Stones to be fixed in *Aaron*'s Breast-plate, and the Name of one of the Tribes to be engraved upon each

each Stone, and *Aaron* was to bear the Names of the Children of *Israel* in the Breast-plate of Judgment when he went into the holy Place, for a Memorial to the Faces of *Jehovah* continually.

Exod. xxx. 12. *When thou shalt take the Sum* (heads) *of the Children of Israel, of those that are visited, then each Man shall give an Expiation of his Body to Jehovah ——— that there be no Plague ——— half a shekel ——— a Heave-offering to Jehovah ——— thou shalt employ it for the* עבדת *Service of the Tabernacle of the Institution, and it shall be to the Children of Israel for a Memorial to the Faces of Jehovah, to atone for their Bodies.* [The Acknowledgment of a Price to be paid when God should visit or call to an account.]

Levit. ii. 1. *Of a Meat-offering to Jehovah of fine Flour, with Oil and Frankincense: Priest to take a Handful of Flour, and of Oil, and all the Incense; and the Priest shall burn the Memorial of it upon the Altar, an Offering made by Fire, of a sweet savour* (ריח Reek, Vapour, that which Light and Spirit carry to the Nose, and gives the Sensation of Smell) *to Jehovah*; the Remnant to *Aaron* and his Sons.

Ver.

Ver. 4. So of an Oblation of a Meat-offering baked in the Oven,—in the Pan,——in the Frying-pan. 9. *And the Priest shall take from the Meat-offering a Memorial thereof, and shall burn upon the Altar: an Offering made by Fire, of a sweet Savour unto* Jehovah.

Ver. 12. *As for the Oblation of First-fruits, ye shall offer them unto* Jehovah: *but they shall not ascend on the Altar for a sweet Savour.——Thou shalt offer for the Meat-offering of thy first Fruits, green Ears of Corn dried by the Fire, even Corn beaten out of full Ears* &c——*And the Priest shall burn the Memorial of it, part of the beaten Corn thereof* &c.——*an Offering made by Fire unto* Jehovah.

Levit. v. 1. *If a Body sin*——5. *he shall confess that he hath sinned in that thing, and he shall bring*——*a Lamb*——*for a Sin-offering: and the Priest shall make an Atonement for him concerning his Sin.*-- -- *If not able,*——*two Turtle Doves, or*——*one for a Sin-offering, and the other for a Burnt-offering,*—- *and it shall be forgiven him.*——*If not able,*——*a tenth part of an Ephah of fine Flour,*——*and the Priest shall take his handful of it, a Memorial thereof;*——*and it shall be forgiven him.*

Levit.

Levit. vi. 14. *This the Law of the Meat-offering:——he shall take of it his handful, of the Flour* &c.——*and shall burn it upon the Altar, a sweet Savour,* (an Odour of Rest) *the Memorial of it unto* Jehovah.——Hebr. x. 3. *But in those* (Shadows, Sacrifices *&c.) there is a Remembrance again made of Sins every Year.*

Levit. xxiv. 5. *And thou shalt take fine Flour, and bake twelve Cakes;——and thou shalt set them,——upon the pure Table, to the Faces of* Jehovah:——*and it shall be for Bread for a Memorial, an Offering made by Fire unto* Jehovah.

Levit. xxvi. When the Case is stated or predicted, That if the *Israelites* should serve other *Aleim*, or neglect the Service of *Jehovah* &c. and should be diminished by War *&c.* and carry'd into Captivity; and the Remainder should confess and be humbled, that would make *Jehovah* call to mind. *ver.* 42. *Then will I remember my Purifier of* Jacob, *and also my Purifier of* Isaac, *and also my Purifier of* Abraham *will I remember; and I will remember the Land.——I will not cast them away——to make ineffectual my Purifier of them: for I* Jehovah *their* Aleim. *But I will remember for them the Purifier of their Ancestors;—— these the Statutes, and Judgments,*

Judgments, and Laws, which Jehovah *made between him and the Children of* Israel, *in Mount* Sinai, *by the hand of* Moses.

So to bring Iniquity to remembrance, if guilty, by a typical Act to punish; if innocent, to free, to give Conception &c. Numb. v. 15.——*It is an Offering of Jealousy, an Offering of Memorial, bringing Iniquity to Remembrance,*-----*And the Priest shall set the Woman to the Faces of* Jehovah,—*and put the Offering of Memorial in her hands,*----*and shall wave the Offering to the Faces of* Jehovah; *and offer it near the Altar. And the Priest shall take a handful of the Offering, the Memorial thereof, and burn it upon the Altar; and afterwurds shall cause the Woman to drink the Water;*——*then it shall come to pass, if* &c. *if* &c.

Numb. x. 9. *If ye go to War in your Land against an Enemy that oppresseth you, then shall ye blow an Alarm with the Trumpets; and ye shall be remembred to the Faces of* Jehovah *your* Aleim, *and ye shall be saved from your Enemies. Also in the day of your Gladness, and in your solemn Days, and in the beginning of your Months, ye shall blow with the Trumpets over your Burnt-offerings, and over the Sacrifices of your Peace-offerings; that they may be to you*

you for a Memorial before your Aleim, *I am* Jehovah *your* Aleim.

Numb. xv. 38——*Bid them that they make them* ציצת *a Flower on the Sleeves of their Garments,* —— *and that they put upon the Flower of the Sleeves a Ribbon of blue; and it shall be unto you for a Flower* (Light) *that ye may look upon it, and remember all the Commandments of* Jehovah, *and do them: and that ye seek not after your own Heart, and your own Eyes, after which ye use to go a whoring: That ye may remember and do all my Commandments, and be holy unto your* Aleim.——

As the Deliverance from Bondage *&c.* in *Egypt*, was made a Type of the grand Deliverance from the Slavery to Satan and Sin; so when the Children were to ask their Parents, What mean you by these Services *&c.* their Answer was also to be emblematical; they were to tell them what the *Aleim* had done typically for them in *Egypt*. So in *Deuter.* &c. all the Actions of Mercy and Benignity to Strangers, to Servants, and to the Poor are enforced by the Memorial of that Deliverance, since completed.

The Book of the King's Records, also called Chronicles, is expressed by this Word, *Esther* vi. 1. *The Book of the Records*

Records of the Accounts of the Days. As the *Chaldeans* writ this Word with a ד for the ז, so דכרן is so used; and also for a Memorial. *Ezr.* iv. 15. *That search may be made in the Book of the Records of thy Fathers; and thou shalt find in the Book of the History.* vi. 2. *And there was found in a Coffer of Writing in the Palace, in the Province of* Media, *a Roll. And thus was it written therein,* דכרונה *a Memorial, in the first Year of King* Cyrus.——

Exod. xvii. 14.——*Write this for a Memorial* (that which is recorded) *in a Book.* Eccles. i. 11. *There is not History of former Things; neither shall there be History of things that are to come, with those that shall come after.* Mal. iii. 16. ——*And* Jehovah *hearkned and heard it, and a Book of that which is recorded was written to the Use of his Faces for them that feared* Jehovah, and *to the Thinkers upon his Name.* So he who writ, kept, and produced the Records, is called, 2 *Sam.* viii. 16. xx. 24. 1 *Kings* iv. 3. 1 *Chr.* xviii. 15 מזכיר the Remembrancer.

This Word is us'd in the Psalms, *&c.* to the highest Purposes; which I must

leave to be explained hereafter. *Psal.* viii. 4. cxliv. 3. *What is Man, that thou art mindful of him? and the Son of Man that thou visitest him?* Hebr. ii. 6.

Psal. xx. 3. *Remember all thy Offerings, and accept thy burnt Sacrifice. Selah.*

7. *Some trust in Chariots and some in Horses: but we will remember the Name of Jehovah our Aleim.*

xxx. 5. *Sing unto Jehovah, O ye Saints of his, and confess to the Memorial of his holy One.* cxvii. 12. *Rejoice in Jehovah, ye Righteous; and confess to the Memorial of his holy One.*

xxxviii. 1. *A Song to the beloved* להזכיר *to him who makes others be remembred.* lxxi. i. *To the Conqueror, to the beloved, to him who makes others be remembred.* 1 *Par.* 16. 4. *And he appointed to the Faces of the Ark of Jehovah of the Levites Ministers, and to him who makes others be remembred, and to confess, &c.* Amos vi. 10. *Hold thy Tongue; because not for him, who causes others to be remembred in the Name of Jehovah.*

cii. 12. *But thou, O Jehovah, shalt endure for ever, and the Memorial of thee*

thee throughout all Generations. cxxxv. 13. *Thy Name, O Jehovah, for ever, thy Memorial, O Jehovah, to Generation and Generation.*

cv. 8. *He hath been mindful to Ages of his Purifier, of the secret Person to be revealed, commanding to a thousand Generations: which he cut off with* Abraham, *and his having sworn to* Isaac: *and confirmed it to* Jacob *for a Statute, to* Israel *a Purifier of Ages.*

cvi. 45. *And he remembred for them his Purifier, and repented according to the Multitude of his Mercies.*

cxi. 5. *He gives* טרף *Prey to them that fear him: He will be for ever mindful of his Purifier.*

cxii. 6. *He shall not fail for ever: He shall be for ever remembred who makes others just.*

cxv. 12. *Jehovah hath been mindful of us, he will bless, he will bless the House of Israel,* &c.

cxix. 49. *Remember* דבר *the secret Person,* &c. *unto thy Servant, upon whom thou hast caused me to hope.*

Cant. i. 2. *Thy Love is better than Wine.* ——*We will be glad and rejoice in thee;*

we will remember thy Love more than Wine. the uprighteous love thee.

Isa, xxvi. 8. *Also in the Way of Judgments O Jehovah we waited for thee. To thy Name and to thy Memorial is the Desire of my Frame,* (Affections) *with my Body* Frame or Affections) *have I desired thee in the Night. Also with my Spirit in my inner Part will I seek thee.* And 13. *only in thee will we make Memorial of thy Name.*

Jer. xxxi. 20.——*I do earnestly remember him still: therefore my Bowels sound for him; I will surely have Mercy on him, saith* Jehovah. Luke i. 54. *He hath holpen his Servant Israel in remembrance of his Mercy.*

Ezek. xvi. 60. *Nevertheless, I will remember, I, the Substance of my Purifier,* אורך *that coming of thee in the Days of thy Youth: And I will raise up unto thee an everlasting Purifier.*

Hosea xii. 5. *And he was a Prince over the Agent and prevailed. He wept and made Supplication to him: at* Bethel *he found him; and there he manifested himself unto him, even* Jehovah *the* Aleim *of Hosts;* Jehovah *is his Memorial,* (or remembred him.)

The

The Worshippers of the Names, beside their Sacrifices, Cup, *&c.* had some Representation of a Memorial, from which they expected some Benefit. *Isa.* lvii. 8. *Behind the Doors also, and the Posts, hast thou set up* זכרון *thy Remembrance.* 11. *Of whom hast thou been afraid, or feared, that thou hast lied, and hast not remembred me, nor laid it to thy Heart?* Ezek. xvi. 17.——*And made to thy self Images* זכר *of a Male* (or of him, or that which was to be remembred.)

Though *Jehovah* could not forget his Purifier, yet according to the Actions of particular Nations or Men, their remembring the Purifier was the Motive to induce the *Aleim* to remember him on their Account, forget their Sins, supply what they wanted, give them Life, *&c.* so others forgetting the Purifier, was the Motive to induce the *Aleim* to forget him on their Account, remember their Sins, and destroy them here and hereafter.

Deut. iv. 23. *Take heed to yourselves, lest ye forget the Purifier of* Jehovah *your* Aleim, *which he cut off with you.* ———30. *If thou turn to* Jehovah *thy* Aleim,———Jehovah *thy* Aleim, *merciful*

ciful Aleim, *he will not forsake thee, neither destroy thee, nor forget the Purifier of thy Fathers, which sware unto them.*

viii. 11. *Beware that thou forget not* Jehovah *thy* Aleim, *in not keeping his Commandments, and his Judgments, and his Statutes.*--------18. *But thou shalt remember* Jehovah *thy* Aleim.--------*If thou at all forget* Jehovah *thy* Aleim,--------*I testify against you this Day, that ye shall surely perish.*

2 Kings xvii. 38.-----*And the Purifier that I have cut off with you, ye shall not forget.*

Psal. ix. 17. *The wicked shall be turned into Hell, all the Nations that forget the* Aleim.

x. 11.----*He hath said in his Heart, the* Aleim *hath forgotten: he hideth his Face, he will never see.*

xliv. 20. *If we have forgotten the Name of our* Aleim,----*shall not the* Aleim *search this out? for he knoweth the Secrets of the Heart.*

Jer. l. 5.---- *Come, and let us join ourselves to* Jehovah, *the Purifier of Ages, who shall not be forgotten.*

So

So in Phrases, *Isa.* xxxviii. 17. *Thou hast embraced in Love my Body from the Pit of Corruption: for thou hast cast all my Sins behind thy Back.*

Jer. xxiii. 39. *Therefore, behold I, even I will utterly forget you, and I will forsake you, and the City that I gave to your Fathers, from before my Faces. And I will bring an everlasting Reproach upon you, and a perpetual Shame, which shall not be forgotten.*

All the typical Things, Actions for Memorials of the Purifier, and all the Laws to enforce the Observation of them before he came, are since reduced to one, predicted *Jer.* xxxi. 31, 32, 33, 34. cited *Hebr.* viii. 8, *&c.* and the Observance, which was typified by writing the Tables, and in short is, *I will give my Laws into their Minds, and write them upon their Hearts*; and now they say we are told, that remembring the Purifier, or putting the *Aleim* in mind of him, in this one Memorial, which includes the whole, signifies little or nothing.

These sorts of *Hebrew* Evidence, which carry the Ideas of Persons, Things, and Actions with them, cannot be understood by one who is a Stranger to the Methods of

of Antiquity, and who never ſtudied any thing but the juggling Artifices of a Jeſuit; ſo 'tis not in the power of any ſuch, by any Artifices, when Evidence of this ſort is produced to any who underſtand Antiquity, to evade or change their Ideas of the Subject.

FINIS.

SUPERIORE
BIBLIOTHECA